

# **TAMIL NADU HISTORY CONGRESS PROCEEDINGS**

## **Proceedings of the 25<sup>th</sup> Silver Jubilee Session**

**5<sup>th</sup> – 7<sup>th</sup> October, 2018**



**CHENNAI – 2018**

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## Editorial

*University of Madras, Chennai one of the oldest and prestigious universities in India hosted the 25<sup>th</sup> Silver Jubilee Session of the Tamil Nadu History Congress during 5<sup>th</sup> – 7<sup>th</sup> October, 2018. The Vice-Chancellor, Registrar, General/Local Secretary and faculty members of the Department of Indian History stood together in hosting the Conference which proved to be a great success.*

*We're delighted to say that it was extremely well attended by the good number of academicians not only from Tamil Nadu but from other states of India too. The hospitality, accommodation, transport and the warm reception accorded to all the delegates for all the three days of the Conference by the host institution is in fact worth-remembering for ever with gratitude.*

*The main advantage of the TNHC is associated with the ready availability of information, the immediate possibility of opening a critical debate and establishing networking between individuals working in the same discipline, although at times in different contexts. As many as 341 papers were presented in the 25<sup>th</sup> Silver Jubilee Session, which is a clear pointer to the fact that the members of the TNHC are showing sustained interest in the annual proceedings of the TNHC.*

*The organizing committee and the editors are grateful to the delegates who had presented papers in the Congress and it is our great pleasure to present the collection of papers. This Volume consists of, in the order of priority the General Secretary's Report, General's President's Address, Endowment Lectures and the Addresses of the Sectional Presidents. While including the papers in the proceedings volume, recommendations of the Sectional Presidents and the originality of research papers have been taken into consideration to include as many papers as possible.*

*I take this opportunity to thank **Prof. S.S. Sundaram**, TNHC General/Local Secretary, and the Members of the Editorial Board – **Dr. M. Lakshmanan**, **Dr. N. Sethuraman**, and **Dr. P. Karpagavalli** for their sincere and dedicated efforts in bringing out this Silver Jubilee Volume.*

*My hearty thanks are due to Dr. T. Abdul Khadar, TNHC Treasurer, Dr. R. Gopinath, Department of Indian History, University of Madras; Mr. J. Balachandar, Ph.D. Research Scholar and Ms. A. Mareeswari, Ph.D. Research Scholar, Department of History, Queen Mary's College (A), Chennai for their immense help at all stages in the printing of this Volume.*

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# GENERAL SECRETARY'S REPORT

## Tamil Nadu History Congress, 2018

Prof. S.S. Sundaram\*

General President, the Office bearers and the Executive Members of TNHC, distinguished invitees, learned participants, the Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and as General Secretary, I extend a very warm welcome to all of you.

The capital city of Tamil Nadu and located on the Coromandel Coast of the Bay of Bengal, Chennai is the fourth most populous metropolitan area, the fifth most populous city in India and is also the world's 36<sup>th</sup> largest metropolitan area. Chennai is referred as the "Gateway to South India". The city has been blessed with the wealth of arts and literature. It is famous for its various cultural events.

Originally Chennai was a cluster of villages, perched amidst paddy fields bordered by palm trees. The Pallavas, the Cholas, the Pandyas and the Vijayanagar Empire, all the popular dynasties of South India, have had an influence over the city. The origin of the metropolitan city started in 1639, when Francis Day and Andrew Cogan, two merchants of the British East India Company, were granted permission to start a factory. A year later the British built Fort St. George which became the nucleus of the growing colonial city. In 1746, Fort St. George and Madras (Chennai) was captured by the French, who plundered the town and its outlying villages. The British regain control in 1749. During the British rule, Chennai went under drastic changes, to become a prominent city, with strong naval base.

Chennai culture is firmly entrenched in traditions and customs; music and dance lie at the very heart of the Chennai culture. Tamil Nadu is a cosmopolitan state and the Chennai culture aptly reflects the multi-cultural mindset of the population of the state. Despite being a metropolitan city, Chennai is firmly rooted in its cultures and traditions. Chennai culture is unique in its

own way and is distinctive from all others Indian cultures.

Last year, the Department of History, Alagappa University, Karaikudi hosted the 24<sup>th</sup> annual session of TNHC on 06<sup>th</sup>, 7<sup>th</sup> & 8<sup>th</sup> October, 2017. The 24<sup>th</sup> Annual Session of the Tamil Nadu History Congress was inaugurated by Prof. V. Balachandran, Registrar, Alagappa University, Karaikudi. The inaugural address was given by Prof. P. Jagadeesan, Former Vice-chancellor, Bharathidasan University, The TNHC General Presidential Address was delivered by Prof. A.Karunanandan, former professor of history. Registrar, Karaikudi Alagappa University, released the 23<sup>rd</sup> TNHC Annual Proceedings Volume.

In the evening Professor Dr. T. Sathyamurthy, Former Director, Academy of Archaeology and Science of Ancient India (AASAI), delivered the prestigious TNHC endowment Lecture on an important theme "*Archaeological Research for Rephrasing TN History*". Prof. Venkata Raghotham delivered the Dr.G.Viswanathan Endowment Lecture on the theme "*Land and Power in Late Medieval South India: Territory and Politics in the Vijayanagara Empire*".

Thiru S. Muthiah, History Columnist and Writer delivered the Prof. N.K.N. Rajendran Endowment Lecture on the theme "*Chettinad, The Land of the Nagarathars*". These scholarly Lectures were well received by the participants as well as by the media.

Tamil Nadu History Congress has set in motion a good tradition of honouring the senior most and distinguished historians of Tamil Nadu. In this line the first historian to be honoured was Prof. N. Subramanian. Later, Padma Shri Iravatham Mahadevan, Professor K. Rajayyan, Prof. K.V.Raman and Prof. P.Jagadeesan, Prof. Y. Subbarayalu, Dr.V.Balambal were honoured. Similarly, Prof. P.B.Gopalakrishnan, Former Professor,

\*Professor & Head, Department of Indian History, University of Madras, Chennai.

Department of History, Madurai Kamaraj University was honoured by the TNHC with a Citation “Distinguished and Senior Historian of Tamil Nadu” during the 24<sup>th</sup> Session.

The Sectional Presidents, Dr.R.Malliga, Dr.P.Balagurusamy, Dr.V.Selvakumar, and Dr. S. Babu delivered their Sectional President Addresses for Political and Administrative History, Social and Economic History, Archaeology, Art and Cultural History and Historiography sections respectively.

A unique feature of the 24<sup>th</sup> session of the TNHC was that more than 210 research papers were presented at Alagappa University, Karaikudi. The number of research papers indicates the momentum gained and consolidated by the TNHC since its inception.

The Executive Committee meeting of the TNHC was held in the evening of 6<sup>th</sup> October 2017 and this was followed by the General Body meeting on 8<sup>th</sup> October, 2016 afternoon.

The General Body meeting was followed by the Valedictory Function. Prof. S. Subbiah, Vice-Chancellor, Alagappa University, Karaikudi delivered the Presidential Address. Thiru S. Muthiah, History Columnist & Writer, Chennai delivered the Valedictory Address.

As General Secretary of the TNHC I would like to place on record the able guidance of Prof. Krishnamurthy, Assistant Professor, Department of History, Alagappa University, Karaikudi who provided the much needed leadership to the whole event and made the 24<sup>th</sup> session a grand success. I take this opportunity to thank I.C.H.R, New Delhi for publishing the proceedings of 24th session TNHC in a successful manner.

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

# GENERAL PRESIDENT'S ADDRESS

## History in Economics and Economics in History: An Historical Approach

Prof. N. Rajendran\*

Hon'ble Deputy Chief Minister, Government of Tamil Nadu, Hon'ble Minister for Higher Education, Government of Tamil Nadu, Esteemed Vice-Chancellor of Madras University Prof. P. Duraisamy, Dr. R. Krishnamurthy, Editor, *Dinamalar* the historian to be honoured, Dr.S.Sundaram, The General Secretary and Local Secretary of Tamil Nadu History Congress, Respected Prof. P. Jagadeesan, Former Vice-Chancellor, Bharathidasan University, the Sectional Presidents, Advisory Committee Members of TNHC, the Office bearers and the Executive Members of TNHC, distinguished invitees, learned participants, the Press, Ladies and Gentleman,

At the outset I express my sincere thanks to TNHC office bearers for nominating me as General President for the Silver Jubilee Session of the TNHC being held at the time honoured Madras University which is my Alma matter too.

History of Tamil Nadu has received adequate attention from renowned historians like K.A. Nilakanta Sastri, P.T. Srinivasa, Iyengar, K.K.Pillai, T.V. Mahalingam, Y. Subbarayalu, N. Subramanian, K. Rajayyan and not to speak of Burton Stien and Norubu Karashima, to mention a few. Tamil Nadu has come into contact with the rest of India through trade and commerce. The economic developments in the field of agriculture, irrigation and water management and industry have made a mark right from ancient to modern times. However, in the historical construction and narratives the role of economics in history has not received the attention it really deserves.

In historical discourse often one finds the role of the State and the state apparatus in an effort to expand, administer and uphold its authority. In the process, the state faces a few challenges. These challenges often emerge as a result of inbuilt contradictions as a

consequence of political will, socio-economic or cultural factors.

The historian articulating the various aspects of the State has always given a lion's share to political "developments" such as, the conquests of Asoka or the victory march of Samudragupta and the policy of expansion during the medieval period followed by the Delhi Sultans, the Mughals and the Vijayanagar Empire, including the consolidation and expansion of the European colonialism in India. Consequently, history has become the description of dynasties and their needs and misdeeds.

South India was divided into certain well-marked territorial divisions, e.g. Kuntala, Andhra, Tondaimandalam, Chola, Pandya and Chera. The people of each division inclined to develop and cherish separate traditions and habits of their own. These local identity did not by any means prove an obstacle to the formation of larger political units, as happened under the Chalukyas of Badami and Kalyani, the 'Rashtrakutas, the Cholas and Vijayanagar; and they played a great part in mitigating the evils which resulted from the break-up of the larger units. However, in the process of the formation of a pan Indian ideology stemmed largely out of trade contacts between north and the south. The progress of such interactions between north and the south is reflected in literature and legend. Until about 600 B.C. works composed in the North exhibit little knowledge of India south of Vindhyas, but acquaintance increased with the progress of the centuries.<sup>1</sup>

First, there is the mention of Cheras in the *Aitareya Arankaya*. Similarly, The *Sutta Nipata* of the Buddhist canon records that a teacher Bavari left Kosala and settled in a village on the Godavari in Dakshanapatha.<sup>2</sup>

\*Vice-Chancellor Alagappa University, Karaikudi.

Katyayana, the grammarian of the 4<sup>th</sup> century B.C. who was probably a southerner makes mention of the countries of the extreme south, Pandya, Chola and Chera<sup>3</sup>. Similarly, Baudhayana, one of the earliest law givers, noted in his *Dharmasutra* five customs peculiar to the people of the south.<sup>4</sup>

Thus, it is evident that starting somewhere about 500 B.C. the movement of the people of north India into the South proceeded more or less steadily and peacefully. Even the slightest consideration shows that it is this large movement of the people of north into south that provides the historical basis for the Agastya legends which figure prominently in the epics and the Puranas as well as in Tamil literature.<sup>5</sup>

However, there is no mention of Agastya either in the *Tolkappiyam* or in the preface to it by Panambaranar. The earliest reference to the Agattiyam occurs only in the 8<sup>th</sup> Century A.D. The renowned epics the *Raamayanaa* and the *Mahaabhaarata* also speak about the Tamil country and in particular the importance of Madurai as the capital of the Pandya kings. Megasthenes, who came to India during the period of Chandragupta Maurya, refers to the Pandya country and its polity. The edicts of the famous Indian Emperor Asoka also mention that during his rule the Tamil kings in the far south of India enjoyed political independence.<sup>6</sup> This has been further substantiated by the Hatigumpha Inscription of the 1 century AD, where there is reference to 118 years old triumvirate of Tamil Kings [Chera, Chola and Pandya]. Sangam Tamil kings had titles the Himalayas<sup>7</sup>, Aryapadaikadantha Nedunchelian [who crossed barrier of the Aryan army].<sup>8</sup>

There are concrete evidences in literary and inscriptional evidences that constant migration had taken place from north to south from the time of Mauryas. We know from the Asokan inscriptions of the third century B.C. that the great rival kingdoms of the Pandyas, Cheras and Cholas were already in existence in the South. It has been speculated that with the rise of the Chera and Chola kingdoms, the Pandyas, who had previously been oriented primarily towards maritime trade, shifted their administrative headquarters inland to protect their territory.<sup>9</sup>

There is no means of forming a reliable estimate of the population at any time during this long period. Even the Cholas, although they kept a minute record of property in land, never thought of taking a census of the population. In the ports on the seaboard, and in the capitals of kingdoms, particularly in Vijayanagar, there were undoubtedly considerable numbers of foreigners, including Arabs, Jews, Persians, Chinese, people from Malaya and the eastern archipelago; and later the Portuguese and other Europeans.<sup>10</sup> The presence of Parsis were also noticed around fourteenth Century by Friar Jordanus. There was some connection between caste and occupation, but this was by no means unalterable, and the pressure of new factors and situations was always bringing about changes, in spite of protests from conservatives and even occasional attempts on the part of the political authority to stop them.

There is considerable evidence in Sangam Literature for the earliest inland and overseas trade and commerce. It is also very interesting to note how the Tamils were aware of the north's geography and resources. The enormous wealth accumulated by the Nandas was well known to the ancient Tamils, and became proverbial. Mamulanar, one of the poets of the Sangam Age, puts these words into the mouth of a lovelorn lady: "What is it that has attracted my lover more than my charms and kept him away from the so long? Can it be the treasure accumulated in prosperous Pataliputra and hidden in waters of the Ganges by the great Nadas victorious in War?"<sup>11</sup>

The *Arthasastra* of Kautilya gives some information of value about the trade between the north and south in the age of the early Mauryan Empire. Expressing views contrary to his teacher (acharya) Kautilya says that "the Dakshinapatha abounds in conch-shells, diamonds, precious stones of other kinds, pearls, and articles of gold. Moreover, the southern trade route across Dakshinapatha traverses a territory rich in mines and valuable merchandise, is frequented by many [traders] and easy to travel by."<sup>12</sup> This passage almost brings before our eyes the large-scale opening-up of trade with the south which the foundations of Nanda and Mauryan empires brought about. Similarly,

Megasthenes's *Indica* refers to the pearls from Pandya country and the social life in the Tamil country which could have been possible only through the information given by the traders.<sup>13</sup>

One of the more important but less understood areas of economic activity in Medieval South India is that of the corporate trading communities often called 'guilds'. The term 'guild' immediately conjures up the image of an association of professionals with a well-defined structure, a carefully framed code of conduct or rules and membership governed by certain regulations and qualifications. It is hard to get indisputable evidence of such an organization from the South Indian records, although the term *Bananju dharma* is the nearest to a code of rules that existed and was adhered to by the itinerant merchant bodies.<sup>14</sup>

Merchants were generally organized in powerful guilds and corporations which often transcended political divisions and were therefore not much affected by the wars and revolutions going on about them. The most celebrated guilds from fairly early times were the *Manigramam* and the *Nanadesis* or *Ainnurruvar*.<sup>15</sup>

The name *Manigramam* is generally explained as a corruption of *Vanik-gramam*, 'an association of merchants' and this may well be correct.<sup>16</sup> They are mentioned in many early South Indian inscriptions and in a Tamil inscription at *Takua-pa* (Siam) of the region of Nandivarman III, Pallava. The fact that this merchant guild had established itself on the opposite coast of the Bay of Bengal with sufficient permanence was put in charge of a Vishnu temple and a tank gives a clue to the existence of the organizational structure and functions of ancient south Indian trade and commerce.

The *Ainnurruvar* were the most celebrated of the medieval South Indian merchant guilds. Like the royalty of the age, they had a *prasasti* of their own which recounted their traditions and achievements. Among the countries they visited were Chera, Chola, Pandya, Maleya, Magadha, Kausala, Saurashtra, Parasa (Persia), and Nepala.<sup>17</sup> They traversed land-routes and water-routes, penetrating all the countries of the six continents. They traded in elephants, sapphires, moonstones, pearls, rubies, diamonds, lapis lazuli, topaz, emeralds and other

precious articles. They they paid the *sunka* [tax] regularly and filled the royal treasury with gold and jewels, and strengthened the king's armoury; they bestowed gifts on pandits and sages. A fragmentary Tamil inscription from Sumatra (1088) and a temple of Vishnu which they erected at Pagan and which was still flourishing in the thirteenth century attest the truth of their claim to trade with foreign countries beyond the seas. In the Chola country they had their own settlements called *vira-pattanas* where, with the sanction of the local powers and the central government, they enjoyed special privileges in matters of trade.<sup>18</sup>

Historians have generally tended to ignore the effect of trade on the outlook of the people of those comparatively remote times. There is no doubt, for instance, that the continuous meeting and intermingling of people of diverse social backgrounds tended to create a liberal and cosmopolitan, as opposed to an insular, attitude to life and hastened the process of urbanization.

As the outstanding historian Eric Hobsbawm notes, from its inception history has been an integral part of economic inquiry. According to Hobsbawm the "Marginalist revolution" resulted in the divorce between economics and history while Adam Smith reflected on value and distribution using historical narratives, the marginalists formulated the theory in a form which required calculus as the primary tool of thinking. Even economists who were well read in history like Alfred Marshall and Lionel Robbins and Samuelson contributed to the alienation at history from economics.

The separation of history and economics impoverished both the disciplines. It is one of the central tenets of economics that trade is beneficial to all the trading partners. The two disciplines lost out on what could have been a mutually enriching intellectual trade by adopting a policy of academic autarky.

A most significant development, one to be celebrated, is that the two disciplines have begun trading with each other again, thanks to the revival of interest in economic history in leading academic institutions. Indeed, the American polymath and economics has

hailed the Tyler Cowen period since 2008 as the “golden period of economic history”.

Perhaps we can attribute the revival of interest in economic history to the recognition of the work of the American economic historian Robert Fogel with the Economic Noble Prize in 1993 for his seminal application of cliometrics, a powerful quantitative tool, to study history. Surely this trade between economics and history can be mutually enriching study of history by economists not only provides interesting information about our economic past, such as Kanakalatha Mukund book on the merchants of ancient Tamil land or the classic book *The Wonder That Was India* by the popular historian A.L. Basham which has fascinating details of socio- economic life in ancient India. A study of history can help us make sense to our economic life today. Mention can be made of the seminal contributions of Amiya Kumar Bagchi, Dharma Kumar, S. Ambiran, Eric Stokes and Tirthankar Roy, among others on the issues of colonial economy and policy, the fruits of which India had to deal with post Independence period.

Lest it appear that economic history is purely an ivory tower exercise by comfortably placed academics, it should be pointed out that economic history provides deep insights useful for policy makers. It is often overlooked that Amartya Sen’s land mark research on famines, which won him the Nobel Prize, is based on the literature about the history of famines. Drawing on this historical literature which he interpreted using his entitlement theory, Sen provided policy makers knowledge about how to understand and prevent famines.

The leading development economist Daron Acemoglu draws on historical narratives to draw attention to the kind of institutions which promote – and prevent – development. Even the vast and growing literature on the Industrial Revolution, the historical phenomenon which produced in Western Europe a level of prosperity unprecedented in human history, which appears to be a purely academic exercise, also has lessons for poor nations which wan to grow through industrialization. Indeed, a case can be made for the view that the disastrous 2008 global recession could

have been averted only the policy makers responsible for it had a perspective on past economic disasters. It is to be hoped that future economists and policy makers will keep in mind the factors underlying the great recession. As the Philosopher George Santayana put it, those who forget the past are condemned to repeat it. This is so in the realm of economics also.

In the realm of epistemology, history in spite of its intrinsic value is questioned on the basis of its association with other branches of knowledge, as knowledge perse. This relevance of history as knowledge, though the debate has started much earlier has become more and more pronounced during the 21<sup>st</sup> century as globalized economy and markets began to play their role in the age of information revolution.

In traditional form of historical discourse history is seen as an “unending dialogue” with the past and a liner narrative of the past, a fascinating tale told by historians supported by evidences or conjunctures. This universalization of history has a popular base. The moment scientific history began its march; history has been relegated to the cellars of academic institutions with followers of its own. This process of exclusion separated history from the domain of inclusive learning and knowledge.

History ought to find its due place among the emerging disciplines with a positive value which is desirable or even necessary for the very survival of the discipline of history. For this history needs to be liberated from the dogmatic value of chronological narrative, but needs to involve analytical methods of understanding the evolution of human social order and its environs. Understanding history, then, will depend more on other disciplines too, like geography, sociology, economics, anthropology, statistics and branches of some conventional sciences.

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## T.N.H.C ENDOWMENT LECTURE

### British Vs English: Pro-Gandhian Attitude of the European Elites in the Civil Disobedience Movement in Tamil Nadu, 1930-1932

Dr. V. Venkatraman\*

Esteemed President, Secretary, Section Presidents, Distinguished Members of the Executive Committee, respected Professors and my beloved Scholars of Historical Research, I would like to submit my heartfelt thanks for the honor of selecting me by the Executive Committee of Tamil Nadu History Congress, to present “The Tamil Nadu History Congress Endowment Lecture” to the delegates of 25<sup>th</sup> Session of Tamil Nadu History Congress held under the auspices of the University of Madras, Chennai.

I am very proud to say that the Research Centre in History of Rajapalayam Rajus’ College, Rajapalayam, Tamilnadu convened the 10<sup>th</sup> and 27<sup>th</sup> sessions of South Indian History Congress in 1990 and 2007 respectively.

I am very happy to share that our College has also having the credit in starting an association of scholars of historical research in Tamil Nadu by having the banner of Tamil Nadu History Congress, when the 10<sup>th</sup> session of South Indian History Congress was held at Rajapalayam Rajus’ College, Rajapalayam in January 1990.

Prof. G. Venkatesan, (Rajapalayam) Prof. K. Rajayyan (Madurai), Prof. C.E. Ramachandran (Madras), Prof. S. Kadhivel (Madras), Prof. P. Jagathesan (Madras), Prof. Edmund (Poraiyar) laid the foundation for the birth of Tamil Nadu History Congress at Rajapalayam. Further, the concept was reshaped and modified by Prof. Edmund, Prof. Francis, Prof. Ramachandran, Dr.V.Venkatraman and few others at the time of the “Regional Workshop on Medieval History” organized by the Centre for Advanced Study in Medieval History, Aligarh Muslim University, Aligarh (UP), in November 1991.

Having this background, the Tamil Nadu History Congress was officially inaugurated in 1994 at the

University of Madras by Prof. P.Jagadeesan (Former Vice – Chancellor of Bharathiyar University, Trichi), and Prof.N.Rajendran (Vice – Chancellor of Alagappa University, Karaikudi) With this brief introduction of our association with the Tamil Nadu History Congress , I would like to present the TNHC Endowment Lecture established by the Government Arts College, Coimbatore, entitled “*British Vs English : Pro-Gandhian attitude of the European Elites in the Civil Disobedience Movement in Tamil Nadu, 1930-1932*”

Gandhian strategy has influenced not only the people of India but also the Europeans too. Gandhi studied the psychology of the Indians by making an extensive tour covering the whole nation from 1915 to 1927 and also again between 1933 and 1934. Thereby he came to know their minds that they were systematically admitted their sub- conscious mind to support his nationalist venture. Irked by this, the British launched invariably a variety of preventive measures to sideline the Gandhian strategy to get freedom to the nation from them<sup>1</sup>. But Gandhi and his fellow congressmen’ never minded about the draganeous attitude of the British and extended their full support to each and every anti-British activity of Gandhi in a virulent manner.

The consistent support extended by the Indians towards the earlier movements such as the Champaran, Kheda and Ahemadabad satyagrahas, Rowlatt satyagraha, the Non Co-operation movement was continued even after suspended the Non Cooperation movement due to the violent exhibition of satyagrahis at Chauri-Chaura on 5<sup>th</sup> February 1922<sup>2</sup>. Gandhi without consulting the other senior leaders of Congress, he suspended the Non Cooperation programme and admitted himself for responsible for this crime, which

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was committed by the Congress volunteers there. This incident resulted in the arrest of Gandhi who was responsible for the violence. The massive movement of Gandhi abruptly concluded without any further occurrences all over India<sup>3</sup>.

The term 'Non-Violence' was the magic spell of the period when Gandhi suspended the movement; it was truly accepted by the majority of Indians. A few hundreds of the followers of C.R.Dass, the founder of the Swaraj party in January 1923 opposed the premature closure of the movement. But majority of the people of India supported Gandhi. After the release of Gandhi in 1924, he mainly concentrated on his constructive programmes for which he toured all over India to get the support for his programmes<sup>4</sup>.

Gandhi's participation in Lahore session of Indian National Congress in December 1929 witnessed a major change in his political philosophy. Gandhi accepted a yearlong demand of youth congress headers like Pandit Jawaharlal Nehru and Subash Chandra Bose to start another nation-wide Non-Cooperation movement. Lord Irwin was unturned to the expectation of Gandhi. Thereby, Gandhi announced his new plan of action by launching the Civil Disobedience movement as per the decision taken in the Lahore Congress session in December 1929<sup>5</sup>.

On that occasion, Gandhi appealed to the Congressmen to celebrate January 26th, 1930 as the 'Independence Day' and introduced his Eleven Points Programme. Gandhi's eleven point programme raised a storm of indignation not only in the Indian press but also in the British press<sup>6</sup>. In February 1930, the Congress Working Committee met at Sabarmathi Ashram to draft the Civil Disobedience Programme. Gandhi said "Civil Disobedience is sometimes a peremptory demand on love ... it is the only non violent escape from its soul-destroying heart ..." Gandhi was contemplating some method of attacking this nefarious monopoly of the British in India<sup>7</sup>.

At the same meeting of Congress Working Committee, on the basis of his Eleven Points he launched a programme called "Salt Satyagraha" as a token programme of Civil Disobedience Movement.

Gandhi decided to start the movement with the salt satyagraha against the British policy of levying tax on the purchase of salt. Gandhi selected the venue to breach the Salt Tax at Dandi, formally a light house but now a deserted village on the sea coast, two hundred miles from the Sabarmathi ashram<sup>8</sup>.

Gandhi after a long scrutiny of the applications, finally selected 79 satyagrahis who hailed from Punjab, Gujarat, Maharashtra, Uttar Pradesh, Cutch, Sind, Kerala, Rajaputana, Andhra, Karnataka, Tamil Nadu, Bihar, Bengal, Nepal and Fiji. Among the 79 volunteers, Gandhi included two Muslims one Christian and rest were the Hindus including two untouchables<sup>9</sup>. By having this troop, Gandhi commenced the satyagraha march, popularly known as Dandi March on 11<sup>th</sup> March, 1930. The satyagrahis were welcomed gracefully by the villagers up to Dandi beach. They reached Dandi on 5<sup>th</sup> April, 1930<sup>10</sup>. On 6<sup>th</sup> April 1930, Gandhi along with 74 volunteers proceeded to the seashore and took ceremonial dip in the sea, broke the Salt law exactly at 6.30 p.m. On that day, they broke the salt law by picking a lump of natural salt from a small pit<sup>11</sup>. Thus Gandhi began the Civil Disobedience Movement officially with the satyagrahis.

Gandhi, after breaking the Salt Law, issued a statement that every Indian who could take the risk of prosecution under the Salt Act, could manufacture salt in their respective regions. The clarion call of Gandhi was uniformly adopted by the people in vivid manner. In the Madras Presidency, salt marches were organized at the Marina beach in Madras by the Andhra Provincial Congress Committee on 22<sup>nd</sup> April, 1930<sup>12</sup> and the Tamil Nadu Provincial Congress Committee under Rajagopalchari organized the salt satyagraha march was started from Trichy to Vedaranyam beach on 13<sup>th</sup> April, 1930 on the Gandhian model by taking about 180 kilometers to reach Vedaranyam with 100 selected from the whole of Tamil Nadu. The satyagrahis reached Vedaranyam on 28<sup>th</sup> April 1930<sup>13</sup>.

On 27<sup>th</sup> April 1930, the Andhra Congress leaders T.Prakasam and K.Nageswara Rao were arrested at Marina beach while manufacturing salt on the beach<sup>14</sup>. On 29<sup>th</sup> April, 1930, Rajagopalchari and other

prominent leaders broke the salt law and were arrested there<sup>15</sup>. Between 1<sup>st</sup> April and 30<sup>th</sup> December, 1930 the British opened fire on crowds sixteen times in the Madras Presidency; thirteen of these incidents were in Tamil Nadu. The satyagrahis of these two salt camps were severely beaten by the British police<sup>16</sup>.

Gandhi's salt march was followed by the boycott programmes of Civil Disobedience Movement. Thousands of people all over India enlisted themselves as Congress volunteers and actively participated in the boycott programmes. From 30 July to 1<sup>st</sup> August 1930, the Congress Working Committee met at Bombay to confirm the next phase of the movement on the basis of Gandhi's eleven point programme<sup>17</sup>. Apart from the active involvement of the natives, there were few Europeans elites who observed the Gandhian ventures through their British Press and also from the proceedings of the British Parliament, about the recent political developments in British India. They expressed their wish to extend their support to the Indians by visiting personally through the pro-Indian organization<sup>18</sup> i.e. "India League" to Indian cities to observe the political developments between 1930 and 1932.

### **Initial Stage of English Support**

Gandhi's non-violent satyagrahas had impressed the like minded British elites who voluntarily came forward to visit India and met him personally at Sabramathi Ashram after the Non-Cooperation movement. Mirabhen and Reginald Reynolds were the pioneers of pro-Gandhian British elites. When Gandhi was selecting the 79 satyagrahis to make a march to reach Dandi, Mirabhen and Reginald Reynolds wanted to be in the first batch of 79 satyagrahis<sup>19</sup>. The consistent interest and involvement of these elite British to participate in the satyagraha march, was a short lived one. When the pressure made by these two British people, but Gandhi did not accept the offer to admit them in the first list of 79 satyagrahis. Gandhi forecast the political climate and said "No" to them in the first batch. He further said, "For you there is greater and far more sacred task. Born as you were in England, I expect from you a great erpenance, and that is to forgot the desire to invite suffering, to remain behind and to help

in conducting as many activities of the ashram as possible"<sup>20</sup>.

Mirabhen and Reginald Reynolds did not compel Gandhi for their inclusion in the list of first batch. The two English people even though were very close associates to Gandhian endeavors in the late 1920's, respected Gandhi's forecast and kept them very cool in the Sabarmathi ashram during the salt satyagraha march of Gandhi. Later they met frequently and stayed along with the other prominent inmates supported all boycott and constructive programmes of Gandhi. Moreover after the release of Gandhi from jail, Gandhi admitted Mirabhen as one of his close associates, who took Gandhi with great care. Mirabhen, thereafter accompanied Gandhi in all programmes and tours till his death on 30<sup>th</sup> January 1948 at Delhi<sup>21</sup>.

### **European Elites and their Pro-Gandhian Sympathy**

The Lahore Congress session gave the mandatory to Gandhi to lead the Civil Disobedience Movement. The British Press covered the news items regarding the resolution of 'Complete Independence' or 'Purna Swaraj' and Gandhi's proposed plan of Civil Disobedience. The British Broadcasting Company urged their officials to cover the entire course of the movement of Gandhi in India. The team was assisted by the pro- Indian British Statesmen, those who had sympathy over Gandhian ideology of non- violence, visited Sabarmati ashram frequently and accompanied Gandhi in all the nationalist activities.<sup>22</sup> Later, they transmitted the messages; whatever collected from the Indian soil to the British press, British Radio and also to the senior members of the British Parliament on and about Gandhi's mission.

Apart from these pro – Gandhian efforts of the British Statesmen a very few prominent intellectuals, Christian Missionary people, the British oriented non-Governmental organization etc, extended their support to Gandhian endeavors by directly visiting many of the Indian cities, wherever the boycott programmes were carried out by Gandhi and also the Gandhian followers in India. These European Elites who hailed were not only from England but also from Scotland and Ireland. The European Elites were basically peace loving people

of these countries visited Indian cities like Bombay Calcutta, New Delhi, and Madras and also the interior cities of the Madras Presidency.

### **Efforts of Women's Indian Association**

The Women's Indian Association<sup>23</sup>, chaired by Darabhai with other twenty prominent women of Madras organized a public political meeting in the Ghokale hall in Madras on May 21, 1930. About two hundred people attended this meeting. Margarita, E. Cousins and Mrs. Hidawood were the guest speakers of this meeting. In the beginning of the meeting, a resolution was passed, calling on Lord Irwin, the then Viceroy and the British Government to make an immediate announcement that the framing of a Constitution for India as a Self – Governing Dominion Status should be the prime duty of forthcoming Round Table Conference, as an essential first step towards resorting peace and goodwill in India<sup>24</sup>.

Mrs. Cousins in her turn, condemned the action of the authorities in banning Congress meetings the subject of which did not suit the policy of those in power and in clapping many of the Congress leaders including Gandhi 'in jail', thereby depriving the Indians of their advice at a critical time. She said that no country ought to be under the domination of any other foreign country. The condition of the world is such that it will not stand any nation being denied that which is legitimately hers and India is calling for her power and her right to govern herself<sup>25</sup>.

Further Mrs. Cousins added that other countries had to go through 'blood-shed' but there was no necessity in India for such horrors owing to the spiritual forces of her leaders that she hoped that the British Government would remove the tension and the lack of good will by the grant of 'Home Rule' to India. Mrs. Cousins came to India in 1915 along with her husband Dr. Cousins and stayed at Adayar, Madras and associated herself with Annie Besant's Home Rule League and Theosophical Society. Dr. Cousins who hailed from Ireland allowed his wife Mrs. Cousins to stay in Madras and went back to Ireland but returned as he considered India as their home<sup>26</sup>.

The speeches made by Margarita Cousins were well received by the people of Madras. On 30<sup>th</sup> May 1930, the Women's India Association further organized a meeting at Ranade Hall, Mylapore in Madras. Mrs. Cousins was invited as the guest speaker and she spoke on the occasion on the concept of "Swadeshi". In her speech, she wanted Home Rule with its full implications be given to India and said that no rapprochement was possible when Congress Leaders were all clapped in jail. She further appealed to the British Government on amnesty for all Congress prisoners which should be the first step for showing the true mind of England<sup>27</sup>.

Mrs. Cousins advocated 'Swadeshi' as the only means for preventing India's money from getting out of India and as a concrete step of making England release her grip over India. She said that many in England were in full sympathy with India's demand and it wanted only a proper representation in England. The Indian press published frequently her speeches in their columns. The followers of Home Rule League and Congress men of interior Tamil Province wanted to utilize the visit of Mrs. Cousins during the Civil Disobedience Movement. Mrs. Cousins was invited to deliver Swadeshi lectures by the Congress Committee of Tiruppur. Visalakshmi Ammal, accompanied Mrs. Cousins to Tiruppur on behalf of the League of Youth of Madras in the second week of June 1930. Between 13<sup>th</sup> and 15<sup>th</sup> June 1930 a series of Swadeshi meetings were organized at different places of Tiruppur. Mrs. Cousins was received by Namiah Shampur at Tiruppur and the political meeting was held on 14<sup>th</sup> at 6.45 p.m. at Spencer's building at Tiruppur. The C.I.D. officials conveyed these developments to the District Collector. Mrs. Cousins along with Saraswathi Ammal, Hanumanatha Rao, Visalakshmi Ammal arrived secretly to the venue<sup>28</sup>.

The District Collector of Madras sent a telegram to the local officials to take some immediate steps to hold up the meeting on that Sunday. The telegram was intended to facilitate the working of a Swadeshi movement directed against the British Government. The District Collector in his respect on these developments considered it an "objectionable one"<sup>29</sup>.

Even though the proposed Swadeshi meeting was held up, Mrs. Cousins besides the propaganda work was waking up the branches of the Women's Indian Association by extensive correspondence to do their mite in that direction. She had clearly stated that the Women's India Association was always in favor of 'Swadeshi' and 'Swaraj'. She further praised Kamala Devi and Durgabai, the prominent leaders of the association, who were convicted in the salt satyagraha campaign in Madras on 24<sup>th</sup> April 1930<sup>30</sup>.

### **Madras Swadeshi League Meeting**

The Special Branch officer of the Criminal Investigation Department forwarded a confidential report on the speech made by Mrs. Cousins at the Gokhale hall, Madras, delivered on 5<sup>th</sup> July 1930 under the auspices of the Madras Swadeshi League and Women's Swadeshi League to the Chief Secretary to the Government of Madras. In this report, it was said that Mrs. Cousins advocated the Gandhian principles of Khaddar and boycott, which were very much needed to the present hour. She stressed that wearing 'Swadeshi Cloth' was the only remedy against the economic policy of the British<sup>31</sup>.

She said that the Indian women knew that in this country for thousand of years there was no need to go outside India for anything whether for food or cloth for the people of the country. She entirely objected to the people who called Swadeshi a political subject. This differentiation between 'political and non-political' and religion and secular was entirely wrong where it affected those were vital necessities, life streams, blood streams of the people's own vitality and their power and prosperity and they must be looked after by every simple one; and it would be a joy in their own clothing through "*taklis*" and "*chakaras*"<sup>32</sup>.

Further, she said that 63 crores of rupees were going to the people of other land enriching them instead of enriching Indians. What could they do with the 63 cores of rupees? The Indians could give education, better health service without asking British Government for their needs. Her prime reason to be there was because she could give the greetings and sympathy of millions of the people on the European countries. She

praised the Americans who had very sympathetic with the ideal of India to have self-reverenced, self-knowledge and self-control. She gave them all sympathy in the Gandhian movement for the freedom of India economically, politically, socially, morally and spiritually. In her concluding remark, she openly called the Indians to participate actively in the Civil Disobedience Movement<sup>33</sup>.

### **Celebration of Gandhi's Birthday**

The combined efforts of Madras Mahajana Sabha, the League of Youth, the Women's Swadeshi League and the Madras Swadeshi League, a public meeting was organized to celebrate Gandhi's birthday on 2<sup>nd</sup> October 1930 at Gohale Hall, Madras. About 250 delegates of the above organizations and also from Madras District Congress Committee were present on the occasion<sup>34</sup>.

Mrs. Cousins made an extensive speech on Gandhi and his mission. In her speech, she said that Mahatma Gandhi was known the whole world over as the holy man of the world. He was not asking for the freedom of India only, but also for this freedom of the world from the very great burden of a belief in force, in violence as a way of setting every kind of dispute or quarrel. If they (Indians) strictly adhered to Gandhi's principle of non-violence they would soon make India an example for the whole world, of a new system in which there would be no longer any wars<sup>35</sup>.

While speaking of free people, she could not but think of the 30,000 free men and women in the jail of India at present, imprisoned for the sake of conscience. Surely their love went out to them that evening for their sacrifice to liberate their mother India<sup>36</sup>.

By knowing the consistent efforts and sincere participation of Mrs. Cousins, the Congress leaders of Madras Presidency would prefer to invite her in their respective regions. Mrs. Cousins received a number of invitations from Andhra, Tamil and Malabar provinces to deliver Swadeshi speeches. These political developments of Mrs. Cousins were noticed to the Chief Secretary to the Government of Madras, to the action against her pro-Indian ventures in the Madras Presidency<sup>37</sup>.

To prevent her contacts and communications with other Congress and regional leaders the Government of Madras passed an order to intercept the correspondence of Mrs. Cousins, who resided at No.15, Leasbeater's Chambers, Adayar, Madras or the Women's Indian Association, Pantheon Gardens, Egmore, Madras. The Government order No.1006-s Public Department, dated 14th October 1930 reads that in the interest of public safety the Governor in Council directed under Section 26(1) of the Indian Post Office Act, 1898 that all postal articles addressed to or emanating from the house of Mrs. Cousins or the Women's Indian Association office shall be intercepted in the Court of transmission by the post for a period of one year from the date of the order and detained and delivered to the Personal Assistant to the Deputy Inspector General of Police, Railways and C.I.D. Madras or P.A. to the D.I.G. of Police, Madras immediately<sup>38</sup>. Without knowing this preventive order, passed by the Chief Secretary to the Government of Madras, Mrs. Cousins wrote a series of letters to the regional Congress leaders of this Presidency.

### **Interception of Mrs. Cousins's Letters**

A letter addressed to the Secretary of Kerala Provincial Congress Committee, Calicut was intercepted in the Adayar Post Office, Madras in which Mrs. Cousins asked to be supplied with the number of satyagraha political prisoners which the Tamil Nadu had given to the National movement since March 1930 and the total number for the Madras Presidency. She had collected these statistics on behalf of the All India Congress Committee.

In another intercepted letter, sent by Mrs. Cousins to the Editor of *Bombay Congress Bulletin*, a copy of the offensive reply of Committee of the Women's Indian Association to a letter from Mrs. Subbarayan, a pro-British in character asking for opinion on any matter regarding Indian women that should be considered by the Round table Conference, to be held in London<sup>39</sup>.

Mrs. Cousins wrote a letter to Mrs. Shechy Skeffington of Dublin, Ireland was intercepted under Section 26(1) of the Indian Post Office Act, 1898, stated that the efficient organization of Gandhi's Civil Disobedience Movement in Bombay had successfully

held up the Government's action. Further she suggested in the same letter that some people from Ireland should be sent to India as representatives of Ireland's sympathy with India's struggle and become identified with the whole movement as she was doing<sup>40</sup>.

Mrs. Cousins added in it that if the Government of India were to prevent the people from entering into India, it would give her and other Irish people in India a handle to protest in the most advertising way possible and that any woman coming could easily get into the country as visitors to the All Indian or All Asian Conference in January 1931 and later disclosed their credentials as Irish representatives for the Indian Independence movement. After intercepting all the correspondence of Mrs. Cousins, the government of Madras ordered the District Magistrate to censor all the letters, which were written by Mrs. Cousins. Many of her letters and correspondences were censored by the Police and Postal authorities for nearly a year from 14<sup>th</sup> October 1930 to September 1931<sup>41</sup>.

The Madras Mahajana Shaba, the Madras District Congress Committee, the Madras Swadeshi League and the League of Youth jointly organized a public political meeting at the Gokhale Hall on 18<sup>th</sup> October 1930. The prominent and front line leaders of Tamil Nadu Congress Committee attended in the meeting. Mrs. Cousins was the guest speaker; who delivered a speech on 'Swadeshi and Deepavali'. She advocated the Indians to wear "Gandhicloth"<sup>42</sup>.

Further, she said that one of the great subjects of Indian life at the present moment was cloth, because through this question of cloth, there was coming about a very successful and very fundamental instrument by which the foreign demon might be exorcized. That is, they might think of themselves as in a new *Deepavali* tradition. They (Indian) were all Krishnas, they were all seeking to be the saviors of the country redeemers and reformers of the country getting rid of that new demon (English) which was troubling India, because it was taking away the money of India to England. They were fighting this foreign demon and they could do that every single one of them in this *Deepavali* by changing the old custom of buying cloth without intelligence, without

thought. They were having a new *Deepavali* and some day they would have new fireworks to show the triumph of their *Deepavali* work over the foreign demon of exploitation and she trusted that very soon those new fireworks would be going on and they would be fires having to beacon fires all over India because India had attained its freedom<sup>43</sup>.

Mrs. Cousins further added that she was glad to see that the Madras Corporation was standing firm for clothing all its employees in Khaddar and that the Gujaratis had decided not to celebrate *Deepavali* with the great amount of expenditure that they usually had done. In her speech, she appealed to the Indians in general and Indian workers in particular to support the Gandhian programmes by wearing Khaddar and adopt Swadeshi, the only means of Indian Independence<sup>44</sup>.

#### **“An Phoblacht” –an Irish Paper**

*An Phoblacht*, an Irish Republican Newspaper published an article entitled, “All Unquiet on the Eastern Front”, written by Margarita E. Cousins from India. The paper in its issue dated 11<sup>th</sup> October 1930 published a variety of articles on Indian National Movement and Gandhi’s salt march. The newspaper sent from Ireland to Mrs.Cousins in Madras, was intercepted under section 26(1) of the Indian Post Office Act, 1898 by the C.I.D. of Madras while its transmission to Madras. It contained a violent article of Mrs. Cousins, including pictures of British soldiers ill-treating naked Indians. The C.I.D. found the articles and pictures seemed to be most objectionable and recommended to the Government of India for proscription under the Sea Customs Act of 1878<sup>45</sup>.

The C.I.D. further strongly recommended the government that action should be taken against Mrs.Cousins, but advised the government not to go for her deportation, which would be very strong meat indeed. No action was taken against her so far under the ordinary law of the government. She must be given a strong punishment because she was too clever. Deportation would certainly give her too good an advertisement but should be leaving India for any reason; it would be easy to prevent her return again to India<sup>46</sup>.

Mrs.Cousins was much focused by the Government of India and she was deported to Ireland in late 1930. In the beginning of 1932, Dr. Cousins and Mrs.Cousins planned to come back to India. The Director of Intelligence Bureau of Government of India strongly opposed their return to India. The British Intelligence authority asked D.R.Elwin I.C.S., the Under Secretary to Government of Madras not to grant facilities to the couple to return to India so long as the Civil Disobedience Movement continues<sup>47</sup>.

Dr. Cousins, who stayed in Adayar, Madras with Mrs.Cousins for over seventeen years since 1915, he considered India his home because he served in the private educational institution at Adayar, Madras. Moreover, the police authorities further ascertained that if the Government permits his return to India, it would be very difficult to exclude Margarita Cousins’ return to India. At last, the aged couple was allowed on the advice of the Government of Madras to return to India for the rest of the years. Margarita Cousins returned to India in 1933 with her husband Dr. Cousins and lived together in this country. Her attachment with the Congress movement was continued in India<sup>48</sup>.

#### **Dr.E.F.Paton of Scotland**

The Special Branch of Criminal Investigation Department closely watched the European based voluntary organizations, rendering humane service in Tamil province, and extending support to Gandhian programmes. C.F.V.William I.C.S. Under Secretary to Government of Madras instructed all the District Collectors of this province, after the salt satyagraha movement in June 1930 to make a strict vigilance on them The C.I.D. Officials of all districts of the province were ordered to collect the information about the pro-Gandhian attitude of such organizations<sup>49</sup>.

The C.I.D. of North Arcot District found one ‘ChristukulaAshram’ in Tirupattur, involving the Civil Disobedience Movement. Dr.E.Foresstor Paton, who financed the ashram alongwith Dr.S.Jesudasan, a native of the town and the student of Dr.Paton was a native of Alloga in Scotland, came to India in 1916 and settled in Tirupattur of North Arcot for running an up-to-date hospital, which was opened for the poor Indians. In the

first week of June 1930, a group of Indian Christians of the ashram along with Dr.Paton organized a meeting and passed a set of resolutions expressing their sympathy for Gandhi's Civil Disobedience Movement<sup>50</sup>. The members of the ashram wore Khaddar clothes daily and were on equal terms. Gandhian style of living was followed in the ashram. Vegetable diet was provided to all inmates including Dr.Paton who also took Gandhian diet and seated on the floor. Their foot wears uniformly were sandals only. They were staunch admirers of Gandhi and openly condemned the repressive policy of the British Government in India. Dr.Paton and his team-mates gave frequent pro-Gandhian propaganda in the nearby villages of Tirupattur taluk between May and June 1930<sup>51</sup>.

The Under Secretary to Government of Madras ordered the District Collector of North Arcot, camped at Vellore to enquire Dr.Paton's involvement in the Gandhian Movement. The District Collector in his reply mentioned his personal enquiry on this issue, he writes: "... Dr.Paton is a British subject; he has not signed any undertaking to abstain from politics. I knew him fairly well when I was in the town eight years ago. He used to go about in sandals then but I do not think he had adopted Khaddar and temperance my enquiry shown that there would be no ground for any action against them"<sup>52</sup>.

Further, he confirmed that Dr.Paton was a crank without any definite and seditious intentions. He was a genuine doctor and he recently acquired a considerable extent of land and was running an industrial school and a farm as well to train the village people of the region. After hearing the above from the District Collector, C.F.V. Williams, the Under Secretary to Government of Madras satisfied with the statements on Dr.Paton and he dropped the idea to arrest Dr.Paton. But he ordered the C.I.D. to watch the day-to-day activities of Dr.Paton<sup>53</sup>.

### **British Repression on Dr.Paton**

Gandhi returned to India empty handed after attending the Second Round Table Conference, held in London in December 1931. On 3 January 1932, he resumed the Civil Disobedience Movement for which he was arrested on 4 January and taken to Poona jail.

The movement was followed by the resumption of boycott programmes. Toddy and liquor shops and shops selling foreign cloths were chief targets of Congress volunteers<sup>54</sup>. The picketing and boycotting were the routine programmes of Congress between January and August 1932. In 1932, Lord Wellington, the Viceroy of India launched ten Ordinances between January and December 1932 to meet the Congress activities and also to arrest the anti-British writings of Indian press and political literature<sup>55</sup>.

On 15 January 1932, Dr.Paton took the Bangalore Express from Vellore to Madras and reached Madras at 2.20 p.m. and caught the bus at Egmore over bridge with the intention of coming to the Madras Christian College House. He had heard the reports of Congress picketers being ill-treated by the Madras police and wanted to see them and involve in it. Dr.Paton and six volunteers marched on the Rattan Bazaar road and lectured the people on boycott of foreign cloths and told them not to be afraid of the police threats. When they picketed a foreign cloth shop at 2.45 p.m. the police sergeant H.M.Butler and one Syed, the Sub-Inspector of Police along with four constables, who camped at C.I. Police station rushed towards Dr.Paton. Dr.Paton led the volunteers to boycott the shop, owned by Kishin Chand Chellaram<sup>56</sup>. A crowd of about 350 people surrounded the shop. Butler told them that he was committing an offence and commended the whole lot to disperse. But the volunteers and Dr. Paton refused to do so. The police ordered to disperse them by force. Dr.Paton was clad fully in *khaddar* with a Gandhi cap. The volunteers went to other side of the road followed by the crowd and started shouting 'Mahatma Gandhiki jai' and 'vandemataram'. The whole crowd including Dr.Paton was dispersed by putting the hose of fire engine, which one was brought already to the spot by the Madras police in connection with the arrest of K.Nageawara Rao, a prominent leader of Andhra Province Congress Committee<sup>57</sup>.

In the meantime, V.A.Currie, the Inspector of Police ordered Sergeant Butter, Saunders, Noy and Brigham to take action against Dr.Paton's team. Dr.Paton after knowing the mood of Madras police went away by Fraser's road. On the same day Dr.Paton was



enquired by Sergeant Butter at 3.40 p.m. and he asked him about his Gandhi dress and cap. Dr.Paton replied that he was working among poor people and that was why he wore the khaddar dress. Without paying time to hear the reply, the police started beating Dr.Paton with lathis and the police signaled for the water cart and started dousing him. Dr.Paton started walking towards the Flower Bazaar Police station<sup>58</sup>. Saunders, the other Sergeant flouted the lathi charge and told him to return through the other way. So he returned only to get a second dousing from the water tank. There was hand cart standing near the wall and he took shelter under it. But, the police removed the hand cart so that he got the full force of water. Moving here and there, Dr.Paton without knowing where to go, started walking South. The police stopped dousing further and sent on Sergeant Butter to watch his course of walk. He took the Franser's Bridge Road to go towards the Madras Law College. By this time, there was a crowd about 100 people following Dr.Paton but until then he was alone there. The satyagrahis had already gone. Then he went to Y.M.C.A. and had a change of clothing and went to the College House to meet Dr.Hogg, the Principal of Madras Christian College<sup>59</sup>.

Sergeant Butter informed everything to V.A.Currie, the Inspector of Police and they rushed to College House to arrest Dr.Paton in the presence of Bashyam Ayyangar, Venkatrama Sastri and Dr.Hogg. Dr.Paton was produced before the Commissioner of Police, Egmore Madras on 16 January 1932<sup>60</sup>. He examined on the spot about the happenings, considered this event in the interest of every one that the case should be shifted in court and sent for him and released him on his own recognition to appear before the Chief Presidency Magistrate on 18 January 1932. He was charged only under the Molestation Ordinance and ordered Anantachariar, Assistant Commissioner of Police, Northern Range of Madras to conduct an enquiry on the event and also to produce some eye witnesses<sup>61</sup>.

Anantachariar, who conducted the whole enquiry and cross-questioned the police witnesses on three separate occasions and also with Dr.Paton. In the meantime, Bennett, the District Collector of North

Arcot sent two letters, consisting of the enquiry of Ramachandran, Sub Collector, Tirupattur on the personal conduct of Dr.Paton. Dr.Paton, who himself also denied the charges made by the Madras Police and said that he came to Madras only to observe the course of boycott and picketing programmes personally and to give first aid to the volunteers, who were beaten up by the police<sup>62</sup>.

As the witnesses against him were so absolutely certain of their facts. The Assistant Commissioner considered that in the interests of all concerned the case should be thrashed out in the court. Further he added that he had heard last year of Dr.Paton being a Gandhi sympathizer while in Tirupattur and that lent further probability to the charge against him<sup>63</sup>. After knowing the facts from the Deputy Commissioner of Police, Law and Order, the Commissioner of Police had launched a prosecution against Dr.Paton, based on the denial of Dr.Paton. The case was produced before Abbas Ali, the Chief Presidency Magistrate, Madras and Dr.Paton was accused under section 528-A of Cr.P.C. and charged under section 4 of Ordinance No.V of 1932<sup>64</sup>.

### **Judgement against Dr.Paton**

Abbas Ali, the Chief Presidency Magistrate, Madras after hearing the arguments of Jayaram Iyer in favor of Dr.Paton, he came to a conclusion to say that, the Chief Presidency Magistrate had the jurisdiction to try the accused Dr.Paton. Jayaram Iyer in his argument said that Dr.Paton was entitled to be tried as a European British subject under the special provisions of Chapter XXXIII of the Code of Criminal Procedure and that a Presidency Magistrate sitting alone had no jurisdiction to try him once such a claim was put forth and when it was proved to the satisfaction of the Magistrate<sup>65</sup>.

On the basis of the Judgement order, the Commissioner of Police, Madras wrote a detailed report against Dr.Paton's involvement in the movement to the Chief Secretary to the Government of Madras to take action against him. Further, G.T.H.Bracken, the Chief Secretary ordered the Chief Commissioner of Police to arrest him on 8 February 1932<sup>66</sup>. Dr.Paton was arrested and warned by the police for his involvement in the Civil Disobedience Movement on the production of

personal guarantee to the Government of Madras. The District Collector of North Arcot was further instructed to watch each and every proceeding of Dr.Paton's career in Tirupattur with the help of the officials of the Criminal Investigation Department<sup>67</sup>.

### India League Delegation

G.T.H.Bracken, the Chief Secretary to the Government of Madras had received an official letter from the Home Department, Government of India, written by the Home Secretary on 9 August 1932 from Simla, informing another major threat, coming to India from the delegates of India League of London, arriving on 17 August 1932 at Bombay, to visit jails and see political prisoners, those who were arrested and imprisoned for participating in the Civil Disobedience Movement. The delegation was led by Ms.Wilkinson and other three were Ms. Monica Whately, Leonard Matters and V.Krishna Menon. Among them the first three were the members of British Parliament and belonged to the Labour Party of England<sup>68</sup>.

The Government of India was informed that the team will deliver no speeches and take no part in political movement and that "they have no desire in any way to embarrass the authorities in India, their task being one of obtaining information for the British public and Parliament and to assist in any other way". Actually, the team's visit was pre-planned work of Congress and was funded by Madan Mohan Malaviya, a senior-most leader of the Congress. All the three major provinces were directed by the Secretary of State for India to watch the visit of the India League to Madras, Bombay Bengal, and other local governments<sup>69</sup>. The office of the Secretary of State for India had informed the team members not to meet the political prisoners in jails. Further, the Secretary of State for India mentioned that he had advised them to keep close touch with the British officials and if they showed an inclination to do that, it was desirable that they should be given opportunities of acquiring correct information<sup>70</sup>.

The India Legation after visiting Bombay and Poona, arrived in Madras by the Bombay Express on the 25 August 1932, and were received on the platform by leaders like K.Bhasyam Ayyangar, K.Nageswara Rao,

N.S.Varadachari, M.Bakthavatchalam, B.Jaganatha Das, Dr.Subbarayan, T.V.Venkatrama Sastri Mr. & Mrs.B.Shiva Rao and K.Narayana Menon. Jeyaprakash Narayanan, the Secretary of All India Congress Committee came ahead of the delegation from Poona to assist the delegation<sup>71</sup>.

On the following day, two members L.W.Matters and Ms.Wilkinson were taken by B.Shiva Rao to the various Labour centres and slums and were introduced to the members of the Executive Committee of the Madras Labor Union, while Ms.Wilkinson, accompanied by V.K.Menon interviewed the editors of *The Hindu* and *Madras Mail*<sup>72</sup>. In the evening, all the four members attended a garden party given by K.Nageswara Rao at his residence and met several Congress men, who were recently released from jails. A procession was organized by the Madras District Congressmen welcomed the delegation, but all those who took part in the procession were arrested by the police and shifted to the Commissioner of Police's office, Egmore, Madras<sup>73</sup>. Congress slogans, "Boycott British Goods" were found painted on tarred roads in many places of Madras in the morning itself. On the 27 August, they met G.A.Natesan, Dr.Subbarayan, A.Ramaswami Mudaliyar, Yakub Hasan, Jamal Muhammad, the Commissioner of police and G.T.H.Bracken, the Chief Secretary to the Government of Madras<sup>74</sup>. Dr.Mutulakshmi Reddy took Ms.Wilkinson to the Women's Indian Association and explained the Madras women's participation in the movement<sup>75</sup>. On 28, they met the Liberal leader T.R.Venkatrama Sastri and C.Rajagopalachari, the President of Congress Committee. Rajagopalachari gave the full details of the Civil Disobedience movement along with some reports, pictures and appeals of the Congress volunteers who were severely beaten by the British police during the salt march and other boycott programmes<sup>76</sup>.

On 29<sup>th</sup> August, the members of the delegation met Ms.Brockway, the sister of Fenner Brockway and Mrs.Lakshmi pathy and Mrs.Thompson, the missionary educationalist and several Indian ladies. Ms.Wilkinson addressed the labours of the Railway Union of Perambur and the mill workers at Perambur Barracks<sup>77</sup>. On the

evening of the same day, C.Rajagopalachari took these two ladies of delegation by West Coast Mail for Gandhi Ashram at Thituchencodu. The Congress leaders engaged themselves to take the delegation to brief all the proceedings of Congress and got the sympathy on Congress activities from the delegates<sup>78</sup>. On 29<sup>th</sup> evening, Jayaprakash Narayanan was arrested by the Madras police for his anti-British activities while moving with the delegation in Madras<sup>79</sup>.

In the interview with Ms.Thompson, cited above, it was ascertained that searching questions were raised by Ms.Whately with the objective of obtaining answers in justification of Congress aims and its programmes including the Civil Disobedience Movement, which Ms.Whately considered had not been defeated but driven underground, to the detriment of British interests, by the present policy of the government, both in England and India. Ms.Thompson was targeted by the British senior official, after her interview with the delegation; it was revealed that they had not come to India with an open mind<sup>80</sup>.

Ms.Whately, a member of the delegation visited Madurai from Salem by train and arrived at 7.30 a.m. on 31<sup>st</sup> August 1932 along with C.Rajagopalachari and N.Ramachandran, and was received by the local Congress leaders with Congress flags and shouted the slogans like “Mahatma Gandhiki jai” and “Vandematram”. In course of 31<sup>st</sup>, she interviewed a dozen of local personalities like R.Rama Ayyangar, I.K.Tulasiram, S.R.Varadarajalu Naidu, L.Krishnaswami Bharathi, S.S. Bharathi, M.S.Seshe Ayyangar, Ras Shahib Narasimha Ayyangar and Dr.Ramiah<sup>81</sup>.

L.Krishnaswami Bharathi, an ardent Gandhian presented to Ms.Whately a typed report of the Congress movement in Madurai and Ramnad regions and the alleged police repression on the Congress volunteers. Further, he explained the police excess on the Congress volunteers and submitted some photos on the repression of police to her. Six Congressmen laid to have been beaten by the police were produced before her and the statements of Congressmen were recorded by her<sup>82</sup>. What injuries they had received and how they got them

was well informed to her in person. One Congress volunteer alleged to have been ill treated by the Thirumangalam police by having kerosene poured on the head was also produced and his statement was recorded to her<sup>83</sup>.

C.Rajagopalachari and Mr.Whately visited the Madura Mills and met D.W.Osborne, the Manager. On 1<sup>st</sup> September 1932, C.Rajagopalachari took her to visit to some prominent foreign cloth shops in Madurai, where the Congress volunteers picketed these shops and shouted ‘boycott foreign cloth’. They were stopped by the police and were lathi charged when Ms.Whately entered the shop<sup>84</sup>. After her arrival, again some Congress volunteers resumed picketing the other shops. They were told to go away by the police but refused and sat down and shouted Congress slogans. Finally, the police arrested them and took to the Central Police station, where they were sentenced to 6 months rigorous imprisonment on 2<sup>nd</sup> September 1932 and others were sent out of police station<sup>85</sup>.

In the afternoon, Ms.Whately interviewed more Congress workers including some Congress women. She then attended the opening by Dr.Subbarayan of the Gandhi Ashram Khadi Bhandar, a Khaddar shop connected with C.Rajagopalachari’s ashram in the Salem District. The audience on this occasion numbered about 200 and was an indication of the interest taken by the city of Madurai generally in Ms.Whately’s visit and in Congress activities generally at the present movement<sup>86</sup>. The Congress men and women sung some of Bharathi’s songs at the ceremony in a loud manner. Dr.Subbarayan and T.C.Srinivasa Ayyangar delivered lectures on Gandhi’s sacrifice and significance of khaddar before the khaddar shop, and was declared to open.<sup>87</sup> C.Rajagopalachari and Dr.Subbrayan further visited the All-India Spinner’s Association Khaddar Depot in Madurai in the evening of 2<sup>nd</sup> September 1932. Ms.Whately left for Madras at 10.30p.m. by the train.<sup>88</sup> Ms.Whately was very much impressed and exhibited her sentiments to the Congress volunteers

### **The Report of the Delegation**

The Report of the Delegation was submitted by the Indian League members to the Government of

Madras on 29<sup>th</sup> November 1932. It remarked that whatever other differences there might be there was unity of all communities in opposition to repression and ordinances. They ignored the fact that in this presidency, a majority of the elected members of the Legislative Council consistently supported the government in the measures taken to combat Civil disobedience and refused to accept motions by the opposition designed to censure alleged excesses by the Madras police.<sup>89</sup>

The delegation said that Congress was the strongest party and will win hands down in a free election. The Justice Party was organizing themselves to fight the next election in opposition to Congress and have considerable hopes of obtaining a majority now that many supporters of Congress were alienated by Gandhi's recent political gestures and more especially by his advocacy of temple entry for the depressed classes which had roused the opposition of the orthodox.<sup>90</sup> The truth was that since the outbreak of Civil Disobedience in January 1930, Gandhi was steadily losing ground the more the general public has come to realize the barrenness and futility of the Civil Disobedience creed and the move weary they had become its manifestation.<sup>91</sup>

Thirdly, the report contained an unexpected attack on the police. The pictures drawn by the delegation of life in the villages made unendurable by the oppression of punitive and special police was merely fantastic. It is true that at the outbreak of Civil Disobedience, the police force was strengthened by re-enlistment of some 300 retired officers.<sup>92</sup> Further, the report also touched upon the question of jails and complained that they had great difficulty in obtaining admission to meet the political prisoners. Lastly, the delegation cautioned the administration of Madras for their repressive attitude towards Gandhian followers.<sup>93</sup>

By the visits and supports made by the European elites towards Indians during the Civil Disobedience Movement in the Madras Presidency opened a new era in the Indian National Movement. In the initial stage of Indian struggle, no European came forward to support either directly or indirectly to the Swadeshi Movement

in India. A very few English people from Ireland, Russia, Scotland and England extended their moral support to the Home Rule Movement of Mrs.Besant. Mrs.Besant founded the Indian Home Rule League in London in 1912 to get the support from the British Statesmen, Members of the Parliament and few missionary people for getting 'Home Rule' to India. Mrs.Besant's expectations were not fulfilled by these elites and she dropped the idea of getting their support for her movement.

Gandhi's Civil Disobedience Movement against the British authorities in South Africa and his concept of 'non-violence' admitted many Europeans to realize the ethical and moral values of Gandhi's mission through the British Press. These European elites realized later and visited India to meet Gandhi personally in 1920s' and stayed with him. When Gandhi launched his Civil Disobedience Movement in January 1930, these elites and missionary workers whole heartedly participated in person in the movement and encouraged other Europeans to join the Gandhian movements. They became true Gandhians by wearing *Khaddar* cloths and took natural diet etc.The gospels of Gandhian nationalism had influenced very much among them and continued to work for Indian Independence along with Gandhi.

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90. G.T.H. Bracken, Chief Secretary's letter, confdl., 26 November 1932, pp.4-5
91. Ibid., p-5
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# Dr.G.VISWANATHAN ENDOWMENT LECTURE

## Gendering the Traditions of Writing Biographies and Autobiographies in Indian History

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I am grateful to the organizers of the Silver Jubilee session of the Tamil Nadu History Congress in 2018, for inviting me to deliver the G.Viswanathan Endowment Lecture being held in the celebrated University of Madras.

In recognition of the innovative themes being presented in the TNHC, I would like to speak today on a thrust area among modern historians - the use of autobiographies and biographies in reconstructing Indian history. The craft of history writing has today moved away from the purely archival, archaeological and epigraphic sources which are seen as 'hard evidence' to oral testimonies especially eye-witness accounts of historical events, folk traditions and 'vernacular literature', a generic term used to cover literature in regional and sub-regional languages. Among the new historical resources, autobiographies and biographies, occupy a seminal place. It is this corpus of historical source material that I shall today explore.

Ranjit Hoskote's poem titled *Questions for a Biographer* which I would like to quote here:

"How to phrase what must be told, how force the seals, twist back the locks, burgle the cabinet of the soul?

How to rifle his cupboard of masks and then to squeeze into the damp between costume and true colours?"<sup>2</sup>

To what extent is the writing of biographies an indigenous literary tradition?

Self-reflexive writing in the autobiographical mode has been a part of Indian literary tradition for long. One such writing that comes to mind is the autobiography of the fourteenth century Maharashtrian

woman saint Bahina Bai<sup>3</sup>.

Lyrical in form, mystical in its presentation and highly spiritual in content, it is nevertheless a fairly true representation of her life and struggles although it does not follow any formal stylistic mode as one would find in the Western literary tradition. Bahina discusses her birth at Devgaon into a Brahmin family, her father being Auji Kulkarni, the village accountant. She writes that when she was five she was married to a thirty year old man. This was his second marriage. As befits a traditional wife, Bahina does not take her husband's name. The rest of her life is her attempt to negotiate her uncontrollable, passionate love for God with her sense of duty towards her husband. Her autobiography titled *Atmanivedan* how she managed to subvert patriarchal norms while extolling patriarchy including her surrender to her Shudra guru Tukaram. Considering her Brahmin birth Bahina's public acknowledgement of Tukaram as her guru was a dual radicalism – the unshackling of Brahmanical controls and the shattering of patriarchal notions of the goodwife who remains within the private space of the home<sup>4</sup>.

This debate over whether India has an indigenous tradition of autobiographical writing and whether self-reflexive writing is tantamount to an autobiography, constitutes one of the key issues in understanding . One should also look at a literary genre that I would like to term 'autobiographies in palimpsest'<sup>5</sup>. Even during late colonial period when the anti-imperial struggle was beginning to build up women who may be termed non-elite, were hesitant about writing their autobiographies since their lives lay in the gray area between the public and the private domains. One such life was that of Neelambikai Ammaiyar, the daughter of Maraimalai Adigal. Although Neelambikai never wrote about her

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own life, she was an indefatigable biographer profiling the lives of Saivite Nayanar women saints like Karaikkal Ammaiyar, Mangaiyarkkarasiyar and apart from the lives of unusual women like Florence Nightingale, Harriet Beecher Stowe and the prison reformer Elizabeth Fry. In expressing her admiration for these women who ploughed their lonely furrow, she also spoke a great deal about her own desires, frustrations and views on politics and society (especially issues concerning women and lower castes).

Why do biographies in the Indian context end up being hagiographies? Ramachandra Guha looks at this aspect in a thought provoking article titled 'Lives in need of authors: Why South Asians don't write good biographies'.<sup>6</sup> He writes, "We know how to burn our dead with reverence...but not to evaluate, judge or honour them...This is a world governed by deference, not discrimination". Ramachandra Guha therefore locates the problem of impoverished biographies in the obsession with idolization/iconisation that characterizes most biographies and biographers.

Not many Indian biographers would meet the standards set by Hoskote. Most biographers either practiced silence or an indistinguishable mumble when it came to the grey, shadowy parts of their subjects persona or past history.

I would like to suggest that the autobiographies/biographies which have provided the best historical insights are those written by 'People in the Middle'. To explain this phrase one must go back to Ramachandra Guha's essay in which he writes about his personal wish list of lives which need to be documented: "This list of mine does not include figures of high political authority- the Nehrus and the Bhuttos- who will be written about anyway. Nor does it include the truly 'subaltern' – the workers and peasants who do not usually leave a trail of personal papers and thus, regrettably, have to be susually written about in the aggregate. Rather, my list privileges the fascinating, intermediary figures: the men and women in the middle..."<sup>7</sup> Fascinating and refreshingly new facets of our political and social history can emerge from such accounts. One such account is the *Ardhakathanak* which opens up before the

world of the medieval merchant Banarasi Das. The text dated 1641 is a self-conscious effort by a small time merchant to portray his 'inner recesses and outer spaces' before future generations. The contents range from business ventures, commercial partnerships, market forces and profit prospects to affairs of the heart, questions of faith and personal world view. The title *Ardhakathanak* is literally "Half a Tale"<sup>8</sup> since Banarsidas writes it when he has turned fifty.

I would like to conclude this section with a reference to the autobiography of an 'everyday housewife' Sethu Ramaswamy whose *Bride at Ten, Mother at Fifteen* is an account of the joys and travails of a young bride who grows up in the plantations of Sri Lanka managed by migrant Tamil labour, reaches maturity in the home of her orthodox in-laws within a joint-family setup in Tiruvananthapuram and spends the major part of her life in Delhi, before and after independence. Whether she is talking about slave labour and child labour in Sri Lanka, the high death rate of pregnant women who would not go to male gynecologists (when women gynecologists were a rarity) the travails of everyday living in war-torn New Delhi of the 1940's or the trauma of partition riots, her voice is that of a middleclass house wife. The text therefore gains value as a source of social history<sup>9</sup>.

Sudipto Kaviraj's statement in his study of the autobiography of Sibnath Sastri's called *Atmacharit* is worth reiterating:

However, much of modern intellectual history has stressed the importance of the "little texts" which surround the "great texts" and constitute their language and signification. Seeking to understand social history only through great literature can be misleading: individuals who are not leading writers often play a determining role in shaping social norms and in the creation of a modern consciousness. (Sudipto Kaviraj: 2004:85)

### **Women's Autobiographies and Women's Biographies of Women**

The value of autobiographies as texts, is further complicated when the author of the texts are women. The Foucauldian phrase 'Administration of Silence'



perhaps best describes what Tamil patriarchal society did to unbridled women's writings that were autobiographical in nature, if not in form. In his celebrated work on *Sexuality*, Michel Foucault writes, "There is not one but many silences, and they are an integral part of the strategies that underlie and permeate discourses." (Foucault: vol.I:27). Most of the writings of Tamil women involved in politics and social reform during the years of freedom struggle are not traceable. Their families, ashamed of these personal outpourings, either destroyed them or they were ill preserved by those who failed to realise their value. The prolific writings of Ranganayaki Ammal are a case in point. Nartaki Ammal, now serving in the Ramanashram at Tiruvannamalai told me (interview with author (26.5.1986) that her foster mother Ranganayaki Ammal spun the charkha every day, made fiery political speeches and ran an orphanage. She was also given to divine visions and when Ramana Maharshi passed away she removed her *taali*, the auspicious symbol of marriage and took to wearing saffron despite the fact that her husband was living. Her family and her in-laws destroyed her writings in both Tamil and Telugu on the freedom struggle, plight of Tamil women and on psychic and spiritual matters. The destruction of personal diaries such as Ranganayaki Ammal's, and of the literary writings of women, is encountered time and again in Tamil patriarchal societies. This was essentially because her writings especially her memories were seen as being too revealing.

Here again, Virginia Woolf's observations on the confessional mode of autobiographies and the potential threat perception arising from them, is worth a comparison with the memoirs of Ranganayaki's ammal and its subsequent burning by her family. In *A Room of One's Own*, the monograph in which Woolf chooses not to state her own personal case, she is very dubious about the "modern" genre of confessional autobiography. She removed from the final version of *A Room of One's Own*, a passage on Florence Nightingale's autobiography *Cassandra*, which was a painful expression of the thwarted lives of nineteenth-century women: "It is hardly writing, it is more like screaming." Screams of rage and pain are not what she wants to hear

from other women, or what she allows herself (isak.typepad.com:accessed 18.9.2014). It appears from this passage that even a woman writer and thinker, as progressive as Virginia Woolf, rejected the idea of a 'truthful autobiography', if the truth were to occasion pain, both to the writer and the reader.

Scholarly interest in the recovery of voices of the backward castes and of women (sometimes this marginalized voice could be that of a woman who was also 'dalit') has led to a new genre of mediated autobiographies. The life of Viramma, a dalit woman, re-told by Josiane Racine and Jean-Luc Racine<sup>10</sup> is a case in point. Viramma was a Paraiyah woman who acted as mid-wife for the village, worked part-time in the government dispensary, made her living as an agricultural labourer and acquired a special status in her circles as a singer of dirges. Her life history becomes a new genre standing somewhere between biographies and autobiographies. Mediated narratives however are 'mediated' and hence their claim to represent the authentic voice of their 'subject' is debatable. Uma Chankravarti points to this hiatus between narrator and the listener-biographer by citing the telling incident in which Viramma asks Racine why she showed great eagerness to record her lamentation songs but would not permit her to sing one of them when Racine's father died.<sup>11</sup> Life-histories mediated by another therefore need to be handled with great caution for re-constructing social history.

A word is in order about the account of saintly lives. This introduction had in fact begun with the autobiography of the Maharashtra woman saint Bahina Bai. This autobiography is fraught with the tensions that was the inevitable lot of a woman (a Brahmin at that!) seeking to transgress patriarchal boundaries and seek spiritual liberation. In contra-distinction the biographies of saintly lives tend to be stereo-typical in form and hagiographical in content. The *Periyapuranam* of Chekkizhar (a twelfth century hagiography of the lives of the Saivite Nayanar saints) and the seventeenth century *Bhakta Vijaya* written by Mahipati, pertaining to the lives of the Warkari saints of Pandarpur, clearly fall into the hagiographical stream of biographies. The recovery and re-publishing of these hagiographies owed

a great deal to the efforts of Justin E. Abbott, who translated and re-told these tales in English under the title *Indian Saints*.<sup>12</sup> In a brilliant introduction, Abbott has a section called 'The Biographical Method of Studying Indian Religions and 'Religious Value of Mahipati's Biographies'. His explanation is that Mahipati was in fact trying to cut through the walls of Hindu orthodoxy which have 'othered' the 'common' devotee by showing how individual devotees/saints coming from every walk of life have treaded the path of God in historical time and space. Therefore these hagiographies also become an excellent source for studying socio-religious history.

This biography is necessitated by the fact that this biographer of other people's lives practiced both restraint and reticence in penning her own life-journey despite her proficiency in three languages – Tamil, English and Hindi. Hence her biographical profiles of women – Indians and foreigners - whom she felt had made an impact on their society, need to be seen and read as her autobiography in palimpsest.

Hermione Lee calls Virginia Woolf 'an autobiographer' who never published an autobiography'. In 1940, Woolf wrote to Ethel Smyth: "I was thinking the other night that there's never been a woman's autobiography. Chastity and modesty I suppose have been the reason." The inhibitions and censorships of women's life-writing was one of Woolf's most urgent subjects (isak.typepad.com accessed 18.9.2014).

Introspecting on this statement in the context of Indian women in the early twentieth century, one can perceive the commonalities in terms of gender perceptions between Victorian England and Colonial India. An autobiography, especially women's autobiographies, far from being the ideal entry point into the public and private phases of a person's life, could in fact prove to be an extremely vexing and problematic literary genre. Most, if not all, autobiographies were/are written to reveal, what the subject-object wants to reveal, subjecting memories to self-censorship. A 'truthful autobiography' is a virtual oxymoron, with some possible exceptions. Virginia

Woolf in her letter dated 22 Dec. 1934, to her friend Victoria Ocampo writes "Very few women yet have written truthful autobiographies. It is my favourite form of reading." (Parrot: 2004). This makes this narrative mode as much about concealing the self as it is about revealing the self. This is more so in the case of political personalities whose narrations oscillate between the projection of their political/public image and their shadowy, at times artful, representations of the personal. It is only occasionally that we can perceive the hidden and the secret, which, very often, flows out through their texts as excesses or lie hidden beneath the written word as the sub-text.

Despite the reluctance to pen autobiographies, late nineteenth and early twentieth century India did witness the publication of women's autobiographies, although these were few and far between (Burton: 2003). Rash Sundari Devi (1809-1899), a pious everyday Bengali housewife wrote *Amar Jiban* in 1865 which is regarded as the first woman's autobiography in colonial India (Sarkar: 1999). A significant autobiography from Bengal written in English was by Suniti Devey (1864-1932) called *The Autobiography of a Princess: Memoirs of Maharani Suniti Devey of Cooch Behar* which came out in 1902 published by John Murray, London. In a similar vein, there were a few autobiographies written by the educated, anglicized women from Bengal such as the autobiography of Janaki Agnes Penelope Majumdar written in 1935 (Majumdar: 2003). These autobiographies clearly reflected the life of the elite, far removed from the life led by middle class women.

Somewhat later, from the middle strata of Assamese society, came Nalini Bala Devi's (1898-1977) *Eri Ahaa Dinbor (Thus passed my days)* published in 1976 from Guwahati which was written in the ambience of Assamese freedom struggle, not very different from the political climate in which Neelambikai grew up. Nalini Bala was the daughter of the famous freedom fighter Bardoloi, and hence, born into the culture of patriotism, just as Neelambikai had her upbringing in the household of Maraimalai Adigal and co-founded the Tani Tamizh Iyakkam with him.

At one level it is possible to situate the present work within the ambience provided by Kamaladevi Chattopadhyay's autobiography because coincidentally both Neelambikai and Kamaladevi were born in 1903 and into families involved with the freedom struggle and therefore both visible and articulate in the public domain. However, the major difference between the two women lies in the fact that Neelambikai lived on the margins of history while Kamaladevi could be located right at the core of the freedom struggle and women's presence therein. Kamaladevi's autobiography titled *Inner Recesses Outer Spaces: Memoirs* is largely a projection of her public image. The 'personal' figures only as a translucent foil to the public while the private and the secret is confined to those inner recesses, from whose shadowy interiors they never emerge. To give just one example, in a 400 page autobiography, her husband Harindranath figures just four or five times and that too in a cursory manner. She writes right at the beginning "I do not think that in a life story one is required to lower the barriers of the discreet reticence which govern our everyday life and affairs"<sup>13</sup>. She states the *raison d'être* for her autobiography saying, "I wish to narrate a little page from this big tome, the social history of our time, illustrated through my life..."<sup>14</sup> As a consequence, Kamaladevi's autobiography reads like a 'Who's Who of those times' peppered with political anecdotes and some personal reminiscences. Passages like her angst at the lot of Hindu widows (she was a Brahmin child widow) constitute the sub-text of a public narrative.

Ritu Menon, in her introduction to the biography *Out of Line - A Personal and Political Biography of Nayanata Sahgal*, writes about the difficulties of uncovering the veil that often hides the private and the secret in the lives of public figures (Menon:2014). Nayanata Sehgal wrote one autobiography and some partial memoirs. She also wrote autobiographical fiction. Her book *Prison and Chocolate cake* written in 1954, was a memoir about growing up in Allahabad in the ambience of a home, intellectually and socially alive to the freedom struggle, and also about her memories of her parents in prison. Vijayalakshmi and Ranjit Pandit were in and out of prison and her father died in

Lucknow prison in 1944. Nayanata Sehgal could write a personal memoir that was heavily political in its overtones because of her own location in a family where the political was also largely the domestic. However, her actual autobiography *From Prison Set Free*, published in 1962, showed her skills in the art of concealment. Ritu Menon quotes a reviewer who called the book 'A glamorized version of a Housewife's Diary'. Yet, Nayanata Sehgal had gone through a divorce and a great deal of emotional turmoil, none of which found much space in her autobiography. It was however, an excellent account of the major socio-political movements of her time such as Vinobha Bhave's Bhoodan movement. Writing a biography of politically visible and literally articulate women, made the task of their biographers doubly difficult since they had, in a sense, to compete for attention with their own subjects. The biographers of both Kamaladevi Chattopadhyay (Brijbhushan:1976; Nanda:2002) and of Nayanata Sahgal (Ritu Menon:2014), faced the tantalizing problem of having to deal with the autobiographies of their subjects, both of whom are public figures. Jamila Vrajbhushan could get over this intellectual hurdle in her biography of Kamaladevi, because she had the opportunity to interact with her subject extensively, in terms of conversations involving personal sharing, that went beyond any public posturing, that many autobiographies suffer from<sup>15</sup>.

Neelambikai Ammaiyar, either due to greater honesty or greater reticence, chose not to write an autobiography, but revealed her many personal predicaments and her private anguish through her many biographies and her social essays. In this context, I would here like to refer to another woman from Kerala, K. Lalitambika Antaranam (1909-87). Antaranam literally means those who inhabit the interior spaces and referred to Namboodiri women. Lalitambika<sup>16</sup> recalls how her immediate family cried when she came of age because this meant the incarceration of the girl within the confines of the house, a suffering that Lalitambika went through for two and a half years. (Uday Kumar in Aquil and Chatterjee:2008:441). Lalitambika wrote novels and short stories as well as essays. Her essays and some autobiographical fragments were put together

by her under the title *Atmakathaiyukku Oru Aamukham* (*An Introduction to My Autobiography*). The autobiography, of course, never got written. She wrote that she regarded 'hundred-headed serpent of the ego' as the worst enemy of self-narratives or autobiographies. To go back to the point Virginia Woolf had raised, one's ego translated as modesty, fear or merely secretiveness would prevent the writing of a truthful autobiography. Therefore, like Neelambikai, Lalitambika Antarjanam chose to put something of herself into all that she wrote without revealing her Self. In this way, through her essays and her fiction, she could speak and be heard without speaking as herself (Uday Kumar in Aquil and Chatterjee: 2008:441).

Another notable parallel is Mahadevi Varma (1907-1987), the Hindi poet from Allahabad who has been described as 'The Reticent Biographer' (Orsini in Arnold and Blackburn:2004:54-82). She revealed her Self without disclosing her Self both in her poems and in the numerous biographical profiles she wrote, a genre which Neelambikai Ammaiyar had also chosen in lieu of an autobiography. In 1936 Mahadevi Varma wrote (along lines reminiscent of Virginia Woolf in *A Room of One's Own*):

"When a woman enters the literary field...she is greeted with astonishment and disbelief...The existence of a few women who do is seen as a mere exception to the general stupidity of the female species...A woman in literature is to men primarily a source of humor and entertainment" (vide Orsini in Arnold and Blackburn: 2004:54-55).

What strategies could a woman writer adopt to express herself without inviting intrusion into her inner self and violation of her private/secret spaces?

Mahadevi followed a subtle strategy in expressing her intense longing for love (an emotion that is looked at askance in an aging spinster) in her poems and finding social acceptability for them as comprising the genre of 'mysticism' called *chayavaad*. Just as Meera Bai's intensely passionate and yet deeply spiritual love poems on Krishna, her beloved, found popular appeal, couched, as they were, in the language

of bridal mysticism, similarly Mahadevi Varma's esoteric and deeply moving poems, characterized by passionate longing for the mystical beloved found an audience (Orsini in Arnold and Blackburn:2004:55). A prime example is her collection of poems titled *Deepshika* (*flame from the lamp*). The essays and speeches made by Mahadevi Varma as a nominated Member of the Uttar Pradesh Legislative Assembly, touch on the 'women's question, especially issues of education without the kind of emotional churning one sees in her poems. Her somewhat didactic style matches that of Neelambikai Ammaiyar. Mahadevi Varma again parallels Neelambikai in writing her autobiography in palimpsest through her biographical profiles (Varma:1941 vide Orsini:2004:867-80). These profiles penned by Mahadevi Varma were however not of great women like Florence Nightingale or Harriet Beecher Stowe, as in the case of Neelambikai, but of people who had formed the warp and weft of her life – underlings, servants, a young widow she had met and taken care of along with her infant son – all 'subalterns' in terms of their social location.

A curious type of autobiography, also from early modern Kerala (Ponnani Taluq of British Malabar) is the partial autobiography of Lakshmy Amma. Her autobiography is curious because while foregrounding her narrative with her childhood years, Manntaraveethil Lakshmy Amma, made her memoirs revolve around the years of her marriage, wifehood and motherhood, making home-keeping the fulcrum of her existence as a woman. While her dates of birth and death remain shrouded in obscurity, this short memoir was published in 1909 in the journal *Lakshmibhayi* (Lakshmibhayi: vol.2:no12; Meenam:1082:529-547 vide Devika: 2005:21) providing us with a rough time line<sup>17</sup>. Aptly, her monograph is titled '*Ente Jeevacharithravum Grihinidharmavum*' '*My life and the Duties of a Housewife*' (Devika:2005:10-21). Despite the obvious fact that she is thinking and writing within a patriarchal framework, her narrative moves in unexpected directions when she refers to early education under her

grandfather's guidance and her own knowledge of English, Malayalam and Sanskrit. Like Neelambikai Ammaiyar she also learnt indigenous medicine. In Lakshmy Amma's case her teacher was her grandfather while Neelambikai learnt traditional cures and home remedies, especially Siddha Vaidyam from Dr.Dharmambal, her close associate in the Tamil movement. Neelambikai Ammaiyar's grand daughter Kalai Chelvi told me what she had heard from her mother Sundarathamma (also known as Mayilamma) – that her Achchi (grandmother) not only practiced 'nattu vaidyam' (indigenous medicine) but also attended to deliveries in the neighborhood (interview with Kalai Chelvi 16/10/2013). Lakshmy Ammal's rejection of the Western mode of thinking, and more specially dressing (with pants, shirt and hat) as something unsuitable to the Southern climate and totally alien to South Indian culture, is again paralleled by Neelambikai's views on this subject.

My biography of Neelambikai Ammaiyar<sup>18</sup> under publication from Primus Publishers, is primarily an attempt to deconstruct her life from the many short biographies she wrote in lieu of an autobiography. She primarily adopted the mode of penning biographies and essays to reveal her thoughts and concerns without entering into her own personal and secret spaces. It is noteworthy that almost two-thirds of her writings were devoted to women's biographies. She wrote and published short biographical sketches of ten women whose lives and goals impacted her deeply. The gender concerns of Neelambikai Ammaiyar's generation and her own personal predicaments have been explored through her subjectivity revealed in her biographies.

What I shall therefore attempt is a biographer's biography – an attempt to re-construct her intellectual persona through her pen sketches of women with whom she seems to have felt a strong affinity. Here I would like to provide just one illustration of what I mean by culling out her biography from her biographical profiles. As she writes the life of Elizabeth Barrett Browning, the resemblance to her own life is quite uncanny. Her

brother Tirunavukkarasu in his muffled, all too brief, narrative of her life, hints at the possessiveness of Maraimalai Adigal and the bitter rift between father and daughter when she chose to marry the man of her choice (Tirunavukkarasu:1945:29-30). Elizabeth's father Edward Barrett cultivated the literary tastes of his daughter but wanted her to stay with him to be his alter ego. It is noteworthy that Mr.Barrett printed her first collection of poems (Neelambikai:1946:57) just as Maraimalai Adigal nourished Neelambikai's literary talents and got her first collection of essays published (Tirunavukkarasu:1945:67). Writing of her subject Elizabeth, Neelambikai gives vent to her anguish that when doctors advised Mr.Barrett to send his daughter to Italy to recover from her severe illness, the father refused to part with his daughter (Neelambikai:1946:64-65). Writing was Elizabeth's only solace. Neelambikai again expresses her deep connection with her subject since Maraimalai Adigal refused to let his daughter to marry the man she loved– Tiruvarangam Pillai - resulting in mental agony and physical illness for Neelambikai. Instead he encouraged her to teach and to write (Tirunavukkarasu:1945:28-29;31-33). Elizabeth's father broke off all connections with his daughter when she eloped with Browning, because he refused his consent for their marriage. The father died in 1857 without ever having met his daughter again or forgiving her (Neelambikai:1945:65-67).

I would like to connect Neelambikai's narrative of Elizabeth Barrett's love for Browning with Neelambikai Ammaiyar's love for Tiruvarangam Pillai and her father's opposition. I have drawn upon details from Neelambikai's life from the sub-text in Tirunavukkarasu's brief biography. I arrived at my tentative reading of her love life also through my interviews with Neelambikai's family – her sister-in-law Mangaiyarkkarasi and her nephew Muthukumarasvami, the present proprietor of the Saiva Siddhanta Kazhagam.

Tirunavukkarasu's narrative is deliberately muffled when it comes to the more sensitive issues of Neelambikai's private life. The early chapters of his 98

page biography on *Neelambikai Ammaiyar*, glorify the father-daughter relationship. He says that she met and fell in love with V. Tiruvarangam Pillai (referred to as 'Aranganar') in 1918, initially with the blessings of her father who hailed him as "the sixty fourth Adiyar" (Tirunavukkarasu:1945:11). Adigal's reference here is to the 63 Saivite Nayanars). However, the professional relationship between the two men soured over the publication of some of Adigal's articles on *Tiruvachagam* by Aranganar's publishing firm. Maraimalai Adigal forbade their marriage and Aranganar went away to Tirunelveli where he started the 'Saiva Siddhanta Kazhagam' in 1920 which continues to be one of the oldest and most respectable publishing firms in Tamil Nadu. For nearly ten years Neelambi Ammaiyar was not allowed to meet her fiancé. It was however during these years that her father encouraged her to write articles in *Tani Tamizh* (meaning pure Tamil) which were published in various journals like *Dravidan*, *Deshabhimani*, *Anandabodhini*, *Otturmai* and *Tamilnad*. These were eventually published in 1925 as *Tani Tamizh Katturaigal* in 1925. The biographer says that she spent the nine years between 1918 and 1927 teaching in various schools, writing and going on pilgrimages. It was also during these years that she developed chronic asthma, which today is seen as a psychosomatic illness and may have been occasioned by her personal frustrations. In the teeth of Maraimalai Adigal's opposition, she and Aranganar got married in 1927 at the Mylapore Kapaleesvaram temple in Chennai. The biographer writes that the marriage had the blessing of her father (Tirunavukkarasu:1945:37). However, Muthukumaraswami, the son-in-law of Subbaiyya Pillai contradicted this in an interview (interview with the author, 9<sup>th</sup> December 2002) categorically stating that Maraimalai Adigal refused to even attend her wedding despite being in the same town and it was K. Subhramanya Pillai who blessed her marriage. Neelambikai's personal pain at her father's refusal to forgive her for marrying without his consent is reflected

in the anguish she expresses at Mr. Barrett's rejection of his daughter Elizabeth.

Neelambikai's difficult times and more difficult choices are therefore best recovered from her own biographies, both the choice of subject and the framing of each facet of the biography in terms of her own experience as a woman and a political thinker. These self-reflexive writings provide the most perceptible site of the inter-play of conflicting interests and fragmented identities that characterized her personality.

I have also looked at the personal letters of Neelambikai, which her grand daughter Kalai Chelvi, was generous enough to share with me. The letters to her son in law K. Chokkalingam Pillai (Kalai Chelvi's father) and to close friends and relatives reveals the travails of an everyday housewife who was finding it difficult to run her home on a meagre income. One of the letters dated 5.2. 1945, refers to the nitty-gritty involved in the making of her Ration Card. Yet another letter refers to her hardship and carries an appeal for the loan of some money. Both these letters are reproduced at the end of this introduction. There is nothing in these letters of the aura which one would expect to see in the co-founder of the *Tani Tamizh* *Iyakkam*. The house keeping problems and financial hardship which seems to have exercised the mind of Neelambikai as revealed in her correspondence are absent in her public writings. Nor could one expect to find such domestic concerns in the writings of Kamaladevi Chattopadhyay whose family was well off if not affluent.

Reading Neelambikai at multiple levels, one gets the impression of a person who was both social activist and home maker, a not so unusual combination in those times. She was also both a Tamil zealot and an admirer of classical English literature, a not so common combination too. Neelambikai's personality is therefore, complicated by her being ensconced in a culture of pastiche. Neelambikai, as a product of cultural pastiche, appears to be the site of ambivalences and paradoxes, both, at the personal and political levels. Yet, she had

clearly generated a space within her mind, which enabled her to engage with an extremely complex situation of imperial dominance, Brahmanical hegemony and patriarchal oppression, without opting out of her own location within the Tamil patriarchal framework. Given my own feminist logic when I asked Neelambikai's family whether repeated child birth (which eventually led to her premature death) did not indicate sexual exploitation, the unequivocal response from her sister-in-law was an emphatic 'no'. She was a happily married woman and people spoke of them as an ideal couple (Interview with Mangaiyarkkarasiyar, 9<sup>th</sup> December 2002). Yet the same lady told me that Neelambikai never wore a tali which is a symbol of the marital status which every Tamil women must wear!

Sharada Nambiarooran who wrote her M.Phil dissertation on her aunt expressed the view (Interview with the author, 9<sup>th</sup> Dec 2002) that there must have been a lot of personal pain in Neelambikai's life. She made the interesting admission that perhaps she (that is Dr. Nambi Arooran) had not been allowed to interact with Neelambikai's children (while researching on this book) because of the unpleasant truths that may come out. I must share here my own predicament while researching on Neelambikai Ammaiyar, I was told by her youngest daughter that I should not mention any unpleasant truths while discussing the co-wives of Maraimalai Adigal although the three wives in the life of Maraimalai Adigal was public knowledge as was the court case following his death due to property disputes among his heirs. In fact, his son and biographer Tirunavukkarasu, writes in his introduction that while he had access to his father's personal diary, the pages pertaining to the years from 1946 to 1950 (Maraimalai Adigal passed away on 15<sup>th</sup> Sept.1950), were in the custody of the Chennai High Court (Tirunavukkarasu:2013 [first edition in1959]:16). While this matter is in public knowledge, many of the facts shared by Neelambikai daughters and granddaughters cannot be written into her biography because of the many silences imposed by her family and in deference to the sentiments of those still living. I am

grateful to the family for letting me enter those private and personal spaces where every family locates itself and enabling me to understand something of Neelambikai Ammaiyar's emotional angst and personal predicaments.

In this brief overview of the writings of biographies and autobiographies within the Indian tradition, I have tried to draw attention to the immense value of memoirs as a historical source and also the caution that needs to be exercised in accessing these source to reconstruct history. I believe that this is going to be one of the thrust areas of future research in the field of Indian history, especially the critical and gendered reading of women's biographies and autobiographies. Neelambikai Ammaiyar's writings are a clear indication of the road ahead for the scholars of Tamil social and cultural history.

## Notes and References

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  18. The entire material on Neelambikai Ammaiyar is from my forthcoming book on the Biography of Neelambikai due for release by Primus in 2019.



# POLITICAL AND ADMINISTRATIVE HISTORY

## ADDRESS OF THE SECTIONAL PRESIDENT

### Shifting Political Paradigms and Stable Tamil Society, 1885 – 1920

E. Ravi\*

Respected President, Members of the Tamil Nadu History Congress Ladies and Gentlemen, at the very outset I extend my sincere thanks to the Honourable President, the General Secretary, and the members of the Executive Committee of the Tamil Nadu History Congress for providing me an opportunity to act as the President of the Political and Administrative Section of the Twenty Fifth Annual Conference. India provides a vast and rich field for historical research. Her history has been a long and varied one. The History Congress like this has had a glorious record of setting standards for historical investigation. Historical interpretation and research have become more and more relevant to the emerging modern society.

In the studies of the modern shifting Indian political paradigm, much attention is being paid to the study of social, economic and ideological changes on the existing political system. Due to the spread of western education, the western ideas and changes in the relations between landlord and tenant and between employer and employee, the development of improved systems of communication and marketing, the social consequences of cash-cropping and of urban growth have all come under the survey and writings of historians. What have been subjected to a much less examination, are the 'purely political' institutions of India. Clearly, in all societies, when political power is exercised over an extensive area it has to operate through a series of administrative machines. The lines of authority and obedience spun out by those machines mark out the perimeter of a political system. While it is possible, even probable that such line will follow those of economic and social power, they need not necessarily do so. Once formalized institutions are established, they develop an existence and a method of regulation of their own, and the relationships between the people inside

them can be quite different from the relationships they have outside.

In British India, the importance of large-scale political institutions as independent variables was greatly magnified by decades in the south, centuries of chaos which had destroyed most of the previous large-scale political organizations, it seems.<sup>1</sup> Society was broken up into various political units which had few strong, permanent connections with larger units.<sup>2</sup> When the British tried to rebuild provincial administrative framework, in Madras Presidency at least, they found few rules in Indian society to guide them. They designed a much wider territorial government than there had ever been before and introduced many of their own, alien, notions of political authority into it. Naturally, this made the distance between local, indigenous patterns of organization and those of the supra-local institutions. Moreover, the British had ever seen, these institutions made a deep impact on Tamil region.<sup>3</sup> The quantity of revenue they handled, the strength of the authority they enforced and the status which associations gave them, combined with the fact that there were few other supra-local organizations to rival them and enabled them to shape and modify developing political organizations. In many ways, the political principles implied by these institutions became the accepted norms of political conduct.<sup>4</sup> During the later nineteenth and early twentieth centuries, the administrative institutions of Tamil region underwent sea changes.<sup>5</sup>

Of course, a major problem faced by any historian who tries to isolate a single variable and to demonstrate its effect and importance, is how to treat other factors which could, and usually 'do, intrude into his material.<sup>6</sup> In order to reduce the effects of this problem, this paper

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examines the Madras Presidency in which the structure of local society remained extremely stable indeed, many observers of recent period doubted that it would have changed much in a thousand years.<sup>7</sup> The paper seeks to show how changes in the administrative institutions of Madras Presidency merged its political arenas with those of the province and created new political styles; and further how institutional factors set the limits of changes in political organization and largely conditioned the behaviour of dominant politicians.<sup>8</sup>

### **Structures of Political Organization**

The hierarchy of economic relationships mapped out clear patterns of the political organization both in rural and urban areas. On the land, the mirasidar's control of cultivation, labour terms of tenancy and market connection gave him an unchallenged dominance in his estate.<sup>9</sup> Before 1920, there were few means by which his subordinates could combine to oppose him. They were tied to him, therefore, as clients and are best seen as 'his men' rather than as members of any 'socially horizontal' political organization. The nature of trading and credit systems in the towns produced networks of a similar kind.<sup>10</sup>

The British developed their administration on the tacit assumption that local, non-official powers could be brought to do their work for them in return for a relatively fixed land revenue and a guarantee of order, Fort St. George.<sup>11</sup> Transferred the lowest of its bureaucratic offices in a system in which the lowest was always the most critical level to local non-officials of substance. Its revenue, police and criminal law administrations were connected to the village through a hereditary headman, who closed off the administrative connections between his village subjects and his bureaucratic superiors.<sup>12</sup>

If the headman was not the main landowner in his village, he was one of his clients. In the towns, the government appointed prominent merchants, property owners and bankers as Honorary Magistrates to try petty social misdemeanors, as members of early municipal councils to develop urban resources, and as members of innumerable official committees on the organization of trade and government and on communal disputes.<sup>13</sup> It

sought to govern through the established influence of local magnates and its success in drawing revenue and keeping the peace, was considerable. This type of administrative system had two important political consequences. Firstly, and obviously, local magnates were able not only to defend themselves from outside intrusion, but also to use their administrative position to extend their clientage connections.<sup>14</sup> The power which they received from their recognition by the government gave them a new range of resources with which to engage followers. And, secondly, because they could maintain themselves at the lowest points of administration, the arenas of politics were kept small. They did not have to compete against each other for favours in a district or even taluk wide political institutions.<sup>15</sup>

Political parties founded in Madras City extended their tentacles into countryside and controversies of ideology demarcated one political formation from another. These changes can hardly be ascribed to a sudden alteration in the socio-economic base of the countryside. The organization of the rice-fields and of credit and industry was much the same as before.<sup>16</sup> While literacy and education had expanded, they remained the preserve of the same social groups; it was not until the later 1920s, and more clearly only in the 1930s, that members of sub-elites were breaking through.<sup>17</sup> Admittedly, greater literacy, together with a steady rise in the number and circulation of newspapers, could account for some of the greater political activity in the period. But it could not explain the radically new forms which this activity was taking place.<sup>18</sup> Aryan/Dravidian, Brahman/Non-Brahman and Hindu/Muslim conflicts cannot be seen as only the products of newsprint, for while publicists might publisher anything, they need to obtain a response from society.<sup>19</sup>

From the turn of the Twentieth Century, Fort St. George was urged to develop the scope of its government and was pushed increasingly to disturb long-standing local balances. This trend led it to implement some restricted measures of local self-government, but it also had to do much more. It tried to reorganize village revenue establishments, to improve

the control if its police, to bring under its net the taxation, trading incomes and the profits of the liquor trade and to administer more closely its forest and irrigation resources. Its interventions clipped many established prerogatives and pressed many erstwhile independent political operators into a combination for their common defence.<sup>20</sup> By the early 1900s, the deeper penetration of government had begun to cause political organization and agitation on an unparalleled scale; and it was a major contributor to Non co-operation in 1920.<sup>21</sup>

### District Boards

From the second decade of the Twentieth Century, the district boards began to open out in a similar way and create a district political institution. Between 1909-10 and 1920-21, the income of the Tanjore district board rose from Rs. 11 lakhs to Rs. 17 lakhs per annum. This, together with a parallel growth in administrative competence, enabled it to touch many more interests in the district than before.<sup>22</sup> As in the municipalities, the British began to withdraw their officials from the intricacies of the local government structure. The practice of official domination at elections was examined and effects were made to curtail it and to encourage non-officials to stand; from 1910 non-officials were appointed as taluk board presidents, with full executive powers, and from 1914 some boards were allowed to elect their presidents; in 1917, Fort St. George appointed its first non-official district board presidents.<sup>23</sup> In the short span of a decade, the British had thrown an area of administration which had enormous potential into the open political market. The results were not difficult to predict.<sup>24</sup> No longer having to work independently through officials, landlords with local influence discovered that as presidents and members of local boards, they could wield a large amount of influence in their locality and exercise greater power over their neighbours.

In neighbouring South Arcot, within a year of taking office, the new district board president, A. Subbarayalu Reddiar, had built a district-wide political machine. He replaced revenue department employees with its own men; demanded the right to appoint all

taluk board staff, something no Collector had done; he stood on his rights to nominate taluk board members and presidents, and he used his powers to drive his enemies of the boards and to reward his friends.<sup>25</sup> Political stalwarts in Tanjore now had to look for alliances across their district, prepare themselves for regular electoral activity and seek to use the boards to deepen their networks and broaden their followings as never before.<sup>26</sup>

Administrative change was steadily created ties between Madras city and its districts. In matters of service, appointments, education, local self-government and the temples, the opinions of men in the capital were taken into consideration. What was particularly significant for political development, however, was that, in all these areas of potential conflict, the important opinions were those of the same men and most of them were Indians. A small group of lawyers and administrators, predominantly Brahmans,<sup>27</sup> sat across the connections between centre and periphery and controlled the flow of resources out of the institutions of the capital.<sup>28</sup>

The influence of the '*Mylapore clique*' prevailed in the career of one of its leading men. Between 1895 and 1909, V. Krishnaswami Iyer was one of the most successful of High Court *Vakils*, with a long list of clients and sufficient case patronage to make the legal career of anybody he chose. He was also the first man to organize an Indian lobby to regulate Senate affairs, a founder-member of the *Dharmarakshana Sabha* and, from 1909, a High Court Judge with a portfolio of appointments at his disposal. In the world of public politics, he was the recognised dictator of the Madras Congress.<sup>29</sup> Much of the power which he enjoyed came from his intimacy with Governors and senior officials. The Governor, Sir Arthur Lawley, sent him the tents for the 1908 session of the Indian National Congress and, three years later, he was made a member of the Governor's Executive Council, with direct control of the Education and Local Self-Government Departments.<sup>30</sup>

### Provincial Politics

Provincial politics, however, were not played out before an exclusively Indian audience. In many ways, it

was British institutional change which had created the provincial arena and the British continued to perform important functions within it. It was often their policies which touched off agitations, their administrative favour which was sought by pressure groups and their legislature support solicited for legal changes. Moreover, the British still held the main key to political success in Madras.<sup>31</sup> They appointed those Indians who were to fill the top administrative posts, and as they were much more likely to offer them to men who appeared to have substantial political support in Madras society, provincial political organizers kept a careful watch on the way that the British were moving and adapted their demands to fit British requirements.

It was certainly British predilections which led to the emphasis on communal politics in the second decade of the Twentieth Century. From 1916, when Mylapore reinforced Annie Besant's Home Rule League in a bid to force more concessions from the British, the I.C.S built its response to her initiatives around a Non-Brahman category and offered rewards not just to loyalists but to men who would oppose a Brahman domination of politics. At Tanjore, since 1912, the main struggle for leadership had been between T. Ramachandra Chetty, a doctor with banking connections, and R. Mathamuthu Moopanar, a college teacher with landed connections, and the main arena of conflict had been the municipal council.<sup>32</sup> But whereas in 1912 they had fought over the distribution of contracts, by 1917 the future of India had become their area of contest. Similarly in Kumbakonam from about 1916, the dominance of the T.S. Odayars family had been challenged by groups of local merchants, who give that the T.S. Odayars had established excellent contacts with Mylapore, gravitated towards the Non-Brahman interest.

The Odayars were staunch Home Rulers and Congressmen and when, in 1920, the Justice Party took office and nominated one of their opponents to the municipal chair, they became active Non-Cooperators. Of course, not all magnates were involved in quite such tight factional situations and were pushed into joining one provincial party by the movement of their enemies into the other. Men like V.A. Vandayar of Poondi and

T. Somasundram Mudaliar of Shiyali could be more circumspect in their choice; and as might be expected, they keep their options open by supporting both the Home Rule League and the South Indian Liberation Front (S.I.L.F) until one had clearly won.<sup>33</sup>

The dominant politicians possessed tight, transactionally – based networks wrought out of their economic power and their control of temples, mosques, councils, boards and the finances which were most essential to public activities. They could not be broken from below. Their primary considerations lay in making sure that they attached their networks to successful provincial politicians and obtained rewards from them. It was immaterial to them to which particular provincial group they were connected, so long as it was the one with most influence. In Nagapatnam, Ahmed Thambi Marakkayar for most of the time favoured the S.I.L.F and, when seeking the Presidentship of the Nagapatnam taluk board, he drew his fine record of loyalty to the attention of the government; K.S. Venkatarama Iyer, who pursued the same object, worked through the Mylapore oriented Secretaries in the departments. Independents played through both parties: T. Somasundram Mudaliar, in his bid to gain personal control of several temples, took his case to the Dharmarakshana Sabha but he also went to Non-Brahman conferences to press resolutions on temple reform; V.A. Vandayar of Poondi worked closely with V.P. Madhava Rao, an influential Brahman administrator and strong Home Ruler, to get planning permission for a new garden-suburb in Tanjore town but he was also prepared to keep Non-Brahmans, who might obtain influence in the Local Self-Government Department, by accepting nomination as a Justice Party candidate in 1920. The stability of Tanjore society and the great economic and local administrative strength of its elite kept the magnate network at the core of its political organization. Although the issues of provincial politics passed into political vocabulary, they did not create new principles of organization. They were used, in fact, to strengthen and reinforce the existing political set up.<sup>34</sup>

After the implementation of the Montagu-Chelmsford Reforms, the connection between the

provincial centre and the distinct were greatly widened. Indian ministers controlled large government portfolios and, being dependent on Legislative Council votes to keep their offices, openly touted their patronage powers for Council support. During the 1920s, the wealth and influence of the local self-government machinery grew as in no other province and central politicians made further moves to encroach on local temple control.<sup>35</sup> The politics of Tanjore and those of the Presidency became ever more closely connected. Consequently, the shape of the new political organizations was determined by the way that power was held in the institutions.

As this was dependent, to a considerable extent, on vote-getting within a small electorate, the resources of the economic magnate remained dominant and it was he, or his representative, who filled the places in the municipal council, district board, temple and Legislative council. Rather than breaking down the transactional, magnate network, the type of institutional change that took place elongated and strengthened it. It lay at the magnate's disposal new machinery for the exercise.

The power and position pushed the magnets to seek contracts and alliances in ever large units of politics between 1885 and 1920, the presidency had certainly been drawn into the province and was participating in new levels of political activities. The menace of communal and class parties stalked the land and local politicians became steeped in provincial rhetoric. The study concludes that though many socio-political and economic changes that occurred in the Madras Presidency, it has made a little impact over the society. In other words, the social system that existed during this period in the Madras Presidency was not ready to accommodate any changes and the structure remained the stable and maintained its own tradition and culture. The nature of political organization in the presidency remained the same as it was in 1885.

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## Harshavardhana and the Far South: Some Observations

Shankar Goyal\*

The view that Harsha (c. 606-647 A.D.) carried his victorious arms to the far south also is primarily based on an inscription composed in old Kannada found near Gaddemane village in the Shimoga district of Karnataka.<sup>1</sup> It is a viragal set up to commemorate the death of a soldier. On the basis of its script it is assigned to the seventh century A.D. Its legend is as follows:

Be it well. While Siladitya (misspelt as Sila-aditya), the light of the quarters, the most powerful and a thorn in the way of the bravest, ascended the throne of his empire, PettaniSatyanka, a brave soldier, capable of destroying enemies in the battlefield, pierced through the thick of the battle with the brave Bedara Raya, so as to cause frightfulness to Mahendra, and reached the abode of Svarga...<sup>2</sup>

Those who believe that Harsha penetrated the far south identify Sila-aditya of this record with him, and Mahendra with his Pallava contemporary Mahendravarman I. But most scholars do not agree with this view, and in our opinion rightly so. We think that

the king Sila-aditya mentioned in the Gaddemane inscription cannot be identified with Harsha. Here even the name of Harsha is not given. Similarly, there is no reason to believe that Mahendra, who became afraid of PettaniSatyanka, a soldier of Sila-aditya, was Mahendravarman Pallava. According to this inscription, Sila-aditya invaded Mahendra immediately after ascending the throne while in 606 A.D., when Harsha ascended the throne, he was a young prince of sixteen years who was surrounded by enemies. To us, it also seems that as Harsha could not overpower even Pulakesin II, who ruled the region south of the Narmada, no question can arise of his invading the far off Pallava dominions. The Gaddemaneviragal may, therefore, be safely ignored as the evidence for postulating the extension of Harsha's victorious arms upto the far south and, therefore, the identifications of Sila-aditya and Mahendra mentioned in it become irrelevant from the point of view of our present problem.

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S. Shrikantha Sastri has also drawn the attention of scholars to a stanza by Mayura,<sup>3</sup> supposed to be Bana's father-in-law (or son-in-law), making a reference to the conquest by Harsha of the countries of Kuntala, Chola, Madhyadesa and Kanchi. It is claimed that as Mayura was a contemporary of Harsha there should be some basis for this rhetoric. But those who identify the unnamed king mentioned in the verse of Mayura imagine too much. They not only assume that Mayura, whose relationship with Harsha is unproved, was a contemporary of the latter but also forget that there is the vast geographical gap between Thanesar on the one hand and Chola and Kanchi on the other. Had Harsha been able to conquer these southern regions he would have become the emperor of almost the entire Indian sub-continent. Making Harsha the lord of such a vast empire should require substantial positive evidence which is not forthcoming. To prove a doubtful point by another doubtful point (both of utmost importance for the history of the entire sub-continent) is not good logic. Actually, verses written in such hyperbolic style were quite in vogue in that age. For example, a verse in the Pasupatinathaprasasti describes the physical beauty of king Jayadeva II of Nepal in such a way that one can twist it to mean that Jayadeva conquered Anga, Kamarupa, Kanchi and Surashtra-something which no king of Nepal could and did achieve. Similarly, a verse in the Ramacharita of Sandhyakaranandi is worded in such a way that according to one meaning Kuntala,

Anga, Karnata and Madhyadesa appeared to be totally devoid of beauty in comparison to Varendra while its other meaning may be taken to describe the beauty of Sita, the wife of Lord Rama. The verse of Mayura belongs to the same category of literary composition from which no historical fact can be deduced. As R.C. Majumdar observes, the verse in question is only a "praise in the conventional and exaggerated style of a poet given to punning and without any reference to historical accuracy."<sup>4</sup> Some scholars take the similarity of names too seriously and forget the entire situational context. The evidence of this verse is thus too weak to substantiate the theory of Harsha's invasion of the deep south.<sup>5</sup>

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2. Translation as given by D. Devahuti, *Harsha: A Political Study*, Oxford, 1983, p.114. The prevailing view that this record mentions that 'Siladitya had invaded the south' or 'came conquering' from somewhere else is not correct.
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4. R.C. Majumdar, *The Classical Age*, Bombay, 1954, p.106; G.S. Chatterji, *Harshavardhana*, Allahabad, 1950, pp.118.
5. For further details, see my *Harsha: A Multidisciplinary Political Study*, Jodhpur, 2006, Ch.6.

## Robert Clive and His Administration in Cuddalore 1747 A.D. – 1757 A.D

S. Chinnappan\*

In the sixteenth century when the high seas became high ways to grand commercial adventures and colonial designs of the intrepid globetrotters of European stock, the Bay of Bengal stood no exception to such adventures and adventurers. The Portuguese landed and founded a settlement at Porto-Novo to be followed by the Dutch who established factories (warehouses) at Porto-Novo and Devanampattinam.

They also built the famous Fort St. David and had a base at Manjakuppam, a part of Cuddalore.

The British bought Fort St. David in 1690 and secured Manjakuppam from the Dutch. Fort St. David became the capital of the English possessions on the Coromandel coast in 1746 A.D. History accorded Fort St. David the dubious honour of receiving Robert Clive

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“heaven-born general” the man who decided the ‘fate of India’ as its first Deputy Governor in 1747 A.D. He was appointed as Governor of Fort St. David in 1755 A.D and remained in the same position till 1757 A.D. This is a humble attempt to throw light on Robert Clive’s administration in Cuddalore.

### **Clive as Company Servant**

The remarkable thing about Robert Clive’s early career in East India Company service is its conventionality. A wayward son of Shropshire gentry stock, without much money or prospect of improvement, Clive gained an apprenticeship to the East India Company, as a ‘writer’ or clerk in the Madras Presidency. As he sailed for India in 1743, Clive’s dreams and aspirations matched those of his contemporaries.<sup>1</sup>

Clive had come out a writer to Madras in 1744, on the eve of Austrian Succession War in Europe (1742-1748). Two years later the capture of Madras on 21 September 1746 by Law Boundannaishad deprived Clive of employment and driven him into the profession of arms. He took part in all the fighting which ensued on Dupleix’s efforts to capture Fort St.David and was employed in Boscawen’s siege of Pondicherry. On the conclusion of peace, he reverted to civil employment.<sup>2</sup>

After the French captured Madras on 21 September 1746, Fort St.David became the Head Settlement of the British and John Hindewas appointed President and Governor of Fort St. David and of all settlements and affairs on the Coromandel, Orissa, and Sumatra coasts<sup>3</sup>. Fort St. David became the headquarters for Southern India in 1746 A.D.

Following the capture of Madras, Dupleix started his campaign against Fort St. David.<sup>4</sup> Four different attempts were made by Dupleix on Fort St. David on 19 December 1746, 1700 French soldiers under de Bury initiated the attack but they were surprised and put to flight at Manjakuppam by an Arcot force of 6000 horses sent to help the English. Mahfuz Khan had combined forces with his younger brother Muhammed Ali after having “readily engaged to send his army to Fort St. David on condition that the English would furnish part of the expense”.<sup>5</sup> On 10 January 1747, Dupleix staged

an attack by sea with 500 men embarked on boats but it turned out to be an utter failure. The most important attack was delivered on the 1<sup>st</sup> and 2<sup>nd</sup> March 1747 by Paradis. Robert Clive appealed for a commission, being granted on dated 16 March 1747 into the 2<sup>nd</sup> Company of Foot soldiers at Fort St. David.<sup>6</sup> Robert Clive forced him to fall back. The last attempt by Dupleix on Fort St. David on 27 June 1748 was also a sad failure. Paradis, upon whose inspiring leadership much depended, fell mortally wounded while organizing a sally. During the same sally, Robert Clive had an opportunity to display his powers. In January 1749, Clive was appointed Quarter Master.<sup>7</sup>

### **Clive as Deputy Governor**

Robert Clive, a writer in the service<sup>8</sup> and acted as a steward at Fort St.David till March 1751<sup>9</sup> was elevated to the rank of captain.<sup>10</sup> When captain Gingen faced reverses in Trichinopoly in March 1751. A detachment was accordingly sent through the Tanjore kingdom under Lieutenant Clive and was joined by a small force from Devikottai under captain Clarke. A force of 100 English and 50 Sepoys partly under the command of the young Clive came across a body of 30 French and 500 sepoy near Kandiur. A fight ensued, in which the French were put to flight, and their officer was seriously wounded.<sup>11</sup>

Clive on his return to Fort St. David in August 1751 persuaded Saunders to send him into the Arcot country with a view of diverting a portion of Chanda Sahib’s army from Trichinopoly.<sup>12</sup> A party of 130 was made up at St.David’s and sent by sea to Madras under Clive’s command. There he was joined by 80 more. With these and a few sepoy, he marched towards Arcot.<sup>13</sup> Clive captured Arcot with 200 English Soldiers and 3000 sepoy on 1<sup>st</sup> September 1751<sup>14</sup> Which gave him the title “Hero of Arcot”. Immediately after Clive had destroyed the French force in the province of Arcot the British Authorities summoned him to St. David with all his forces; Clive after success at Arnee and Conjeveram, re-entered Madras in December 1751. Stringer Lawrence returned from England as commander-in-Chief in India on the 14<sup>th</sup> March,



1752.<sup>15</sup> Clive was appointed as Governor of Fort St. David in 1755, a position which he retained till 1757.<sup>16</sup>

### **Robert Clive as Governor**

#### ***(i) The emergence of Cuddalore Port Town into a Military Town***

While the development of Cuddalore into a port town was closely related to cloth trade in the eighteenth century. The establishment of the trading settlement at Devanampattinam quickened the process of militarization of the port town of Cuddalore with the construction of the fort and other military establishments.<sup>17</sup>

The town of Cuddalore by the middle of the eighteenth century was fortified on three sides. According to J.H Garstin, the Collector of South Arcot, the town of Cuddalore was surrounded on three sides by a wall bastion and with a small redoubt at the north-east corner. The company's agents at fort St. David established a mint at Cuddalore in 1747 A.D for issuing gold and silver coins.<sup>18</sup>

#### ***(ii) Weavers Settlement***

The procurement of cloth of specified quality was very difficult due to commercial rivalry among the European merchants, especially between the French and the English. The French interfered in the trading activities of the English. The latter therefore decided to create a weavers' settlement at Cuddalore in order to avoid competition from other European counterparts and make the weavers work for the English East India Company and procure cloth of fine quality and stipulated quantity on time. Besides securing a fair price for the cotton goods which would be favourable to the English, checking the corrupt practices of Indian merchants, making cloths according to the specification and monopolizing the trade in textiles were the objectives of the English traders. Hence, orders were issued to import food-grains in order to keep the place well provided with grain as one of the greatest encouragements to attract the inhabitants and try to engage the merchants to import by sea.<sup>19</sup>

The head merchants suggested the ways and means of settling weavers at various localities of

Cuddalore and Devanampattinam in order to reduce their difficulty and unnecessary delay in procuring the cotton goods. They expressed their desire to bring as many weavers as possible into the bounds of Cuddalore. They also made a subscription of two thousand *pagodas* and said that they could build four hundred houses out of the amount collected. Accordingly, they prayed for permission from the Deputy Governor of Fort. St. David for accommodating the weavers.<sup>20</sup>

The Fort St. David administration surveyed most of the wastelands within the bounds of Cuddalore. The officials had already granted plots to several inhabitants from Porto-Novo. The majority of them were seafaring merchants who had contacts with several parts of India and desired to bring their shipping and consigns to the port as they formerly did to Porto-Novo. As the Deputy Governor of Fort St. David promised the settlers honourable and unmolested life, many traders, weavers, dyers and painters came forward to settle down at Cuddalore in 1755 A.D.<sup>21</sup>

#### ***(iii) Development of the Port at Cuddalore and Devanampattinam***

The trade in textiles led to the development of the port at Cuddalore and Devanampattinam. As Sinnapa Arasaratnam points out, Cuddalore, in particular, had remarkable longevity and continuity as a port of trade. Cuddalore was a wintering port for the merchant fleet of the area which could find shelter inside the river and the backwaters during the monsoon season. Unlike other ports of the coast, it had developed as an urban settlement, with many brick buildings, a large population and services which a port offered.<sup>22</sup> The boat building industry also made much headway in Cuddalore along the seashore and the bars of river Gadilam. Sea-borne trade was carried on to Malabar, Ceylon and Southeast Asia from Devanampattinam.

Robert Clive's growth and transformation from a civil duty to Company administrator led to remarkable developments in his personal fortunes and of the Company in one explosive decade of activity. The administrative reforms brought in by Clive and his influence on the Company in wartime made him reach the status of a national hero. This paper gives an insight

into Cuddalore playing a significant role in his formative years as a governor.

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## Origin of Communist Party among the Working Class of Coimbatore in the 1930s

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During the 18<sup>th</sup> and 19<sup>th</sup> centuries, the industrial revolution began in Britain and then subsequently spread throughout Europe, Asia and America. In India, during this period, the Britishers chose potential places to establish their industries, and in particular, Coimbatore which is called as Manchester of South India or cotton city was one place where Britishers established their cotton textile industry. It was in the 1880s that rapid growth of cotton textile industries in Coimbatore took place.<sup>1</sup>

### The Establishment of Textile Mills

The avenue that houses the region's first textile mill was once a palm grove. Founded in 1888,

Coimbatore Spinning and Weaving Mills (CSWM) located on this street was the earliest textile mill in the region by Robert Stanes. Taking note of the profit evolving from these cotton textile industries, not only British traders but also Indian traders started to establish trade units. As the trade flourished, the labourers were forced to work overtime. Cotton textile industries were profitable for the Britishers. Labour issues like wages, illiteracy, child labour issues, and other working conditions were not considered. The British government acted entirely in favour of the mill owners. In such a situation in the cotton textile industry of Coimbatore arose the labour movement and the communist party.<sup>2</sup>

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### **First Organised Mill Labourers Union**

On 4<sup>th</sup> April 1920, a gathering was convened by the labourers of Stanes Mill at Puliyanthoppu, Coimbatore. A large number of labourers participated in this meet. Leaders like V.O.Chidambaram Pillai, N.S.Ramasamy Iyengar and others attended the meet and supported the labourers through their inspiring speeches. By the end of the meet, a new forum, named the Coimbatore Mill Workers Union emerged. Mr.N.S.Ramasamy Iyengar was declared as its leader and K.P.Subaiya Gounder of Ganapathy, a mill labourer as its Secretary.

Jeeva, the great communist and social activist, pointed out that then there was no proper employees union which could satisfy the mill labourers of Coimbatore<sup>3</sup>. What Jeeva said was exactly right. By that time, there was only one union for mill labourers, led by the patriot Mr.Ramasamy Iyengar. However, such a union did not have the force to fight against the British and Indian capitalists who exploited the mill labourers to a great extent. Mr.Ramani and other active members of the administrative body decided to establish a new organisation based on communist principles.<sup>4</sup> Mr.Ramani and other members of the union met Mr.Ramanathan and conveyed their wish that he should be the leader of their newly established union. Mr.S.Ramanathan accepted their proposal and the union was named as the “Socialist Mill Workers Union”.<sup>5</sup> When they approached the labour welfare officer to register their union, and he refused to register as the name of the union contained the term ‘socialist’. The officer insisted that the term ‘socialist’ should be removed from the name of the union to get it registered. So, the members renamed their union as the Coimbatore mill workers union. Though the union was established in 1936, it was registered only in 1938. The elections for provincial and the Central governments was declared in the year 1937. In Madras province (which included Andhra Pradesh), seven Legislative Assembly seats were allotted to the labourers. The Coimbatore Malabar Textile Labourers Constituency was one of the seven constituencies.

Coimbatore Mill Labourers Union announced Mr.Venkatasamy Naidu, their Vice-Chairman as its candidate and started their campaign. However, the Congress party announced Mr.N.G.Ramasamy who worked as a master in Saroja Mills as their candidate for the same constituency. Another shocking news for the Coimbatore mill labourers union members came from an unexpected direction. It was that Mr.Basudev of the Justice Party also competed for the same constituency.

Mr.Ramanathan suggested to the union to withdraw the nomination of Mr.Venkadasamy Naidu and advised the union members to support the Congress Party’s nominee, Mr.N.G.Ramasamy. N.G.Ramasamy, the Congress candidate scored a victory in the election and won. N.G.Ramasamy was in the Congress party later he accepted the communist ideologies. In the year 1937, he established the Coimbatore district textile workers union for the welfare of the textile labourers at Udayampalaym, Coimbatore.<sup>6</sup>

### **Origin of Communist Party in Coimbatore and the Coimbatore Conspiracy Case**

The dissemination of printed documents on Communism in India, after the October Revolution of 1917, shows its active interventions in shaping the Communist groups here.<sup>7</sup> The Indian national leaders like M K Gandhi and Jawaharlal Nehru were considerably influenced by its message to humanity. The writings of these leaders in English attracted intellectuals. Gandhi writing in his popular journal, *Young India*, in 1928 observed: “There is no questioning the fact that the Bolshevik ideal has behind it the purest sacrifice of countless men and women who have given up everything for its sake; an ideal that is sanctified by sacrifice of such master spirits as Lenin cannot go in vain”.<sup>8</sup> Nehru, after a visit to the Union of Soviet Socialist Republics in 1927, wrote a series of articles entitled, “Wither India” in appreciation of the Soviet system.<sup>9</sup> At the beginning of the thirties, Rabindranath Tagore broke new ground by publishing his ‘Letters from Russia’. These were Tagore’s first-hand impressions of the practice of socialism in the Soviet Union.<sup>10</sup> This book and some other writings on

the Soviet Union by intellectuals in the country created inspiration and interest among the elites.

The Communist movement in Kerala has continuity over seventy years with a humble origin in the 1930s. Many of the leaders came under the influence of Marxian ideology in the thirties, particularly after the termination of the Civil Disobedience Movement. Communist leaders like P Krishna Pillai, E M S Namboodiripad, A K Gopalan, N C Sekhar and many others participated in the mainstream of national movement as the followers of the Indian National Congress. However, gradually, they shifted their ideological commitment to Marxism-Leninism and the vague ideas of socialism and Communism.

The Communist Party made its debut in the Coimbatore region at the juncture of formation of the Communist Party in Kerala. The Communist Party of Kerala sent three young communists to Tamil Nadu to assist the Tamil communists to form the party on Tamil soil. The three men were Ramachandran Nedungadi, N.C.Sekar and C.H.Kanaran.<sup>12</sup> Tanjore and Nellai districts were allotted to Ramachandran Nedungadi, and the duty of formation of the Communist Party in Coimbatore district was given to N.C.Sekar. A few southern districts were assigned to C.H.Kanaran, but within six months he returned to Kerala. The Communist Party was officially started in 1938 with its headquarters at Kaikolapalayam, Coimbatore. K.P.Ramasamy, Venkatachalam, Ramaian, A.Chinnaiyan and P.Subaiyyan were the founding members of the Communist Party in the Coimbatore region. Between 1939-1940, C.N.Sekar led a secret life in Mettupalayam, a *taluk* in the Coimbatore region. There he was secretly educating the party members in the communist ideologies. He was accompanied by Baasha, Simon Paul, and K.R.Ramani, who later became prominent communist leaders in the Coimbatore region. In 1939, in the Rajalakshmi mills, a Communist party wing was founded with R.Krishnan as its secretary. In the Rangavilas Mills of Peelamedu, a new branch of the Communist party started with mill labourers like Gandhi Kupusamy, Pethannan, Ponnusami, Chenniappan, Ramasamy, Chennappan, P.S.Krishnan and few others. At the same time, another

branch in Coimbatore district was started at Singanallur with S.R.Ramu as its secretary.

On viewing the vibrant growth of the Communist Party in the Coimbatore and its environs, in 1939 the party decided to make Sowripalayam as its district headquarters of the Communist Party, Swamyappa Devar, a party member provided his residence for the party office, and R.K.Kannan became the General Secretary. On September 1939, when the Second World war began, "The Communist Party of India", which was functioning anonymously at that period, actively promoted messages against the war and requested the people and the union members to protest against the war. The members in the Congress Socialist party also campaigned to support this anti-war movement. The Socialist and the Communists in the Congress Socialist party had a difference of opinion on this issue. This controversy led to the expulsion of the Communist supporters in the party by its head.

The Communists vigorously worked for the anti-war campaign throughout the country. The British government got irritated with the Communists and arrested many of them and also charged them with cases of conspiracy. The police discovered the district office of the Communists at Coimbatore which functioned secretly. They raided the office at Kaligarayam Street, on 2<sup>nd</sup> December 1940 and arrested N.C. Sekar, William Snelex and R. Muthusamy. They wound up all the records and books in the office and loaded them on a truck. The British government devised a fake case, charging the Communists with indulging in terrorism. This case was popularly called as the "Coimbatore conspiracy case". The case was filed against the Communist members with N.C. Sekar as the prime accused.

The case hearings went on for several months, and finally N.C. Sekar was sentenced to 2 ½ years imprisonment and others with various types of punishments. However, these activities did not suppress the spirit of the Communists. They vigorously fought for their noble causes. The victory of the October Revolution and the growth of communist ideologies in Kerala has encouraged the proletariat and intellectual to

publicly involve in party activities. The mill workers of Coimbatore provided the base for strong trade unionism and the Communist Party in the Coimbatore region.<sup>11</sup> The period 1930s is a period of the emergence of working-class unions on the communist ideology and the moulding of the Communist Party in Coimbatore and its environs. To sum up, this was a period when the national liberation struggle not only attained a tremendous sweep; it also emerged with new revolutionary fervour by the massive participation of the working class. Well organised and protracted economic struggles of the workers added a further element of vigour to this new political development.<sup>12</sup>

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## Rajendra Chola's Marches through Andhra, Karnataka and Maharashtra

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#### In lieu of Introduction - Rajendra's sojourn to Bengal is cross-checked and vouchsafed by the local literature of Bengal

Rajendra Chola's eastern coastal march towards Bengal has been recorded in the inscriptions and studied by many, but, his sojourns through Karnataka, Andhra and Maharashtra have not been studied. Therefore, an attempt is made in this paper in that context. To cite one example as to how the prasasti claims can be cross-checked with local literature. When Rajendra proceeded towards the north, he must have evolved a strategy of

gathering army, or with such pre-arrangement, he must have mobilised respective local armies for assistance. Thus, how Karnataka soldiers/army could have accompanied up to the Ganges is shown by a Sanskrit drama. The Tirumalai rock inscription<sup>1</sup> dated to 1012 CE, being a Prasasti, does not mention such details, but the desired details are supplied by an ancient manuscript discovered by Mahamahopadhyaya Hara PrasadaSastri and now in the library of the Asiatic Society of Bengal. In 1893, Hara Prasada published<sup>2</sup> notes on a find of ancient Sanskrit manuscripts among which was a drama

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named Canda-Kausika (dated to c.1300-1358), by AryaKhsemsvara. This play was enacted before the king by his order, containing a verse in which the king Mahipala I is compared with Chandragupta and a people named Karnatakas, to the Nandas. So this contemporary work gives the credit of defeating the Karnatakas to Mahipala-I. The Karnatakas seem to be the southerners who invaded Bengal under Rajendra Chola I. It appears that though Mahipala-I was defeated by Rajendra Chola when he crossed into Radha (Ladham) from East Bengal, he prevented him from crossing the Ganges into Varendra or Northern Bengal, and so the Chola conqueror had to turn back from the banks of the Ganges. The invasion of the Chola king did not change the political divisions of the country, but it left one permanent mark in the shape of a body of settlers, who occupied the thrones of Bengal and Mithila as the Sena and Karnata dynasties during the latter days of the Palas.

#### **The marital and martial alliances and conflicts, the Cholas had with Rastrakutas**

About Ratta, Rathore, Rashtoda, Rastrakuta etc., there was some confusion among the scholars in interpreting such words and expressions - Rattapadi, Rattapadi Nadu, Rattarajya, Rattamandalam, RattapadiEzharai-ilakkam [seven-and-a-half-country], appearing in the inscriptions. However, J.F. Fleet discussed the issue elaborately and concluded that Rattas were Rastrakutas only.<sup>3</sup> Rastrakuta King Krishna-II (880-915) married away his daughter to Aditya-I (871-907) and wanted his grandson Kannara / Kannaradeva to become the King of the Chola kingdom.<sup>4</sup> When it could not get materialized, he marched towards Tanjore with army, but, got defeated at Vallala (Tiruvallam, North Arcot dist.)<sup>5</sup> Another Rastrakuta King Govinda IV (930-935) married the daughter Ilangopitchi / Veeramadevi of Parantaka - I of Chola dynasty. Govinda had to flee to Tanjore, his father-in-law place when Amoghavarsha - III (935- 939) tried to consolidate his power and marched towards Tanjore in 949 with Bhutunga, Banas and Vaidumbas.<sup>6</sup> In the battle of Takkolam, Rajaditya was killed, and Thondamandalam was under the control of Krishna - III, the Rastrakutas. In 1007, Rajendra ransacked

Rattamandalam. In 1019 also, Rajendra defeated Jayasinga and captured Rattapadi. Rajendra again conquered it during the period 1057-58, defeated Someswara-I Ahavamalla and erected a victory pillar at Koppan.<sup>7</sup> Thus, each expression might have different connotation like Cholanadu, Choladesam, Cholavaram, Cholamandalam, etc., in the context. When Amoghavarsha defeated the Cholas, the area of Rattadesa / Rastrakuta was vast covering western coastal areas up to Gujarat covering the areas of Karnataka, Madhyapradesh and some areas of Andhra and Kalinga. When the Cholas started campaigns against them, their ruling areas got diminished. Incidentally, as Rastrakutashad love-hate relationships with Palas, Gahadavas etc.,<sup>8</sup> the Cholas were too having such affairs with them.

#### **During the Rajendra Chola period, Rastrakutas 1735-907 CE became feudatories, and their armies merged with the Cholas**

Rastrakutas of the Deccan are frequently mentioned in their inscriptions as born in the Yadava lineage. A branch of this dynasty might have settled in Kalinga during their incursions into Kalinga during 9<sup>th</sup> or 10<sup>th</sup> century CE. Benoychandra Sen<sup>9</sup> doubted that their names and titles do not bear any known trace of Rastrakutas, as they are Jatavarman, Vajravarman father of Jatavaraman and so on. Thus, they might have been employed by Rajendra during his campaign towards the Ganges. In other words, by Rajendra Chola time, they could have become their feudatories, and their armies merged with the Cholas. The Candakausika identification of Kanatakas with Chalukyas appears to be correct in the context. Therefore, these Rastrakuta or Karnataka soldiers were brought by Rajendra and were defeated by Mahipala, when Rajendra left.<sup>10</sup> With Tailapa-II (973-997 CE), the Rastrakutas virtually reduced to feudatories.

#### **The feudatories of the Cholas registering their presence in the Central and Western areas**

Among the Kadambarulers, after Ravivarman (c.500-538), their power started diminishing and they eventually became feudatories at different times of the Chalukyas and the Rastrakutas. Thus, the Kadambas of

Hangal ruled between the mid-10<sup>th</sup> and early 13<sup>th</sup> centuries, and the Kadambas of Gopakapattana or modern Goa between the 11<sup>th</sup> and mid-13<sup>th</sup> centuries CE, with a low profile, though, they continued to use the title “Banavasi-puravar-adhisvara”, reflecting their claims over the earlier capital Vanavasi and dynasty. In the same way, the Kongalvas (1070-1177) and Changalvas (1004-1106) were considered as separate dynasties, and they had the names of the Chola kings proving that they were also acting as the feudatories of the Cholas. All these dynasties or groups of Karnataka were associated and assisted the Cholas during their campaign towards the Ganges.

#### **Chakrakottam, Churakottam, Chitrakut, Vizakatnam**

“Chakrakottam” identified as a city in Vatscha Rajya of the north-western district of Visakhapatnam. It was situated eight miles south of Indravatiriver and capital of Vatascha Rajya, now identified as Bastar State Madhya Pradesh. Now, it is known as “Chitrakootam” as mentioned in the inscriptions.<sup>11</sup> Virarajendra was confronting with Agavamalla who was evading and he ran away to the western coast, without facing Virarajendra. However, the Mysore inscription recorded that he died by submerging in the Godavari water at Guruvarti in 1068.<sup>12</sup> Vikaramangadeva Charitra, a literary work also recorded the event in the same manner.<sup>13</sup> Thus, Vikramaditya, his second son, took revenge by conquering the areas of Vengi, Chakrakootam etc. He stayed on the banks of Krishna and conducted last rites for his father.<sup>14</sup> Kulotunga Chola [1070-1120] also defeated the king, Tharasvarsha of “Chakrakottam”. Kalingattubaranivouchasaves the event several times.<sup>15</sup> He brought many elephants from there, as the temple building activities required elephants. If this Chitrakut, Chitrakottam is identified as Chutrakut of Nasik, then, it should come under the Maharashtra area.

#### **Rajendra covered important cities of Karnataka touching Maharashtra**

Rajendra's inscriptions recorded that in c.1014, he conquered the areas of Idaiturainadu, Vanavasi, Kollippagai and Mannaikkadakkam<sup>16</sup> before 1016.

In 1004, Talkad conquered by Rajaraja. Sadasiva Pandarattar identified Idaiturainadu as a place situated in between the rivers Krishna and Tungabhadra, as done by others.<sup>17</sup> As inscriptions note as “Edattor Irandayiram,” it could be identified as Raichur Zilla of the erstwhile Bombay Presidency, now in Karnataka<sup>18</sup> north of Hemavati. Kollippagai is Gulbag (Gulbarga, Kalaburagi) north-west of Hemavati, mentioned as “Kollippaaggai 7000” by later day inscriptions. Mannaikkadakkam is Malked south of Gulbag; Vanavasi is Banavasi west of Hemavati far away from it, almost, near to west coast, mentioned as “Vanavasi 12,000,” by later day inscriptions. Mannaikkadakkam is identified with “Maniyakedam,” Malkad, capital of Rastrakuta Kings. In 1019, he defeated Jeyasinga, western Chalukya king and annexed Muyangi and “Rettappadi”<sup>1/2</sup>. Belagamve inscription recorded this event. Muyangi is identified with Ussangidurgam in Harpanahalli Taluk, Bellary Jilla. In 1054, Rahadhiraja [Yanai-mel-tunjiya-devan] was killed by the Chalukya king, Someswara - I at Bellary. The Rajadhiraja-I conquered Kalyan / Kalyanapuram and brought Dwarapalaka as a memento.

#### **The Karnataka connection with Bengal and SEA countries**

The Kaundinyagotra Brahmins of Karnatakadeasa migrated to South East Asian countries and the dynasties stated were with the marrying of a Brahmin with a local princess.<sup>19</sup> Dhandabhukti was mentioned in the Tirumalai inscription is found in the ‘Ramacarita’ commentary. Ramacarita was composed by Sathyakara Nandi. All Sena inscriptions agree in stating that the Sena kings were descended from a family of Karnata Kshatriyas, i.e. from a family, which originally came from the Kanarese-speaking districts of Southern India. Though the Chalukya King, Vikramaditya VI of Kalyana, is said to have invaded Bengal during the lifetime of his father Somesvara I,<sup>20</sup> it cannot be told that the Chalukya Kings effected any permanent conquest in Eastern India. However, on the other hand, the invasion of the great southern conqueror Rajendra Chola I seems to have left some permanent marks in Bengal. Dharmapala of Danda-bhukti defeated by Rajendra and Rajendra's general was mentioned as

Sivanatha and Mahipala died in 1032 CE. Coming to SEA connection, the kings of the Sailendra dynasty of Srivijaya ruled not only over the greater part of Sumatra but also in Central Java, portions of the Malay Peninsula, and in numerous islands of the Archipelago. There is a tradition (mentioned by Arab travellers) of their overrunning Cambodia. They maintained friendly relations with the Pala kings of Bengal and with the Chola kings of South India. The Chidambaram inscription dated 1114 CE recorded that a Kamboja king presented a stone inscription to Rajendra Chola.<sup>21</sup>

### **Rajendra's march towards the Ganges and its impact**

The conquest of the Imperial Cholas<sup>22</sup> up to the Ganges has been doubted by some historians,<sup>23</sup> in the same way as they questioned the naval expeditions carried out to conquer the South East Asian countries.<sup>24</sup> However, had they not gone up to the Ganges, they would not have crossed Andhra, Telangana and Kalinga without encountering with the ruling kings of the coastal areas to reach Bengal. The battles, the Cholas fought with the ruling Andhra and Kalinga dynasties during 10<sup>th</sup>-11<sup>th</sup> centuries prove their ambition of marching towards Bengal.<sup>25</sup> In fact, as per the Cholas inscriptions, they carried out the naval conquests in 1025, only after conquering the coastal areas up to the Ganges in 1021. Though historians have dealt with the political relations among the dynasties of South India in general, M. RaghavaIyengar has shown the relation and connection between the Tamils and Andhras since Sangam period<sup>26</sup> specifically. M. Rama Rao<sup>27</sup> has touched upon a few issues while dealing with the "Karnataka-Andhra relations". Many others have treated the subject matter as a whole under "South India", but, D. C. Ganguly<sup>28</sup> has dealt with "northern India during eleventh and twelfth centuries". Interestingly, during the 10th- 11th centuries, there had been more movement of the poets, religious teachers and kings from South to North, whereas, the Arabs / Turks / Mohammedans invading from the north-west and the Buddhist Tibetans / Mongols / Chinese / Kambujas intruding from the north and north-east.

### **Did Rajendra sojourn upto Gujarat?**

In interpreting, "Dakshinalata," scholars surmised with different place names. This name has been taken to be the equivalent of "DaksinaLata" by Kielhorn, which is the ancient name of Southern Gujarat.<sup>29</sup> but Hultzsch and Venkayya took it to mean "DaksinaVirata" or Southern Berar." Venkayya was a great authority on Tamil, and he supposed that "the Tamil term "Ilada" did not correspond to Sanskrit Lata (Gujarat) but Virata (Berar).<sup>30</sup> For this, R. D. Banerjicommented that<sup>31</sup> "But nowhere did it strike the learned scholars that the order in which the countries are mentioned, prevents us from supposing that either Berar orGujarat is mentioned". R.D. Banerji pointed out,<sup>32</sup>"No sane man would turn from Orissa to conquer Southern Gujarat or Berar and then return to the East to conquer East Bengal, after which he turns back to the West to defeat Mahipala in North Bengal and again rushes to North Gujarat or Berar to conquer it. The more natural explanation is that Rajendra Cola defeated Ranasura, the ruler of Southern Radha and then passed on through that country to invade Vahga. From very early times a part of Bengal has been called Radha". Next, in order comes the subjugation of Dandabhukti. The province has been identified by Hara PrasadaSastri with the modern province of Bihar because the ancient name of the town of Bihar was called Otantapuri by the Tibetans and Adwand Bihar by the Muhammadans. However, other historians differ. When Malwas from the north and Cholas from the South were continuously barracking Manyakheta, the Western Chalukyas moved to Kalyan, near to Western Coast. The Cholas pursued after them to Kalyan. Rajadhiraja-I conquered Kalyan / Kalyanapuram and brought Dwarapalaka asa memento. Therefore, Gujarat was not far away from Kalayan, and the Cholas might have gone there, at least for discussing, planning and forming a strategic alliance against the Turks / Mohammedans.

### **The North Indian Kings affected by Mohammed Gazni**

The Paramaras appeared in the Gujrat region as the feudatories of the Rastrakutas, in the middle of the tenth century CE. HarsaSiya (c.943-73 CE), who is said to have come into conflict with his suzerainty,



probably materially contributed to their downfall. The next king Vakpati (II) Munja (c.974 CE) was a great warrior and, according to the inscriptions, fought with the Karnatas, the Latas, the Keralas and the Colas and occupied Tripuri.<sup>33</sup> The process of disintegration of the Pratihara Empire was particularly hastened by the repeated invasions of Sultan Mahmud of Ghazni. The contemporary account of Mahmud's Indian expeditions, left by 'Utbi, reveals that in A.H./1018 CE. when Mahmud for the first time sacked Kanyakubja, "the city of seven forts" and "ten thousand temples", a certain Raijaipal was on the imperial throne. Mohammed Gazni in 1017, attacked and ransacked Kannauj, Meerut, and Muhavun on the Yamuna, Mathura and various other regions along the route.

While moving through Kashmir he levied troops from vassal Prince for his onward march; Kannauj and Meerut submitted without a battle. In 1018-1020, he ransacked the town of Mathura. Then, in 1024, he looted Ajmer, Nehrwalla, Kathiawar. The Somnath temple and citadel were sacked, and most of its defenders massacred. Again in, 1025, Mahmud sacked the Somnath temple and personally hammered the temple's gilded Lingam to pieces, and the stone fragments were carted back to Ghazni, where they were incorporated into the steps of the city's new Jama Masjid in 1026. He placed a new king on the throne in Gujarat as a tributary. His return detoured across the Thar Desert to avoid the armies of Ajmer and other allies on his return. In 1025, he marched against the Jats of the Jood mountains who attacked his army on its return from the sack of Somnath. In 1030, he died.

#### **Gahadavalas's relationship with the Cholas**

The most interesting inscriptional evidence of Govindacandra's diplomatic relations is found at Gangaikonda-Colapuram. This inscription is incised below an inscription of Kulotcuha I, dated in his 41<sup>st</sup> regnal year and gives the Gahadavala genealogy in the usual style from Yasovigraha to Candradeva. Though it ends abruptly, the date in the preceding inscription shows that it belongs to the reign of either Madanapala or Govindacandra. The northward expansion of the Colas at this time brought them into

hostile contact with the Kalacuris, and Dr H. C. Ray has pointed out that this probably was the bond of sympathy between the Cola emperor and the Gahadavala monarch; according to him, this inscription was probably written by some Gahadavala prince who may have visited the Cola capital.<sup>34</sup> Another evidence of the friendly relation between the two countries is supplied by the Set-Mahet inscription of Govindacandra (V.S. 1176) which records that the king made certain grants at the request of two monks, one of whom was an inhabitant of the Cola country. Odradesa or Utkala also may have been friendly with the Gahadavalas, as the other monk mentioned above was a resident of that country.

#### **Gahadavalas followed the Cholas' taxation system**

Gahadavalas imposed a tax called kumara-gadianaka, that has been spelt variously in the inscriptions as kumara-gadianaka, kumara-gadiyanaka, kumara-gadiyanaka and such like; Rama Niogi pointed out that,<sup>35</sup> "It appears that with some other taxes, this tax too was adopted by the Gahadavalas from South India, retaining the South Indian coin-name gadyanaka; probably the cultivators in South India were required to pay an amount equal to one gadyanaka for some specified measure, and the due in the Gahadavala kingdom came to be known as kumaragadyanaka or gadidnaka". Nilakanda Sastri attributed their close relationship was due to Sun worship,<sup>36</sup> "The increased emphasis on Sunworship in the Cola country in Kulottunga's reign may be due to the close association with the Gahadavalas, who were great worshippers of the Sun." The Cholas' method of land surveying, taxation and water management systems influenced others very much.

#### **Turk Tax or Turuskadanda**

This expression is found characteristically in the Gahadavala inscriptions, implying Indian kings to collect a contribution especially for the foreigners within their dominion. "Turuskadanda" was levied for the first time in the reign of Gahadavala State, by Chandradeva, as per the inscription dated 1097 CE. It has been interpreted<sup>37</sup> variously as –

1. a tax on aromatic seeds,
2. a tribute paid to Ghazni by the ruler of Kanyakubja, or
3. a tax levied on the Muslim settlers in Kanauj, whose existence is known from the Kamilut-Tawarikh, or
4. a tax levied on the Hindus to ward off the Muslims.

The last explanation brings us to the suggestion offered by Smith<sup>38</sup> and supported by Ghoshal, Altekar and Rangaswami Aiyangar, and the contribution was collected for the Turaskar war, to ward off the Turuskas. Altekar has pointed out that a similar tax was levied by a Chola king, Virarajendra, to finance his war against the Chalukyas of Vengi. C. V. Vaidya<sup>39</sup> interpreted that this tax was collected to make an annual payment to the Sultan of Ghazni to avoid raids against Indian kingdoms. This proves that the fighting Indian kings were well aware of the menace of the Turuskas, Turks or Mohammedans and hence to confront them with the army and as well as paying the ransom. As Cholas and Gahadavalas were having a close relationship, they were seized about the Mohammedan attacks. Moreover, it also proves that Indian kings had already started some collective efforts to contain the Mohammedan attacks as they were not following any battle ethics, as followed by the Indian Kings.

#### **The Cholas marching towards “North”**

When Ghoris, Khiljis, Mohammed of all sorts from Ghazni and other places invading Bharat through north-west from middle-east and through north from Central Asia, it is not incredible, implausible or unbelievable for the Cholas to march towards Western coast, Maharashtra and Gujarat. While the Mohammedan narratives were accepted only based on their court chronicles, the Cholas march towards the north has been based on inscriptions and cross-checked with local literature. The inscriptions of Karnataka, Andhra and Maharashtra, in fact, give their versions of the event taken place. In other words, in the inscriptions themselves, historiographical pattern as could be observed. In the case of “Chakkarakootam / Chitrakut,” the Cholas conquered it, and the Chalukyas also recovered back. The inscriptions say Agavamalla ran

away to western coast to hide, whereas, the literature says he died submerging in Godavari waters. Therefore, the names of persons and places could be cross-checked with more than one type of evidence.

#### **Combat politics taking place around Kannauj and Manvakheta**

A close study of dynasties of the material period shows a pattern that the Northern and Southern dynasties were involved in one way or the other fighting for suzerainty and then sovereignty over Kannauj (also known and mentioned as Kusika, Kusasthala, Kanyakubja) and Manyakheta (Mannaikkadakkam, Maniyakedam, Malkhed, Malgate etc.). Manyakheta was capital for Rastrakutas and then for Western Chalukyas. When Malwas from the north and Cholas from the South were continuously barracking it, the Western Chalukyas moved to Kalyan, near to Western Coast. The Cholas pursued after them to Kalyan. Rajadhiraja-I conquered Kalyan / Kalyanapuram and brought Dwarapalaka as a memento. Historians noted the “tripartite struggle” taking place around Kannauj by the Rastrakutas, Pratiharas and Palas. The Rastrakutas were continuously defeating the Gurjaras, Pratiharas and Palas eyeing Kannauj. Krishna-I (756-775) marched to Kannauj and brought huge booty but not territory defeating the Gurjaras, Pratiharas and the Palas of Bengal. Govinda-III (792-814) also conquered Kannauj and Kanchi. Indra-III (915-927) also defeated the Pratiharas and Palas. The Rastrakutas and their relatives formed various kingdoms, dynasties and feudatories like Rastrakutas of Gujarat (757-788), Rattas of Saundatti, Karnataka (875-1230), Gahadavalas of Kannauj (1068-1223), Rastrakutas of Rajputana and others. On the other hand, the Paramara King, Munja Vakpati-II (972-990) defeated the Latas, Karnatas, Cholas and Keralas and brought under his control.<sup>40</sup> The Gahadavalas were, in fact, Rastrakutas of Kannauj as mentioned above.<sup>41</sup> The Chalukya Jayasimha-II (1015-1043) routed the combined armies of the Cholas, Gangeya (Chedis), and Bhojaraja.<sup>42</sup> The Cholas conquering Manyakheta has already been mentioned above. Thus, these fraternal, maritally aligned and conjugal feudatories were also engaged in combating politics, hostile skirmishes and dynastic struggles. However, they were

united in opposing the Turks or Mohammedans is evident by the “Turuskadanda,” as discussed above. Incidentally, in the Antarvedi areas,<sup>43</sup> in 1019 Mohammed Gazni fought with<sup>44</sup>

1. RaiHardat of Barba or Baran / Bulanshahr
2. Raijaipal of Kannuj
3. Chandabhor of Asi / Asiriver.
4. CandRai, Sherwa (Saharnapur)
5. Kulachandra, Mahaban (Mathura)
6. Madanapala of Gahadavala dynasty, Antarvedi

Therefore, it is abundantly clear that the Northern and Southern Kings planned to counter the Turuskas, Turks or Mohammedans by all means.

### **The strategy and logistics of the Cholas marched towards the Ganges and back**

How the Cholas could have moved to the Ganges covering 1600 kms distance passing through Andhra, Telinga, Kalinga, Vangadesas has to be studied critically. The “logistics,” i.e., the activity of organising the movement, equipment, and accommodation of troops could be noted easily with the Cholas military and maritime activities.

1. As thousands of soldiers, cavalry, elephants with logistics moved, such a strategy should have been well-organised.
2. Their stay at nights, at required places according to exigencies, crossing rivers, etc., proves the availability of such arrangements already or making by themselves.
3. Food, safety, doctor, and related services available to them or having themselves and moving from place to place.
4. That they returned to Kanchipuram and Tanjore prove the existence of a popular route, roads and facilities in those areas. In Tamil “Rajapattai” (ராஜபாட்டை) has been used to denote “King’s pathway” i.e., the pathway/road where, kings, Rajas, or armies used to go.
5. In other words, Indians of all sorts, traders, businesspeople, pilgrims and travellers always moving from place to place, and there was

disciplined, controlled and well-known pathways with facilities.

6. Nowadays, with all facilities GPRS etc., many times we take a wrong route, return and go in the right route to reach the destination.
7. It could be noted from the inscriptions that there were skirmishes from the western side of south India, as the Chalukyas, Nolumbas, Kadambas, Rastrakutas and others who could have opposed them for such consequences, as such events were not recorded in his march to the Ganges at other places.
8. However, the Rajendra Chola army moved peacefully, as otherwise, the people of those areas would have turned against, had they involved in harassing, attacking, ransacking, looting the public and common people.
9. As they involved in temple building, tank and lake formation, quarrying, employment was provided to the locals etc., and hence they co-operated with the army.
10. Such work, progress and employment activities continued even after the campaign, as the representatives nominated, had taken care of such welfare measurements.
11. As they were for the people, by the people and of the people, the temple building activities and temples stood the backbone of the Cholas Empire, unlike other invading and destroying categories.
12. Jains and Buddhists, though, denied God and Goddesses, they ironically and reportedly budding temples in the same way Hindus did. On the other hand, Mohammedans and Europeans used tents as their barracks, garrisons and military camps.

### **Whether the Confederacy proposed by the Cholas failed?**

As the Cholas were interacting with most of the dynasties, it is evident that they tried to form a confederation to fight against the invading Mohammedan forces. R.C. Majumdar<sup>45</sup> noted that though the Pratiharas stood against their invasion, the other Indian kings were fighting with each other and also against the Paratihars affecting the confederation.

The Cholas were actively engaged in the inland and oversea trade as could be noted from their maritime activities and commercial transactions; they had with the Arabs / Mohammedans, Chinese, Srivijayas, Silendras and others in the SEA countries. The Karnataka, Andhra, Kalinga and Bengal traders and kings also had contacts. The trade guilds were playing a crucial role in such contacts, and the merchant-warriors also played an important task. As the commercial competitions turned into bitter trade-warfare, with vested interests, the Cholas might have perceived an internal threat. The Srivijayas had already proved that they were no longer honest friends of the Cholas and so also the Arab employers. The Quanzhou affairs proved that the Chinese acted against them killing two ambassadors, and ransacking the Tamil trader's settlements.<sup>46</sup> With their moves towards Indian territories through northwest north-east and the Marakkaayaras turning against them, the Cholas could have visualized and hence formed confederacy to control them by way of Turuskadanda etc., but they did not follow ant code of war-ethics and stroke and molested even the public creating panic, involving sudden, untimely and treacherous attacks. The Cholas, by exercising all sorts of alliances with their counterparts, had done their best, by canvassing, negotiating and taking decisions. However, the disunity among them resulted in the routing of Indian kings. Thus by the 13<sup>th</sup> century, the Imperial Cholas started disappearing.

## Notes and References

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2. The manuscript on which Hara PrasadaSastri relies is not a modern one, as it was copied in 1331 CE. Sibani Das Gupta, *The Canda-Kausika of AruaKhemisvara*, Royal Asiatic Society, Calcutta, 1962, see the chapter, Authorship and date of the work, p.xiv. About the discussion on Mahipala - I and Rajendra, pp.xlvii-lviii.
3. J.F. Fleet, *Some Records of the Rastrakuta Kings of Malkhed*, in *EpigraphiaIndica*, Vol.VI, pp.108-234 and Vol.VII, (1902-03), pp.198-231.
4. SadasivaPandarattar suggested that Krishnadeva or Kannaradeva might have already been dead and hence,

Parantaka became a prince. SadasivaPandarattar, *History of Later Cholas*. Part-I, Annamalai University, 1958, pp.34-35.

5. R. C. Majumdar, Aae of the Imperial Kanauj, p.12.
6. Ironically, Vaidumbas too had a marital relationship with the Cholas.
7. *EpigraphiaIndica*, Vol.II, p.303; Vol.III, p.39,111; Vol.VII (1902-03), p.145.
8. Indra defeated Mahipala - I of Kanauj (913-943). Krishna invaded northern India and brought the Paramara ruler, HarsaSiya of Malwa and another. In turn, ParamaraHarsaSiya ransacked Manyakheta (Malkhed) in 972-973.
9. Benoychandra Sen, Some Historical Aspects of the Inscriptions of Bengal (Pre- Muhammadan Epochs). *University of Calcutta, Calcutta, 1942, p.408*.
10. H. P. Sastri suggested that the people defeated by Mahipala might have been connected with those Karntas who are known to have later established their authority in Mithila and Nepal under Nanya.
11. *EpigraphiaIndica*, Vol.IX, pp.178-179. Mentioned as "Chrakut".
12. *EpigraphiaIndica*, Vol.VII, p.136.
13. VikaramangadevaCharitra, Chapter 3 and 4.
14. VikaramangadevaCharitra, Chapter 3 and 4.
15. Kalingattubarani, 6.14; 10.23; 11.73.
16. நெடி தியலுழியுள் இடைதுறை நாடும் தொடர்வனவேலிப் படர்வன வரதியும் சுள்ளிச் சூழ்மதிற் கொல்லிப்பாக்கையும் நண்ணர்கரு முரண் மண்ணைக் கடக்கம்.....
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## Meritorious Services of Madras Native Association - A Study

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In line with the formation of associations elsewhere in India to ventilate popular grievances and seek redress, in Madras Presidency also an association called the Madras Native Association (MNA) was founded in Madras city on 26 February 1852.<sup>1</sup> The immediate spur for such an organisation 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.<sup>2</sup> The leading members of the Committee of Management of the MNA were all mirasidars

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(landlords) like L. Venkateswara Naidu and G. Yogambara Mudaliar, who owned extensive landed property. The MNA 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 MNA established branches in places like Cuddalore, Tiruchirappalli, Tirunelveli, Salem and Guntur to collect information about the grievances of the people in these localities.

In December 1852, the MNA submitted its first petition to Parliament focusing attention on the main grievances and wants of the people of Madras.<sup>3</sup> The petition expressed dissatisfaction with the land policies of the Madras Government. It was pointed out that the ryotwari and zamindari, systems had reduced “the agricultural classes to the deepest poverty and destitution”.<sup>4</sup> As a remedy, the MNA urged the revival of the ancient village system under which, it claimed, the peasantry would be free from the oppressive interference of zamindars and subordinate officials. The judicial system, it complained, was “slow, complicated and imperfect.”<sup>5</sup> The practice of appointing judges without assessing their judicial or linguistic competence in the local languages and their frequent and injudicious transfers affected the efficiency of the judicial service. It also took objection to the diverting of state funds to missionary schools under the grants-in-aid system on the ground that such a policy would tend to “distinctly identify” the state with missionary work. The MNA proposed redistribution of power between the centre and the provinces to arrest the trend towards excessive centralisation of authority. It suggested that both the Central and Provincial legislatures have a few members elected so that it would impose a check on the arbitrary power of the executive.

The MNA petition was discussed in Parliament in February March 1853.<sup>6</sup> The Earl of Ellenborough, who presented it recommended that many of its demands should be considered favourably. The Duke of Argyll, however, objected many passages in the petition and said that the demand that the revenue collected in India

should be spent in India itself was “monstrous”.<sup>7</sup> After discussion the petition was referred to the Select Committee on the Government of the Indian territories.

As a sequel, H.D. Seymour, Chairman of the Indian Reform Society, a non-official body in London, visited Madras in October 1853. In undertaking this mission, Seymour’s main objective was to ascertain on the spot the condition of the ryots and to examine their grievances about taxation. The MNA leaders welcomed his visit as it provided an opportunity to show that their complaints were based on facts. Gajula Lakshminarasu Chetty accompanied Seymour in his tour of the districts. They visited a number of places including Guntur, Cuddalore, Tiruchirappalli, Salem and Tirunelveli. From the evidence he gathered, Seymour was convinced that of the three Presidencies, Madras was in “the worst and most wretched condition” and consequently most in need of urgent reform.<sup>8</sup>

Seymour strongly urged the MNA to agitate for its rights and thereby convince its friends in England of its keenness to secure reforms. The leaders in the districts were anxious that the MNA should carry on its agitation to obtain. “a permanent redress” of their grievances. Lakshminarasu Chetty was assured of financial support by the district leaders if the MNA continued its agitation for reforms. With the material available, it is not possible to state what positive steps the MNA took to carry out the suggestions of Seymour.

After the passing of the Charter Act of 1853, the MNA began an agitation for the transfer of the British territories in India to the direct control of the Crown. It sent to Parliament a second petition, signed by fourteen thousand people of Madras Presidency, pleading for the termination of Company rule.<sup>9</sup> As the petition dealt mostly with judicial matters, the House of Lords discussed it on 16 July 1856.<sup>10</sup> The only result was that it passed a resolution condemning the practice of torture in Madras.<sup>11</sup>

The religious riots in Tirunelveli in 1858 gave another opportunity to the MNA to ventilate its grievances. Tirunelveli, in the far south, had been the centre of intense missionary activity since the beginning of the nineteenth century. It had long been bedevilled by

religious friction between the Hindus and the Christians. In December 1868 the decision of the District Magistrate of Tirunelveli sanctioning a Christian burial party to pass through a street inhabited predominantly by high caste Hindus led to a riot in which ten Hindus were killed and nineteen wounded. The Madras Government, on the basis of the report of the District Magistrate, concluded that the Hindus were “covertly incited by some of the native officials into resistance” and ordered the prosecution of those suspected of rioting.<sup>12</sup>

The MNA convened a public meeting on April 1859 to protest against the partisan attitude of the Government. It claimed that the Magistrate, under missionary pressure, reversed the old ruling which disallowed the Christians from using the streets occupied by the high caste Hindus. The MNA was critical of the way in which the Tirunelveli investigations were carried out. It expressed anxiety over the continued official involvement in missionary activities. It opposed the introduction of the Bible in schools and pleaded for the extension of the grants-in-aid system to Hindu educational institutions. Incorporating these points it drafted a petition and sent it to the Secretary of State for India<sup>13</sup>. However, he did not appear to have taken action on the petition. After this, the activities of the MNA began to wane. The death of Lakshminarasu Chetty in 1866 was a shattering blow. By 1881, the MNA completely went out of existence.<sup>14</sup>

Though short-lived, the MNA may be reckoned as the symbol of the advent of a new era in British India - an era during which the destiny of the sub-continent was increasingly shaped by organised agitation conducted along constitutional lines. But its achievements were limited, for it lacked adequate popular support. In fact, the MNA represented essentially the interests of the landed aristocracy and of the mercantile community.

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13. The Governor, C.E. Trevelyan, in forwarding the Petition, wrote 8 minute in which he wanted that the Petition should be accepted as a “genuine expression of the native mind” and regarded it as credible that the faithful people of the South have had recourse to the legal and constitutional mode of the Petition in airing their grievances - Minute of C.E. Trevelyan, 28 June 1859, Public (1859) G.O. No.249, (MRO).
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## Schism in Dravidar Kazhagam: Periyar vs Anna -A Chapter on Ideological Conflict

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The paper is an attempt to focus the schism in Dravidar Kazhagam on the basis of ideological conflict between E.V.Ramasamy Periyar and C.N. Annadurai. Periyar was made the leader of the Justice Party in 1938, which later on was renamed as the Dravidar Kazhagam (D.K.). Following the foundation of the D.K., Anna became its General Secretary, a post he held till the final rift in 1949. Anna made use of the mass media for propagating Periyar's ideals. Normally, his plays and writings were satirical about the caste system, religion and other social inequalities. The individuals actively involved in cultural activities were encouraged to take a prominent part in the conferences. These helped to gain popularity for the D.K. Periyar disliked these moves for he was afraid that Anna would become popular. The plays and cultural activities brought money for the party and attracted youth to the D.K. But this was also not appreciated by Periyar. Dravida Manavar Kazhagam was launched at Kanchi in 1942 for the students to propagate the ideals of the D.K. during their holidays. Further, in 1943, the Dravidian Actors' Association, also known as Kanchi Marumalarchi Nadaga Manram and Dravidian Writers' Association were started to encourage the actors and writers. All those movements created a number of followers for Anna, which was viewed with resentment by Periyar.<sup>1</sup>

Further, the style of functioning of these two prominent leaders was also different. The goal of the D.K. was to save 'Dravidastan' from the yoke of the Aryans and Brahmins. Further, the party intended to remove the evils of casteism, superstition and religious bigotry brought about by Aryans.<sup>2</sup> Periyar carried the message of atheistic and rationalistic atheism because he thought that principles of religion and the concept of 'God' were responsible for social evils and injustice among the people.<sup>3</sup> Periyar repudiated religion and God in the most virulent fashion. He said, "There is no God

and no God at all, the one who believes in God is a fool and one who spreads belief in God is a fool and one who spreads belief in God is a knave and a scoundrel". Periyar also went around breaking idols and burning pictures of God in a bid to save people from the evils of religion. Periyar infused a spirit of self-respect and social awareness in the Tamils. He asked the people to be rational and reject anything that were not acceptable to reason. While Periyar's methods were crude and hurt the sentiments of the orthodox, Anna was more subtle in his approach to the sensitive issue of religion. His attitude to Periyar's methods can be gauged from his remark that he would neither break the idol of Ganesar nor coconuts to him.<sup>4</sup> Normally he believed in the principle, "There is one religion and one God".

One of the causes for the rift between Periyar and Anna was the "Black Shirt Movement" which was started on 29<sup>th</sup> September 1945. Anna formed a corps of volunteers, wearing black shirts to carry out the constructive programmes of the D.K. The Black Shirt was to give a separate identity to those entrusted with constructive work.<sup>5</sup> But Periyar made it a compulsory garment for all D.K. members. Anna was opposed to the idea because if anyone wearing a black shirt misbehaved in public, then it would reflect badly on the D.K.<sup>6</sup> Periyar did not listen to Anna's objections and made the black shirt a regular symbol of the attire of the D.K. Anna put up with this difference of opinion pretty well. But Periyar did not forgive Anna for questioning his decision.

As an autocratic and authoritarian, Periyar was all in all in the Justice Party and in the D.K. He expected ever one to obey his words and no one defied his words because they were final and they became the rule of the party. The Executive Council of the D.K. acted only as an assenting body and the forty-six members were nominees of Periyar. He did not consult the General

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Secretary on matters of policy. He was the source of all power and authority. This absolute power enabled him to act in his own fashion did not bother about the reaction of the party people.<sup>7</sup> Periyar kept firm control over the editorial and other articles written in the Party Newspaper and restricted the freedom of expression of the writers. Further, he used '*Viduthalai*' and '*Kudiarasu*' for war propaganda in support of the British Government. These measures were in conflict with the policy of the other D.K. leaders who had been writing and speaking against British Imperialism. The General Secretary, K.A.P. Viswanathan, resigned his General Secretaryship of D.K. in 1940 and levelled a number of charges against Periyar. Anna accepted the post of General Secretary. He resigned his sub-editorship from *Viduthalai* and *Kudiarasu* in 1942, and started his own weekly, '*Dravida Nadu*', in 1942 to express his ideas and propagate the ideals of Periyar.

In 1944, Anna brought his famous resolution at Salem Conference which insisted D.K. to give up its Pro-British stigma. He called for renouncing all titles given by the British. Periyar and Anna differed with each other on supporting intra-party democracy, and electoral participation. The demand for Dravida Nadu had not been supported by the British. Anna believed that a separate Dravida Nadu could be realized only through parliamentary means while Periyar believed that "Religion, God, Caste and Democracy are the ghosts that have caught up the people and Newspaper, Election, Legislature, Brahmins and Cinema are the five diseases afflicting Tamil Society".<sup>8</sup> Due to this stand against democracy, Periyar decided that D.K. would not participate in election and it would be firmly committed to social reforms. To him, Self-Respect was more important than the Self Rule.

The ideological conflict between Anna and Periyar came to the open space in August 1947, over the celebration of Indian Independence. Independence Day was declared by Periyar to be a 'Mourning Day', for he sincerely believed that the British had cheated the Dravidians over the issue of Dravida Nadu. Independence to Periyar meant the permanent domination of the Aryans over the Dravidians. This decision was taken by Periyar autocratically. Anna

publicly rejected Periyar's decision and disassociated himself from the stand of Periyar. Unable to bear the autocratic behaviour of Periyar, Anna appealed to him to share party powers and to distribute responsibilities among the youngsters while Periyar could direct them about their work. Periyar did not care for Anna's appeal. Anna was kept a low profile in the party's affairs. He did not attend the D.K. Conference held at Madras in October 1947 and Tuticorin in early 1948. However, between October 1947 and 1948, a partial agreement was brought about by the efforts of those interested in the wellbeing of the party. At the Erode Conference in December 1948, Periyar announced Anna to be his successor. Again Periyar changed his mind and he tightened control over the party. In '*Viduthalai*' on 19<sup>th</sup> June 1949, he wrote that he was convinced that there was no one who could take care of the party. He also cast aspersions on important party leaders. On June 28, he wrote another editorial, announcing his forthcoming marriage to a twenty-six-year-old Maniammai who was named legally his successor.<sup>9</sup>

Over the succession issue, Anna and others appealed to Periyar to withdraw his decision because it would be against the ideals the party stood for. The D.K. was the one which cried for the emancipation of women and condemned unequal marriages. The leader of the party himself acting against what he actively campaigned against would be harmful for the reputation of the party. But all the appeals were in vain. Periyar at the age of seventy who had neither issue nor anybody to look after him faithfully and sincerely married a woman by name Periyar married Maniammai on 9<sup>th</sup> July 1949 for the sake of service not only to him but also to the party.<sup>10</sup> Again Anna and other leaders made appeals, requesting Periyar to divorce Maniammai. But nothing would change his mind. Anna and others, who followed him, broke away from the D.K. not because they disagreed with Periyar's ideals but because they disagreed with some of his actions.<sup>11</sup> It would have been difficult for Anna to continue within the D.K. for Periyar's announcement made it very clear that Anna would not be the successor of Periyar. He had also stated that he had no confidence in anyone and thus Anna's integrity was severely questioned. Further, he

had stated that Maniammai, a young party worker, would lead the party after Periyar and that the D.K. properties would be managed by a Trust of which Maniammai would be the Administrator. He had also stated that E.V.K.Sampath, a nephew of Periyar, would not become heir to Periyar's property because he had joined hands with Anna.<sup>12</sup> Thus Periyar severed connections with many of his followers at one stroke by his unjustifiable marriage. Anna also took the unequal marriage issue as a pretext to part ways with Periyar. Even otherwise Anna and his followers would have parted ways with Periyar if he had not changed his dictatorial attitude.<sup>13</sup>

Periyar and his loyalists began to criticize Anna and his followers. Some blamed Anna of having left the D.K. because of his ambition to lead the D.K. after Periyar. This is not true. Anna would have found it beneath his dignity to work under Maniammai who had been inducted into the party very recently. Many of the senior leaders would have felt the same and hence they left the party with Anna. They convened the working committee of the party on 17<sup>th</sup> September 1949 and expressed the lack of confidence in Periyar by passing the resolution to start anew political dispensation. Thus the party D.M.K. on the same day under the leadership of Anna came into existence. The original leader of the D.M.K. included M.Karunanidhi, N.V. Natarajan and E.V.K.Sampath, who as a nephew of E.V.R., abandoned a considerable inheritance by leaving the Dravida Kazhagam.<sup>14</sup> Anna became the General Secretary of the D.M.K. He left the presidential chair vacant for Periyar if he ever changed his mind. Anna strictly maintained intra party democracy and never forced his decisions on the party.

Periyar did not show respect and patronage to the newly formed D.M.K. Periyar mounted a virulent attack on Anna and his associates. But these attacks merely helped to popularize the D.M.K. Anna always praised Periyar and also requested his followers to refrain from attacking Periyar. Anna did not allow anyone to forget that it was Periyar who had shaped Anna's views and further he was the political mentor to many of the D.M.K. founder leaders. Therefore, he had the right to speak of Anna in any fashion he liked.<sup>15</sup> Again the

difference of functioning between Periyar and Anna helped to popularize the D.M.K. Anna hated Brahmanism as a system and not the individual Brahmin mainly because of the overbearing caste consciousness existing among the Brahmins and the caste-minded Non-Brahmins. But Periyar's anti-Brahmin policy had turned to hatred for the individual Brahmin. "If you see a Brahmin and a snake, kill the Brahmins first". Statements like these caused a lot of antagonism against Periyar and the D.K. Anna stuck to anti-Brahmanism while Periyar drifted to a feeling of anti-Brahmin itself. While Periyar took to the anti-Brahmanism iconoclastic activities, Anna did not share his views and actions. While Periyar was growing unfriendly towards the Brahmins, Anna sought to take Brahmins sans Brahmanism into his fold.<sup>16</sup> Due to the ideological differences between Periyar and Anna, the schism in the D.K. could not be averted and the final split was not sudden developments but due to a number of issues that were operating directly or indirectly between the two icons of Tamil Nadu politics for some time.<sup>17</sup>

In spite of Anna's ideological conflict with Periyar, Anna's affection for Periyar was genuine and remained so until the very end. Although Kannadasan sees it as strategy, Anna did not really differentiate between his party and the parent outfit. Even in 1951, he wished to see black and red flags in the nook and corners of the State. It does not have to be the D.M.K. flag; it can be the D.K. flag as well. But, it should be one of the two – for sure. In those days those who would sing on trains for alms would, therefore, sing, 'Ayya Katchiverilley; Anna katchiverilley' (Periyar's party and Anna's party are not different).<sup>18</sup> Even though ideological difference prevailed between the Dravidian Stalwarts in D.K., when Anna came out of D.K. and formed D.M.K. he did not blame Periyar and attempted to maintain smooth relations with Periyar and the latter recognized and extended his patronage to D.M.K. after D.M.K. came to power.

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## Vellore in Historical Settings - A Study

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The purpose of this paper is to highlight Vellore in historical settings through the ages. Vellore town is located in the 12.55° N Latitude and 79.08° E Longitude on the southern bank of River Palar. It lies in the Eastern Ghats region and in the Palar river basin.<sup>1</sup> Vellore is for its rich history known town with the famous Vellore Fort (with a temple inside) built as early as 1500 A.D to function as one of the major seats of administration in the Vijayanagar Empire. Even now it is an important administrative centre being the headquarters of not only the erstwhile North Arcot District for a long time but also the recently carved out Vellore District.

The present tract of town Vellore now lies between Velapadi and the river Palar. Vellore is the largest town in the Vellore District and is the centre of an enormous trade. It is often called the Rayya Vellore or Raya Vellore to distinguish it from Ellore in the Godavari District.<sup>2</sup> The name Vellore was given to the town by Bommi Reddy, a Nayak of Vijayanagar

Empire. He cleaned the forest of babul trees and made it a town. Since it was ruled by Raya Kings, it was also called as Raya Vellore. Vellore was referred in Tamil classic Sirupanartupadai. This town was once ruled by King named Nalli Kondan. Being afraid of his enemies, he worshipped tank and conquered his enemies. Lord Subramani, the God appeared to him in a dream and said 'pluck the flower in your tank and conquer your enemies'.<sup>3</sup> Lord Subramani directed His sacred spear (Vel) to appear in the tank as a flower. Hence the name Vellore means 'the town of the Lord' came into existence.<sup>4</sup> (Vel + oor = Vellore, Vel – spear, oor – town).

### Vellore in Ancient History

Vellore region has a very interesting historical background. It is the region of historic antiquity. In the second century of the Christian era, the nomads lived in this region. They were the Vedars or the Conquerors and the Kurumbas. The dissensions among themselves led them to choose a chief. As a result, Komandu

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Kurumba Prabhu was chosen as the first chief.<sup>5</sup> He divided the country into 24 divisions or kottam, in each of which he built a fort. Padaveedu was one of the chief forts.

In the Sangam Age, this region was a part of the Aruva Nadu. Later it became a part of the Tondaimandalam. Formerly Vellore was under the rule of Karikala and the other early Cholas.<sup>6</sup>

The Pallava rule began in Tondaimandalam as early as 300 A.D. Nandi Varmam III, the Pallava king brought this town under his control. It was during the 7<sup>th</sup> century A.D Vellore became popular and it was under the Pallavas of Kanchipuram up to the close of 9<sup>th</sup> century A.D. The Pallavas were defeated at the battle of Thirupurampiam, the Chola hegemony started. Vellore came under the Chola rulers in the succeeding centuries. In the intervening period, the Rastrakuta King, Krishna III defeated Parantaka Chola in the battle of Thakolam in 949 A.D., the Rastrakutas started their rule over this region. Later on, the Cholas ruled this region and continued to rule up to 1300 A.D.<sup>7</sup>

### **Rise of the Vijayanagar Empire**

After the decline of the Hoysala Empire in Karnataka, there was a need for a strong Hindu rule to prevent the onslaught of Islam in the south. The sultans like Alauddin Khilji and Adil Shah were threatening to have a stronghold after plundering and defeating the local chiefs of the Cholas and the Pandyas who were themselves fighting with each other and struggling to regain their hold on the land.

Under these circumstances, Hari Hara and Bukka of sangama family founded the Vijayanagar Empire in 1336 A.D on the banks of the river Tungabhadra on the advice of his Guru Vidyaranya. Hampi was selected as the capital. The city was named as Vijayanagar meaning the City of Victor and the City of Learned People.<sup>8</sup> The Empire established their hold almost on entire southern India and put a break effectively to the onslaught of the Muslim invasion. The region from the north of Tondaimandalam up to Udayagiri was under their control. They ruled this part of the country till the end of 16<sup>th</sup> century A.D.

Kumara Kempana II, the son of Bukka had marched towards the south and prevented the Muslims held in the region. He defeated the Sambuvarayas of Padaiveedu in 1341 A.D. but allowed him to continue his rule. The inscriptions of Rajanarayana III mention that he gave his sister in marriage to Kempana.

### **Vellore under the Nayaks Rule**

The Vijayanagar kingdom was established to prevent the Muslim invasion and save the Hinduism from the onslaught of Islam in the southern part of India. For this purpose, they sent several groups of the army with a Nayak (means leader/chieftain) to various places like Ikkeri, Chandragiri, Gingee, Tanjore, and Madurai. The Nayaks and their armymen not only drove away the Muslim invaders but also restored the normally. The fall of the Vijayanagar Empire made the Nayaks to become the rulers of this region. Thus they became the independent rulers in the south.

The Gingee region which extended from south of Palar river to the north Kollidam river was under the control of Nayakship of Vaiyappa Nayak from 1526 A.D. It was divided into three provinces with headquarters at Vellore, Thiruvadigai and Chalavakkam. Each one was headed by a chieftain under the control of Gingee Nayak. Vellore was the headquarters for nearly 100 years from 1526 A.D. Bomma Nayak, elder brother of Chinna Bomma Nayak, was the first chieftain under the Gingee Nayak and the second one was Chinna Bomma Nayak.<sup>9</sup>

Boomma Nayak was the chieftain of Vellore from 1526 to 1539 A.D, and his younger brother Chinna Bomma was chieftain from 1540 to 1595 A.D. They came from Badrachalam and were responsible for the construction of the Fort and the Temple in Vellore. Vellore continued to be under the rulers of the Vijayanagar until it was captured by Adhil Shah the Bijapur Sultan in 1644 A.D and he ruled up to 1676 A.D.<sup>10</sup>

### **Vellore under the Maratha Rule**

The Marathas under Chatrapati Shivaji rose to power in Maharashtra and this kingdom had to struggle to protect Hinduism from the onslaught of the Muslims. Shivaji invaded Golkonda and Bijapur and became the

victorious over the Sultans. He sent his army under Tukkoji to capture Vellore. He captured and established Maratha rule in Vellore which continued until the invasion of Aurangzeb.<sup>11</sup>

#### **Vellore under the Nawabs**

In 1686 A.D. Aurangzeb marched toward the south and captured Bijapur and Golkonda and brought Deccan Plateau under his control. He fought with Rajaram, the Maratha ruler of Gingee and captured the fort and drove away the Maratha king. Zulfirkhakan was made in-charge of the Deccan. He had appointed several Nawabs under him for the effective control of the administration. Dhaulat Khan was appointed as the first Nawab of Carnatic region in 1698 A.D. and Gingee was his Capital. He shifted his capital to Arcot in 1716 A.D., from then onwards they were called as the Nawabs of Arcot.<sup>12</sup> He appointed Murtuza Ali as the chieftain of Vellore. Anwar-ud-din became the Nawab of Arcot in 1744 A.D.

#### **Vellore under the British**

The Carnatic wars which were fought between the British and the French were a turning point in the history of the Carnatic region as it has put an end to the native rule. The French assured to retain Anwar-ud-din as the Nawab of Arcot and the British had chosen Chanda Sahib for the post. They joined hands with these two in their fighting which reflected in the form of Carnatic wars. Robert Clive finally captured Arcot in 1751 A.D. and he slowly marched and captured Arni and Wandiwash. He also captured Gingee.

In the meantime, the French army had made several futile attempts to capture the fort of Vellore but miserably failed. In 1781 A.D. Hyder Ali has surrendered the Vellore fort. Without sensing the plan of the British, he sought the British help to capture the fort of Vellore. The result was that the British army became the masters of Vellore fort and Hyder Ali returned without achieving his goal.

During the 4<sup>th</sup> Mysore war Hyder Ali's son Tipu Sultan, the tiger of Mysore was defeated and killed in 1799 A.D. His sons and the other relative were captured and brought to Vellore fort and were kept inside the Mahals as royal prisoners.

#### **Vellore Sepoy Mutiny**

In 1806 A.D. the fort had witnessed a great historical event known as Vellore Sepoy Mutiny, which was the first of its kind in the history of India's independence. The English East India Company emerged as unopposed ruler of Madras Presidency from 1801 A.D. The army reforms of John Cradock, the commander-in-chief of the army, invited a mutiny at Vellore. As it was led by the sepoys of the Vellore fort, it was called as the Vellore Sepoy Mutiny.<sup>13</sup> The mutineers were influenced by the family of Tipu Sultan who was confined to the Vellore fort after the death of the Tipu Sultan. The strict discipline, new weapons and dress code introduced by the British created resentment among the sepoys. The Hindus were prohibited from wearing ornaments like ear-rings and caste marks on their forehead. Muslims were required to shave their beard and trim their moustache. These created strong resentment among the soldiers. The introduction of New Turban (Agnew Turban) annoyed both the Hindu and the Muslim sepoys.

The rebellion was instigated by the sons of Tipu Sultan. Amidst the wedding celebrations of Tipu's daughters in the early hours of July 10<sup>th</sup> 1806 A.D., the sepoys suddenly attacked the British officers and the British troops. By dawn, the rebels occupied the fort and a flag of Tipu Sultan was hoisted (with green stripes on a red field with a sun at the centre). Fateh Hyder, a son of Tipu was declared as the king of Vellore fort.<sup>14</sup>

Major Coots, who was outside the fort rushed to Arcot to inform General Gillesby who in turn returned with a huge army and entered the fort, attacked the mutineers and brought Vellore fort under their control. The Vellore rebellion was thus completely crushed. Though the mutiny failed, it became a prelude to the First war of Indian independence of 1857.

Vikrama Raja Singha, the king of Kandy was defeated by the British army in 1815 and was brought to Vellore as a prisoner. He was kept in one of the Mahals inside the fort for over 17 years. He died in 1838 and his body was buried in a Samadhi on the southern banks of the river Palar.

In 1921, the fort and the temple at Vellore together with several other ancient monuments were taken over by the Archaeological Survey of India for preservation and maintenance. This famous land fort and the temple of Vellore are now being maintained and preserved by the ASI as a protected monument.

### **Historical Background of the Fort and Temple in Vellore**

The local tradition embodied in a Tamil Gadjam manuscript. This manuscript history of Vellore, its Fort and Temple were most probably written during the late 18<sup>th</sup> century formed the basis for many accounts on Vellore. Unfortunately, no other documentation which would serve as a cross-check. There are three legendary accounts about the origin of the temple and fort in Vellore.

About 450 years ago, Bomma Reddy, an inhabitant of the Badavachalam arrived this place with his brother en route to Rameswaram. He halted for several days at a nearby village. One day accompanied by his dog, he went into a Jungle for some games. All of a sudden hare assaulted his dog on a particular spot. Surprised and astonished by such an unusual occurrence he thought it must be due to some interposition of supermundance influence. That night he dreamt in which he saw a lingam near the place where the hare had attacked the dog, and that it was his duty to dig it out and build a large temple on the spot. He also dreamt that treasure would be found in the hills. He discovered the treasure and built the fort and temple.

Another legend that Bommi Reddy who lived on the banks of the river Krishna had a large herd of cattle. One of his Cows returned every evening after grazing in the fields close by with an empty udder. Surprised by this and to know the reason, one evening he followed the cow and saw five mouthed serpent drinking milk from the five teats of the cow. Astonished by this sight he prayed to God to inform him the wishes of the Serpent. As communicated to him, he decided to construct a temple and Fort in order to perpetuate his name.

Another traditional account gives that Bommi Reddy had a cow with five teats which he once

discovered used to suckle a five-headed copra that lived in an ant-hill in the middle of a pool of water. The reptile was Siva, who in a dream communicated to Bommi Reddy to the position of some hidden treasure and directed him to use it in building a temple. The treasure and lingam were found and the construction was begun.

The temple was completed and dedicated to Jalakanteswara (or) Siva residing in the water. Jala means water and Kanta means neck. This Siva linga was found submerged in the water pool up to the neck and hence he was called as Jalakandeswara. But all the inscriptions available regarding this temple refer the name of the deity as Jvarahareswara meaning one who destroys the Vyadhi (Jvara (or) sickness). Therefore, it very clear that the original name of the deity was Jvarakanteswara which later derived as Jalakandeswara. According to the inscriptions found on the walls on the temples at Malliampattu in Gudiyatham Taluk, the temple was begun on 14<sup>th</sup> of Parguni in the Sukla years S.S. 1195 (A.D. 1274). The entire temple complex inside the Vellore fort including the Kalyana mandapa and Gopura is the work of the Bommi Reddy, the Nayaks of Vellore.<sup>15</sup> These are the traditional stories associated with the origin of the temple and the fort.

### **The Wonders of Vellore**

There are five famous sayings known as wonders of Vellore. They are: a) The River without Water; b) The Temple without God; c) The Fort without a King; d) The Hill without Trees and e) The Police without Power.

The above five statements are not to be taken seriously as they do not give any credit to this historical town, but prove how ridiculous they are.

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## Role of Dindigul Region in National Activities from 1923 to 1930

**P. Balagurusamy\* and S. Nagaraj\*\***

After the suspension of the Non-Co-operation Movement in 1922, Gandhiji launched the next Satyagraha Campaign in 1930. The intervening period from 1923 to 1930 Dindigul Region saw the emergence of Swarajist Movement, the Flag Satyagraha at Nagpur, Madurai Toddy Shop Picketing Campaign, Padayatra Campaign, and the Khaddar Campaign, the Neill Statue Satyagraha, the Simon Commission boycott and the Independence Day Celebrations.

### **Swaraj Party**

The action of Gandhiji in suspending the Non-Co-operation was bitterly resented by the rank and file of the Congress. Many leaders of the Congress like C.R. Das, Motilal Nehru, Lala Lajpat Rai, Ali Brothers and others did not appreciate the action of Gandhiji in switching off the movement. Dissatisfaction against Mahatma Gandhi led them to form a new party called Swarajist Party.<sup>1</sup> However, the Satyagrahies of Dindigul Region uninterruptedly carried on the programmes preached by Gandhiji. Though dissatisfaction was prevalent among the Congress leaders against the policies of Gandhiji, the Satyagrahies, in general, held the ideals of Gandhiji in high esteem.

### **Nagpur Flag Satyagraha**

A movement arose at Nagpur from the police

objecting to a procession of people carrying the Indian National Flag going in the direction of the Civil Lines of the city in spite of the prohibitory order of 144 Criminal Procedure Code on the 1<sup>st</sup> May, 1923.<sup>2</sup> The Congress volunteers of Nagpur regarded the order of the District Magistrate of Nagpur as an insult to the Indian National Flag. They felt that the said order denied them of the elementary right to possess and exhibit the national flag and to carry it in a peaceful and orderly procession on public roads. Hence, they inaugurated a non-violent struggle known as Flag Satyagraha, began first by Avari, a Nagpur leader in April 1923.<sup>3</sup>

Thus the Nagpur Satyagraha developed into a movement with the co-operation of the Congress Working Committee and All India Congress Committee which held their meetings from 8<sup>th</sup> to 10<sup>th</sup> July 1923 at Nagpur. The All India Congress Committee pleaded all the Congress Committees in provinces, districts and taluks to organise flag processions and public display of the flag by the people and to send volunteers from all parts of India to Nagpur to support the campaign.<sup>4</sup>

The meeting of the Tamil Nadu Provincial Congress Committee was held in Madurai at Victoria Edward Hall on June 15<sup>th</sup> and 16<sup>th</sup> under the presidentship of Rajaji.<sup>5</sup> The Committee resolved to

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entrust to A. Vaidyanatha Iyer of Madurai the responsibility of sending volunteers to Nagpur flag struggle, and it was announced that those wished to join in the Nagpur Satyagraha must send their applications to A. Vaidyanatha Iyer. Sixteen members were sent to Nagpur as the first batch of Congress volunteers from Tamil Nadu on 23 June.<sup>6</sup> Tamil Nadu volunteers were arrested at Wardha on June 26.<sup>7</sup> On June 27, the Congress Working Committee of Madurai district met in Madurai and passed a resolution, congratulating the volunteers of Tamil Nadu who proceeded to Nagpur for the flag struggle and arrested at Wardha.<sup>8</sup>

The volunteers who took part in Nagpur flag struggle from Dindigul Region were A.V. Subbarama Iyer, P. Mohideen Khan, Mohideen Sahib, Munagal Pattabi Ramayya and Mariappa Pillai. They held the flag amid the crowd and went forward to the restricted court area. They were beaten and dragged away by the police. The Satyagrahies were not just sentenced but were severely whipped. However, they patiently bore the sufferings for the national cause.

In the wake of all these developments, the provincial Government was shaken by the magnitude of protest, and consequently, section 144 was clamped, and a lot more arrests followed. The releasing order of the District Magistrate of Nagpur expired on 16<sup>th</sup> August and the committed leaders of this region, Patel brothers, arranged a vast Congress procession on 18<sup>th</sup> August, at Nagpur. The section was allowed to lapse on 17<sup>th</sup> August. A procession of hundred volunteers carrying the National Flag was taken out on 18<sup>th</sup> August. With that, the event of Flag Struggle came to a triumphant end.<sup>9</sup> About 1,350 volunteers who were arrested in the course of Satyagraha movement at Nagpur were also released in September. When the Nagpur Satyagrahies went from Madurai including Dindigul Region returned, they were taken in a procession and were felicitated in public meetings.<sup>10</sup> The Satyagrahies of Dindigul Region made procession and carrying the National Flag across the region and hoisted at the top of the Rock Hill. They deserve much praise for their heroic participation in the non-violent struggle at Nagpur.<sup>11</sup>

### **Madurai Toddy Shop Picketing Campaign, 1923**

Apart from Nagpur Flag Struggle, the year 1923 is significant for one more event of national importance, and it was the Madurai Toddy Shop Picketing Campaign or the July Picketing Campaign in Madurai. The All India Congress Committee (AICC) also approved and picketing was organised in Madurai based on this provision. About 200 hundred volunteers were recruited, and they were given training.<sup>12</sup> Dr A. Ramasubbu was selected to be the captain of the volunteers for the whole district.<sup>13</sup> Public meetings were conducted to inform the people about the proposed picketing and notices were distributed to the people requesting them to maintain perfect peace and a non-violent atmosphere in places where picketing was to be held.<sup>14</sup> The District Magistrate Mr Russell who visited the place and asked the volunteers to disperse, but the volunteers ignored his order and sort on the ground before the Toddy Shop. They were all ordered to be arrested.<sup>15</sup> On 6<sup>th</sup> July, three volunteers from Dindigul namely A. Mohamed Abbas, Mohamed Ismail and Mohamed<sup>16</sup> were prosecuted, and on 7<sup>th</sup> July they were sentenced to eight days rigorous imprisonment under section 3 Clause V of the Towns Nuisance Act.<sup>17</sup>

Madurai picketing campaign coincided with Nagpur Struggle, and Rajaji, the President of Tamil Nadu Provincial Congress Committee (TNPCC) visited Madurai on July 23 and asked the Congress leaders and volunteers to discontinue the picketing. Due to the Nagpur Flag Struggle, the picketing campaign was stopped.<sup>18</sup> The TNPCC decided to stop the picketing.<sup>19</sup> The pursuance of the resolution passed by the TNPCC, a meeting of the Working Committee of the Madurai District Congress volunteers in Madurai, and the campaign had therefore ended.<sup>20</sup>

### **Padayatra Campaign**

After the termination of the 1923 July picketing, a group of nationalists called Desabhaktha Samajists under R. Srinivasavaradhan in Madurai conceived the idea of undertaking a Padayatra Campaign. He founded the Desabhaktha Samajam in 1923, R. Chidambara Bharathi, another patriot in Madurai was its Secretary. With the view to accentuate the nationalist feelings



among the people, the padayatra was organised by the Samajists. The plan was that the Samajists should go on foot from village to village singing Bharati's patriotic songs and addressing meetings on the way.<sup>21</sup>

The Samajist started their tour in August 1923 with a party of about 20 members.<sup>22</sup> The party consisted of Padmasani Ammal, Lakshmi Ammal, Mohamed Salia, Ranganatha Iyengar, Pitchai Sivam, Ramasubramaniam, Sethu Pillai, Subbiah Bharathi and others.<sup>23</sup> The Samajist party left Madurai and started their tour at Sholavandhan and Dindigul; they were helped by Chinnaswamy Pillai and Abdul Sattar in Dindigul.<sup>24</sup> Though the Satyagrahies of Dindigul Region have not participated in the campaign Chinnaswamy Pillai and Abdul Sattar were served as a great source of inspiration for all the nationalists of India.

### **Neill Statue Satyagraha, 1927**

James Neill had served as General of the Madras Regiment. He ruthlessly suppressed the Rebellion of 1857. Neill wrought inhuman vengeance on those whom he regarded as guilty; they were either humiliated or executed. When the British Government erected a bronze statue at Mount Road, Madras in honour of his services to the Empire,<sup>25</sup> the people of Tamil Nadu rose in revolt against the symbol of shame. A Satyagraha Committee was constituted under the presidentship of Nellai N. Somayajulu. It was decided to remove the statue. Madurai Srinivasanatha Iyengar and his wife Padmasani Ammal, R. Chidambara Bharati, Dr P. Varadarajulu, lent enthusiastic support to the Satyagraha. On 11<sup>th</sup> August 1927 the Satyagrahies under the leadership of Subbarayalu Naidu and Muhammad Salia damaged the statue. They were arrested and sentenced to six months rigorous imprisonment. Nellai Somayajulu, Gudiamtham Swaminatha Madaliar and Panrutty S.A. Devanayaga Ayya, who led the Satyagraha in turn, were also arrested and sentenced. The Neill Statue Satyagraha started in August continued till December 1927, and during this period volunteers from several districts came to the city and participated in the agitation.<sup>26</sup>

Thankachi Ammal of Dindigul Taluk had been much influenced by the movement, and she became an ardent supporter of the Indian National Congress. She actively involved in the Neill Statue Satyagraha at Madras in 1927. Thankachi Ammal took an active part in this agitation. For her part in this agitation, she was sentenced to rigorous imprisonment.<sup>27</sup> Later the Neill Statue was removed to Egmore Government Museum in 1937 when Rajagopalachari became the premier of Madras Presidency.<sup>28</sup>

### **Simon Commission Boycott**

The Simon Commission visited India in 1928 in order to study and report on the working of the constitutional reforms in India. The members of Commission were all Englishmen, and there was no Indian in the commission. The Indian National Congress and other parties in India therefore unanimously decided to boycott the Commission's visit to India as there was no Indian member in the Commission.<sup>29</sup>

The Commission visited Bombay, Delhi, Calcutta, Madras, Madurai and few other places. However, in all the places, there were hostile demonstrations with banners bearing the words "Simon, go back". The Commission visited Madras on February 3, 1928. A hartal was observed on that day, and police had to fire at them, and as a result, three persons died. The day passed off peacefully in the rest of Tamil Nadu.<sup>30</sup>

The Commission reached Madurai on March 5. Under the leadership of Madurai nationalist, George Joseph, propaganda meetings and demonstrations were held in Madurai for three days with the object of boycotting the visit of Simon Commission.<sup>31</sup>

K.S. Abdul Razzak from Palani Taluk of Dindigul district took an active part in Simon Commission boycott.<sup>32</sup> Police opened lathi-charge on him and beaten severely. He received injury on that occasion.<sup>33</sup> In this Boycott of Simon Commission, the other satyagrahies of Dindigul region spontaneously responded to the call of the nationalists and should their protest to the Commission.

### **Conclusion**

In such a way, the sufferings that each Satyagrahies underwent and sacrifices that they made

stand testimony to their commitment, conviction and dedication to the cause of the nation. They sculpted the life that we enjoy today in independent India.

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## Seventy Third Constitutional Amendment and The Political Participation of Women in Panchayat Raj Institutions in Tamil Nadu

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Women's political participation is changing the world by bringing new priorities and perspectives to the political process. Historically speaking, Indian women actively participated along with men in the struggle for independence and the struggle for freedom was intensified in the phase of the independence struggle. Mahatma Gandhi, the father of the Nation, was

instrumental in bringing thousands of women out of their homes to fight in the freedom struggle. He asserted that amelioration in the condition of women was a necessary pre-condition to the regeneration of Indian society. So he mobilised women into the National movement, apart from working for their emancipation.

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Independence brought with it opportunities for equality in the social and political spheres, through the instrumentality of the constitution. The early years of independence were years of promise. They seemed to herald a complete social and political revolution in the wake of political emancipation. Women remained underrepresented in the decision making bodies after independence, even though they were part of the National movement, as well as various social reform movements. Their presence in the representative constitution was never commensurate with their strength in national life.<sup>1</sup>

A democratic political culture depends on the level of representation by all its citizens irrespective of their sex, economic status, etc. As per the Indian constitution, we have a democratic republic. Democracy is the rule by the people, for the people, and of the people. The speciality is that people should participate in more number that is a participatory democracy. Republic is considered a representative democracy. That is for the people.<sup>2</sup> Nowadays, the practice of participatory democracy reduced and representative democracy only prevails, people handover their share to the political class.

In the first place, there can be no real democracy, no real people's participation in governance and development without equal participation of women and men in all spheres of life and at different levels of decision making.

The issue of women's participation in politics cannot be viewed in isolation from the general position of women in society.<sup>3</sup> Political status refers to the degree of equality and freedom enjoyed by women in shaping and sharing of power and the value given by society to the role of women.<sup>4</sup> Political participation is a process in which people try to affect the Government by taking part in the political process.

Women's role in the political structure had virtually remained unchanged, despite the rapid growth of informal political activity by them. Broad-based political participation of women has been severely limited due to the nexus of traditional factors such as consideration of caste, religion and family status.

Political participation involves an active role of the citizen in the political process of the state with the objective to bring about desired changes in the form of politics and decisions.<sup>5</sup> Against this background, the National Commission for women was formed in 1992 and the 73<sup>rd</sup> constitutional Amendment, reserving one third seats for women in Panchayats, came into effect in 1993 in order to give more representation to women in the nation's affairs.<sup>6</sup>

The issue of women's political role in post-independence India has acquired three principal dimensions.<sup>9</sup> The first, made possible by the constitutional guarantee of equality, is participation in the decision making institutions from the grassroots to the national government. The second dimension is the operationalisation of women's rights, economic, social and political, to translate the constitutional promises into reality.<sup>7</sup> After being dormant for over three decades, this aspect has resurfaced and is being pursued with some vigour by women's movement with varying degree of response from the government, political parties, media and public. The legal framework provides a strong base in his case, making it rather difficult for any institution or political group to adopt an overtly negative stance to the demands of the women movement.<sup>8</sup> Besides, the growing mobilisation of women's organisation is increasing women's visibility as a potential force that may need to be tapped. The third dimension is the purpose of women's participation, the nature of the impact that may or wish to make on the political process, and how they wish to achieve their aims.

According to 73 constitutional Amendment, the article 243 D of under XI schedule describes the duties and responsibilities of women leaders. The 73<sup>rd</sup> constitution amendment act on Panchayat Raj transfers power, resources, and independence of functioning to these local bodies.<sup>9</sup> Much development in health, family planning, land management, animal husbandry, dairy, etc. can be given a new thrust with the people's initiative and active participation as a critical element in whole process of development.<sup>10</sup>

The 73<sup>rd</sup> amendment Act strongly supports women's participation in the election process as a representation through nomination and cooperation.<sup>11</sup> The Act also stipulates that one-third of chairpersons at the three levels of panchayat administration should be women. This will involve about 8 lakh women in the political decision-making process at the grass-root level. Majority of the winning candidates among women were illiterate or poorly educated. In the beginning, they could hardly contribute anything substantially at the meetings.<sup>12</sup>

To overcome this problem, training and awareness programmes should be undertaken on a priority basis. It is often criticised that the elected women members have no idea of what democratic decentralisation means and what are the rights and responsibilities of the panchayat members.<sup>13</sup> Voluntary organisations and audio-visual media may have to undertake a massive collective effort to make women's role to make participatory and democratically viable. The government should provide supportive measures to reduce drudgery in household activities so that they can freely participate in the Panchayat Raj activities.<sup>14</sup> The local women's organisation can serve as the basis for women's training in the democratic procedure and decision-making process.

The policy of reservation raises specific very pertinent issues will one-third reservation of electoral in Panchayat bodies ensure more significant and meaningful participation, involvement and contribution of women in grass root institution and their decision-makers.<sup>12</sup> Women should take much more interest and see that the funds for panchayats are not flittered away.<sup>15</sup> They can at least serve as the watchdogs and keep an eye on the people responsible for spending money and keeping-accounts.<sup>13</sup> woman, by nature, is an honest person and perfect in balancing the family budget. This quality could usefully be employed in managing the financial aspects of the Panchayat Raj institutions as well. Given the opportunities, most women make better managers than men.<sup>16</sup> Traditionally, women have a wealth of experience in the necessary skills of management at home. They are involved in planning the household by organising its activities and

exercising control over they are better communicators than men and are for better in human relations because of their feminine institution and a greater understanding of people's emotional needs. Thus all these characteristics must stand them in good stead while they are actively participating in panchayat raj institutions.<sup>17</sup>

### **Salient Provisions of 73<sup>rd</sup> Constitution at Amendment**

The constitution 73<sup>rd</sup> amendment act, 1993, which will be legislated upon in all the states, incorporates salient provision concerning political participation of women in local government. (i) In all the panchayats one third of the seats will be reserved for women; (ii) One third of the seats reserved for SCs and STs will be reserved for women; (iii) One third of chairpersons of panchayats at all levels shall be reserved for women; and (iv) Women and child development forms part of newly added 11th schedule of the constitution.<sup>18</sup>

The new act provides for (i) Preparation of area plans by village Panchayats; (ii) Addition of the 11<sup>th</sup> schedule to the constitution with a detailed list; and (iii) Provision of share in finance from state commissions to be established.

### **Women in Panchayats**

The percentage of women at various levels of political activity has shifted dramatically as a result of this constitutional change, from 4-5 percent before PRI to 25-40 percent after PRI.<sup>19</sup> At the local level, the number of women representatives has increased from no more than 6 in each assembly, usually less than 1 percent in; these bodies and that too as nominated or co-opted member, to a total of 330,000 and a presence sometimes in excess of the mandatory one third, the highest proportion being 43 percent. In other words, in some cases, women have moved out Of reserved constituencies.<sup>20</sup>

Women's participation in Panchayat Raj has immediate as well as long-term implications in as much as their leadership in quantitative terms is just too much below their population in the country at present. There is no work in urban or rural areas, which is the sole preserve of menfolk. Both work together in unison with no discrimination of any sort, and as such, both are

equally important to contribute their mite in government dispensation as also in political activities.

### Goals to be achieved

A multi-pronged effort needs to be taken as a relatively long term strategy so that even the poorest of the poor women become active participants in the decision making bodies in villages. This would involve the formidable task of educating all women in all the intricacies of the rural polity. Moreover, some provided for instance, the drudgery of housework has to be removed by making adequate arrangements for childcare and domestic work. A culture of sharing household responsibilities among men and women would need to be created so that the cultural edifice of non-productive work as an exclusive domain of women gets dismantled. Daycare centres and women's hostels should be set up for providing facilities to women for enhancing the quality of their participation in Panchayat Raj institutions. Serious efforts will need to be taken to keep the women folk away from petty politics of political parties or the powerful groups functioning in rural areas.

The 73<sup>rd</sup> Amendment of the Indian Constitution (1993) mandated that 33% of local Panchayat (Village Council) seats be reserved for women. This measure has brought great opportunities for women's visibility at the grass-root level in politics. However, women's participation in the Panchayati Raj system is not up to the mark. The formal reservation for women in Panchayati Raj structure is not a sufficient condition for their active participation unless and until it is supplemented by measures which help in resolving the socio-economic pressures inhibiting them.<sup>21</sup>

Participation of women in Panchayati Raj system gives them a status in the contribution of women not only in the rural development process but development. It also gives the opportunity to work in groups, developing programmes, participate in decision making: women needs. The effectiveness depends on how the elected Ives and how they are perceived in turn as participants in the decision-making process.

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# Hundred Years of National Anthem History and Literature

D. Sandeep Kumar\*

Jana GanaManaAdhinayakajaya he from the morning school prayer tomoments of India's Olympic glory, there could be nothing more inspirational for an Indian to sing these lines along with unfurling of the tricolour. Our beautiful national anthem completes a hundred years of singing today. On 27th December 1911, on the second day of the annual session of Indian National Congress in Calcutta, this song was sung for the first time (the first day at the inauguration, as usual, the song of choice was VandeMataram). Written in highly Sanskritized (tatsam) Bengali, the complete song of five stanzas under the title of Bharat Vidhata was published for the first time in 1912 in the Brahmo magazine TattvabodhiniPatrika, which Rabindranath used to edit at that time.

Rabindranath wrote and set to tune more than 2000 songs - these songs together are known as RabindraSangeet and started a new genre of music in Bengali. He grouped these songs under a few thematic categories - Freni, Fuja, Frakriti etc. This song was entered in Geetabitan (his collection of songs) under the category of Swadesh or patriotic songs. In 1919, while visiting Besant Theosophies 1 College at Madanapalle (Chittoor district of Andhra Pradesh), Rabindranath translated it in English. College Principal James Cousins' wife Margaret, an expert in western music, wrote down the notation, which is followed till date. Framed original English translation in Rabindranath's handwriting is still displayed at the institute. It was entitled The Morning Song of India.

Jana GanaMana was sung on 27 December 1911 at the Indian National Congress, Calcutta and again in January 1912 at the annual event of the AdiBrahmoSamaj. Though the Bengali song had been written in 1911, it was mostly unknown except to the readers of the Adi Brahmo Samaj journal, TattwabodhiniPatrika, of which Tagore was the editor.

The National Anthem of India is played or sung on various occasions. Instructions have been issued from time to time about the correct versions of the Anthem, the occasions on which these are to be played or sung, and about the need for paying respect to the anthem by observance of proper decorum on such occasions. The substance of these instructions has been embodied in the information sheet issued by the government of India for general information and guidance. The approximate duration of the National Anthem of India is 52 seconds.

Though the song was popular and sung at various Congress sessions, it was NetajiSubhas Chandra Bose's Azad Hind Fauj (Indian National Army, INA), which first adopted it as the national anthem or what they called QuamiTarana. In fact Azad Hind Fauj adopted a simplified Hindustani version of the song - Subhsukh chain kibarkhabarse, bharatbhaaglaijaga... was translated by Captain Abid Ali and under Netaji's direction, set to a martial tune, close to the original, by Captain Ram Singh Thakur (who is perhaps better known for INA's immortal marching song - Kadamkadambadayeja, khushikegeetgaayeja). On 15<sup>th</sup> August 1947, when Jawaharlal Nehru unfurled the national flag at Lai Qila, Captain Thakur was specially invited with his band to play the anthem.

During the freedom struggle, the real battle cry of freedom fighters was, however, Vande Mataram, written by Bankim Chandra Chattopadhyay. First published as a part of his famous novel Anandamath in 1882 and first sung at the Benaras Congress session of 1896 it became a clarion call since the Swadeshi days in Bengal. The song was however not acceptable to the Muslims due to the idea of a mother goddess behind it. It was also not very easy to sing.

In 1947, the Indian delegation to the United Nations was asked to play their national anthem. They played the only such recording they had with them - a

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band version of Jana Gana and the tune, in Pandit Nehru's language "struck the listeners as distinctive and dignified". Since then, military bands and Indian embassies were asked to play this tune. Nehru highlighted the difference between VandeMataram and Jana Ganamana beautifully, "...VandeMataram is obviously and indisputably the premier national song of India with a great historicaltradition; it was intimately connected with our struggle for freedom. Itrepresents the passion and poignancy of that struggle, but not so much the culmination of it." Finally, on 24thJanuary 1950, the Constituent Assembly adopted Jana Ganamana as India's national anthem. This was the last resolution to be adopted by the Assembly before the new constitution was signed and came into force on 26th January 1950.

In modern times, an independent nation is expected to have a constitution of its own, a national flag and a national anthem to define its identity. The concept of national anthems originated in late medieval Europe as modern nation states were coming into being. Dutch national anthem, Wilhelmus - written between 1568 and 1572 is generally taken as the oldest national anthem. Though many national anthems are quite famous, their creators are relatively lesser-known. It is not even known who composed the British national anthem - God Save the Queen. Only two national anthems are created by world-famous composers - Haydn wrote the music of German national anthem, and Austrian anthem is sometimes attributed to Mozart. Apart from Rabindranath, the only other Nobel laureate to create a national anthem was Bjornstjerne Bjornson of Norway.

Amar sonar Bangla amitomaibliobasi - another famous RabindraSangeet from the Swadesh series and written at the height of Swadeshi and Anti-Partition Movement in Bengal (1905-11) is today the national anthem of Bangladesh. This is a rare and perhaps the only case in the world where one poet was behind the creation of two national anthems. It does not stop here - few people claim Rabindranath also composed the national anthem of Sri Lanka.NamoNamoMatha, Apa

Sri Lanka (words were later changed to Sri Lanka Matha, Apa Sri Lanka). However, what is more acceptable that the song, written by Ananda Samarakoon, a Sri Lankan student of VIswaBharati, was deeply influenced by Rabindranath. Rabindranath visited Sri Lanka thrice and was a significant inspiration behind Sri Lankan cultural renaissance. Samarakoon, influenced by RabindraSangeet, pioneered a new form of artistic Sinhala music.

A controversy surrounding the song that it was a paean to the British monarch refused to die down even as it faced reliable comparison with another eloquent patriotic song, VandeAlataram, composed by renowned Bengali author and reformist Bankim Chandra Chattopadhyay. In keeping with the surging patriotic emotions of the time, VandeMataram soon became the mantra for freedom fighters.

In 1917, the Congress conference was held again in Calcutta under the presidentship of Annie Besant, founder of the Theosophical Society of India, and Tagore was invited to address the gathering. On the second day, Jana GanaMana was rendered by Sarala Devi, introducing the song's spirit as the life-force of freedom fighters, which was in aid of instrumental music by the MaharajaBahadur of Nattore.

In 1919, Tagore travelled to Madanapalle in Andhra Pradesh and spent five days at the Theosophical College with Irish poet James H. Cousins, who was the principal. On the evening of February 28, 1919, the poet, for the first time, sang the inspiring devotional song and enthralled the college authorities, who selected it as the prayer song.

Tagore subsequently translated the lyrics into English and with the help of Cousins' wife, Margaret, who was an expert in western music, set down thenotation which is being followed till today. This opened the window for the song to reach national and international audiences. At the stroke of midnight on August 14, 1947, the historic session of the Indian Constituent Assembly opened with VandeMataram and closed with Jana GanaMana.

In a letter, Pandit Jawaharlal Nehru mentioned that during the General Assembly of the United Nations in New York in 1947, when the Indian delegation was asked to produce the country's national anthem, the members gave a recording of Jana GanaMana, which was played by the orchestra in front of the world gathering and it received applause for its distinctive and dignified tune.

Finally, a committee was formed by the Constituent Assembly to select the National Anthem. On January 24, 1950, when the Assembly met to sign the Constitution of India, President Rajendra Prasad officially declared Jana GanaMana the national anthem and VandeMataram the national song.

At the closing of the ceremony, the President, on the request of the First Deputy Speaker, Madabhushi Ananthasayanam Ayyangar, asked all members to sing the national anthem in chorus. The song was led by PurnimaBanerji and sung in the chorus for the first time after its adoption as our national anthem. Assisting the long journey of the Brahma Sangeet was not smooth for Tagore. However, that could never dent his philosophical approach to eternal human cry. He has engraved his deep sense of patriotism in a manner of devotion.

"The Bengali poet Rabindranath Tagore sang a song composed by him specially to welcome the Emperor." (Statesman, 28 December 1911) "The proceedings began with the singing by Rabindranath Tagore of a song specially composed by him in honour of the Emperor." "When the proceedings of the Indian National Congress began on Wednesday 27th December 1911, a Bengali song in welcome of the Emperor was sung. A resolution welcoming the Emperor and Empress was also adopted unanimously."

Many historians aver that the newspaper reports cited above were misguided. The confusion arose in British Indian press since a different song, "PadshahHumant written in Hindi by Rambhuj Chaudhary, was sung on the same occasion in praise of the monarch. The Indian nationalist press stated this

difference of events clearly.' The proceedings of the Congress party session started with a prayer in Bengali to praise God (song of benediction). This was followed by a resolution expressing loyalty to King George V. Then another song was sung welcoming King George V.

"The annual session of Congress began by singing a song composed by the great Bengali poet Ravindranath Tagore. Then a resolution expressing loyalty to King George V was passed. A song paying a heartfelt homage to King George V was then sung by a group of boys and girls." Even the report of the annual session of the Indian National Congress of December 1911 stated this difference.

On 10 November 1937 Tagore wrote a letter to MrFulinBihariSenabout the controversy. That letter in Bengali can be found in Tagore's biography Ravindrjivani, Volume II page 339 by Prabhatkumar Mukherjee.

"A certain high official in His Majesty's service, who was also my friend, had requested that I write a song of felicitation towards the Emperor. The request simply amazed me. It caused a great stir in my heart. In response to that great mental turmoil, I pronounced the victory in Jana GanaMana of that BhagyaBidhata [ed. God of Destiny] of India who has from age after age held steadfast the reins of India's chariot through rise and fall, through the straight path and the curved. That Lord of Destiny, that Reader of the Collective Mind of India, that Perennial Guide, could never be George V, George VI, or any other George. Even my official friend understood this about the song. After all, even if his admiration for the crown was excessive, he was not lacking in simple common sense."

Again in his letter of 19 March 1939 Tagore writes "I should only insult myself if I cared to answer those who consider me capable of such unbounded stupidity as to sing in praise of George the Fourth or George the Fifth as the Eternal Charioteer leading the pilgrims on their journey through countless ages of the timeless history of mankind."



Moreover, Tagore was hailed as a patriot who wrote other songs too apart from “Jana Gana Mana” lionising the Indian independence movement. He renounced his knighthood in protest against the 1919 JallianwalaBagh Massacre. The Knighthood (i.e. the title of ‘Sir’) was conferred on him by the same King George V after receiving the Nobel Frize in Literature for “Gitanjali” from the government of Sweden. Two of Tagore’s more politically charged compositions, “ChittoJethaBhayshunyo” (“Where the Mind is Without Fear”, GitanjaliPoem #35) and “EklaChalo Re” (“If They Answer Not to Thy Call, Walk Alone”), gained mass appeal, with the latter favoured by Gandhi and Netaji.

Another controversy is that only those provinces that were under British rule, i.e. Punjab, Sindh, Gujarat, Maratha, Dravid (South India), Odisha and Bengal, were mentioned. None of the princely states - Kashmir, Rajasthan, Hyderabad, Mysore or Kerala - or the states in Northeast India, which are now integral parts of India, was mentioned. However, opponents of this proposition claim that Tagore mentioned only the border states of India to include complete India. Whether the princely states would form a part of a liberated Indian republic was a matter of debate even till Indian Independence. ‘Dravida’ includes the people from the south (though Dravida specifically means Tamil and even then, the same consideration is not given for the south since there are many distinct people whereas in the north each of the distinct people are named) and ‘Jolodhi’ (Stanza 1) is Sanskrit for “seas and oceans”. Even North-East which was under British rule or holy rivers apart from Ganges and Yamuna are not mentioned to keep the song in its rhythm. India has 29 states, seven union territories.

In 2005, there were calls to delete the word “Sindh” and substitute it with the word Kashmir. The argument was that Sindh was no longer a part of India, has become part of Pakistan as a result of the Partition of 1947. Opponents of this proposal hold that the word “Sindh” refers to the Indus and Sindhi culture and that Sindhi people are an integral part of India’s cultural

fabric. The Supreme Court of India declined to change the national anthem, and the wording remains unchanged.

On 17 December 2013, MLA of Assam, PhaniBhushanChoudhury cited the article of The Times of India published on 26th January 1950, stating that in the originally the word ‘Kamarup’ was included in the song, but was later changed to ‘Sindhu’ and claimed that Kamarup should be re-included. To this, the then minister RockybulHussain replied that the state government would initiate steps in this regard after the response from the newspaper. The debate was further joined by the then minister Ardhendu Dey, mentioning ‘Sanchayitd (edited by Tagore himself) etc. where he said Kamrup was not mentioned.

A controversy surrounding the song - that it was a paean to the British monarch - refused to die down even as it faced reliable comparison with another eloquent patriotic song, VandeMataram, composed by renowned Bengali author and reformist Bankim Chandra Chattopadhyay. In keeping with the surging patriotic emotions of the time, VandeMataram soon became the mantra for freedom fighters.

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# An Outline Political History of the Nawabs of Arcot up to A.D. 1744 - A Brief Historical Study

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The main objective of the article is to revisit and study an outline political history of the Nawabs of Arcot from Nawab Zulfiqar Khan to Nawab Anwaru'd-Din Khan.

In 1687 A.D. Mughal Emperor Aurangzeb captured Golconda and in 1690A.D. appointed Zulfikar<sup>1</sup> Khan as the Nawab of Carnatic. The Kingdom is also called as the Carnatic Payanghat (the dominion of the Nawab of Arcot extended from Guntur Circars to Cape Comorin in the South). The Suba (a collection of Districts; Province, one of the broad division of the Mughal Empire, such as Bengal, the Carnatic etc.) of Arcot belongs to Payanghat, which in former days was ruled by Rajas. Their capital was Jinji (Chenji) which is then known as 'Nusrat-gadh' by Nawab Muhammad Ali Wallajah. Nawab Zulfikar Khan chose Arcot as the Capital of Carnatic Subah, abandoning Jinji because it was very unhealthy.<sup>2</sup> Arcot is a word from the language of the Tamil. So long as the army lived in tents and did not attempt to change the nature of the forest, there was no definite name except the name of the camp of the army of Nawab Zulfikar Khan. When buildings were erected, and several roads were opened, the people called it Arcot because of the combination of river and forest. They joined the two words which in their languages give the meaning of river and forest.<sup>3</sup>

During the time of Nawab Muhammad Ali Wallajah, Arcot was named 'Muhammadpur' after his name Muhammad Ali and surnamed Daru'n-Nur even as a few significant towns like Trichinopoly and Tanjore were named and surnamed by him: Trichinopoly surnamed as Daru'n-Nusr. The Natharnagarafter Hazrath Nathar Wali (969-1038), was a Muslim mystic and one of the great Sufi saints from the Middle East, who migrated to Trichy in Tamil Nadu in the 11<sup>th</sup> century; his shrine is located in Trichy.<sup>4</sup>

Nawab Zulfiqar Khan made bold attempts, brought the whole country under his control and annexed it to the Kingdom of the Padshah (King).<sup>5</sup> He was busy subduing Payanghat, he chose the bank of a river and the skirt of a forest as the camping ground for the army of Islam, and for raising the standards of the victorious forces. He was the administrator of the affairs of the Carnatic for twelve years from 1690 to 1702A.D.<sup>6</sup>

According to the order of the Padshah, he appointed Daud Khan (the son of Kizar Khan Panni, a Pathan officer, whose memory still survives in the tales and proverbs of the Deccan. He served several years under Emperor Aurangzeb and was the lieutenant of Nawab Zulfikar Khan in the Government of the Deccan during the reign of the Mughal Emperor Bahadur Sha. He was killed in a battle by a match-lock ball when opposing Husayn Ali Afghan by secret orders from the Emperor Faruksiyarin the year 1715 A. D.

He was in charge of the Nizamat (administration) of the Carnatic in the years 1700-1708 A.D.), an Afghan of the rank of Mansabdar (under the Mughals, it indicated the position of its holder or in the official Hierarchy) of the Padshah in his place at Arcot and returned to Delhi. Historians differ as regards the genealogy of the particular group to which he belonged, he was courageous and strong as *Naib* (deputy) of the Nawab Zulfiqar Khan, and he carried on the administration of the Suba of Arcot with justice and equity. He never tolerated injustice and oppression of the people. His rule was one of kindness and compassion. He was very fond of the sea voyage. On the coast of the roaring sea adjoining the town of Millipore, he erected a building, whose beauty was beyond description. During these days of dilapidation and ruin, the construction of a building of equal beauty is beyond human power. His Nizamatin Payanghat lasted for about eight years from 1702 to 1710 A.D.<sup>7</sup>

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Under the instruction of Padasha, he appointed his own Diwan (was the head of the Revenue Department in the Subah) Saadatullah Khan as Nawab from the *Nawayat*. The word '*Nawayat*' is the plural form of the singular '*Nait*', a tribe of Arabs. There are different views on their origin. Tabari, the Historian, says they are descendent of the children of the Quraysh. Nawab Saadatullah Khan, originally named Muhammad Sayyid, was left by Nawab Daud Khan to be his Diwan and Fawjdar in 1708 A.D. According to the '*SaadatNama*', a Persian history of his house, he received the appointment of the Nawab of the two Carnatic in 1713 A.D. from Asa fJha<sup>8</sup> Nizimu'l-Mulk,<sup>9</sup> (the celebrated Nizamul Mulk, the founder of the present Hyderabad State, his ancestors came to India from Central Asia in the reign of Emperor Shah Jahan. When he received a great title and a provincial government<sup>10</sup>, he played a prominent part in the History of India from 1712 A.D. He was the Wazir of Emperor Muhammad Shah till 1723 A.D. Then he gave up his office and retired to Deccan and founded an independent state. His dynasty is known as 'Asaf Jahi Dynasty'. He died in the year 1748 A.D. shortly after his master Emperor Muhammad Shah, immediately after the accession of Faruksiyar). Nawab Saadatullah Khan was a regular and acknowledged Nawab of the Carnatic from 1710 to 1722 A. D. According to the *Maasirul-Umara*, he held the Nawabship from the time of Emperor Aurangzeb to 1732 A.D. He succeeded Nawab Daud Khan and was confirmed by the Nizam in 1723 A.D. one of the *Nawayat*, as the *Naibat* Arcot and made his way to the presence of the Padshah. His Nizamat lasted from 1710 to 1732 A.D. for twenty-two years.<sup>11</sup>

The author of the *History of Yemen* says that they come from the tribe of sailors. The writer of *Jamiul-Lubab* says that they are the nobles of Kufa. They may be migrated from the tyranny of Hajjaj-bin-Yusuf (he was an extraordinary man who began his life as a schoolmaster and rose to the position of a Governor of Iraq during the reign of the Umayyad Caliph Abdu'l Malik). He was a stern disciplinarian and a trustworthy officer. He served the 'Umayyad well and faithfully putting down many rebellions, and sectarian risings. He restored order in Iraq and by his despotic rule for twenty years; he gave peace and security to the Eastern world.

He shared the literary tastes of his sovereign; he admired old poets and patronised the new. He established and maintained the settled conditions which afford leisure for the cultivation of learning. Under his protection, the Quran and Traditions were diligently studied both in Kufa and Basra. Considering the difficulties of the Arabic language for foreigners who accepted Islam after the early conquests, Hajjaj-bin-Yusuf exerted himself to promote the use of vowel marks and the diacritical points placed above or below similar consonants.

Later all his nobles themselves into two groups; one chose the side of Gulam Ali Khan, the other that of Baqir Ali Khan, the Qiladar (castellan) of Vellore, the son of Ghulam Ali Khan, the brother of the deceased Nawab. After considerable discussions and arguments Baqir Ali Khan, the eldest son of Ghulam Ali Khan, was unanimously elected by the people to the Nizamat of Arcot in the place of his Nawab Saadatullah Khan. He sat on the throne and nominated his younger brother Dost Ali Khan as the successor and made his way to Vellore as Qiladar. Nawab Dost Ali Khan ruled at Arcot for about eight years from 1732 to 1740 A.D.<sup>12</sup>

Safdar Ali Khan succeeded him as Nawab and reached Arcot after the settlement of the affair with the Marathas. He made new regulations, brought back the scattered inhabitants to the city of Arcot and restored order. The rule of Nawab Safdar Ali Khan lasted for nearly three years from 1740 to 1742 A. D. In 13<sup>th</sup> October 1742 A.D. Nawab Safdar Ali Khan was put to death by Ghulam Murtaza Khan, the Governor of Vellore, after the murder, he imprisoned his Diwan Mir Asadullah Khan in the fort of Vellore,<sup>13</sup> reached Arcot with Muhammad Husayn Khan Tahir and other nobles, and sat on the Masnad (throne). He was a ruler for six months. Then the party of the Tahir's became treacherous against him. The affairs of the Riyasat (Government) were in a state of neglect. Muhammad Sayyid Khan, the infant son of Nawab Safdar Ali Khan, was proclaimed as Nawab.

When confusion and turmoil had occurred in Carnatic, and there was no Nazim owing to the mischief of the mischief-makers. Asaf Jah Nizamul Mulk found a favourable chance. He immediately descended on the

Payanghat with a big army in March 1743 A.D., and entered the town of Arcot without any trouble or opposition and appointed Khawaja Abdullah Khan, his general to be in charge of the Suba of Arcot. In 1744 A.D. then the Nizam imprisoned all the people of the Nait community, who were the source of mischief, trouble, enmity and intrigue and took them along with his army by the request of Khawaja Abdullah Khan<sup>14</sup>. The latter died in the same year, and the Nizam appointed Anwaru'd-Din Khan as the successor to Carnatic.<sup>15</sup>

From the days of Nawab Zulfikhar Khan, the Nazims of the Subah of Arcot had a direct relationship with the court of His Imperial Majesty at Delhi and had no connection with the Nazims of the Deccan. When Asaf Jah Nizamul Mulk was appointed to look after the management of the Deccan, he set in order all the important affairs. He had planned that the Subah of Arcot also should be brought under the Deccan, and its management and rule should be brought under his control. However, he did not get an opportunity till after the murder of Nawab Safdar Ali Khan.

### Conclusion

The above study reveals that from Nawab Zulfikhar Khan to Nawab Daud Khan, they were appointed by the Mughal Emperors. They were Afghans. The 'Asaf Jahi' Dynasty was established by Mir Qamruddin during Farukshiyar's reign. The Nawayat line started from the appointment of Nawab Saadatullah Khan, he was from the Nait, and it came to an end when all the family members of Nawayat were put behind bars by Nawab Asaf Jah Nizamul Mulk in 1744 A.D., and the new Walajahi line started to rule Carnatic.

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## Unsung Heroine of INA: Saraswathi Rajamani

J. Stella\*

### Introduction

The entire history of the freedom movement is replete with the saga of bravery, sacrifice, the military

intelligence wing of the Indian National Army and political sagacity of not only great women of the country. Thousands of women freedom fighters

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contributions to India were ignored or insignificant in the history of Tamil Nadu during the Indian National Movement. These unsung heroines deed should be included to fill the lapse in writing the history of Tamil Nadu to regain its glory in the past.

Many prominent women played a vital leading role in the Indian Freedom Movement. Many thousands of women directly or indirectly support freedom struggle by providing their wealth and demanding justice and led many agitations by raise their fist and take to the streets demanding freedom from the British. Moreover, When Subhash Chandra Bose made a call for joining INA, many young women sent their spouse for fought for Indian freedom by joining INA.<sup>1</sup>

Many women participants who took active participation without any fear to face the bullet with dare while fought for the freedom of India. One of the unsung heroines was Rajamani. Saraswathi Rajamani was a veteran of the Indian National Army (INA). She is well-known for her work in the military intelligence wing of the army.<sup>2</sup>

Rajamani was born in Rangoon, Burma (present-day Myanmar). Her forefathers belonged to Thanjavur and settled in Burma. Her father owned a gold mine and was one of the wealthiest Indians in Rangoon.<sup>3</sup> Her family was a staunch supporter of the Indian Freedom Movement and also financially supported Indian National Movement.

### **Historic Incident that changed Rajamani's Life**

Rajamani's life changed when she was barely 10. Mahatma Gandhi visited their palatial home in Rangoon. As the entire family played host to the Mahatma, she was practising rifle shooting in their garden. Gandhiji asked her why she needed a gun. "To shoot down the Britishers of course," replied the young girl.<sup>4</sup> Gandhiji told her that satyagraha was the only way to gain freedom.

### **A donor of Indian National Army Live in Penury**

At the age of 83, Saraswathi Rajamani live in a one-room portion in a dilapidated house opposite the Royapettah police station. Several photographs of Netaji Subhas Chandra Bose adorn the cramped room's walls.

In one corner is an old sewing machine. On a small narrow table is a radio - her only companion - gifted to her by a friend in the early 1960s. It is obvious; Ms Rajamani is struggling to meet both ends meet. Not surprising, as she lives off the freedom fighters pension given by the Government.

A veteran of the Indian National Army (INA), Rajamani is too proud to admit that she lives in penury. The tragedy is that she was born in a wealthy miner's family that was a staunch supporter of the Indian freedom movement, in Rangoon in Burma (now Myanmar) and it gave all their wealth for the freedom struggle.<sup>5</sup> C.M. Santhanam, another INA member, who even now calls on Rajamani regularly, says that some of the members had petitioned successive governments to allot a small flat for the old lady, but to no avail.

### **Contribution of Saraswathi in Indian National Army**

If Gandhiji's visit kindled the patriotic fervour in Rajamani, Netaji's visit to Rangoon at the height of the World War II to collect funds for the INA and recruit volunteers made a lasting impact on her. As a 16-year-old, inspired by Netaji Subhash Chandra Bose's fiery speech at Rangoon, she donated all her jewellery to the INA. Realising that the young girl might have donated the jewellery innocently, Netaji enquired about the donor and visited her house to return it. However, Rajamani was adamant and said that all jewels belong to her, so asked Netaji to use it for the army. Impressed by her determination, he christened her Saraswathi. She also wanted to join the INA, and Netaji recruited her in the military intelligence wing and named her "Saraswathi."<sup>6</sup>

### **Appointed As Spy<sup>7</sup>**

In 1942, Rajamani was recruited to the Rani of Jhansi regiment of the INA and was part of the army's military intelligence wing. Rajamani says that she and four other girls in the unit masqueraded as men for almost two years to gather intelligence on British agents. While posing as a boy, her name was Mani. As covert agents behind enemy lines, they were responsible for intercepting government orders and military intelligence from the British officers and handing these

over to INA. Once, one of her colleagues was caught by the British troops.

To rescue her, Rajamani infiltrated the British camp dressed as a dancer. She drugged the British officers who were in-charge and freed her colleague. Ms Saraswathi, during her four-year stint in the INA from 1942, played an active part in operations in the Indo-Burma theatre of war. A member of the intelligence wing, she was tasked with getting vital information from behind enemy lines at high personal risk.

Recalling her experiences in the Eastern sector with pride and patriotic fervour, Ms. Sarawathi Rajamani said among the unforgettable episodes of those years was the successful rescue of a fellow INA spy abducted by the British troops. Along with some of her colleagues, they had secured their comrade's release after tranquilising the British unit. However, while fleeing from the enemy camp, she was shot and wounded.<sup>8</sup> While they were escaping, Rajamani was shot on the leg by a British guard, but she still managed to avoid capture. Her work in the army ended when Netaji disbanded the INA after World War II. For four years from 1942, when she was recruited into the Rani of Jhansi regiment in Burma where she was born and raised, Saraswathi was a member of the INA's intelligence wing and joined operations in the Indo-Burma theatre of war.

### **Bullet Wound**

She recalls how one of the girls who was caught by the British, she dressed as a dancing girl, drugged the officers and rescued her colleague. She even suffered a bullet wound in her right leg. Still bleeding as she ran, Rajamani and her friend climbed up a tree, where they camped for three days while the British carried out their search operation. The bullet wound left her with a permanent limp, but Rajamani was proud of it. She was given a medal by the Japanese emperor himself, along with the rank of Lieutenant in INA's Rani of Jhansi Brigade.

### **Returned to Tamil Nadu and Settled In Chennai**

When the INA was disbanded after the British won the war, Saraswathi of Rani of Jhansi Regiment and the other INA members returned to India on Netaji's

instructions. After World War II, Rajamani's family gave away all their wealth, including the gold mine, and returned to India. In 2005, a newspaper reported that Saraswathi Rajamani was living in Chennai and although sustained by freedom fighters pension, she was struggling to make both ends meet.

### **Precious Possessions of the Donor of INA**

Eighty-three-year-old Saraswathi proudly carries a bullet wound a reminder of her time in the INA. The wound, a couple of certificates and at least ten portraits of Netaji that hang from the walls of a dingy tiled-roof room that she calls home are among her most precious possessions. So are the INA khakis and cap that she donned before limping to Jayalalithaa's secretariat to receive a dole.

### **An Appeal to Tamil Nadu Government<sup>9</sup>**

About 60 years later, ailing, alone and with no money, Saraswathi turned to the Tamil Nadu government for help. Ms. Sarawathi has appealed to the Chief Minister to allocate a flat in Royapettah, an area familiar to her, instead of Anna Nagar "Four times, I have suffered heart attacks, and I do not know how long I can go on." In a pre-election year, Jayalalithaa was quick to respond. When Chief Minister Jayalalithaa invited the Indian National Army (INA) veteran Saraswathi to the Secretariat, she wanted to give her financial assistance and a home to call her own.

### **Much Giver as a Recipient**

At the Secretariat, the 83-year-old Ms Saraswathi had something to present to the Chief Minister: a memento with a portrait of Netaji Subhas Chandra Bose inscribed on it. Clad in INA khaki, Ms Saraswathi greeted the Chief Minister with a salute and a "Jai Hind!" Hon'ble Chief Minister of Tamil Nadu Ms Jayalalithaa handed over a cheque for Rs.5 lakh from the Chief

Minister's Public Relief Fund and the Keys of a Tamil Nadu Housing Board flat where she can live free of rent. The money will be deposited with the Tamil Nadu Power Finance and Infrastructure Development Corporation, out of which Saraswathi can draw a monthly interest of Rs.2,917 all her life.<sup>10</sup> During the

devastating tsunami of 2006, she also donated her meager monthly pension as a freedom fighter to flood relief fund to Chief Minister of Tamil Nadu.<sup>11</sup>

Rajamani answer to press people that "I am not able to speak much these days," said Saraswathi alias Rajamani, whose parents belonged to Thanjavur. However, she recalled with pride the rescue of a "fellow INA spy" abducted by British troops. It was "after tranquillising that British unit, we secured our comrade's release," she says. She was shot at and wounded as she fled the enemy camp.

Overwhelmed with joy, the INA veteran thanked Ms Jayalalithaa: "I am immensely pleased as the Chief Minister has quickly responded to my appeal for assistance. I wish her a long life so that she will continue to extend a helping hand to the poor and the needy." Saraswathi, who was one of about 60 INA veterans in the city, only three of whom are women. "The chief minister told me she would also arrange for medical assistance for me, but I politely replied that it may not be necessary."

### **Contribution to the National Museum**

She has donated insignia to the INA gallery of the Netaji Subhash Birthplace National Museum in Cuttack, Odisha. Netaji Subhash Birthplace National Museum (NSBNM) in Cuttack would have an exclusive gallery to display the Indian National Army (INA) memorabilia, including photos, portraits and regalia of its soldiers.<sup>12</sup> The gallery is expected to be completed and opened to the public on the 112<sup>th</sup> Birth Anniversary of Netaji on January 23, 2008. "We are going to add three new galleries to the existing eight of the double-storied museum which would be inaugurated on the birth anniversary of the legendary leader. Of these, one gallery would be exclusively dedicated to INA memorabilia," museum Director Chandrabhanu Patel said.

Further, he stated that steps have already been taken to collect information and artefacts relating to INA soldiers and persons associated with it- both dead and alive. "We hope we would have enough materials of interest to display in the gallery," he added. Meanwhile, a beginning has already been made in this direction

when a Delhi-based artist MdAanwar donated a portrait of Captain Laxmi Panda which would adorn the gallery, sources said. India Laxmi was the youngest woman soldier of IN A and died at the age of 83. The museum now houses several INA insignia which have been obtained from INA secretary S.Yadav of Delhi. Efforts are on to contact the living INA associates to collect some more artefacts from them to be displayed in the museum, the sources said. Among the central displays is an INA regalia sword which was handed over to Captain D Dasan of Chennai by Netaji himself in 1944. Dasan, now president of Chennai-based Netaji Subhash Chandra Bose Memorial National Welfare Foundation, during his visit to the state in 2004 had donated the four-feet long sword to Chief Minister Naveen Patnaik for display at the museum. Besides, a pair of INA uniforms donated by Lt R Laxmidevi Naidu and other insignia donated by INA associates Capt C.M Santnam of Tokyo regiment and Capt R.Saraswati Rajamani of Burma regiment are at the museum.

The unsung heroines of each village should bring in the limelight of writing the real history of Tamil Nadu. India finally got its hard-won independence; the courage and contributions of many little-known freedom fighters have faded away from public memory. Many heroines, who walked shoulder to shoulder with the men during trying times, remain in the shadows, their faces forgotten and their bravery unsung. One such unacknowledged heroine is a woman few Indians know about, a woman who lives a life of intrigue and danger to help her nation fight colonial rule. Saraswathi Rajamani was not interested in Gandhiji's thought of Ahimsa. Whereas she was deeply impressed with Subhash Chandra Bose's fiery speech and removed all her expensive gold and diamond jewellery and donated it to the Indian National Movement and both inspired each other. Ultimately INA got a Saraswathi, a bold spy with four of her friends as spies in INA's intelligence wing. However, the researcher cannot find the names of her friends joined in INA. A woman whose exceptional bravery and intelligence deserves to be recognised and respected by everyone and documented to fill the gap in rewriting the history of Tamil Nadu.

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## Nadars and Self Respect Movement in Colonial Era

M.Vijaya Shanthi\*

### Introduction

The Nadars of Tamil Nadu are a legendary mercantile community. Despite their enviable rise in Tamil society, their past is shrouded in myth. However, now the archival evidence which goes to show the economic empowerment of Nadars led to their social and political development. In Hindu caste hierarchy, especially in ancient Tamil Nadu, the Sandran caste undoubtedly occupied a higher place. Nadan, meaning ruler of a country or village or one who lives in the country is a title of the Shanars who further call themselves Nadans in preference to Shanans.<sup>1</sup> The tendency to use the term 'Nadar' is a bigoted perception of history. The hereditary occupation of many of the sub-sects of the Nadar caste was teaching of martial arts, and even a layman belonging to the southern districts of Tamil Nadu<sup>2</sup> knows this. In this situation, surrounded by all the Nadar communities equipped with powers of the administrative system, the Nadars were reduced to a down-trodden condition depending upon the palm juice for their livelihood, and it had been left to fight for their very existence<sup>3</sup>. Moreover, it was in such a lamentable condition, conversion of Nadars, to Christianity took place. The Upper Garment Movement, the Kshatriya Movement, the Temple Entry Movement and the Self-Respect Movement were given a political colour by the Nadar community.

### Search for Identity

Despite their material progress, the Nadars did not improve their social status for some time. Encouraged by improved economic position, they desired to occupy a due status in society. Further, the concept of social equality came to the propaganda through the Western system of education, which helped them in their search for social identity. While certain sections sought advancement through conversion to Christianity, the majority of them endeavoured to improve their status within the Hindu fold. They were not allowed to enter the courts of justice and temples.<sup>4</sup> The Nadars were prohibited from the use of public roads, bridges, wells and caste Hindu villages<sup>5</sup>, and they could not dine with others.<sup>6</sup> They were not allowed to carry pots on the hip. These grievances were making the ground ready for revolt.

The works of Missionaries raised their social status.<sup>7</sup> The Hindu Nadars also started imitating the Christian Nadars. The teachings of Muthukutty Swamigal (1801-1851), a socio-religious reformer from South Travancore region, had a powerful impact on them. He stirred the minds of the people to claim their rights and privileges and wanted to inculcate the spirit of social equality among the members of the Nadar community.<sup>8</sup> At this juncture, a Nadar woman was assaulted, and her blouse was torn in November 1858.<sup>9</sup>

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The Hindu Nadars aggressively attempted to assert their status with the combined efforts of Christians and Hindus against the high caste Hindus and they were determined to fight to the last, though they were a minority group<sup>10</sup>. Finally, the Nadar women took the liberty at the risk of dressing decently and freely moved about without minding the irritation of the privileged classes. This partial success in the South Travancore region led to the spread of riots and agitations in the southern districts of Tamil Nadu. The revolt created the revolutionary fervour in the minds of people who were craving for their rights and privileges.

### **The Kshatriya Movement**

The nineteenth-century formed a crucial period in the history of the Nadars. The resurgence of the Nadars originating in the south began to spread northward. The extension of communications and security measures given by the British government encouraged the mercantile activities of the Nadars who were emboldened to demand social rights. During the first half of the nineteenth century, they resorted to mass conversion while in the second half of the century; they created a movement called 'Kshatriya Movement' in a bid to assert their social status as Kshatriyas with royal ancestry.

### **Adopting New Customs**

The first response induced a Nadar to attempt to imitate the caste behaviour of the higher communities, particularly Vellalas and Brahmins, and bring Nadar practices in line with the Kshatriya model. In Madurai District and other parts of Tamil Nadu, the Nadars claimed the right to wear the '*poonool*' (sacred thread) which was not the custom of the Dravidians at all. They declared themselves to be 'Kshatriyas' in legal documents and Census Reports. The women were forced to carry the pot of water on the hip. The custom of Nadars who migrated to Madurai District was to take marriage processions in which the Maravas were their palanquin bearers.

Further, they tied their dhotis in the manner of the Brahmins, and they built Nandavanams of their own where they had smeared *vibuthi* (sacred ash), sandal paste and vermillion and moved like Brahmins. The

Nadars also objected to their women wearing precious jewels and earpieces. Formerly, a large bunch of studs and rings were worn in the earlobes of the women. They visited to show off their riches. Hardgrave adds in his account, "widows used white saris and were not allowed remarriage following the sanskritized customs".<sup>11</sup> The Nadars clearly understood that only by promoting learning their people could develop and be on a par with the other progressive communities. The Nadars of Madurai and Ramnad district were fast developing economically, and the Nadars of the southern areas were progressing in education. The education they received made them think that they were in no way inferior to others.

### **Self-Upliftment**

The vast majority of the Nadar community remained miserably depressed economically and continued to suffer a severe social disability. The increasingly important role of education and the rise of the Nadar business classes had given the community new self-respect. They realised further that the Nadar community must send petitions to the government for recognition of its claims and redress of grievances and that it must also gain direct representation. It must gain direct representation in access to political power for the protection and advancement of its interest. With new community awareness, the Nadars turned from the 'sacred to secular'; *Sanskritization* had failed, it now remained for Nadars to use their resources of wealth and power in a united effort to raise the entire community to a position of political influence in Tamil Nadu.

### **Recognition as Nadars**

In 1895, several prominent Nadar merchants and traders assembled at Madurai formed the Kshatriya Mahajana Sangam<sup>12</sup>. After fifteen years (1895-1910) by the efforts of Rao Bahadur, T. Ratnasami of Poraiyar the Nadar Mahajana Sangam was started in 1910<sup>13</sup> for political representation. The Nadar Mahajana Sangam, therefore prayed that the community should be known in the census and other government records by its proper name of '*Nadar-Kshatriya*' and that the occupations of the community be entered as agriculture and trade. On April 8, 1921, a Government Order in the

Madras Census Report stated, “The 1921 Census records the caste as Nadar rather than Shanar as in 1911. In deference to the wishes of the representation of the Nadar community, the Madras Government decided on this occasion not to show traditional occupations in the Census tables<sup>14</sup>.”

### **Nadars and the Self-Respect Movement**

The Self-Respect Movement or *Suya Mariyathai Iyakkam* was started by E.V.Ramasami Naicker in 1925. The Nadars who formed a suppressed community were attracted by the ideals and activities of the Self-Respect Movement primarily as it aimed at a casteless society. Both W.P.A.Soundrapandian and V.V.Ramasami of Virudhunagar took an active part in the Self-Respect Movement, W.P.A.Soundrapandian suggested that the Self-Respect Movement must co-operate with the Justice Party to carry out its reform activities. He presided over the First Provincial Self-Respect Conference which was held on the 17<sup>th</sup> and the 18<sup>th</sup> of February, 1929 at Chinglepet and he was selected as a President for that year. He attacked the caste system and the conference decided to advise its members to give up all caste titles and religious symbols. He too dropped his caste title. And he was an executive committee member in that party. The Hindu, daily newspaper commented on the vociferous reactions of the Nadar community who tried to make their society that they were for national progress.<sup>15</sup>

Owing to the tenets of the caste and the religion, the Hindu Nadars discarded the sacred thread, removed the tuft and also their rights and ceremonies<sup>16</sup>. Self-Respect marriages were arranged in the presence of the elders of the community. When the Self-Respect Movement gathered momentum, the *gurukals* (priests) were left without any work as the movement encouraged the Nadars to give up all rituals and ceremonies. NadarMahajana Sangam Conferences held in 1927, 1928, 1929 at Kumbakonam, Aruppukkottai and Poraiyar supported the resolution of the hold up of Self Respective Marriages<sup>17</sup>.

The first Nadar widow re-marriage was conducted under the presidentship of W.P.A.Soundrapandian at

Tirupuvanam near Madurai on the 25<sup>th</sup> June 1933 for Balammal and Rathinam. The next widow marriage took place on 22.10.1937, also presided over by W.P.A. Soundrapandian. In his talk during the marriage function, he appealed to the youngsters to come forward and marry widows and other caste girls. Incidentally, the self-respect marriages were legalised by the Tamil Nadu Government through the Marriage Act of 1967<sup>18</sup>.

In Madurai, the Nadars eagerly participated in the Self-Respect Movement. The First Self-Respect Conference in Madurai District was held on 16.4.1933 at Victoria Edward Hall<sup>19</sup>. S.V.P.N.S. Tangamani Nadar, P.V.Vinayaga Moorthi Nadar, A.A.Arumugam, S.V.Ramalingam A.S.Anantham were the executive members of the conference. Madurai District's second conference was held on 13.03.1938 at Madurai Victoria Edward Hall at Madurai. Nadars donated 50 rupees for the growth of the Journal '*Viduthalai*' and '*Kudiarasu*'<sup>20</sup> respectively. V.T.Sankaralinga Nadar was one of the most prominent leaders in Madurai Self-Respect Movement. In 1928-29 on the advice of E.V.Ramasami, he started, a Tamil Journal '*Munnetram*' in Singapore. He was the Secretary of Madurai Self-Respect Youth Association.<sup>21</sup> K.A.Sangaya and his team S.P.N.C.Tangamani, A.A.Arumugam Lakshmitaran Bharathi, M.Tangaraju, and K.V.Mani were the prominent Self-Respect leaders of Madurai.

Under the influence of W.P.A.Soundrapandian, the self-respect marriages gained almost universal favour among the Nadars. Marriages were performed without the use of Brahmin priests, dispensing with Hindu ritual. A respected elder of the community, with no sacerdotal position, presided over the exchange of garlands and the tying '*tali*' (marriage necklace) which bound the couple together through marriage<sup>22</sup>:

The Self-Respect Movement also advocated inter-caste dining, and E.V.Ramasami Naicker selected Nadar cooks to prepare food for each of the Self-Respect conferences. So, most of the Nadars in Madurai wholeheartedly began to support the activities of the Self-Respect Movement.

## Self-Respect Marriage

Over the past century or so, the Nadars have sought to attain a ritual status in the eyes of other castes that would be the national condition. At the same time, their environment has become increasingly urbanised and industrialised. Together, these circumstances would produce two distinct MaduraiNadar responses, both of which had an impact on the religious beliefs and attempt to pattern aspects of castes behaviour on that of higher communities, mainly Nadars participated actively in the Self-Respect Movement of 'Periyar' E.V.Ramaswami Naicker.<sup>23</sup>

The Nadars did not emulate the practices of a single higher community; instead they formed a general impression of the practices of the ritually high community in their region. The men began to wear the sacred thread, the Brahmin style of *dhoti*, and sacred ash on their foreheads.

However, W.P.A.Soundrapandian and other Self-Respect advocates among the Nadars would be only partially successful in achieving their aims. While the Nadars of today would seem to have rejected many Sanskrit criteria of caste ranking (as exemplified by Brahmins) they retain a strong sense of caste and rank. Some of the reforms specified by W.P.A.Soundrapandian have also failed to gain acceptance; widow remarriage, for example, continues to be extremely rare. Soundrapandian encountered resistance; when he attempted to arrange an inter-caste marriage within his own family; he had to give up the idea owing to the strong opposition of his mother.

To the extent that Self-Respect reforms were adopted by the MaduraiNadars, the process was by no means uniform across the region. The Nadar rejection of orthodox high caste practices resulted, in part, from disappointment at the failure to have the Nadar claim to Kshatriya status fully recognised. Realizing that they had sufficient wealth, power and education to force others to recognize their improved standing, at least in secular terms, the Nadars used the anti-caste doctrine of the Self-Respect Movement not so much to promote an egalitarian society as to improve their position in the hierarchy by changing the Brahminical interpretation of

the caste system. In this sense, the Sanskritization path and the Self Respect path had, for the Nadars, similar goals; both promised them a means of identifying with the values of the highest or 'most advanced' segments of their society.

As theNadar weddings have become Sanskritized increasingly, the Nadars also attempt to stress their high status through lavish spending and the transformation of weddings into a display of wealth. After 1929, its trend declined. The social suppression they experienced was a principal factor in the acceptance of Self-Respect marriages. It also resulted in a considerable financial saving.<sup>24</sup> The shorter celebrations allow people to return home and attend to their business sooner. It also reduces the problem of accommodating a large number of guests for an extended stay. They employ no priests to officiate. The groom wears a western-style suit and shoes or silk dhoti, and the couple sits on a sofa placed on a stage or platform. In a strict Self-Respect marriage, there would be no mention of any god, except perhaps the family deities. The *UravinmuraiNattamai* or the elder member of the family or the leading businessman who conduct the marriage and get the marriage acceptance from the grooms in front of the relatives. Then the central part of the rituals is tying the *tali* (marriage necklace) and exchange of garlands by the bridegroom and the bride. To this, is often added exchange of rings by the couple; it is an increasingly popular practice adopted from Christian Nadar weddings. Then a series of people felicitate the couple by addressing the gathering. The absence of a *purohit* (priest) meant that until the 1960's, when new legislation was introduced, Self-Respect weddings were not recognized by the Government of Tamil Nadu.<sup>25</sup>

Having found an alternative secular means to raise their status in society, this trend has been particularly evident since the early 1970s. The Nadars' innovations in marriage practices deal primarily with those aspects which are most public and therefore most directly concerned with the communities' status in the eyes of non-Nadars. Those marriage ceremonies which are private have changed a little, while the wedding itself is the most public of all Nadar rituals which have been substantially modified. When the Self-Respect

Movement was at its height, idols were removed from the wedding ritual to express the Nadars' anti- Brahmin feelings.

### Conclusion

Over the past century or so, the Nadars have sought to attain a ritual status in the eyes of other castes. At first, Nadars imitate the caste behaviour of the higher communities and bring Nadar practices in line with the Kshatriya model. Later, Nadars participated actively in the Self-Respect Movement of Periyar E.V.Ramasamy Naicker. Both promised them as a means of identifying with the values of the highest or most advanced segments of their society. In the nineteenth century, and the early twentieth century, this meant adopting orthodox high caste practices. However, during the twentieth century, the Nadars became increasingly involved in commercial and industrial activities. They saw modernisation as a route to a higher status. By rejecting orthodoxy in favour of modernisation, the Nadars succeeded in adapting their goals and strategies to a new environment. Now the trend is changing. Some of them turned to waste money in rituals like Brahmanical marriages and grand celebrations. The Self-Respect Marriage system should become popular among the Nadars.

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# Role of S.J. Sadiq Pasha as a Minister – A Study

A. Mohammed Shafiq \*

S.J. Sadiq Pasha was a famous politician of Tamil Nadu in the last quarter of the 20<sup>th</sup> century. He was a senior leader and treasurer of the Dravida Munnetra Kazhagam (D.M.K). He was a Minister who held several important portfolios in Tamil Nadu for about eleven years.

S.J. Sadiq Pasha was a Member of the Tamil Nadu Legislative Assembly during the years 1967 to 1976, 1977- 1980 and 1989 to 1991, and of the Tamil Nadu Legislative Council from August 1983 to November 1986. He held different portfolios like Public Health, Public Works, Revenue, Commercial Taxes, Electricity, Industries and Transport, Law and Prisons.

S. J. Sadiq Pasha was the Minister for Public Health first in the cabinet headed by C.N. Annadurai and then in the cabinet of M. Karunanidhi. He was a Minister in charge of Public Health From 6.3.1967 to 14.2.1969, As a Minister of Public Works from 13.2.1969 to 1.7.1973, as a Minister for Revenue from 2.7.1973 to 1.12.1974, as a Minister for Industries from 2.2.1975 to 30.1.1976. He was given an additional charge of the portfolio of Electricity from 2.2.1975 to 30.1.1976. He became the Minister in Charge of Law and Prisons from 27.1.1989 to 31.1.1991. He remained as the Minister in charge of Wakfs in all his tenures as a Minister.

## As Minister for Public Health

S. J. Sadiq Pasha was the Minister for Public Health first in the cabinet headed by C. N. Annadurai and then in the cabinet of M. Karunanidhi<sup>1</sup>. Sadiq Pasha felt that the doctors of our country may avoid going abroad for work and that they may remain for serving the people here. He called on everyone to come up to solve the national problem of population explosion. He also pointed out that the main reason for all the socio-economic problems is population explosion and stressed on the importance of chalking out measures to reduce it. Family Welfare Programmes

were implemented with the active cooperation of the people to stabilise the population growth<sup>2</sup>. He was responsible for the establishment of many hospitals in the state. His concern towards the welfare of the staff, particularly the nursing cadre, was more. Sadiq Pasha stressed that they should be given protection while performing their duties as nurses.

He was instrumental in the opening of Primary Health Centres, construction of buildings, Family Planning clinics; staff quarters received particular attention in his responsibility as Health Minister. Many government constructions like Housing, Government Hospitals, Medical Colleges, sprang up during his tenure as Minister (Public Health) and Minister (Public Works). This can be understood from the Administration Reports for the years 1971 – 1972 and 1972 – 1973<sup>3</sup>.

## Sadiq Pasha as Minister for Public Works (15<sup>th</sup> February 1969 to 18<sup>th</sup> July 1973)

Many irrigation projects were taken up during the period of Sadiq Pasha as Minister for Public Works. Bringing the Cauvery Water to Madras received his close and concerted attention. For the first time in the Indian sub-continent, it was planned to bring drinking water from Veeranam to Madras City covering a distance of 222 Kilometres. Sadiq Pasha toured ten foreign countries including Iran, West Germany, England, France, Saudi Arabia, for the purchasing of pipes which were required for the implementation of the project<sup>4</sup>. The Cooum renovation scheme was initiated during the DMK regime in September 1968. During Sadiq Pasha's tenure as the Public Works Minister, the Cooum renovation work was excellently done<sup>5</sup>.

Schemes about the construction of buildings for Government hospitals, educational institutions, courts, Government offices etc., at the cost of Rs.5 lakhs were executed during his tenure. Projects for constructing flyovers, bridges, bypass roads in National High Ways

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and Railway over bridges were implemented. These significant works proved a boom in easing traffic on busy highways. Flyovers in Tiruchirappalli, Madurai, Coimbatore, Mayavaram and Chennai, Adyar bridge, Mount Wellington bridge, Basin bridge in Chennai city and Pamban bridge, bypass roads in Chennai – Vellore, Chennai – Bangalore, Chennai – Tiruchirappalli and Railway over bridges on the roads – Tenkasi, Madurai, Tiruchirappalli – Namakkal, Tuticorin – Tirunelveli, Perambalur, Manamadurai and similarly other places were taken up during his period; these are the few landmarks showing the substantial performance of the Public Works Department under him<sup>6</sup>. Under his tenure as Public Works Minister, National Highways in Tamil Nadu was adjudged as the best in the country at the Indian Road Congress<sup>7</sup>.

The irrigation projects and the construction works undertaken and executed during his period remain as memorable monuments in the annals of the history of the Public Works Department of the Government of Tamil Nadu. Some of the projects during Sadiq Pasha's period were the: Parambikulam - Aliyar Project, Ramanadhi Project, Gatananadhi Project, Modernising Vaigai Canals, Palar Parandalar Project, Karuppanadhi Reservoir Project, Ponnaniar Scheme (Tiruchirappalli Dt.), Thandarai Anicut Scheme, Parappalar Project (Madurai Dt.), Chinnar Project<sup>8</sup>.

#### **As Minister for Revenue**

During his tenure as Minister for Revenue, Pudukkottai District was constituted on 14<sup>th</sup> January 1974 (Pongal Day), and there were also upgradations of some sub-taluks into main taluks. The implementation of the scheme for issuing Patta Books to each ryot with authenticated particulars of the holdings such as survey number etc., was expedited. Steps were taken for the implementation of various legislative measures for the abolition of intermediaries on land. Sadiq Pasha paid particular attention to the distribution of lands to the poor landless agriculturists. Surplus lands acquired from the owners of the lands after payment of compensation under the ceiling law were distributed to the landless agricultural labourers<sup>9</sup>. Another Important initiative taken by him was the inclusion of the Dekkani Muslims

in the Backward Class Category, this helped those sections of Muslims much<sup>10</sup>.

#### **Sadiq Pasha as Minister for Commercial Taxes**

Sadiq Pasha, as a minister in charge of Commercial Taxes, made surprise inspection to the Commercial Taxes check posts. During his period a booklet was brought out outlining what to be done and what not to be done as per the procedure laid down for the staff of the check posts. He also instructed the officers concerned to ensure that necessary facilities are provided in the office complex for the assesseees and their agents who came over to produce their accounts for levy of taxes. Sadiq Pasha instructed the officers to mention in the notice board their availability in office or elsewhere. He also ordered that the officers of the Commercial Taxes Department be available in the office at particular days in a week to enable the assesseees to represent their grievances. The small traders were exempted from the levy of sale tax upto 50000rs, and he introduced a levy of single point tax for 59 articles for the first time. He held discussions with the respective officials on what are all were the administrative problems and took action to solve them; this improved the collections of revenue to the government<sup>11</sup>. As such as Minister in charge of Commercial Taxes etc., he played a significant role.

#### **Wakfs**

Sadiq Pasha was also the Minister in charge of Wakfs during all his tenures as a Minister. The Government exempted all buildings owned by the Hindu, Christian and Muslim religious and charitable institutions from all the provisions of the Tamil Nadu Buildings (Lease and Rent Control) Act, 1960. Orders were given for issuing Pattas to religious institutions like Mosques, Churches and Temples in respect of lands occupied by them for religious purposes and the lands used as burial grounds. Many Wakf institutions were greatly benefited by these orders in enhancing the income from Wakf properties and in getting Pattas. The government granted a sum of rupees three lakhs from the state funds during the year 1974-75 for renovation and repairs for the poor and needy Wakf institutions.

This was distributed to 73 poor and needy Wakf institutions<sup>12</sup>.

#### **As Minister in charge of Electricity (December 1974 to February 1975)**

Sadiq Pasha as a minister in charge of electricity several power projects has been taken up. Some of them were the hydro-electric schemes, the second thermal power station at Neyveli, second Nuclear power station in the southern region, expansion of capacity of Kalpakkam station etc. He felt that efforts must be taken to create awareness in the mind of the public to make them energy conservative and conservation-conscious. He formed a cell in his office with an officer in the grade of Superintending Engineer from the Tamil Nadu Electricity Board to monitor the day-to-day power position in the state. Line losses and electricity thefts were closely monitored<sup>13</sup>. Even if complaints from individual consumers were brought to his notice, Sadiq Pasha attended to them without any loss of time, even during midnights. In 1975, the Deccan Chronicle, paid encomiums to Minister Sadiq Pasha for his first drive to solve electricity problems<sup>14</sup>.

#### **Sadiq Pasha as Minister for Industries (February 1975 to 31<sup>st</sup> January 1976)**

Sadiq Pasha made his contributions towards the progress of Industries in Tamil Nadu. He appealed to the entrepreneurs from the other States of India to make investments in establishing industries in Tamil Nadu. For the first time in Tamil Nadu, a small scale industries cell was set up in the Industries Department to bestow special attention to small scale units' problems.

Mr Sadiq Pasha created a chaser cell to study in-depth the multifarious problems confronting industrialists and help them set up units without unnecessary delay. This cell was to keep liaison with the License Committee and clear up pending cases for the issue of letters of intent and to reopen rejected cases; Industrialists can seek its assistance to import machines and raw materials also. He ordered a survey to be conducted to identify what all industries could be started in the different parts of Tamil Nadu<sup>15</sup>. He also took stock of the position of the leather industry as well. A resolution was passed in the Legislative Assembly

appealing to the Government of India for locating the headquarters of the Leather Development Corporation at Chennai, and also for vesting the Leather Corporation Council to undertake the responsibility of promoting the export of semi-finished leather. He also took steps for the formation of Leather Development Corporation in the State with a view to render assistance towards the growth of leather industry in Tamil Nadu, it was materialised later and was called Tamil Nadu Leather Development Corporation (TALCO)<sup>16</sup>.

#### **As Minister for Law (23<sup>rd</sup> January 1989 to 31<sup>st</sup> January 1991)**

Efforts were made during the Law Minister Sadiq Pasha's period to fill up the vacant posts in judiciary and set up courts in the State of Tamil Nadu wherever considered necessary. Some of the courts proposed to be set up during Sadiq Pasha's period were as follows: Civil Court for Veda sandur, Civil Court for Usilampatti, Civil Court for Nilakkottai, Judicial Magistrate Court for Cuddalore, Civil Court for Palladam, District Court for Tuticorin, Labour Court at Tirunelveli, District Magistrate Court for Kodaikanal, Sub-Court at Ranipet<sup>17</sup>. District court for Chidambaranar, District Courts for Ramanathapuram and Sivagangai, Sub-Court at Ambasamudram District Courts for Chengam and Vandavasi (Sambuvarayan District)<sup>18</sup>. Earlier Steps were taken for providing welfare measures for the Advocates and The Tamil Nadu Advocates Welfare Fund Act 1987 was framed for the constitution of a welfare fund for the benefit of Advocates on cessation of practice and other matters etc. However, this Act was not enforced<sup>19</sup>.

It was only in the year 1989, when Sadiq Pasha was Minister for Law certain amendments were made by the Government of Tamil Nadu on the basis of recommendations of the Bar Council of Tamil Nadu, enabling the Bar Council to have more members admitted to the Fund and to extend the benefit of the scheme to senior advocates who sought admission to the membership in the Fund by giving due weightage to the number of years of their practice before such admission. The Amendment Act was passed by the Tamil Nadu Legislative Assembly on 3<sup>rd</sup> May 1990.

The Tamil Nadu Advocates Clerks Welfare Fund was constituted to provide for the payment of retirement benefits to Advocates clerks in the State of Tamil Nadu and to give monetary assistance to the dependents in the event of the death of an Advocate's clerk and also to confer on them the benefits connected therewith or incidental thereto<sup>20</sup>.

During Sadiq Pasha's tenure, amendments were introduced to ameliorate the conditions of women in Hindu society and to achieve the constitutional mandate of equality before the law. The Hindu Succession (Tamil Nadu Amendment) Act 1989 came into force with effect from 25<sup>th</sup> May 1989, which gave women in Hindu society today to claim the same rights as a son has in Hindu Joint Family<sup>21</sup>. Equal share in the property was given to the women for the first time due to the enforcement of this Act.

#### **Sadiq Pasha as Minister-in-charge of Prisons (additional charge) from 27<sup>th</sup> March 1989 to 31<sup>st</sup> January 1991**

During Sadiq Pasha's tenure as a Minister, various welfare Schemes were chalked out for the prisoners for manufacturing goods like phenyl, leather shoes, and terry cotton clothes in Khaki required for uniforms by the Police. The object behind the skills obtained would enable them to be self-subsistent when they are released from prison. To ensure an effective functioning, monitoring of the prisons and more efficient administration of the Prison department, for the first time in the Prisons Department four posts of the Deputy Inspector General (Prisons) was created.

A regional Institute of Correctional Administration (RICA) at Vellore was started during his tenure, and it served as a premier training institution for Prison officers in India where they go for refresher courses and update their knowledge on prison administration. Sadiq Pasha convened an All India Conference of Inspector – General of Prisons at RICA Vellore during 14<sup>th</sup> to 16<sup>th</sup> February 1990 to lay down guidelines for securing uniformity in standards of administration and to share their experience and help solve problems mutually. During his tenure, risk allowance was sanctioned to the staff of Prison Department-Warders,

Assistant Jailors and Deputy Jailor and also essential food articles were supplied at concessional rates<sup>22</sup>. Lifers who had undergone more than 14 years of imprisonment were made eligible for release or discharge. Regarding the procedure for eligibility of parole was that a prisoner should have undergone a period of five years of Imprisonment, was reduced to three years. Even after this period, the prisoners were made eligible for grant of parole for every two years, subject to their ethical conduct during their term of imprisonment. A new power was conferred upon the Superintendent of Prisons to sanction leave up to fifteen days in case of emergencies due to death and illness of the persons related to the prisoner<sup>23</sup>.

Sadiq Pasha expounded on the floor of the Assembly to the effect that the prisons should be reformatory centres and opined that prisons should be schools for rehabilitation and restitution. He also laid stress that prisoners should be treated humanely. Much importance was given for the welfare of the prisoners. He also stressed the need for arranging job security for them after serving their sentence and proposed assurance of jobs for the children of those carrying life sentences based on passionate grounds<sup>24</sup>.

#### **Conclusion**

S.J. Sadiq Pasha has indeed played a vital role in the development of the people of Tamil Nadu and progress of the State. His contributions in the various portfolios which he had held are evident even today. He was instrumental in bringing about various projects which played an essential role in the development of the State and the Country. He was responsible for bringing about various changes which benefited the people immensely. The introduction of family planning and health schemes, the inclusion of Dekkani Muslims under the Backward Class Category, his role in increasing the generation of electricity in the state and ensuring its continuous supply to homes, the allocation of funds for the repair and development of Wakfs, the introduction of various schemes for the collection of revenue, the steps taken for the development of the small scale industries, the various welfare measures extended for the welfare and rehabilitation of prisoners,



the creation and implementation of the Advocates Welfare Fund etc. are contributions that are commendable and worth to be mentioned. He contributed immensely to the welfare of the people as a whole, without any discrimination based on caste creed or colour. He was unbiased and impartial in discharging his duties, which were delegated to him effectively.

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## Socio-Political Identity Politics of the Depressed Class

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More systematic organisations and Depressed Class leaders emerged since the second half of the nineteenth century Tamil country. C. Iyothee Thass, a depressed class member by birth, a great Tamil scholar,

a Buddhist and Siddha medicine man founded the Advaitananda Sabha in 1870 in the Nilgiris. He made a case for untouchables as former and original Buddhists who were exiled out of the social order since their faith

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offended and challenged the *varnashrama dharma*, especially the prerogatives of Brahmins, and their claims for spiritual authority. Dravida Mahajana Sangham was founded under his leadership in the Nilgiris in 1881 and memorials were sent to the Indian National Congress for the removal of disabilities of the Dravidas.<sup>1</sup> He tried to interest the Madras Chapter of the Indian National Congress in the sufferings of the untouchables also.<sup>2</sup> A Conference of the Dravida Mahajana Sabha was held at Nilgiris on 1<sup>st</sup> December 1891, and ten resolutions were passed there. These resolutions urged the need for civilrights, educational concessions, removal of specific objectionable rules in the jail manual, economic advancement of the depressed classes, and proportional share in public services including village offices.<sup>3</sup> John Ratnam as early as 1886, set up a Dravida Kazhagam.

Dravida Mahajana Sabha emerged due to the split in the Adi- Dravida Mahajana Sabha. The split occurred when the caste name Paraiyah was changed to Adi- Dravida. The Sabha was organised from Madras, and It collected an admission fee of rupees three from each member.<sup>4</sup> It was opened to all the Depressed Class members with certain conditions. The members of the Sabha protested against calling one section of the Pariahs as Adi- Dravidas, and they cited the memorandum given by the Dravida Mahajana Sangam, Rangoon, formerly the branch of the Pariah Mahajana Sabha to the Viceroy in 1917,<sup>5</sup> claiming themselves to be Dravidians. It was G.Vasudeva Pillai who submitted this memorandum. A signature campaign was followed in the South Arcot, North Arcot and Chengleput districts opposing to call the Panchamas as Adi- Dravidas in Tamil Districts and Adi-Andhras in Telugu districts.<sup>6</sup> These men urged that they should be called Dravidas.<sup>7</sup> The government's stand then was to call any person of the community by the name it preferred.

A few scholars, businessmen and social activists of the Depressed Class formed their association called 'Adi-Dravida Mahajana Sabha at Chennai on 22<sup>nd</sup> December 1892. This Sabha was a foremost socio-political organisation of the Depressed Classes. P.V.Subramaniam was the life president of this Sabha.

This Sabha served as a beacon light to guide the Depressed Classes at the beginning of the Twentieth Century. The Sabha demanded legislation be passed to punish those who ridicule the depressed classes by calling their caste name. The Depressed Class leaders like M.C.Rajah spearheaded the move to change the nomenclature of the Paraiyas to Adi-Dravidas. In 1917 a deputation of the Depressed Class leaders met and presented a memorandum to E.S.Montague and Chelmsford appealing for a change in the name of the Paraiyas.<sup>8</sup>

The Adi-Dravida Mahajana Sabha and the Dravida Mahajana Sabha were the two associations which actively conducted periodical meetings independently and protested against the granting of home rule. The two organisations were keen on social reform other than constitutional advancement.<sup>9</sup> The leaders of the Sabha viewed that unless and until caste distinctions were removed and the Depressed Classes treated better India could not attain self-government or home rule. In 1917 Sabha passed a resolution stating that the immediate grant of home rule to India could be injurious to the masses of India in common and to the Depressed Classes in particular.<sup>10</sup>

Between 1869 and 1916 several magazines were run by the Depressed Class members themselves: *Suriyodayam*- 1869; *Panchama*-1871; *Sugirtavasani*-1877-*Dravida Pandian*-1885; *-Andror Mitran*-1886; *Maha Vikata Thootan* -1886; *Paraiyan*- 1893; *Illaravolukkam*-1898; *Poologa Vysan*-1900; *Tamilan*-1907; *Dravida Kokilam*-1907; and *Tamil Pen*-1916. In the columns of these magazines the Depressed class leaders like C.Iyothee Thass, A.P. Periyasamy Pulavar, Pandit Munisamy, Rettamalai Srinivasan, John Rethinam, Muthuvira Pulavar, K.SwappaneswariAmmal and several others criticised caste system, Brahminism, Manu Dharma, Brahmin monopoly etc.<sup>11</sup> Printing presses in several small towns of Tondaimandalam and outside became the centre of the discussion, planning and collective activities of Depressed classes.<sup>12</sup> Among the Depressed Class leaders, Iyothee Thass made many efforts to create a socio-political awareness among the Depressed Class people. He started a weekly *Oru Paisa Tamilan* on 6th June 1907 and then changed it as

*Tamilan* which carried the thoughts of the Iyothess Thass. In fact, his thoughts impacted much the thinking of the Depressed class generation. The paper, *Tamilan* continuously published till the death of Iyothess Thass. After the demise of Iyothess Thass, John Ratnam and T.M.Nair looked after the entire works of Dravida Mahajana Sabha in between 1914 and 1917.<sup>13</sup>

In 1917 the leaders of the Dravida Mahajana Sabha decided to merge it with Adi- Dravida Mahajana Sabha. The merger meeting was held at Spark Tank Road, Chetput, Chennai. It was organised by John Ratnam and M.C. Rajah. T.M. Nair, in his exclusive address, noted the union between the non-Brahmins and depressed people and reminiscence the past glory of the Depressed Classes.<sup>14</sup>

On 24<sup>th</sup> October 1917 at a meeting held at Sambudass Street, Chennai the Adi-Dravida Mahajana Sabha and Paraiyah Mahajana Sabha merged. The editor of *Dravida Pandian*, John Ratnam presided over the joining celebration. In the meeting the leaders like M.C.Rajah, Madurai Pillai, Munisami Pillai and many others participated and expressed their happiness over the union of the two major organizations of the Depressed Classes and also spoken about various needs of the Depressed Classes especially the entry of their pupils in various Hindu educational institutions and opening of new schools for the Depressed Class pupils.<sup>15</sup>

The union between Non-Brahmins and Depressed Classes was well nurtured and maintained by T.M.Nair. Both T.M.Nair and M.C. Rajah jointly attended many meetings and shared their thoughts. After the demise of T.M.Nair in 1919, there was no leader to cement the relations between the non-Brahmins and Depressed Classes. When the Justices came to power, they became armchair politicians and did not look into the interests of the Depressed Classes. The disgruntled Depressed Class leaders like M.C.Rajah and R.Srinivasan turned against the Justice Party, and they attempted to maintain their separate identity inside and outside the Madras Legislative Council.<sup>16</sup>

By nomination method, the Depressed Classes were given only five seats in the Legislative Council, and the non-Brahmins as a whole had secured 28 seats in 1920. On this issue M.C. Rajah, the leader of the Depressed Classes pointed out that the non-Brahmin caste Hindus who formed 80 per cent of voters were able to capture 50 seats without the support of reservations whereas the Non-Brahmins who went by the name of the Depressed Classes were not able to capture even one seat by-election. The Madras Legislative Council at present included only five Depressed Class members. In order to make the Legislative Council democratic at least 20 seats out of 28 reserved for non-Brahmin should be transferred to non-Brahmin-Depressed Classes. To cap it all that one member in each District Board except three such Boards, representation was given to Depressed Classes. Still, there were a large number of Municipalities and Taluk Boards where representations were not given to Depressed Class.<sup>17</sup>

Thus a rift developed between the Depressed Classes and the Justice Party, and it came to surface. The Depressed Classes tried to maintain a distance from the Justice Party and their demand for separate electorates brought their willingness to maintain a distinct political identity, in the place of a constructed composite non-Brahmin identity. The Depressed Class leaders realised that there was a need to reconstruct their history in order to preserve their distinct identity.

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## Salt Satyagraha Movement in Chennai City – A Study

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The Salt Satyagraha activities in Chennai city were one of the most notable events of the Salt Satyagraha Movement in Tamil Nadu. They were earlier to the salt satyagraha activities at Vedaranyam. They were organised by the political opponents of Rajagopalachari in the Congress as a protest to Rajagopalachari's order that 'no other party except the one that marches under him should violate the salt law in Tamil Nadu'<sup>1</sup>. Here the leaders were less cautious, and the movement was less disciplined, but it was full of events and incidents. The involvement of Choolai mill workers and the people gave mass orientation to the movement here. The high-handed action of the police turned the volunteers to be violent. As violence begets violence, the police turned to be more violent than finally resulted in police opening fire, causing fatal casualties. Still, the movement continued till the Gandhi- Irwin Pact. These aspects of salt satyagraha activities at Chennai city do not receive the due recognition they deserve, as the historical works on Tamil Nadu fail to make any reference of them. Hence this paper.

Though very many causes are given for the launching of Salt Satyagraha, the real one was that Gandhi wanted to test his leadership by launching a struggle then<sup>2</sup>. There was a need for that as Gandhi's proposals were either rejected or passed with a slender majority by Congress bodies then symbolising that Gandhi had lost his hold over the Congress<sup>3</sup>. Though the Salt Tax was 'obnoxious' and 'the most iniquitous,' and the British monopoly of salt manufacturing had affected the Indian economic interest; Gandhi's decision to violate Salt Laws was impulsive and was the result of the inability of the Orissa forest tribals to pay the Re1/- fine imposed on them by the court for having picked up the Salt from the seashores.

Having decided to violate the Salt Laws, Gandhi exercised caution in executing the movement. Instead of asking the whole nation to violate the Salt Laws, he wanted all "to wait" until he violates the Salt Laws first<sup>4</sup>. Gandhi was careful in selecting the volunteers, too<sup>5</sup>, as he wanted a controlled and disciplined movement. No doubt, he made a heroic march from Sabarmati to Dandi, but his expectation for martyrdom

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did not fructify as the *Raj* had decided to 'kill' the movement by sheer neglect of it<sup>6</sup>. So, the police were ordered to avoid the route of Gandhi to escape the statutory obligation of taking action for the violation of the law<sup>7</sup>. Gandhi picked up the salt sand from the shores on 6 April 1930 and was hailed as a hero<sup>8</sup>. However, the movement did not get any impetus as his decision of "wait" had localised the movement, and as the Government policy of ignoring it had made it insignificant. Excepting the excitement caused by the march, the movement brought about no pressure on the Government, neither economical nor of law and order.

C. Rajagopalachari, the then TNPCC president, being elite, exhibited caution in organising Salt Satyagraha in Tamil Nadu. Imitating Gandhi, he intended to have a march. He, too, was careful in selecting the volunteers for the march<sup>9</sup>, as he wanted a controlled and disciplined movement. He started his march from Thiruchirapalli and intended to violate the Salt Laws at Vedaranyam after a long march. He, in his ego and anxiety, ordered that 'no other party, excepting the one that marches to Vedaranyam, should violate the Salt Laws in Tamil Nadu'. Instead of organising the movement through the length and breadth of Tamil Nadu, he had issued such an order. Strict compliance of this order would have contained the movement to a remote corner of Tamil Nadu, i. e. to Vedaranyam.

Political rivalry and factionalism are usual features of the Congress right from its inception. Tamil Nadu provincial Congress cannot be an exception to it. The political rivals of Rajagopalachari in the Congress resented the above order of Rajagopalachari and, violating this order of Rajagopalachari, and they organised Salt Satyagraha in other parts of Tamil Nadu as a protest to Rajagopalachari's order<sup>10</sup>. In Chennai, the Salt Satyagraha activities were organised by Prakasam and Nageswara Rao, the political opponents of Rajagopalachari in the Congress and outer Chennai the Salt Satyagraha activities were organised by Swami Shanmugananda and Sankara Iyer who resented Rajagopalachari's order and wanted to violate it<sup>11</sup>.

Of course, Gandhi and Rajagopalachari had lost their hold over the Congress after the Non-cooperation

Movement: Gandhi at the national level and Rajagopalachari at the regional level. For, Gandhi had promised that he would win Swaraj in one year if all followed him in the Non-cooperation movement<sup>12</sup>. All followed him, and the movement went on so vigorously that Lord Reading, the Viceroy, called Gandhi for talks. Nehru and other leaders from behind bars wanted Gandhi to go for talks. Gandhi tittered and continued the movement. However, he stopped the movement on a flimsy cause of violence at a remote corner of India, Chauri Chaura. This infuriated all and Gandhi stood neglected<sup>13</sup>. Using this, the Swarajists, the pro-changers in the Congress took the upper hand and brought Congress under their control. It was at the fake end of 1929 that Gandhi and Rajagopalachari reassumed importance in the Congress and put forth the Civil Disobedience movement. No doubt, there was opposition for this movement.

Motilal Nehru was sceptical of the efficacy of the march and the manufacturing activity<sup>14</sup>, Jawaharlal Nehru doubted the economic viability of the scheme, Anne Besant described the combat as a mock-fight<sup>15</sup>. However, the subalterns in the society were throbbled with anti-British feelings and could not tolerate indifference to the movement. This could well be understood by an incident that took place on 5 April 1930 at Chennai. On this day, the former office-bearers of the TNPCC, Srinivasa Iyengar, Satyamurthi and Muthuranga Mudaliar and company, who were opposed to the Salt Satyagraha, organised a meeting at Marina Beach to explain their point of view. On hearing them, the audience became 'distinctly unsympathetic' towards them until the situation was saved by Harisarvothama Rao. He made a theatrical descent from the platform, prostrated himself before the audience and asked them to trample upon him until his life was extinct<sup>16</sup>. However, Gandhi and Rajagopalachari failed to encash such a hard feeling of the subalterns as they wanted to have a controlled and disciplined movement.

Prakasam and Nageswara Rao did not fail to make use of this political agog of the people. So, they seized the opportunity when local party activists and the students turned to them for guidance and leadership to lead the movement. They found support in the National

Volunteers led by K.V. Ganapathy Rao. They established a camp at 'Udayavanam' and dashed to the nearest salt creeks and beaches without the characteristic caution of Rajagopalachari<sup>17</sup>. They organised a 'monster' procession on 6 April 1930, the first day of the national week and the day on which Gandhi violated the Salt Law. They held a meeting at High Court Beach in the evening, which witnessed a massive audience of 1500, 'a large audience for a Congress meeting nowadays'<sup>18</sup>. Rajagopalachari was still selecting the candidates for the march at Thiruchirappalli. After giving due notice to the Chief Secretary, on 13 April, Prakasam and Nageswara Rao along with 46 volunteers proceeded to Marina Beach to violate the Salt Laws. They boiled the brine first at Marina Beach and then at Prakasam's house<sup>19</sup>. Rajagopalachari was just then starting his march from Thiruchirappalli.

Though the Government policy was to 'kill' the movement by sheer disregard of it, the over-enthusiastic Commissioner of Police, Cunningham and the overactive Asst. Commissioner of Police, Mullaley, indulged in high handed activities to quell the movement. Mullaley with a posse of police entered into the house of Prakasam and wanted the satyagrahis to hand over the 'contraband' salt<sup>20</sup>. As Gandhi had instructed to "protect the prepared salt just as a mother protects her baby and that the salt should not be given away until satyagrahis' fists are broken", the volunteers refused to hand over the salt. So, there was a pitched battle between the volunteers and the police to protect and to snatch away the salt and the vessels that were used in the preparation of the salt. There were scuffles, arms twisting, and tug of wars and see-saw battles for two hours. Finally, Mullaley arrested Prakasam and Nageswara Rao who were released by the Salt Officer u/s 55 of the Salt Act. For the evening meeting of that day (13 April) 'as many as 6000 assembled'<sup>21</sup>, more probably due to the spread of the news of the forenoon drama. It is to be noted that, still, Srinivasa Iyengar, Sathiamurthi and Muthuranga Mudaliar continue to abstain from any activities connected with Salt Satyagraha<sup>22</sup>.

Police high handed action did not deter Prakasam, Nageswara Rao and the volunteers who continued to boil the brine and to prepare the salt on subsequent days. Prakasam and Nageswara Rao along with volunteers prepared salt at High Court Beach on 15 April. They announced a hartal for the next day against the arrest of Jawaharlal Nehru. They were arrested, charged and were fined Rs. 500/- each. They refused to pay the fine and 'to their chagrin and astonishment' their cars were attached immediately<sup>23</sup>. The evening meeting of 16 April attracted a crowd of 10,000<sup>24</sup>, indicating the momentum the movement has acquired at Chennai. Rajagopalachari had just now reached Tanjore, and the meeting there attracted just 3000 to 5000 people<sup>25</sup>, and Rajagopalachari had to march a long way of 12 days to reach his destination of salt law violation, Vedaranyam. Whereas even the attachment of their cars did not deter Prakasam and Nageswara Rao that Nageswara Rao and Rangaiah Naidu prepared salt on 21 April and they were prosecuted and convicted, and in the evening meeting of the day in which some 1500 people have assembled a hartal was announced for the next day, i.e. 22 April 1930.

The satyagrahis daringly breaking the salt law, repeating it day after day although prohibitory orders had enthralled the Chennites. Again, the martyrdom of the leaders in suffering personal losses in the form of losing their cars, suffering imprisonment and actively continuing the movement against all odds had inculcated a very strong anti-British vis-a-vis nationalist feeling among the Chennites that the conviction of Nageswara Rao and Rangaiah Naidu had infuriated them to that extent that they became rebellious and assembled in so large a number with threatening mood that the police had to order batten charges thrice on 22 April.

On that day (22 April 1930) the rebellious Congress volunteers, 'abused and intimidated the shopkeepers who opened their shops'. They took out three processions. One procession was led by Prakasam, and it marched via George Town, Purasawalkam, Choolai and Egmore. Another procession started from Choolai. Both joined at High Court beach and boiled four pots of seawater. After this, the "mob" returned to Esplanade

and joining with another “mob” of 1000 strong at Law College Road, blocked it (Esplanade) entirely between the High Court Railings and YMCA building<sup>26</sup>. Alarmed police hoisted the Riot Flag. “The hoisting of Riot Flag and warning was met by a shower of stones and brickbats”<sup>27</sup>, and Police lathis and butt end parties at once charged followed up by Sowars with lathis. The satyagrahis were so brutally beaten by the police that there was a “very exceptional pressure on the GH out-Patient ward”<sup>28</sup>. This brutality of the police had turned 22 April a special day of Salt satyagraha activities in Chennai. As violence begets violence, this organised violence of the police had turned the people more violent that some 8000 of them assembled “ina rather excited frame of mind” for the evening meeting and stoned the military officers and the Europeans’ cars in front of the Fort<sup>29</sup>. People became so antagonistic to the police that anonymous threatening letters poured into the office of Commissioner of Police that threatened him “If you do not apologise through the press . . . you will kindly forfeit your life”<sup>30</sup> for “you thrice ordered batten charges on 22. 4. 30”. The police excesses of 22 April brought in the Tamilian forces that were opposed to salt satyagraha in support of the satyagrahis. The Justicites who ridiculed the movement and issued pamphlets with the caption “*Sathyagrahama Sandithanama*” had now “strongly protest against the use of force . . . where the satyagrahis are willing to submit themselves to arrest”<sup>31</sup>. Referring the impact of the police excesses ex-minister Arokyasamy said “every day, this government has . . . (made) converts to the cause of the Congress by tens of thousands – people who were lukewarm before with reference to the Congress are today it’s enthusiastic supporters”<sup>32</sup>. Such was the impact of the police repression.

In these circumstances, Prakasam, who addressed the evening meeting of 22 April that was attended by 8000 strong excited mobs, roared against police brutality and ended up his speech announcing the death of his son because of smallpox. However, the insensitive Commissioner of Police, Cunningham and heartless Mullaley, arrested Prakasam on 23 April and charged him u/s 117, 143 IPC read with sec. 74 of the Salt Act and Prakasam was convicted for one year’s Simple

imprisonment. This further infuriated the volunteers that a batch, mostly of ladies, under Durgabai proceeded in a procession to High Court beach to violate Salt Laws<sup>33</sup>. They were asked to disperse by the police. On their refusal, a lathi charge was made, and the volunteers were dispersed, and their pots, ovens and fire-woods were snatched. A far and wide cry was made by Indian politicians of all hues condemning this police action and against the ‘virtual lathi rule’ that has been instituted by Cunningham.

Chennai public of all hues had become agitated over the police excesses of recent days. They summoned an All-Party meeting for the evening of 27 April to condemn the events of 25 April. On the platform were Venkatachalam Chetty, Councillors of Madras Corporation, several Justicites and Muslim representatives, Basheer Ahmed Sayeed and Abdul Hameed Khan<sup>34</sup>. With 5000 Choolai mill hands, the audience amounted to eight thousand. Their anti-British feelings clubbed with their anger over police excesses of recent days, and the presence of police under Cunningham and Mullaley around turned them to be rebellious that they jeered at the Europeans and threw stones at the police. This was enough cause to Cunningham to order lathi charge. The police, their discipline and restraint weakened by ten days of tension and public criticism, gave vent to their fury on the crowd. While the constables fought with lathis and rifle-butts, a troop of armed sowars raced to and fro across the darkened sands to herd the ‘rioters’ into the Pycrofts Road where police opened fire killing three and wounding four. Still, Rajagopalachari was marching to Vedaranyam and two days were to go before he would violate the Salt Law.

Despite police repression, the movement persisted. Police continued to receive postcards inciting them to rise in mutiny and posters were pasted on the very doors of Commissioner’s office<sup>35</sup> and bombs were thrown at the police as late as on 18 May 1930<sup>36</sup> and volunteers continued to attempt to make salt violating prohibitory orders<sup>37</sup> telling that the thrust for liberty cannot be subdued by any quantum of repression however severe it is and that more the repression more the support the movement of freedom would gain.

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## Impact of Satirical Cartoons of *Sudhandhira Sangu* on Civil Disobedience Movement in Tamil Nadu, 1930 – 1933

R. Jayshree\*

### Introduction

The Indian press played a crucial and fundamental

role in building strong national sentiment and awareness among the Indians. It also forged strong bonds among

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fellow Indians, irrespective of their religion and language. The Press acted as a catalyst in the freedom struggle. The newspapers contributed to the emergence of political movements in the Madras Presidency. The propaganda of the nationalist press gained force and was met with encouraging a political response in the Madras Presidency.

### **Publication of Political Cartoons**

The earliest cartoons in India were published in the British owned English periodicals. Kama Sarkar states that the Delhi Sketch Book published from Delhi in 1850 was the first to publish cartoons in India.<sup>1</sup> However, as ParthaMitter, the pioneering historian of art in colonial India, has rightly pointed out, 'no single humorous publication made a more profound impression in colonial India than the English magazine, Punch. It is perhaps from here that one should begin a history of cartoons in India. A series of journals, evidently inspired by Punch proliferated across India.

It is not clear which was the first Indian vernacular newspaper to publish cartoons. Partha Mitter suggests that the Oudh Punch, in Urdu, was a pioneer in this regard. The spread of cartoons in the Indian vernacular press is necessarily uneven, spread over a considerable temporal span.

The pioneer of cartoons in Tamil was C. Subramania Bharati (1882-1921), the great modern Tamil poet. Bharati employed cartoons extensively during the Swadeshi period (1906-11), as a powerful tool for airing his opinion and creating awareness among the public about Civil Disobedience Movement. The few years of Civil Disobedience Movement were the heyday of Tamil cartooning. Political cartoons were an effective way of educating the masses since it did not require advanced education or vocabulary to understand the message portrayed. The period of the Civil Disobedience Movement saw the rise of 'katana puthirikai' ('the quarter anna magazine' after the price of the newspapers). Chokkalingam's Gandhi was the first, followed by S.Ganesan's Sudhandhira Sangu.<sup>2</sup>

### **Sudhandhira Sangu**

Sudandira Sangu, a Tamil newspaper published from Madras, was an ardent advocate of Indian national

movement. It was started by S.Ganesan, a Congress worker as a biweekly on 26th January 1930. The term Sudhandhira Sangu means "Voice of freedom". S.Ganesan was the editor of this newspaper. Sadagopan was the sub-editor.

The first issue of Sudhandhira Sangu was published during the celebration of the 'Independence Day' or 'Poorna Swaraj day' on 26th January 1930.<sup>3</sup> Two thousand copies were printed, and only thousand and five hundred copies were distributed. Many copies were given free. Published sometimes as frequently as thrice a week, these near broadsheets of no more than eight pages usually published a political cartoon on the front page.<sup>4</sup> The trend of publishing political news on the first page of a newspaper was introduced by Sudhandhira Sangu. Quite often, its appeal was expressed in seditious tones.

For the first time in the history of Indian journalism, selling agents were appointed at the district level for the distribution of a newspaper.<sup>5</sup> Sudhandhira Sangu sold thousands of copies, earning the wrath of the colonial Government. The Government demanded securities many times from S.Ganesan, the editor of Sudhandhira Sangu for the incendiary articles published in it. He was also convicted by the High Court of Madras for his role in the Civil Disobedience movement. Sudhandhira Sangu stopped its publication on May 12, 1930, due to restrictions imposed on it by the Government. On April 11, 1931, the publication of the newspaper was revived. Between 1930 and 1934, the publication of Sudhandhira Sangu was ceased several times as the editors could not pay up the securities demanded by the government under Indian Press (Emergency Powers) Act, 1930.

In the last week of December 1931, Subramanian, popularly known as Sangu Subramanian became the new editor of Sudhandhira Sangu. He was an ardent Congress supporter with extreme views and was convicted many times in connection with Civil Disobedience Movement.<sup>7</sup> He was also ordered to deposit Rupees Thousand as security for advocating violence through the newspaper.<sup>8</sup>

## Satirical Cartoons of Sudhandhira Sangu

Sudhandhira Sangu has the distinction of publishing political cartoons on the front page of almost every issue.<sup>9</sup> The cartoons of Sudhandhira Sangu were loaded with wit, and punch. They were a satirical chronicle of the most important contemporary events. Sudhandhira Sangu cartoons have drawn extensively from traditional folklore and Hindu mythology. Often, well-known proverbs were translated into cartoons. The newspaper vehemently criticised British administrators and their rule in India.

“பெரிய வருகிறேன்”



I will go and return 12.5.1930

Gandhi and his fellow satyagrahis reached Dandi on 5<sup>th</sup> April 1930.<sup>10</sup> Gandhi himself broke the salt law by picking salt lying on the Dandi beach on 6<sup>th</sup> April 1930.<sup>11</sup>

அரக்கர் வதம்



Torment of the Demon 7.11.1931

Sudhandhira Sangu has published a cartoon entitled “I will go and return”. It shows a smiling Gandhi bidding farewell to the public. The caption below the cartoon says-“I pray that I get life imprisonment in jail. Even then, they can only imprison my body. My heart and soul beatseternally to destroy and oust the present Government from India.

The cartoon is in the context of arrest of Gandhi during Salt Satyagraha for leading the Dandi March and breaking the salt law. He, was interned in Yerawada Jail. Sudhandhira Sangu appeals to the public to continue the satyagraha even when faced with hardships<sup>12</sup>. The cartoon in Sudhandhira Sangu depicts a famished man in a dhoti holding a bottle of alcohol in his hand, and a demon in the form of a skeleton is sitting on his shoulders and looking down at him.

Foreign cloth and alcohol are compared to Demon Narakasura, a character from Hindu mythology. Gandhi is hailed as Lord Krishna, the slayer of Narkasura. Women are equated with Satyabhama (Krishna’s wife) who helped to kill Narakasura.

The editor, S.Ganesan appeals to Indians to boycott alcohol and foreign cloth and use only Khadar clothes on Diwali day.<sup>13</sup> Gandhi called upon the people to defy salt laws and picket liquor shops, Opium dens and foreign cloth dealers’ shops.<sup>14</sup>

Sudhandhira Sangu publishes a cartoon depicting Gandhi blowing a conch before a large assembly of people. Below it is an appeal to the Tamilians. It urges the Tamil children, women and youth to heed the roaring sound of the call of liberty and join the voluntary corps (this time in lakhs) in the war for independence. It also appeals to the Tamilians to wear pure white Khadar clothes, break unjust laws and boycott alcohol and foreign goods.<sup>15</sup> Gandhi attended the Conference as the sole representative of the Congress. Gandhi could not make any headway in that stage-managed and manipulated conference.<sup>16</sup> Gandhi was almost powerless to secure any agreement among the wrangling delegates.<sup>17</sup>

The cartoon portrays British Prime Minister, Ramsay McDonald as the cunning puppeteer who controls the strings of the Round Table puppet show.

Indian delegates to the Round Table Conference are portrayed as the puppets. The puppeteer is seen making the puppets (Indian Muslims and Hindus) beat each other. The puppets are ignorant of the identity of the puppeteer. Gandhi is seen standing outside the stage as the only representative of the Indians and feeling sad for the Indian delegates. Sudhandhira Sangu bemoans that Round Table Conferences are a drama and a shameful puppetry masterminded by Mc Donald to deceive the world.

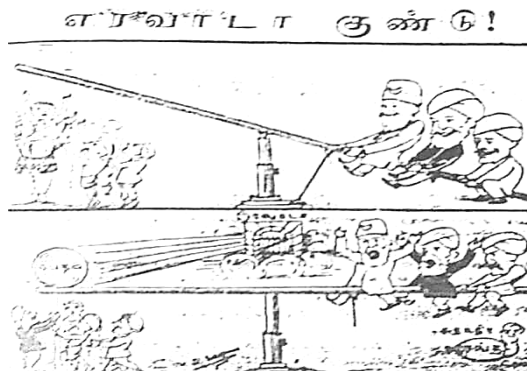
On 4<sup>th</sup> January 1932, Government-issued four Ordinances. Armed with these draconian Ordinances, Willingdon dealt a pre-emptive blow on the Congress.<sup>9</sup> The cartoon depicts Willingdon as the fierce Goddess Kali standing with various weapons in his six outstretched hands. Bengal repression, Section 144, 124 A, and oppression of Ryots are the weapons in Kali's hands. In order to appease the Goddess, an Indian is seen offering the kettledrum, and another is seen taking 'arathi' in the form of new taxation. A British man is seen fanning the raging sacrificial fire in front of the Goddess.

Sudhandhira Sangu rues that when Willingdon came to India, he had only sweet words to say, that he intended to bring about compromise and peace in India. However, within just a few days of taking power as the Viceroy of India, he revealed his pure form as the fearful Goddess Kali. Only Gandhi can give a befitting answer to Kali's dance.

The cartoon published in Sudhandhira Sangu depicts Lord Willingdon locking up Gandhiji in Yerawada Jail. On turning back, Willingdon is perplexed to see numerous Gandhis in front of him on all sides. Sudhandhira Sangu appeals to the Indian public to realise their responsibilities and continue their struggle against the British Government with the same patriotic fervour and vigour as Gandhi, using Ahimsa as their weapon.

The Communal Award was announced by British Prime Minister, Ramsay Mac Donald on 16<sup>th</sup> August 1932. It was malicious because it undermined

communal unity and national solidarity by dividing the country on the basis of religion, community and occupation.



Yerawada Bomb 19.09.1932

The Sudhandhira Sangu publishes a cartoon describing the effect of Gandhi's fast on the apparent success of the communalists as a result of Prime minister's Communal Award. The following note appears below the cartoon: "Patriots and communalists were playing a game of See Saw and it looked as though the communalists had won. The British Prime minister immediately tied down the See-saw plank by the rope of his 'Communal Award.' The patriots were enraged. Suddenly came a bomb from Yerawada Jail, cutting off the rope and the side of the See-Saw plank with the patriots rose up. The communalists had no choice but to yield."

The Sudhandhira Sangu publishes a cartoon portraying British representatives of the Round Table Conference as foxes and Indian delegates (Sapru, Jayakar and Kelkar) as cranes. The former duped the latter serving them soup in a shallow vessel fully aware that the cranes cannot drink from it. The vessel is symbolic of the shallow promises made by the British officials at the Round Table Conferences.<sup>24</sup>

Ramsay Mc Donald and Samuel Hoare dropped sand in the mill of Round Table Conference and squeezed it dry. The Sapru, Jayakar and Kelkar group supported the British officials and eagerly waited for something tasty to come out from the squeezing machine. They awaited the day of announcement of the White Paper. On the long-awaited day, the Moderates

from Indian National Congress gathered around the machine and eagerly bent down to see the end product. But they found only sand. Churchill is seen nonchalantly smoking a cigar in the side.

This cartoon was published by Sudhandhira Sangu in the context of the release of White Paper. The White Paper was based on the decisions taken during the proceedings of the three Round Table Conferences. The Indian public and Gandhi began a protest movement against the provisions of the White Paper.<sup>25</sup>

In March 1934, the Civil Disobedience Movement was withdrawn under instructions from Gandhi.<sup>26</sup> Gandhi was suddenly released from Yerawada Jail on May 8, 1933.<sup>27</sup>



Gandhi and John Bull 11.05.1933

The cartoon pictured Gandhi coming out of Yerawada Jail after his release. John Bull is seen humbly showing Gandhi the way out. The Sudhandhira Sangu rues as to where John Bull's enlightened thinking was till then. Sudhandhira Sangu clarifies for the benefit of its readers that in reality, a person named John Bull does not exist. It is a collective name given derisively by Subramanya Bharti in the newspaper India, to all British officials. Sangu Subramaniam, an ardent follower of Bharti, often used the name John Bull to describe British officials.<sup>28</sup>

## Conclusion

An analysis of the reporting of the press in Tamil Nadu in the context of Civil Disobedience Movement indicates that the nationalist press, especially the Sudhandhira Sangu carried on consistent propaganda

against the British from 1930 to 1933. It strengthened the hands of the nationalists.

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## Besant's Political March towards National Leadership

R. Kuppan \*

In India, Tilak started the Home Rule Movement while Annie Besant organised it in Madras Province. This movement worked against the British imperialism. Annie Besant was a Theosophist and became the President of the Theosophical Society in 1907 at Adyar, Madras. She made Madras her headquarters and wore Indian costume and adopted Indian habits. The Theosophical Society cultivated the spirit of patriotism among young people. Thus nationalism began to spread in Madras Presidency.

Annie Besant worked sincerely to attain political rights and civil liberties of the Indians. She has chosen politics and began to strengthen the Home Rule Movement in Madras. For a while, the Madras Government opted for a kind of federalism. In England Besant urged to decentralise powers to Indians and returned to India in 1913 and began to raise hands for Home Rule.<sup>1</sup> Besant's home rule demand drawn hundreds of students, teachers, government servants, social workers and other intellectuals into the mainstream of the national movement.<sup>2</sup>

To propagate the significance of the home rule demand, she started a weekly organ called the *Commonweal* in January 1914. The home rule demand strengthened the position of the Congress well. Besant also purchased the *Madras Standard*, a newspaper in July 1914 and changed its name as *New India* which became the mouthpiece of Besant. Both *Commonweal* and *New India* became the tools of the Besant and her writings, and published speeches in these newspapers goaded the demand for Home Rule in India.<sup>3</sup> The Governor of Madras, Pentland, ridiculed *New India* as a 'daily political broadsheet rather than a newspaper'.

Besant actively participated in the twenty-ninth session of the Indian National Congress which was held at Madras in 1914. There Besant supported a resolution demanding self-government for India. The idea of the launching of Home Rule League was formally

announced by Besant at a meeting on 25<sup>th</sup> September 1915. In December 1915 efforts were made to give it a practical shape.<sup>4</sup> Besant had sympathy for the extremists who were separated at the Surat Congress session. She brought back the extremist wing to the Congress fold in 1916.<sup>5</sup> She enthusiastically toured all parts of India delivering thought-provoking speeches which stressed the necessity of Home Rule for India.<sup>6</sup>

Annie Besant pointed out reasons for the necessity of home rule to India. For the welfare of the country, the legislation is needed. To improve the economic conditions, the unfair taxation should be prevented. Resources should be utilised. Manufactures, exports and imports should be regulated. Mass education should be pressurised.<sup>7</sup> When the home rule movement was in full swing, and the British Government passed the Foreigners Ordinance. The Defence of India Act and Rules came into being early in 1915. Defence of India Act and Rules was implemented from 23<sup>rd</sup> December 1915. These Acts strengthened the hands of the British, and they began to suppress the supporters of the home Rule.<sup>8</sup>

Besant decided to form the Home Rule League with two sections of people, Indian and English. Dadabhai Naoroji consented to be the General President of the Home Rule League. While William Wedderburn headed the English section, S. Subramania Iyer presided the Indian section. A large and influential section of the public considerably backed the Home Rule League.<sup>9</sup>

Tilak who enthusiastically advocated Home Rule in North India wrote articles against the British rule. Hence he was sentenced to six years imprisonment for the seditious articles in the paper, *Kesari* and was deported to Mandalay. He was released in 1914, and his release revitalised the national movement in Bombay. On 28<sup>th</sup> April 1916, Tilak inaugurated his Home Rule League in Poona.<sup>10</sup> Home Rule League served as an auxiliary organ of the Indian National Congress. Besant

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decided to start a Home Rule League with Home Rule demand for India.<sup>11</sup>

On 3<sup>rd</sup> September 1916, Annie Besant started the Home Rule League at Gokhale Hall in Madras. G.S.Arundale the Organizing Secretary, C.P.Ramasamy Iyer one of the General Secretaries and B.P.Wadia the Treasurer were the notable office bearers of the Home Rule League.<sup>12</sup> Its branches were founded at various centres like Adyar, Kumbakonam, Madanapalli, Calicut, Ahmedabad, Allahabad, Benares, Bombay and Cawnpore. Around 200 branches were established by providing autonomy. Communication contact prevailed with the headquarters through individuals and the newspaper, *New India*.<sup>13</sup>

The Home Rule League continued its vigorous campaign. Special Home Rule classes conducted twice a week within the hall of the Young Men's Indian Association at Madras. Attention was given to attract the students. The students from St.Joseph's College, Trichinopoly, Government College, Coimbatore and Pachappa's College, Madras involved in the Home Rule Movement. Further Home Rule Volunteer Corps was formed in Madras. The volunteers were trained to lead the Home Rule Movement properly.<sup>14</sup>

Due to the spread of home rule ideals, Besant became a famous and remarkable national leader. The Manifesto of the Home Rule League projected a strong, steady and sustained agitation.<sup>15</sup> The resolution of the Lucknow Congress in December 1916 gave an extra thrust to the Home Rule Movement. The Congress recognised the Home Rule League as its supportive organ. As decided in the session, Tilak and Besant campaigned various parts of India and delivered eloquent speeches in many meetings. The Home Rulers along with the Congress committees undertook educative and propaganda work.<sup>16</sup> Many moderates and nationalists of Tamil Nadu joined the Home Rule League. Indeed, the Home Rule united all the frustrated political factions of the Madras Congress under Annie Besant.<sup>17</sup> The writings of Besant were influential and created a profound impact among the Indians. The Madras Government initiated action against her under the Press Act. On 26<sup>th</sup> May 1916, the Chief Presidency

Magistrate of Madras issued an Order, compelling Besant to deposit a security of Rs.2000/- within fourteen days. Besant responded and submitted a letter to the Chief Presidency Magistrate telling her contribution as a kind of forced loan. She continued the tone of her paper about home rule demand.<sup>18</sup>

On 24<sup>th</sup> May 1917, Pentland, the Governor of Madras warned that if Besant and her adherents did not stop the Home Rule agitation, he would take the stern measure. His threat was severely criticised. S.Subrahmaia Iyer in a communication to the Press admonished Pentland that if the Madras Government proceeded against Besant, he would find ways to revoke the government order. However, Pentland ignored the warning.<sup>19</sup> On 7<sup>th</sup> June 1917, the Government of Madras passed an order restricting the political activities of Besant, C.Arundale and P.Wadia. Indeed their activities turned the people against the government.<sup>20</sup> On 12<sup>th</sup> June 1917, Lord Pentland summoned Besant and conveyed to her the grave situation in the Madras Presidency.

Due to the growing criticism, the Government of Madras relaxed its stand. On 3<sup>rd</sup> July 1917. It permitted the three internees to publish purely theosophical or religious writings or speeches composed by them provided that such speeches had been previously examined and passed for publication by the Governor-in-Council himself or by such officer as he might appoint. However, all three internees refused to decline the offer as it was against their principles. Meanwhile, the campaign against the Madras Government's action spread over the other parts of the nation.<sup>21</sup>

With her health condition being deteriorated, Besant shifted her residence from Ootacamund to Coimbatore. After that, the Government of Madras began to realise she was not a threat and troublesome. Soon Besant converted the entire district of Coimbatore a centre of unique Home Rule activity.<sup>22</sup> The Madras Government was unable to tackle the mass movement which was gathering momentum every day, spreading its vigorous activities throughout the Madras Presidency. These developments pushed Pentland the Viceroy to consider the immediate deportation of Besant to England.<sup>23</sup>

Concerning the other two internees, Pentland suggested that G.S. Arundale might considerably be given the option to accompany Besant as an escort while B.P.Wadia should be released by the Madras Government and he was directed to return to his own native Presidency of Bombay. On 20<sup>th</sup> August 1917 Edwin Montague succeeding Chamberlain announced his historic declaration in the House of Commons on the British policy in India. The declaration proclaimed an increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progress of responsible government in India as an integral part of the British Empire. The declaration resulted in the release of Besant and her colleagues, and it was openly announced in the Imperial Legislative Council on 5<sup>th</sup> September 1917. Accordingly, the three internees were released on 17<sup>th</sup> September 1917.<sup>24</sup>

After three months of her internment, Annie Besant was chosen as the President of the Indian National Congress session at Calcutta in December 1917 by Rabindranath Tagore, A.Subramania Iyer and others. From her presidential chair, Besant proclaimed that India would be free soon and it would be the radiant splendour of Asia and, the light and blessing of the world.<sup>25</sup>

Annie Besant's political career reached its height in 1917 when she became the President of the Indian National Congress leaders and attained the position of the national leadership. Her popularity in the political sphere came to surface during the First World War period. She actively involved in the political activities of the Congress and gained support for her home rule demand. During her political campaign in entire India, she used to speaking in English and captivated the elite audience. Because of her fiery and thoughtful speeches, many of the Congress leaders paid respect to Annie Besant. During the political campaign, she was able to understand the problems and needs of the people. Her

thought-provoking writings through the books and newspapers kindled the national feelings of the Indians.

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# The Political History of Thiruppathiripuliyur

K. Sivaramalingam \*

Cuddalore which was previously known as Gudalur, is situated on the east coast of Tamil Nadu. Presently, it is the headquarters of the Cuddalore taluk and district. The name Cuddalore is derived from Gudalur or the place where the two rivers Gadilam and Uppanar meet. Today, Cuddalore is divided into four parts, namely, the old town which is the commercial headquarters, and the second is a New town or Thiruppathiripuliyur, the third is Manjakuppam, the official centre where the public offices are located and the fourth is Fort St.David. Among the four parts, Thiruppathiripuliyur is of great historical importance.

## Etymological Derivation of Thiruppathiripuliyur

The name Thiruppathiripuliyur is etymologically derived from the tradition associated with this place, which says that a Sage called Vyagrapada (who had tiger legs and body of the human) worshipped the Sivalinga and the padiri tree here. The peculiarity of this tree is that it bears only flowers and no fruits. Leaves and flowers of this tree have a medicinal effect, and they act as a disinfecting agent. It is used by Saivites in sacrifices to make a concoction of the sacred ashes or vibhuti. Hence, due to the association of this place with the Padiri tree and the tiger-legged rishi, this place came to be known as Pathiripuliyur or Thiruppathiripuliyur.<sup>1</sup>

This tree padiri is also called padali in Sanskrit. Hence, the name Patalipura could have also been given to this place in ancient times. The forest area nearby is called as Patalivanam. D.G. Mahajan has identified Thiruppathiripuliyur as the ancient. Patalipuram which is mentioned in certain early Tamil Literature<sup>2</sup>. Thus, there are quite a few references to Thiruppathiripuliyur and Patalivanam in ancient Tamil literature.<sup>3</sup>

In ancient times, this area was included in the Malainadu or Malanadu or Maladu division. The term Malainadu was given to this area because this was ruled by the Malaiyaman rulers. The place was also

known under various names such as Kannivanam<sup>4</sup>, Kannikappu<sup>5</sup>, Kannivalampathi<sup>6</sup>, Athimanagar<sup>7</sup>, Padiripulisai<sup>8</sup>, Patna<sup>9</sup>, and Pataliputram<sup>10</sup>.

## The Political History of Thiruppathiripuliyur

The political history of this place can be traced back to the Sangam age. In the literature, there are references to the Chola rulers who ruled over the Tirumunaipadinadu. Tirumunaipadinadu comprised of the area, which presently falls, in Kallakurichi, Tirukkailur and Cuddalore<sup>11</sup>. Thus, the earliest ruler of Cuddalore or ancient Thiruppathiripuliyur was the Cholas of the Sangam period. Even when the Chola rulers were ruling over this area in the early centuries of the Christian era, the Malayamans remained as feudatories under the control of the Cholas. It is only after the malaiyamans, and this area came to be called as malainadu or malaiyaman'snadu. The malaiyamans had their capitals at Tirukkailur. We get references to malainadu in various Sangam texts like Purananuru<sup>12</sup>, Kuruntogai<sup>13</sup> and Narrinai<sup>14</sup>.

The next significant evidence comes in the form of epigraphical records from Thiruppathiripuliyur<sup>15</sup>, which mentions that a text called Lokavibhagawasa translated by Sarvanandi in Thiruppathiripuliyu in 458 A.D. The closing stanzas of Lokavibhagawasa mention that the Lord of Kanchipuram was the patron of the monastery located in Patalika or Pataliputra. In this instance, the Lord of Kanchipuram has been identified with Simhavarmann. Thus it seems that in the 5<sup>th</sup> Century A.D. Thiruppathiripuliyur was under the Pallava rulers of Kanchipuram<sup>16</sup>.

During their period, this area was also called as Thirumunaipadinadu. Apart from Thirumunaipadinadu or Nadunadu, we also get references in the Periyapuram<sup>17</sup>, to Sethinadu, which forms part of Tirukkailur. The Pallava rulers ruled over this area till the 9<sup>th</sup> Century A.D. There is another tradition associated with Thiruppathiripuliyur and

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Mahendravarman Pallava of 7<sup>th</sup> Century A.D. According to this tradition, Mahendravarman was a staunch Jain and was converted back to Saivism by the saint Thirunavukkarasar.

Under the influence of his preceptor, he destroyed many monasteries and temples in Pataliputra, which is the other name for Thiruppathiripuliyur. One of the noteworthy features of the temples in South India and especially that of Tamil Nadu is the preservation of numerable inscriptions written on the walls, which contain valuable data on the history of the temples, and village in which they are located. In the Patalesvara temple, they have been disturbed or even destroyed in the process of renovation.

Despite this in the Patalesvara temple, we find inscriptions belonging to different dynasties and of different times ranging from 907 A.D. to 1400 A.D. One can learn the long historical visit through which the place passed in the different centuries. All the major dynasties of Tamil Nadu, the Cholas, the Pandyas, the Vijayanagar, had held sway over the Thiruppathiripuliyur area. A review of the epigraphical data attempted here helps to know the political changes that occurred and the consequent impact on the temple administration and the nature of the patronage extended by the royal officers or chieftains. They are essential to understand the historical development and socio-economic changes that were occurring from time to time in Thiruppathiripuliyur.

### **Thiruppathiripuliyur during the Chola Period**

As mentioned above, the first significant dynasty, which exercised political influence over Thiruppathiripuliyur, was the Chola. In this village, there are 19 inscriptions belonging to the Chola period. They range from the reign of Parantaka I (907 A.D. to 953 A.D.) to Vikramacholadeva (118 A.D.). These kings were associated with the temple directly or indirectly, through their chieftains and officers, who wielded political influence over Thiruppathiripuliyur for a long time.

The earliest known Chola king who wielded influence over Thiruppathiripuliyur was Parantaka I (907 A.D.-953 A.D.). He is represented by two

inscriptions in the Patalesvara temple; all of them are of relating to endowments. The two inscriptions mention the gift of areca-nut garden and food offering to the temple<sup>20</sup>. An inscription found on the central shrine states that one Parakesarivarman made a gift of land as brahmadeya to five Brahmanas". Therecord may safely be assigned to Uttamachola (970 A.D.-985 A.D.). There are two inscriptions found in the temple belonging to the period of the Chola king Rajaraja I (985 A.D.-1014 A.D.). The first inscription mentions the gift of 96 sheep for lamps in the temple. The second inscription states that provision was made for offerings to God and for burning perpetual lamps in the temple<sup>23</sup>. There is an incomplete inscription, belonging to Rajendra I (1012 A.D.-1044 A.D.) found in the temple and not much information can be gathered from it. The temple continued to receive endowments in the period of Rajendra I. It is of great value as it shows the victories of the king, such as the conquest of Kollipakkai, Mannikadakkam, Oddavishyam, Ilamandalam, Irattaijadi, sakkarakottam, Maduramandalam, Hakkananadu and Vangaladesa<sup>24</sup>. The record is very much helpful to write the political history of Tamilnadu under the imperial Cholas.

Another Chola ruler, namely Rajendra II (1054 A.D. to 1063 A.D.) and Rajamahendradeva are also referred to in the Thiruppathiripuliyur temple inscriptions. All of them are like providing endowments. The former records a sale of land made to the temple by the Sabhaiyar and the latter record is highly damaged. Another epigraph found in the same temple states that Rajamahendradeva defeated AhawaMallaSomesvaraI, the Western Chalukya ruler at Mudakkrau<sup>27</sup>. Virarajendra (1063 A.D.-1069 A.D.) made various grants and donations for the growth and upkeep of the temple. For instance, two different records found in the temple register a gift of a perpetual lamp<sup>28</sup> and 50 kalam of paddy<sup>29</sup> for daily food offerings to the chief deity of the temple.

Five more inscriptions found on the north and west walls of the temple are dated in the regnal years ranging from 3<sup>rd</sup> to 49<sup>th</sup> year of Kulottunga I (1070 A.D.-1122 A.D.). The first three records register various grants for monthly festivals to deity<sup>30</sup>. The last two

records refer to three literary works, namely Kannivanapuram, Ashtadesapuram and Puliurnadagam<sup>31</sup>. It also records the gift of two ma of land to a great saint called Parasamaya Kolari<sup>32</sup>.

Vikramachola Deva (1120A.D.-1135 A.D.) was the last of the great Chola rulers who made endowments to the temple. There are two inscriptions, which refer to this ruler, found in the temples. The previous record refers to a gift of 15 Kasu<sup>33</sup> and the latter record a gift of 18 Kasu<sup>34</sup> for burning a perpetual lamp in the temple.

### **Under the Pandyas**

This area came under the control of the Pandyas during the time of JatavarmanSundarapandya (1251 A.D.-1271A.D). After him, there is evidence for the rule of several Pandya rulers. Two of the notable rulers among them were Vikramapandya III, and Virapandya, the prevalence of their rule is proved by the Thiruppathiripuliyur inscriptions. There are two records of Vikaramapandya III in the Patalesvara temple. The previous record states that the icon of Subramanya was installed and consecrated by him at the Avaniappirandan Tiruvasal in the temple<sup>35</sup>. It also refers to some endowments for various offerings to Lord Subrahmanya. The second one dated in the 5<sup>th</sup> regnal year of his reign records the gift of certain lands by him to the Subrahmanya Shrine of the temple<sup>36</sup>. However, the land had been wrongfully taken possession of by the Brahmins. It refers to an exceedingly exciting enquiry and the settlement of a land dispute. The next inscriptions of the Pandyas from Thiruppathiripuliyur are that of Virapandya dated in his sixth regnal year. Among the two, the former records a gift of land for food offerings to the God<sup>38</sup> and the latter registers the exemption from taxes for temple lands<sup>39</sup>.

There is also evidence for the rule of another clan known as Kadavarayars in their place. Three inscriptions belonging to the Thiruppathiripuliyur temple refer to the Kadava Chief Kopperunjinga<sup>40</sup>. The Kadavaraya family claimed descent from the ancient Pallavafamily. It is believed that these rulers ruled this territory from the days of Vikramachola. However, it was Kopperunjinga (Circa 1229 A.D. to 1278 A.D.) who became very powerful among them. Kopperunjinga

was in-charge of this region with his capital at Sendamangalam. There are two views regarding the reign of Kopperunjinga. According to V.Venkataramayya, there were two chiefs by name Kopperunjinga<sup>41</sup>. His main contention is that the rule of a single person could not have extended from 1229 to 1278 A.D. According to him Kopperunjinga I was in power till 1243 A.D. and Kopperunjinga II from 1243 A.D. onwards. S.R Balasubramanian<sup>42</sup> however, differs from V. Venkataramayya's view. He says that there was only lone Kopperunjinga who was blessed with a long reign. The Kadavas were extraordinarily religious and charitable. Kopperunjinga's contributions to Chidambaram, Thiruppathiripuliyur, Tiruvadigai and Tiruvennainallur temples are noteworthy. From inscriptions, we can infer that he ruled as an independent ruler. However, Kopperunjinga's sway over Tondaimandalam came to an end with the rise of JatavarmanSundra Pandya I in 11264 A.D. From then onwards, Kopperunjinga became subordinate to him and with the death of Kopperunjinga the Kadava power came to an end.

Another dynasty known as Hoysalas ruled over this area in the 14<sup>th</sup> century A.D. The most famous ruler of this dynasty was Viranarsimha who ruled from 1313 to 1327 A.D. This territory remained under the rule of Chera ruler Kulasekara also. Apart fromthis; there is also the evidence that some part South Arcot was ruled by the Mysore Udaiyars along with the Pandyas. The existence of the rule of the Cheras is proved by the Tiruvadigai inscription. After the Pandyas, Malik Kafur occupied their territory from 1334 A.D. to 1378 A.D. From 1378 A.D. to 1645 A.D. Thirumunaipadinadu came under the control of Vijayanagar Empire. Under their rule, only some rulers had direct control over this territory. They are Kumarakampana (1343 A.D.), Krishnadevaraya(1509 A.D. to 1529 A.D.) Sriranga III 1614 A.D.) Venkata III etc. Even during their time, temples show no exception in receiving royal gifts from the ruling house. We have one such inscription<sup>43</sup> of Viraviruppana (Circa 1389A.D.0 During the Vijayanagar period, this area was placed under their agents, the Nayaks, with their capital at Gingee (1380A.D.-1648A.D) subsequently, they became

independent. Some of the crucial rulers were Koppannanayak, Krishnanayak, Achuta ramachandra nayak and Venkatappanayaka.

The Nayaks continued to rule this area till 1677 A.D. After their rule, and this place was occupied by the Sultans of Bijapur like Sayyed Nazar khan and Nasirmuhamad Kahan. They controlled this territory as the governors of the Sultan. It was during this time that Cuddalore acquired the name "Islamabad"<sup>44</sup>.

From 1698 A.D. Sivaji, the ruler of Maratha Kingdom, ruled over this place with the help of Sandaji and Sambaji. Subsequently, the Mughals came to occupy South India in the 17<sup>th</sup> century A.D. Aurangazeb being the ruler of a vast kingdom was unable to rule these territories. The entire kingdom was reorganized for administration. A Carnatic kingdom was created at this time. This new kingdom included some parts of Mysore, Andhra and Tamil Nadu.

Aurangzeb appointed Daulatkhan as the Nawab of Carnatic. Arcot became the capital city of the Carnatic region. After the death of Aurangazeb, the Carnatic region attained its independence. After the death of Daula Khan, Sadatulla-Khan became the ruler. He forced the local Chief Raja Desingh to pay tribute to him. However, Raja Desingh refused to pay tribute and fought against Daula Khan. Hence once again this area came under the direct rule of Nawab of the Carnatic region.

In 1743, Kwaja Abdula Khan became the ruler of the Carnatic region. After his death, Anwar-ud-din-Khan became the ruler of this territory. In 1780 the ruler of Mysore, Hyder Ali tried to capture Cuddalore. However, he was defeated by the Britishers Port Nova in 1781. During the latter part of the 17<sup>th</sup> Century A.D., Europeans began to have their foothold in this area, and at first, the Dutch people started establishing their industries in Cuddalore<sup>45</sup>.

The Britishers constructed their godown at Cuddalore in 1683. They also constructed a fort known as St.David in 1702 A.D. for their security. Due to the constant wars between the Britishers and French, this place had different rulers at different times. In 1801, Umadulmar became the ruler of the Carnatic region.

During his reign, the Britishers always intervened in the affairs of this kingdom. Finally, the entire territory fell into the hands of the Britishers, who gained suzerainty over this territory. Like other places in Tamil Nadu, this area was also ruled by Britishers till 1947.

### **Freedom Movement**

Under the leadership of Mahatma Gandhi, this area also took a prominent part in various kinds of movements like Non-Co-operation Movement, Kathar Movement, Non-payment of tax, Salt Sathyagraha, Harthals, Civil Disobedience Movement, Passive resistance to the government, Boycott of foreign goods etc. For the first time with the rise of the Home Rule Movement, political agitations were started in the South Arcot area. It had its effects in Cuddalore also. Thiruppathiripuliyur being a part of Cuddalore, also echoed the same fervour. In the Cuddalore Taluk, they tied donkeys before the liquor shops and threatened the customers with free donkey rides with the accompaniment of the music and drums. Many arrack shops were also burnt down. The reform acts of Britishers awakened the people of India, and new parties were established. One among them was the Justice Party. In the Madras Presidency, a conference was held at Cuddalore.

When Gandhi visited Cuddalore in 1927, the crowd at Cuddalore made him have a deep impression of the masses. In 26<sup>th</sup> January 1930 a meeting was organized at Cuddalore by the Congress secretaries, Sir Kumaraswami Pillai and Sudarsanam Naidu, both of them had taken part in the Non-Cooperation Movement also. At the time of Salt Satyagraha Naiyaniyappa Pillai, Sri Sudarsanam Naidu, Sri.Kumaraswami Pillai persistently manufactured salt but was arrested by police, and this led to 80% of the masses being arrested and lodged in the Cuddalore jail. On the 4<sup>th</sup> July 1930, the collector closed down the local congress office in Cuddalore New Town. (Thiruppathiripuliyur) After the arrest of Gandhi, the Cuddalore municipality passed a resolution, condemning the incarceration.

After this, the congress volunteers started a society in Cuddalore New Town called the "Sidhasathveaka Maha Sabha"<sup>45</sup> and launched a

campaign against alcohol and preached the use of Khadi. From the time of the Non-Cooperation Movement to the end of the Civil disobedience Movement, other parties in the State were not idle. It was during this time the Self-Respect Movement and Communist Movement came into existence<sup>46</sup>.

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## Gandhi-Irwin Pact, 1931- A Fortnight Long Discussion: the Press and Public Opinion in Madras Presidency

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Viceroy Irwin declared on 31<sup>st</sup> October 1929 that the goal of the British policy was to confer dominion status to India and that the British Government would soon hold a Round Table Conference with Indian

leaders in London to discuss the political future of India. This weighty Vice regal pronouncement obliged the senior leaders of the Congress including Gandhi, to reexamine their earlier decision reached at the Calcutta

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Congress in December 1928. It was to the effect that if Dominion status is not bestowed upon India within a year, an agitation for 'Purna Swaraj' (Complete Independence) would be mounted against the British government.<sup>1</sup>

Lord Irwin, who had become the Viceroy in April, 1926 did not appear to worry about the increasing strength of the Congress. While he prepared himself to receive the Simon Commission in February, 1928, the legislative Assembly Carried the motion of boycott of Lajpat Roy against the Commission by a majority of six votes. All India hartal was observed on the day, When Simon landed on the shores of Bombay. On his second tour of India in October 1928, black flags, placards and banners bearing words, 'Simon Go Back' greeted the Commission in Calcutta, Madras, Lahore, Luck now and Patna. In December 1928, the Congress met in an angry mood in Calcutta and decided to stand by Gandhi in the struggle for freedom. In the meanwhile, Motilal Nehru and T.B.Sapru worked for three months and submitted a report known as the 'Nehru Report' envisaging full responsible government on the model of the self-governing dominion. Sincere attempts were made to give a fair political status for the Muslims all over India.<sup>2</sup>

On 15<sup>th</sup> February 1930, the Congress Working Committee meeting at Ahmedabad authorised Gandhi to launch a non-violent Civil Disobedience Movement. On March 1930, Gandhi sent an ultimatum to Irwin through an English Friend of his, Reginald Reynold living in his ashram. However, the government's repressive campaign had anticipated his Civil disobedience. The first victim was Patel, who was arrested on 7<sup>th</sup> March for disobeying the prohibitory order and addressing a public meeting. He was sentenced to 3 months imprisonment and a fine of Rs.500. The movement began on the issue of the salt tax.<sup>3</sup>

Gandhi wrote a letter to Lord Irwin the Viceroy of India on 2 March 1930 requesting him to concede his demands or otherwise he had to face the Salt Satyagraha. Lord Irwin never turned to his demand. Then Gandhi commenced the Salt Satyagraha on 12<sup>th</sup> March 1930 to break the Salt Law at Dandi from

Sabarmati Ashram with 87 satyagrahis. He reached Dandi on 5<sup>th</sup> April 1930. Gandhi whom himself broke the Salt Law by picking salt lying on the Dandi beach on 6<sup>th</sup> April 1930. Further, he appeals the countrymen to start the movement at their respective regions. The People all over India readily responded to the appeal of Gandhi.<sup>4</sup>

By the end of 1930, the British had realised that without conciliating the Congress, whose influence had proved to be all-pervading, no settlement was possible. The Times correspondent had warned, "No Indian delegation without Gandhi, the two Nehru's, Malaviya or Patel could be looked on as representative". Wedgewood Benn had suggested to the Viceroy the desirability of inducing Gandhi to attend the Round Table Conference. When, therefore, Sapru appealed to the Prime Minister in the valedictory meeting of the Conference to show clemency and release the prisoners, he was preaching to the converted. MacDonald responded with alacrity and promised to reciprocate generously if the Congress retraced its steps and abandoned the movement.<sup>5</sup>

Lord Irwin was very much worried at the increasing tempo of the Civil Disobedience Movement. In January 1931 Congress Working Committee which met at Allahabad refused to give any serious consideration for the First Round Table Conference at London. The whole campaign at Bardoli and terrorist activities in Bengal worried Lord Irwin much, and he was anxious to bring the Civil Disobedience Movement to a close at least temporarily. He negotiated with V.S.Sastri, M.R.Jeyakar and T.B.Sapru, the moderates to persuade Gandhi to meet the Viceroy.<sup>6</sup> Gandhi met Irwin on February 17, and their talks continued with intervals till 5<sup>th</sup> March 1931.

Observing the agreement having been reached between Lord Irwin and Gandhi Quami Report wrote, "If Gandhi wants to bring Hindu-Muslim Unity; he should at once convene a Muslim Conference which will strengthen his position a good deal."<sup>7</sup> On the night of March 4, the agreement was drawn up, and at noon the next day, it was signed. It was agreed:

1. As regards constitutional questions, the Federation was admitted as the essential basis and Indian responsibility with safeguards as necessary.
2. The Congress would be invited to participate in the discussions of the Conference.
3. Civil Disobedience would be discontinued.
4. The encouragement of Indian Industries by propaganda was permitted, but boycott as a political weapon would be eschewed.
5. Picketing employed in furtherance of the boycott of foreign goods or consumption of liquor would not be allowed outside the limits permitted by law.
6. Gandhi's suggestion for the enquiry into the police excesses was considered undesirable.
7. Ordinances promulgated in connection with the Civil disobedience movement would be withdrawn.
8. Declaring associations as unlawful would be withdrawn.
9. Pending persecutions would be withdrawn.
10. Prisoners not charged with violence would be released.
11. Fines would be permitted.
12. Moveable property seized were forfeited or attached with the realisation of land revenue would be returned.
13. The immovable property would be returned, but sold to the third party would be regarded as finally disposed
14. Government servants who had resigned would be reviewed
15. In the event of Congress failing to give effect to the obligations, Government would take what action deemed necessary.<sup>8</sup>

The discussion lasted for fifteen days and then a pact was signed on 5 March 1931. The Gandhi-Irwin agreement required the approval of the Congress before it could be fully implemented. The Congress was convened at Karachi on March 29, 1931. Vallabhbhai Patel presided. The resolution for the ratification of the agreement was moved by Jawaharlal Nehru. It reiterated

the Congress demand for Purna Swaraj. However, the resolution committed the Congress to participate in the Round Table Conference, and Gandhi was appointed as the sole representative of the Congress.<sup>9</sup>

The Quami Report wrote that the personality of Gandhi triumphed. At the Karachi session of the Congress has only ratified the Gandhi-Irwin agreement and specific other proposals relating to the participation of Gandhi and other Congressmen in the ensuing Round Table Conference.<sup>10</sup>

The Press generally has been eulogistic of Lord Irwin, the Hindu describing him as one of the most sincere and well-intentioned and successful viceroys. The Urdu Press continues to be seriously examined by the communal question.<sup>11</sup> Whatever may be the reasons for the government acting against the Delhi settlement, no one can deny that their policy was a mistaken one. The Congress and Government should stand by the settlement until the London Conference. The Bureaucracy did not favour the Delhi settlement from the very beginning. Even Lord Willingdon too, has become a victim to the bureaucracy.<sup>12</sup>

According to the agreement Gandhi agreed to go to London to take part in the Second Round Table conference on September 1931. The government, in turn, promised to withdraw the Ordinance against Civil Disobedience and release the political prisoners, except those who had taken part in the terrorist activities and advocated violence. Thus the Civil Disobedience was kept in abeyance at the intervention Lord Irwin more over Gandhi who did not want the Civil Disobedience to become an uncontrollable violent movement agreed to suspend it.<sup>13</sup>

Just as the execution of Bhagat Singh had confronted Gandhi with difficulties in deciding in keeping with the spirit of the Gandhi-Irwin Agreement. Even though the Congress should participate in the ensuing Round Table Conference, nothing would come out of it, and the country could not benefit thereby.<sup>14</sup> Quami Report was remarking that Gandhi was continually changing his decision about participating in the Round Table Conference. The press observed that it was evident from this statement that opposition to

Gandhi was growing stronger in England, and it was apprehended that the Labour government might soon come to an end.<sup>15</sup>

The Gandhi – Irwin agreement and the anxiety of Labour Ministry that the Congress representatives should attend the next session of Round Table Conference amount to be confession on the part of the government that the first conference was not representative. The government of Lord Irwin should insight by including among the Muslim delegates great personalities like the late Muhammad Ali and disregarded the demands of the Muslims of the province like Madras where they were in the minority. “Is no Muslims of this Presidency fit to represent it at the conference”.<sup>16</sup>

The Gandhi’s decision to participate in Round Table Conference irrespective of the solution of the Hindu- Muslim problem. Quami Report wrote that the constitution which does not provide all safeguards demanded by Muslims would be opposed by them.<sup>17</sup>

The Government of India tolerated the violations lest action against them should hinder the participation of Gandhi in the Second Round Table Conference. Gandhi, on his part, expected many things to be fulfilled before he left India for the Round Table Conference and maintained a stern stand. At London, Gandhi declared that Congress would not accept anything less than complete freedom. On his return to India on December 1931, he requested for an interview with Viceroy but was rejected, Willing don was preparing himself to tackle the situation by following the policy of repression.<sup>18</sup>

Returning to India on December 8, 1931, Gandhi held consultations with the Congress Working Committee on the developments which had taken place during his absence. He called to the Viceroy Lord Wellington drawing his attention to the frontier and up ordinances, the shootings in the frontier and arrest of his colleagues and the Bengal Ordinance and asked whether the Viceroy expected to meet him. The Viceroy replied that he was willing to meet Gandhi and discuss how the spirit of cooperation could be maintained.<sup>19</sup>

During the interval between the Gandhi–Irwin pact in March and the Second Round Table Conference in September 1931, many things had happened in both England and India. In England, the Labour Ministry had fallen and with it, Wedgewood Benn Secretary of state. A new National Government had been formed with Ramsay Macdonald as premier. The new Secretary of State was Samuel Hoare, who had no real feeling or understanding of the Indian problem. Gandhi went to London as the sole representative of the Indian National Congress. The year 1932 began with the Congress Working Committee residing to resume the Civil Disobedience Campaign. The unkind reply of new Viceroy Wellington to Gandhi’s telegram revived the Civil Disobedience Movement. In early hours of 4 January 1932, Gandhi was arrested as usual under regulation XXV of 1827. Disobeying the orders Satyagrahis in the Presidency, resumed picketing of foreign cloth and liquor shops and organised processions and meetings.<sup>20</sup>

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## Local Judicial Administration

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In Deccan, Vijayanagar Empire attained its glory through local administration. The Judicial system of Vijayanagara can be formulated by a study of the *Vyavaharakanda* of the *Prasaramadhaviya* a legal treatise by Vidhyaranya, who is believed to have written it to provide the new empire with a new code of law.

The Provincial courts were presided over by the Mahamandalesvaras, the supreme magistrate. Permanent courts were also established at convenient centres to transact judicial business in their jurisdiction. Temple, Sabha, Nadu and Ur had their courts<sup>1</sup>. A court of law was then known as a Sabha. According to the principles of Hindu political dharma, the King or Emperor of Vijayanagara Kingdom had to regulate dharma as laid down by the Dharma Sastras<sup>2</sup>. It was, in fact, one of the pillars on which the whole structure of administration rested that is local body administration. This institution of local self-government was an ancient institution.

The Brahmanas were priests received lands as "*Sarvamanya*". In *Chaturvedimangalams* or "*Brahmadeya*" villages, the owners of the land were mainly Brahmanas. A person who betrayed a Brahman was to lose his land, which then was sold to others<sup>3</sup>. If an individual received the grant of land for duties called *Ekabhoga*, whereas a group of Brahmanas, received the grants called *Gnanabhoga*. These Brahmanas met periodically to discuss various issues. It is this assembly which later became the Sabha or the assembly of the "*Brahmadeya*" villages<sup>4</sup>. They collected the *Jodi* (a tax) from the ryots and paid in the treasury. The duties given to them were efficiently performed<sup>5</sup>.

Kaveripakkam Mahasabha consisted of only Brahmanas, called '*Agarathu Mahajanas*'. They were empowered to sell the land for the repairing of temples. Their primary function was judicial work. All the civil cases were tried by them, and the government too approved their decisions. A lakkah that is a bench clerk had taken down the oral statements made in the court by the parties and witnesses. The highest importance of Sabhas lies in the fact that they served as vital links between the villages and the Government. The Sabhas were generally independent and autonomous. Such as the possession of communal lands, the collection of various taxes and the performance of several agricultural duties<sup>6</sup>.

The Nadus were another type of assemblies in the local administration<sup>7</sup>. The people who lived within the territories were usually the Nadus of that territory. The members of these Nadus were known as '*Nattavar*' or Nattars, which means the people of a territory called Nadu, but its inscriptional usage usually indicates only influential representatives of them<sup>8</sup>. On certain occasions, they exercised judicial power to maintain law and order. Generally, the cases were tried in the halls of villages, and sometimes the officials of the judiciary met under the public centres of the village to conduct judicial proceedings. The Nadus was presided over by an officer appointed by the Imperial Government at the centre. He was called Raja Kanya Bhandara<sup>9</sup>. The village assembly called '*Ur*' was the simplest type of local assembly. The representatives of the Ur were called *Uravar*<sup>10</sup>.

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According to a record at Sambuvarayanallur in North Arcot dated 1382 A.D., Managappa Udaiyar, an officer of Viruppana Udaiyar issued an order to the Uravars offering a veli of land and house sites around the temple for offerings and worship in temples. The Uravar and Tanattar of Olakkur also called Rajamahendranallur issued a particular order to the Kaikkolas to occupy the street around the temple and again continue their profession of weaving for which they had to pay a meagre amount of tax of five panam only<sup>11</sup>. They acted as guardians of the public endowments and charities. They managed trusts, and the expenses were to be met by the income from a particular land property or money deposits placed in charge of this village assemblies<sup>12</sup>.

According to an inscription at Pallikonda in the North Arcot District the assembly of Nandikampasatur vedimangalam agreed with a certain Vanakkam Ponnalinambi, a member of Melpadi who endowed 2000 kuli of land in the village of Veppalai for feeding a specified number of persons well versed in Vedas<sup>13</sup>. Some of the sufferings parties brought their cases before the judges. The judges were empowered to punish the defaulters. The affected parties stated their cases, and there was no trace of any employment of advocates. They pleaded in person, and the judgment was delivered based on merit<sup>14</sup>. Mahapradhani was a Public servant. He communicated the orders of the Government within the jurisdiction of rajyam, especially to the Sabhas<sup>15</sup>.

Another significant development in the local administration was the evolution of ayagar system in village administration. It is a system of twelve functionaries who managed the affairs of the village. In this system, each village formed a separate unit. The body of twelve officers was collectively known as ayagars. Once appointed, the ayagars had a hereditary right over their office<sup>16</sup>.

Whenever there arose disputes over the right of a particular office, the government, after careful investigation decided the rightful owner. Primarily they were the servants of the villages. They acted as a link between the village folk and the central government<sup>17</sup>. They were granted the right of collecting taxes on all

lands dry or wet. They were the guardians of peace within their villages. Any transfer of property should be effected only after the approval of the ayagars.

The twelve functionaries of the village were Karnam, Maniam, Washerman, Shoemaker, Barber, Carpenter, Goldsmith, Purohit, Waterman, Potter and Blacksmith. Each of the ayagars had a specific function to perform and a separated responsibility to undertake<sup>18</sup>. The Karnam alias Kanakkan was a vital officer among the ayagars. The Kanakkan used to receive the following at the time of the festival. *Panniyaram* Anji (five) sandal paste in a cup, betel leaves ettu (eight), Pakku (arkanut) four, Koilpanam (amount from the temple), patthu (ten) along with paddy for the service rendered by him<sup>19</sup>. The Karnam, apart from collecting the revenues, maintained the accounts of the village which was called Judicature or Ayakkattu.

One Kannakupillai Veerappan was mentioned in the inscription, associated with the Reddi, another officer in the administration of the village. Both Maniam and Karnam had to work together in the collection of taxes. Maniam was a remarkable person who presided over the meeting while the Sabha met to decide some disputes in the villages headed by Nattanmaikaran. He was allocated a free house in the street, which was called Maniyakara Theru<sup>20</sup>. Though they were virtually influential in the village, the Karnam and Maniam were subjected to the authority of the revenue department.

Talaiyari was the village police officer and was in charge of maintenance of the kaval duty of the village. He was selected only from the warrior class<sup>21</sup>. Though the responsibility of the Talaiyari was an important one, he was not paid any salary. However, like the ayagars he received revenue from two sources. The first source was from the lands granted to him. A portion of the village land was permanently assigned to the Talaiyari on which he had to pay a simple tax<sup>22</sup>. The second source that of a bundle of stock of produce allotted to him from every one of the cultivators<sup>23</sup>.

The Purohit was the village priest. In that capacity, he presided over ceremonies and functions that were performed in the houses of the peasants. He also

fixed auspicious days for ploughing the land, harvesting and other important events. He was authorised to conduct the funeral ceremony and purified the house by mantra on 11<sup>th</sup> or 16<sup>th</sup> day of the death, called '*Kariyam*' (purification).

The carpenters were another essential group which made the plough carts and other tools necessary for agriculture. The blacksmith made knives, sickles and other metallic tools needed for cultivation and household use. He also paid all kinds of cereals and paddy for his service. The barbers, washermen, goldsmith, waterman and the shoemakers were the other important functionaries of the village in Raya Vellore<sup>24</sup>. The barbers periodically shaved the people. On the 16<sup>th</sup> day, he used to shave moustache and heard of the kith and kin of the deceased.

Washermen put the clothes under the carcass while the funeral procession is going on. Coins were thrown upon the body called *pavadaipanam*<sup>25</sup> which ought to be collected by him alone. He should wash all the clothes of the relatives after death, free of cost. Potters during the time of Pongal festival should provide an earthen pot and utensils for preparing Pongal with newly harvested rice and other cereals to thank the Sun God. For that, they were paid paddy at the time of harvest by all the villagers.

Goldsmith should make a *Thali*, a sacred symbol of marriage. At the time of receiving the newly decorated ornament (*Thali*), he should be paid rice, betel leaves, turmeric along with the cash for the value of Gold<sup>26</sup>. Waterman should bring water to the field from the lake. Shoemaker prepared shoes for the caste elders and prepared a huge leather bag for bringing water from the well. All the craftsmen and artisan were duly recognised in society.

The administrative system in the Raya Vellore was mainly based on the military system. The heads of the provinces were military governors. The military governorship was necessary at that time as the Sothorn India was endangered by Muslim invasions.

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# The Role of Krishnagiri District in India's Freedom Struggle – A Study

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Krishnagiri district was created as the 30<sup>th</sup> district of Tamil Nadu on 9<sup>th</sup> February 2004 with five taluks and ten blocks, and it is situated in the western part of Tamil Nadu. Krishnagiri town is an administrative headquarters of this district, which is located at the foothills of Syed Basha Hills. Eastern part of the district experiences hot climate and western part has a different cold climate. Krishnagiri district was a part of ancient Thagadur Nadu, Kongu Nadu, Niharili Chola mandalam, Nolambapadi, Bara Mahal, modern Salem and Dharmapuri regions. People from Kashmir, Maharashtra, Karnataka and Andhra Pradesh were settled in this district. Prominent linguistic groups like Tamil, Urdu, Telugu, Kannada and the major religions like Hinduism, Islam and Christianity were made this district as a cultural confluence of India with communal harmony. The generally accepted view about the name Krishnagiri is that 'Krishna' refers to 'black' and 'giri' refers to 'hill', with the combination of these two words and this district is also surrounded by hillocks, it is called as Krishnagiri. Many freedom fighters of this district were played an active role in the national movement.

Through this paper an attempt to track and trace the freedom fighters of Krishnagiri district and record their valuable contribution in the annals of the history of freedom fighters of Tamil Nadu. The freedom fighters of Krishnagiri district took part from 18<sup>th</sup> century onwards. The revolt of the Polygars like Veera Pandiya Kattabomman in 1799 A.D, the South Indian rebellion of Marudu Pandiyas in 1800 A.D and the Vellore Mutiny of 1806 A.D were some of the giant waves in the flow of the history of our freedom struggle in Tamil Nadu. Those incidents changed the mind-sets of the vast public masses of Tamil Nadu from slavery to freedom thirst and also motivated them to actively participated themselves in the freedom struggle. In the Annals of the

history of our freedom struggle, the peoples of Krishnagiri played an essential and prominent role.

Krishnagiri district recorded his first protest against the British atrocities in the form of revolt during the later period of 18<sup>th</sup> century, simultaneously with the Polygars revolution of the southern part of Tamil Nadu. The masses of the farmers of Paramathi and Perundurai villages in the Krishnagiri district were a revolt against the British Government for collection of excessive tax and their oppressive policy in the year 1799 A.D. Prominent among them were Bodda Muhammad, Muhammad Qasim and Amanullah Khan of Hosur. The revolt was suppressed and resulted with the hanging punishment for Muhammad Qasim by the British, but before the punishment was executed, Muhammad Qasim slit his throat himself and committed suicide, feeling of dishonour if hanged by British. He was the first martyr of freedom struggle in the Krishnagiri District<sup>1</sup>.

The agriculturists of Krishnagiri district were also exploited and humiliated by the British. The village revenue accountants, *Kanakkar*, collected more taxes than prescribed but receipts for payments were also not issued. The equal tax amount was demanded from the barren lands also. The *takkavi* loans sanctioned by the Government were not disbursed to the villagers. So, the farmers belong to Krishnagiri District shows their protest in an organised manner. Their primary grievances were proper measurement and survey of the land, fixation of land tax based on the quality of land, return of the excess taxes collected, and punishment of the erring accountants who ignored the interest of the farmers<sup>2</sup>. Matters regarding this, the farmers from Denkanikottai and Hosur were jointly organised a general body meeting of the farmers to discuss their issues and decided to send a representation committee

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consisting of thirty in numbers to Madras. In Madras, the committee of thirty members represented their grievances on behalf of their villages to the Commissioner of Revenue in a peaceful manner. Instead of redress their grievances the British Government reacted very sternly and arrested the thirty members unsympathetically. On hearing the news, thousands of farmers assembled in a place which is 10 miles away from Royakotta. Farmers demanded the release of 30 members. The assembly of farmers refused to disperse. Many thousand more farmers were also joined the agitation. Mr.Cophen, Collector of Royakotta proposed to depute many battalions to take action against the agitating farmers. In the meanwhile, the imprisoned 30 farmers were released by the agitators, who were in possession of 150 country rifles, swords and arrows. But they did not indulge in any violence. The agitation spread to Palacode village and all the areas in and around the Bara Mahal, and lasted till 1810A.D. This agrarian resentment in Krishnagiri region was a significant factor in freedom struggle<sup>3</sup>.

The national movement in this district during the beginning of the 20<sup>th</sup> century witnessed by the ruling classes like *Zamindars*, *pattadars* and *landlords*. Prominent among them were C.Rajagopalachariyar of Hosur, T.N.Tirupathi Gounder of Uthangarai, and Nagaraja Maniyakar of Kaveripattinam. They were inspired by the congress leaders and enrolled themselves as members of the Congress Party and organised agitations at coronation ground at Krishnagiri in 1911A.D. In this public gathering, they highlighted the cruelties of British Government and stressed the importance of the freedom from foreign yoke. They invited the State and Central leaders who actively took part in the freedom struggle and organised public meetings in Krishnagiri and Hosur areas. They also started Toddy Shop Picketing agitation and boycott of foreign goods movement in the same year.

Dr. Annie Besant, Dr. Arundale and Mr. Wadia were arrested on 1916A.D for their participation in Home Rule agitations the landlords of Krishnagiri got infuriated and spread the message in every nook and

corner of the district, prominent among them was C.Rajagopalachari of Hosur.

Mr. Paranasudevayya, a leading Advocate of Krishnagiri was imprisoned at Vellore Jail for two months for his participation in the agitation. Likewise, G.Parthasarathy, Chennappa Reddiyar and a host of other patriots were imprisoned at Hosur Jail for three months. K.Muni Reddiyar did not like passive approach of moderates and joined with Indian National Congress in 1919A.D to pervade dynamic among the Satyagrahis. His violent approach was noted by the English people and he was imprisoned at Hosur and Denkanikotta jails for more than eight months, V.Venkata Reddiar and Shahib Shah of Hosur participated in Individual Satyagraha and imprisoned for three months at Hosur Jail, V.Thattacharya of Hosur and K.Thotti were imprisoned at Bellary and Hyderabad jails respectively for six months<sup>4</sup>.

Gandhiji's Non-Cooperation Movement on August 1920A.D was led by Rajaji at the state level, he started the agitation from Krishnagiri district along with the others leaders of Tamil Nadu such as E.V.Ramasamy Naicker, Varadharajulu Naidu, Thiru. Vi Ka. Sathiyamoorthy and so on. They organised political meetings at the village level and spread the messages of freedom. M.Munusamy of Krishnagiri actively participated in the Non-Cooperation Movement and was supported by a large number of patriots from Krishnagiri District. M.Ramasamy of Kondampatty, R.RamakrishnaIyer, R.Sahib Mohammed Ibrahim, Bahdur Sahib, S. Nagaraja Manikarar and a number of Satyagrahis actively participated in Gandhiji's Non-Cooperation Movement. Subsequently, Mahatma Gandhi announced the Boycott Movement, peoples boycotted schools, colleges, courts and refused to pay taxes<sup>5</sup>. They were in the pole position in Boycott of foreign goods and Salt Satyagraha. The Coronation Ground, which is located at the heart of Krishnagiri town, became the meeting place for all these patriots. The people of the district were unaware of these developments, and their activities were confined only to *Kadhar* dress and boycott of foreign goods. Only a selected small number of people took part in all the agitations and movements in response to the call of the

national leaders like Mahatma Gandhi. Therefore it was very easy for the British authorities to imprison them and suppress these agitations. Rajaji participated in the Non-Cooperation Movement in Madras and gave up his profession of lawyer<sup>6</sup>.

Mahatma Gandhi visited Krishnagiri with his wife Kasturba on August 24, 1927, to create awareness among the villagers about *Kadhar* dress and to promote his boycott movement followed him by a vehicle carrying the propaganda of *Kadhi* cloth<sup>7</sup>. The flood of people's masses on the roadsides of Krishnagiri district welcomed Mahatma Gandhi with a red carpet, in a lively manner. Pattalam Chettiyar, a veteran Congress leader from Palacode near Dharmapuri and a patriotic singer, belong to Baradha Madha Bajan Society of Theerthagiri Mudaliar presented a garland to Mahatma. The latter saw a golden chain in the neck of Pattalam Chettiyar and asked him to present the same for the upliftment of women. Pattalam Chettiyar immediately presented the gold chain worth of 2.5 gold sovereign to Mahatma Gandhi without any hesitation, who acknowledged the receipt of the same with profound gratitude<sup>8</sup>.

Mrs Ko.Ammayammal, MrPa.Arumugam, R.Munusamy, Chettiyar of MegalChinnampalli, R.RajaChettiyar of Dowladabad, from Krishnagiri district were actively took part in the Gandhiji's Civil Disobedience Movement in 1930 A.D and also in Quit India Movement. MrS.ChinnayaRaju of Krishnagiri, V.Desayee of Hosur, N.Mudaliyar of Penneswaramadam, R.Nagaraj of Dowladabad were participated not only in the Civil Disobedience Movement but also in Individual Satyagraha and Toddy Shop Picketing. During the agitations in Krishnagiri, the procession started from Dowladabad and went around all the principal streets of Krishnagiri and finally reached Coronation Ground. The agitations were led by A.Raja Chettiyar and R.Nagarajan was arrested by the police and verdict with imprisonment at Hosur Jail by the Judicial Magistrate of Krishnagiri Adalat<sup>9</sup>.

In the same way, K. Kanniah Naidu was also imprisoned for seven months at Vellore and Kannanur Jail for their active participation in the Civil Obedience

Movement. Mr.K.Kadhe Ramelu Naidu imprisoned at Cuddalore Jail for Toddy Shop Picketing campaign. K.S.Kanniah Raju, another activist in the freedom struggle was imprisoned at Vellore Jail for six months. R.Sama Rao, M.Thangavel were also forced to be in prison for six months<sup>10</sup>.

Krishnagiri district received a momentum in the Salt Satyagraha during freedom struggle in April 1930 due to the eminent personality of MrC.Rajagopalachari, who led the movement from Tiruchirappalli to Vedaranyam along with a dedicated band of Congress cadres like K.Santhanam, Vedaratnam Pillai, Tmt.Lakshmi pathi, DrT.S.S.Rajan etc., MrC.Rajagopalachari was hailed from a Village Thorapally in Hosur Taluk of Krishnagiri district and became a national leader as well as a successful statesman<sup>11</sup>. Muniyappa Chettiyar of Krishnagiri district was imprisoned for six months at Madras Central Jail for his active participation in the Salt Satyagraha. J.Ramulu Iyer was sent to Madurai and then Kamanoor prison for one year for leading Salt Satyagraha and Toddy Shop Picketing Movements. N.Narasimha Rajuhad to undergo rigorous imprisonment in Madras, Vellore, Coimbatore and Cuddalore prisons for two and a half years. Correspondingly M.Nanju Reddiar, A.Shunmugam, A.Srinivasan, K.Sri Rama Raju were the prominent personalities of Krishnagiri district were arrested and imprisonment at Madras, Tiruchirappalli and Alipur Jails, by the British for their active involvement in the Salt Satyagraha, Toddy Shop Picketing and Individual Satyagraha<sup>12</sup>.

There was a unique event in the annals of the role of Krishnagiri district in the freedom struggle, both Husband and wife named Mr.A.Annaji and Mrs A.LalithaAnnaji were arrested and imprisoned at Trichy Central Jail for nine months for their active participation in the Individual Satyagraha<sup>13</sup>. B.K.Devaraya of Mudhakanapalli was imprisonment at Vellore Jail for a month under the criminal Act Section 38(5) for participating in individual Satyagraha. Likewise, N.Kittayya and G.Kashmayya of Hosur were also imprisoned for a couple of months. They were arrested once again and imprisoned for nine months at Alipur jail for their participation in Quit India Movement<sup>14</sup>.

E.Venkatachalam was kept at Vellore jail for six weeks in 1930A.D.<sup>15</sup> for his participation in Toddy Shop Picketing. Likewise, PerumalChettiyar was also imprisoned for three weeks at Vellore in 1933A.D.

S.Nagaraja Maniyakar, a postgraduate in Philosophy and native of Kaveripattinam, actively took part in the freedom struggle. He was taken into police custody and imprisoned for three months at Hosur Jail for his active participation in Individual Satyagraha and Quit India Movement. Another time he was kept in police custody for 27 days at Vellore for his involvement in Non-Cooperation Movement, Toddy Shop Picketing and Salt Satyagraha. When Pandit Jawaharlal Nehru visited Krishnagiri and delivered an eloquent speech at the public meeting at Coronation ground in Krishnagiri district during the general election campaign in 1937A.D, Congress leaders of Krishnagiri district, K.Venkatachari, T.Arumuga Chettiar and S.Nagaraja Maniyakkarakar have arranged the meetings. Nehru's speech was translated by MrSathyamoorthy in Tamil was one of the memorable events in the history of Krishnagiri district.

The role of Krishnagiri district in Quit India Movement is also highly commendable. T.Balaraman of Jagadevi, T.Arumuga Chettiyar of Krishnagiri, K.Kempayya of Hosur, S.Nallaya of Krishnagiri, Rangasamy Machappa of Hosur, were some of the notable freedom fighters of Krishnagiri district who actively participated in the Quit India Movement. They suffered a lot and sacrificed their comforts. Balaraman was imprisoned at Salem jail for six months, ArumugaChettiyar in Alipur jail for eight months<sup>16</sup>. S.Nallaya of Krishnagiri was imprisoned at Omalur jail for nine months for his active participation in the Quit India Movement and Toddy Shop Picketing. Likewise, Rangasamy Machappa of Hosur was imprisoned for his active association with freedom movement and imprisoned for 21 days<sup>17</sup>.

A.N.Nanjureddiyar of Achettipalli had to undergo rigorous imprisonment for three months in Hosur jail for his participation in Quit India Movement and Boycott of foreign goods. A.Vajjaralingam of Hosur was another famous freedom fighter of Krishnagiri district punished

under the penal law section 38(5) and imprisoned at Alipur jail for one year. He was accompanied by his co-patriot MrDeivam of Kaveripattinam. It is noted he left the Indian National Congress later and joined Communist Party<sup>18</sup>.

The climate of this district, in general, was salubrious. The areas like Denkanikotta, Hosur, Thally, Krishnagiri etc., were very cool and pleasant. Therefore it was acted as rest houses for almost all British officers. It was also a strategic location for the western command of the army. Therefore even the slightest unrest was monitored very meticulously, and action was initiated immediately by the British Government, in such a situation, the freedom fighters of Krishnagiri district could achieve something substantively along with the national leaders.

It is observed from the above matters, the masses of the Krishnagiri district started their resentment against the British atrocities from the 18<sup>th</sup> century in an unorganised manner and show their abhorrence through the revolt of farmers and try to remove their native land from the foreign yoke. The selfless sacrificed dedication of freedom fighters in Krishnagiri district along with the freedom fighters throughout India resulted in the deliverance of India from the British rule on 15<sup>th</sup> August 1947.

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## Effectual Contribution of Women in National Movement- with Special Reference to Tamilnadu

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### Introduction

The birth and growth of National Movement and the agitation being continually carried for past many years from British period. After first war of Indian Independence revolt raised by joining the Indian National Congress, the women's associations like Devi Sakthi Samiti 1886, Swarn Kumari Devi's Ladies Association 1886, National Social Conference in Parallel with Indian National Congress 1887, Panditha Ramabai's Sharda Sadan, Ramabai Ranade's Hindu Ladies Social and Literary Club 1902 etc. Before independence, there were few women rulers, administrators and warriors in India in general and Tamil Nadu in particular. Gandhi gave a new light to the life of women in all India level whereas Muthulakshmi Reddy, Annie Besant and EVR in Tamil Nadu level. The role of women in freedom struggle at national and regional level was significant. In Tamil Nadu many social reformers advocated the causes of women. The reform activities in Madras Presidency began with the birth of Indian National Social Conference, which was first held in 1887. The Third such Social Conference, which met at Madras in 1889, passed certain resolutions preventing early marriage, which impaired the physical and mental health of boy husband and girl wife. In 1892, the Madras Social Reform Association was established. The political struggle was not only for country's freedom but also for the liberation of women. Gandhi's political activities

were associated with women, and took their help when it was necessary. The establishment of the INC in 1885 marked the beginning of the new era in the political history in India. Generally from 1889 every session of the INC included some woman delegates and many observers. The growth of the National movement conceded with the gradual increase of women's involvement.

### Involvement of Women's Indian Association

The spread of women's education was accompanied by the growing self-confidence of women inspired by the national movement. The first efforts to build all-India women's organization was made in 1910s. In 1917, the WIA was set up in Madras, with the help of an Irish suffragette, Margaret Cousins and Annie Besant on non-sectarian basis. It soon had branches in major cities throughout the country and its primary focus was on seeking an enlarged role for women in public life. Annie Besant was the first alien woman to become the President of the INC in 1917, followed by Sarojini Naidu, the first Indian woman who became the President of the INC in 1925 and Nellie Sengupta in 1933. Women's Indian Association was established under the president ship of Annie Besant at Adyar in Tamil Nadu on 8th May 1917. It had 43 branches and 2300 members in various parts of the country in 1922. The main object of this Association was to work for the upliftment of women and to achieve social equality. The women of India had been touched by the spirit of new

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life. Women's political participation was socially legitimized through women's movement. The participation of women in various activities like singing, writing, and going to jail strengthened the women involvement in public life. They also took part in the peaceful movements like Satyagraha, non-co-operation and Quit India movement. Some women even took up training in using guns. As women started realizing the importance of their rights and capacity to contribute to the uplift of the society, the scene started fast changing. Women movements also endeavored to alter the gender equations in the society. Women's entry into national politics through non-violent methods under Gandhi's leadership brought spectacular results. Thousands of Indian women comprising urban and rural educated and uneducated, rich and poor, young and old, learnt the meaning of liberation of the nation and contributed to the struggle for independence with all their energy.

### **Satyagraha Movement**

Women asserted their political rights, as voters and representatives. The woman participation in public life considerably helped to be aware of their status in the society. In 1921, the 36th annual session of the INC was held at Ahmedabad in which 131 women acted as volunteers, 14 women were members of the committees and 144 attended the session as delegates. The women in India helped Gandhi in the implementation of his constructive work. Basanti Devi, Urmila Devi and Sunity Devi were the first women to offer civil resistance to the government. They begged the public to buy and use home-made cloth and observed hartal on the day of the visit of Prince of Wales to Calcutta. The Government arrested them. Gandhi was very much inspired and said, "The women of India should have much share in winning Swaraj as Men.

### **Women in the Removal of Neill Statue Satyagraha**

As in any other Satyagraha, a lot of women participated in Neill Statue removal Satyagraha. These women's selfless sacrifices strengthened the national movement. James Neill of Madras Fusiliers regiment played a major role in putting down the 'First War of Independence' which was called Sepoy Mutiny of 1857 by the British Empire. Neill reached Allahabad and

from there he proceeded to Kanpur, where he killed many Indians with ruthless and horrible methods, ordering villages to be burnt down and inhabitants were hanged. Following this, Neill himself was killed at Lucknow on 25 September 1857.

Women from various parts of Madras Presidency participated in the Satyagraha. Though the idea to remove the statue was of Mandayam Tirumalachari, it was Padmasini Ammal her husband Srinivasa Varadhan and Chidambarabharathi who played a major role. Padmasini Ammal was a frontline freedom fighter. Both Srinivasa Varadhan and Padmasini Ammal participated in all Satyagraha movements. Srinivasa Varadhan took part in Neill Satyagraha in 1927. For the first time, women came out of their homes and participated in Neill Satyagraha. Provincial Congress Committee appointed a Satyagraha committee. Harilal Seit, Tirumalachari Srinivasa Varadhan and Padmasini Ammal were members. On 1 September 1927 Anjalai Ammal from Cuddalore, her 12 years old daughter Ammakannu Ammal and Salem Angachi Ammal along with many volunteers took part in the Satyagraha movement. They were arrested and they refused to pay penalty and so they were sentenced to rigorous imprisonment.

### **Contribution of Women in Non-Cooperation Movement**

Gandhi's arrival to India was a turning point in India's freedom struggle. The Non-Cooperation Movement based on the following boycotts:

- Boycott of law
- Boycott of school and colleges
- Boycott of elections
- Boycott of foreign clothes
- Surrender of honors and titles

The women education brought a number of woman leaders who involved in the freedom struggle movement. Notable fighters are Muthulakshmi Reddy, Rukmani Lakshmipathi, Rukmani Aundale, Ramamirtham Ammiyar and Durga Bai Deshmuk. Ramamirtham Ammiyar the grand old lady of Dravidian movement took part in non-cooperation movement along with EVR including Vaikom Satyagraha. The



Dravidian ideology based on non-Brahmin uplift had become a formidable component in the politics of Tamil Nadu right from 1916 to 1924 when Self- Respect Movement formed by EVR.. Radicalization of the Dravidian ideology occurred mainly in this period.

### **Contribution of Women in Civil Disobedience Movement**

The Civil Disobedience Movement came as a golden opportunity for the women of India. One of the methods of Gandhi opted to undermine the authority of the British was to defy the law, which made illegal for Indians to make salt. On 12<sup>th</sup> March 1930, Gandhi inaugurated the Dandi March to the sea-coast for breaking the Salt Act. Civil Disobedience movement launched under the leadership of Mahatma Gandhi, in the year 1930 was one of the most significant phases of freedom struggle of the country and the state. It began with the Dandi March on 12<sup>th</sup> 1930; Gandhiji with some of his followers left the Sabarmathi Ashram at Ahmadabad and made way towards Dandi, a village on the west coast of India. After travelling for twenty-five days and covering a distance for three hundred and eighty five kilometers the group reached Dandi on 6<sup>th</sup> April 1930. At first Gandhi did not allow women to participate in the Dandi March. While he wanted a vanguard role for women in the freedom movement, Gandhi did not encourage women to compete for power. Rather, he wanted them to enter public life as selfless, devoted social workers to undertake the crucial task of social reconstruction. He wanted women to cleanse politics, to feminize it by bringing in the spirit of selfless sacrifice, rather than compete with men in grabbing power, and thus prove their moral superiority even in the realm of politics. In Gandhi's view, "Women are the embodiment of sacrifice, and their advent to public life should, therefore, result in purifying it, in restraining unbridled ambition and accumulation of property". Gandhi therefore created a political space for women within the patriarchal system, projecting the concept of women's role being complementary to men's and embodying virtues of sacrifice and suffering. But nationalist women protested, and they forced him to allow them to participate. Gandhi nominated Sarojini Naidu to lead the raid on

Dhasana salt fields. She declared that the "time has come when women can no longer seek immunity behind the shelter of their sex, but must face equality with their male comrades all the pains and sacrifices for the liberation of this country". Sarojini Naidu was 51 years old, but she managed 2000 volunteers under a scorching sun to raid the Dharasana Salt Works while the police chased them half a mile upto the road with lathis. The volunteers cheered Sarojini Naidu when she had shaken off the arm of the British officials who came to arrest her and marched proudly to the barbed wire stockade where she was interned before being imprisoned.

### **Contribution of Women in Quit India Movement**

The Quit India Movement in India was an epic story. It was also an intense and unique drama that existed for one year. The theme of the drama was liberation from Colonialism, through a non-violent struggle by which India was gradually moved towards liberation. During the last phase of the freedom struggle, the Quit India Movement was started by Gandhi. Women in Tamil Nadu got inspiration from his message 'Do or Die' and prepared to sacrifice themselves for the cause of freedom. The role of women in the Quit India Movement in Tamil Nadu is unique and remarkable. The district-wise participation of Women is given below:

### **Participation of Women in Quit India Movement in Tamil Nadu**

<b>Districts in Tamil Nadu</b>	<b>Women Participation</b>
Coimbatore	12
Dharmapuri	3
Madras	10
Madurai	8
Ramanathapuram	2
South Arcot	2
Tiruchirappalli	1
Tirunelveli	1

However, number of Tamil woman freedom fighters from Chengalpat, Kanyakumari, Nilgiris, North Arcot, Salem and Tanjore districts participated in the Quit India Movement in Tamil Nadu. The woman participants on par with men were all very brave in their

attempt and demanded Swaraj. They entered into the fields of boycotting foreign clothes, picketing liquor shops, boycotting mill jobs, planting bombs on the Railway tracks and setting ablaze the Aerodromes as part of their struggle against the British imperialism. In the course of the movement, the British soldiers fired at the Tamil woman participants, hurled stones into the gathering, spread tear gas on the public and ordered lathi charges. Such was the inhuman activities undertaken by the British soldiers. Many Tamil woman freedom fighters faced the attacks of the British soldiers, where they were seen with wounds on their bodies and also severe blood stains on their heads. Some of them were arrested and sent to Vellore jail. Their incarceration in the jails put them to untold miseries. The role of women in the Quit India Movement in Tamil Nadu showed their strength, power and valour. They courageously entered into the field of freedom struggle and brought finally the overwhelming victory to the entire country. Woman freedom fighters established their worth to the curious gaze of orthodox Indians and to the reverent amazement of the world.

### Conclusion

The so called orthodox society in Tamil Nadu the untold miseries and unprecedented events which happened in those miserable years. Kindled women to participate verify against the European power. The Indian National Congress also served as an initiative for Tamil Nadu's women in indulging in Freedom Struggle. Initiatives and encouragement of various Associations and Organizations gave more power to participate in various National Movements like Non-Cooperation Movement, Satyagraha, Civil Disobedience Movement, and Quit India Movement etc. This article given a clear picture about effective participation of Women towards India's National Movement particularly in Tamilnadu.

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## E.V.Ramasamy as a Leader of the Justice Party, 1937-39

B. Sathyanarayanan\*

The period between 1937 and 1938 marked the emergence of E.V.R. as the leader of the Justice Party and the beginning of the Tamilization of the party,<sup>1</sup> apart from strengthening the forces of Tamil nationalism. After the defeat of the Justice party in the elections to Madras Legislative Council, there was a political vacuum. The anti-Hindi leaders needed the help of E.V.R., because he had an organization with branches in almost all the mofussil towns, two popular Tamil newspapers and a team of speakers in Tamil. Therefore E.V.R.'s *Viduthalai* and *Kudi Arasu* acted as unofficial organs of the anti-Hindi League.<sup>2</sup>

Even Rajaji accused that the anti-Hindi movement which was engineered by Somasundara Bharati and E.V.R., the former motivated by anti-Aryan sentiments and the latter by anti-Congress feelings. Thus by August 1938 E.V.R. built up a strong image, in the Tamil districts of the Madras Presidency. On 11<sup>th</sup> September 1938, the Raja of Bobbili, in his capacity as the leader of the Justice Party, issued, a 'very moderate statement'. In his statement he appealed to the anti-Hindi agitators to abandon all forms of coercive methods and suggested to the government that it should make Hindi an optional subject.<sup>3</sup>

The government acted swiftly to silence the opposition. As a first step it tried to intimidate the newspapers which were supporting the anti-Hindi campaign by raiding *Viduthalai* office on 5th October 1938. The raid was intended to suppress the only Tamil daily, which had been acting as the unofficial organ of the anti-Hindi campaigners. On the following day the editor, Muthuswami Pillai, and the publisher, E.V.Krishnaswami Naicker, brother of E.V.Ramasami Naicker, were arrested. They were tried and found guilty of disrupting communal harmony in society and sentenced to six months simple imprisonment.<sup>4</sup>

The Tamil Nadu Women's Conference was held at Madras on 13<sup>th</sup> November 1938 under the

presidentship of T.Nilambikai, daughter of Maraimalai Adigal, at which E.V.R. was given the title "Periyar." Resolutions condemning the imposition of Hindi and appreciating the selfless service of the leaders and volunteers who had undergone imprisonment for the cause of Tamil were passed.<sup>5</sup>

The next day, on 14<sup>th</sup> November, 1938 five women Dharmambal, Moovalur Ramamirthammal, Malarmukathamaiyar, Pattammal and Seethamal with her three year old daughter Mangaiarkkarasi and one year old son Nachchinarkkinyan picketed in front of the Hindu Theological High School. All of them were arrested and sentenced to six weeks imprisonment. Following this, a large number of women were arrested and sentenced for picketing.<sup>6</sup> E.V.R. was sentenced to one and a half-year rigorous imprisonment for his speech at the Tamil Nadu women's conference. The Governor expressed his regret about the conviction of E.V.R. and intervened to alter the imprisonment from rigorous to simple.

The fourteenth confederation of the Justice Party began its three-day session at Madras on 29<sup>th</sup> December 1938.<sup>7</sup> It was attended by large number of delegates and visitors from all parts of the presidency. At the request of the members of the executive committee, Pannirselvan deputized for E.V.R. as the president of the confederation. E.V.R.'s presidential address, which was read by Pannirselvam, outlined the programme of the future activities of the Justice Party. In the first place E.V.R. defended and accepted the communal side of the party as its cardinal principle because of the prevailing discontent among non-Brahmins which was the result of the administrative policies pursued by the government.<sup>8</sup>

Secondly, the party defended the 'rightful supremacy of the Tamil language' and oppose any 'imposition of Hindi' on the Tamil Country. Yet another aim of the party was to agitate for the creation of an

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independent Tamil Nadu with status similar to that enjoyed by Burma and Ceylon. E.V.R.'s stand on communal justice, his opposition to Hindi and his call for independent Tamil Nadu were put in the form of resolutions and were adopted unanimously as the future programme.<sup>9</sup>

Finally, at an informal Justice Party meeting on 3<sup>rd</sup> January 1939, it was agreed upon that public meetings in the Tamil districts should be held in order to protest against the imposition of Hindi and demand E.V.R.'s release from prison.<sup>10</sup>

The Congress high command in the Tamil districts directed its volunteers to arrange meetings and processions to counter the activities of the Justicites and to mobilize support for retaining Hindi in schools. One such disturbance took place in the city of Madras on 8<sup>th</sup> January 1939 when the anti-Hindi agitators led by C.Basu Dev, a pro-Justice Party trade unionist. When the procession of over 12,000 reached Kalingarayan Street, Washermanpet, a number of Congressmen and sympathizers of Hindi shouted rudely at the processionists and called them 'hirelings' (*Kulippataikal*). The processionists retaliated by denouncing them as traitors to the Tamil language (*Tamil Turokikal*) and slaves of Brahmins (*Brahmana Adimaikal*). The shouting match erupted into violence.<sup>11</sup>

The police intervened and arrested 12 persons including six Congressmen. Many persons received serious injuries and some policemen were hit by bottles. Violent clashes of similar nature between the pro and the anti-Hindi volunteers in the Tamil districts became a regular feature.<sup>12</sup> While the encounters between the pro and the anti-Hindi volunteers were on the increase the government's attitude remained unchanged. It refused to revise or modify its language policy.

And by 31<sup>st</sup> January, 683 men and 36 women were sent to prison under the Criminal Law Amendment Act. At a public meeting Rajaji himself characterized the anti-Hindi controversy as 'not a fight between Hindi and Tamil but between liberalism and narrow mindedness'. A Brahmin wrote to the Hindu that the immediate need of the people was compulsory primary

education in their own mother tongue rather than compulsory Hindi.<sup>13</sup>

This was further aggravated by the death of L.Natarajan, an anti-Hindi agitator while serving seven and a half month rigorous imprisonment at the Madras prison for having picketed before the Hindu Theological High School on 5<sup>th</sup> December 1938. He was arrested on the same day. But his health condition in prison was deteriorated but he died on 15<sup>th</sup> January 1939 at the hospital as prisoner.<sup>14</sup>

According to the medical report, read on the floor of the Madras Legislative Assembly on 18<sup>th</sup> January, Natarajan was given proper medical attention but died unfortunately of natural causes. Natarajan was the first in the history of Anti-Hindi Agitations to die for the cause of Tamil. Within two months after the demise of Natarajan, another Tamil volunteer, Thalamuthu, also fell ill in prison and died on 12<sup>th</sup> March, 1939. The death of Natarajan and Thalamuthu made to worry about the health of E.V.R.<sup>15</sup>

In the first week of February news about E.V.R.'s illness caused grave concern among the Justicites. There was a heavy pressure to government to release E.V.R. in view of his 'unstable health'. Though the intensity of the agitations was so strong ignoring the continued agitation, the government issued an order on 3<sup>rd</sup> April 1939 to extend the compulsory study of Hindi to another one hundred schools.<sup>16</sup>

In May E.V.R.'s condition was serious. The ministry released him from jail without pre-conditions on 22<sup>nd</sup> May 1939. It also released all the anti-Hindi prisoners before the expiry of their period of conviction in the first week of June. At the same time, Rajaji assured in the legislative council that the government would consider abolishing the scheme of teaching Hindi in schools. On 18<sup>th</sup> June, when a women's delegation led by Dharmambal met the Premier he once again asserted that 'no compulsion' was attached to the teaching of Hindi.<sup>17</sup>

The government then took more drastic measures to quell the anti-Hindi movement. On 3<sup>rd</sup> August 1939, the police raided the house of Dharmambal in Mint Street, forced open a room and confiscated all the files

relating to the anti-Hindi agitation. Swami Shanmugananda, a leader of the anti-Hindi movement, was arrested for organizing the picketing before the school. At the same time, the police raided the anti-Hindi headquarters in Peddunaickenpet, *Viduthala* and *Kudi Arasu* office and took possession of some of the back issues, letters and files concerning the anti-Hindi campaign.<sup>18</sup>

The members of the executive committee of the Justice Party met at the residence of E.V.R. in Erode on 11<sup>th</sup> August 1939. Being the first meeting since E.V.R. became the leader, much importance was attached to its proceeding as it would be a pointer to the future programme. The language policy was thoroughly discussed. Many agreed that the best way to protect economic and cultural interests of the Tamils was to establish an independent Tamil Country. As a first step to realize this aim the members of the executive committee unanimously decided to 'work for the overthrow of the Congress Ministry.'<sup>19</sup>

When the executive committee of the Justice Party met on 28<sup>th</sup> October 1939 to consider the resignation of the Congress ministry and to re-evaluate the future programme of the party in the light of changed political climate of the country. Three issues dominated the proceedings. They are: 1) the immediate question of supporting and extending cooperation to the war effort. 2) Deciding to accept the office if the party was called upon to do so. And 3) formulating a firm policy for attaining Tamil Nadu. Without any discussion a unanimous decision was reached to support the British Raj in its 'hour of trial'.<sup>20</sup>

Finally the party decided that to work for the independence of Tamil Nadu should be the 'principal post-war demand of the Justice Party.' The executive committee's decision to demand a separate Tamil Nadu and E.V.R.'s vigorous propaganda for it was criticized by the nationalist press. They were unanimous in condemning E.V.R. and the Justice Party for following a regretful policy and undermining the unity of the country.<sup>21</sup>

The Mail felt sorry for the 'great political party declining into a narrow and separatist sect' and

criticized E.V.R. for this act. It called on E.V.R. to define Tamil Nadu and its geographical boundaries. Further it was stated that it would be impracticable. The criticism of the *Mail* challenged by E.V.R. to justify his demand for an independent Tamil Country. E.V.R. elucidated all details connected with its formation.<sup>22</sup>

E.V.R. explained the geographical boundary of the Tamil Nation, (Dravidian Nation) which would be approximately the composite territory of Madras State and the adjoining territories where the four major Dravidian linguistic groups lived. A unitary form of government was envisaged for the moment. But if that was unsuitable, a federation of linguistic provinces would be formed. Until its defense potentialities were strengthened it would be a British protectorate. Furthermore, E.V.R. assured his readers that in the Dravidian Nation equal opportunity would be afforded to everyone without caste differences.<sup>23</sup>

In the first week of January 1940 E.V.R. went to Bombay specifically to meet M.A.Jinnah and B.R.Ambedkar, the leader of the Muslim League and the Scheduled Castes Federation respectively. On 6<sup>th</sup> January 1940 he met Ambedkar and explained to him Justice Party's attitude to the Congress, its stand on Hindi and the need for demanding a separate country for the Dravidians. On the following day, E.V.R. had a lengthy discussion for three hours with Jinnah on the same subject. Apart from these two, E.V.R. had useful discussions with two Maharashtrian leaders, V.P.Jadev and M.R.Jayakar. On his return from Bombay, E.V.R. became a spokesman for the Muslim League in the province. Jinnah's leadership and his statesmanship were praised at all public meetings held by the Justices.<sup>24</sup>

Again coming to anti-Hindi agitation there was an article in *The Madras Mail*, on 17<sup>th</sup> November 1939, in which request was made to the Governor to repeal the policy of the Congress Government on Hindi. The Governor also in his fortnightly reports requested the Viceroy, Lord Linlithow and the Secretary of State, to permit him to revoke the previous Government's order on the compulsory study of Hindi. But, both the Viceroy and the Secretary of State refused to accept the

Governor's views. At the same time, the Congress Government's earlier proposal of extending the compulsory study of Hindi to another 100 schools was cancelled on 27<sup>th</sup> November 1939.<sup>25</sup>

### **New Anti-Hindi League under E.V.R.**

On seeing the inaction of the Government to reverse the earlier Congress Government's policy on Hindi, the Tamil enthusiasts wanted to revive the anti-Hindi agitation. On 3<sup>rd</sup> December 1939, Anti-Hindi Day was celebrated. Tamil scholars and leaders met at Kanchipuram on 31<sup>st</sup> December to decide the future course of action. A new Anti-Hindi League under the chairmanship of E.V.R. with Annadurai as secretary was formed to revive the struggle against Hindi. On 19<sup>th</sup> February 1940, in a meeting at Gokale Hall in Madras, E.V.R. gave the final warning to the British Government to revoke the compulsory study of Hindi or else face the renewal of agitations, which would be launched with more vigour and strength.<sup>26</sup>

The Governor again pointed out in his reports to the Viceroy and the Secretary of State that the deep seated bitterness in the Tamil Country against an unwanted North Indian language, the Hindi. At last the Secretary of State yielded to the pressure of the Governor of Madras and communicated the same to Viceroy on 18<sup>th</sup> January 1940. Jock Erskine pleaded for the approval of his proposal to make Hindi optional instead of compulsory. The Viceroy also in his reply to the Secretary of State agreed to Jock Erskine's proposal about Hindi.<sup>27</sup>

The Government of Madras issued an order on 21<sup>st</sup> February 1940 abolishing compulsory study of Hindi in schools. The Government of Madras abolished compulsory Hindi in an offer to win the cooperation of all political parties.<sup>28</sup>

The next day, the Government issued a press communiqué clarifying their stand on the study of Hindi. It examined the question of replacement of optional for compulsory Hindi in schools. Orders were issued at once to those schools in which Hindi was being taught compulsorily and the attendance at these classes was optional and not compulsory.<sup>29</sup> Thus, nearly after two years of trials and troubles, the Government

came forward to withdraw the earlier Congress Government's order making the study of Hindi compulsory.

The next day E.V.R. issued a statement welcoming the Government's decision and congratulating the Tamils on this achievement. Annadurai wrote an editorial in *Viduthalai* paying rich tributes to Natarajan and Thalamuthu, who laid their lives for the cause of Tamil language and culture and to the leaders and volunteers, who faced the sufferings and hardships, imprisonment and insults in the struggle against the imposition of Hindi.<sup>30</sup> Sri Kanchi Paravasthu Rajagopalachariar Swami congratulated on the wise decision taken by the Government of Madras in abolishing Hindi which was forced on the reluctant Tamils by the late Congress government. *The Mail* welcomed the decision of the Government in an editorial.<sup>31</sup>

Jinnah was the first to send his congratulatory message to E.V.R. In his message Jinnah said: "Your efforts to prevent the Congress Government to enforce Hindi upon unwilling people and your sufferings and sacrifices in that struggle have met with well deserved success. I am sure that those who suffered will have satisfaction that their great sacrifices were not in vain."<sup>32</sup>

The anti- Hindi agitation came to an end temporally. E.V.R.'s role in anti Hindi agitation was extraordinary. Literally he threatened and issued a warning statement to the Congress government. After taking charge of presidentship of Justice Party he organized many agitations over language issue.

The Justice Party was represented the Dravidans and the party promoted the interest of the people who had spoken the Dravidian languages. In the Justice Party, the Telugu, Tamil and Malayalam speaking people were members. T.M. Nair was a Malayalee, Natesa Mudaliar was a Tamilian, P.T. Theagaraya Chetty and Ramarayaningar were Telugu speaking leaders. When E.V.R. came out of the Congress, he organized the people against the imposition of Hindi and Sanskrit. When he became the leader of the Justice party, he organized anti-Hindi agitation and procession

against the imposition of Hindi by the Rajaji Ministry which was in power from 1937 to 1939. The Tamil scholars and elites backed E.V.R. in his efforts to check the imposition of Hindi in the educational institutions of Tamil Nadu. Because of the mounting opposition to the Hindi in Tamil Nadu, at last the Government of Madras came forward to abolish compulsory study of Hindi in schools.

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## Gender Reservation in Political Democracy: Boon or Bane

C. Priyalakshmi\*

### Introduction

Gender reservation in a political democracy is the most debated issue in the present scenario. Article 14, 15 and 16 of the Indian Constitution, deals about gender equality. According to those Articles, no discrimination to be made on the grounds of sex and guarantees

equality of opportunity in matters of public employment etc., respectively. However, there is a specific clause to it, which says that special provisions made concerning women and children will not lead to discrimination. It is done to empower them. Article 51A confers a duty on every citizen of India that they should respect the

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dignity of women. Apart from these fundamental rights, Directive Principles of State policy also talks about the development and empowerment of women. However, all these articles have failed to achieve what they had envisaged. Though there is no direct violation of equality, or there is direct discrimination, but indirectly it exists. Nothing is being done about the same, Article 14 and 15 have failed considerably. Article 15 (3) says that 'Nothing in this Article shall prevent the state from making any special provision for women and children.'<sup>3</sup>

### **Modern Historical Background of Women Participation in Political Democracy**

For the first time Indian female participated in some nationalist movement was the Swadeshi movement in Bengal during 1905-08. Then women organised a nationalist suffrage movement to be treated them as equals of men on the franchise issue during 1927-33.<sup>4</sup> As a result of this limited suffrage rights were extended to women in different provinces in India between 1920 and 1929. However, it was granted to a very narrow section based on property qualifications. Government of India Act, 1935 was also limited to literacy, property ownership or marriage to propertied men.

### **Under Reservation of Women in Politics**

After independence in 1947, they were not granted even partly reservation. Now we see how low were the number of women in politics, and a few political parties granted them a few seats. However, the women who formed the part of politics, they should commendable success in the same. They provided their worth as President, Prime Minister, Deputy Prime Minister and Chief Minister etc. However, one thing is in common was that to whichever political parties women belonged to, they were allotted 'soft' or 'sensitive' portfolios like health, culture, welfare, education, women and child development. They have not been allotted portfolios like commerce, defence and finance.<sup>5</sup>

This way, they have been discriminated, and for this, a change is needed but not necessarily in the form of reservation. Because reservation will increase their number but will they still are granted portfolios like

commerce and defence is a question. So, all the aspects of the problem need to be envisaged, before reaching the conclusion of the reservation.

### **The Women Reservation Bill**

The Women Reservation Bill had been introduced in the year 1996 and till date that Bill has not been able to take the form of law. Rajya Sabha passed the Bill in 2010 that too after great anguish. Lok Sabha is still holding the Bill. The main objective of the Bill is to provide for the reservation for women, and the reservation would not be less than one-third of the total number of seats. For these relevant provisions would also be inserted in Articles 331, 332 and 333 and they deal with reservations. This Bill ensures 33 per cent of the reservation to the women in both central as well as state legislatures. The unique feature of the Bill is reservation within the reservation for SC and ST women will get a reservation within that 33 per cent reservation.<sup>6</sup> Further, this Bill has been mentioned that the states and Union Territories having less than three MP seats will not have women's reservation. As a result, this would not benefit many North Eastern States and Union Territories.

### **Reasons and Solutions for the Low Representation of Women in Politics**

According to some scholars and researchers, the main reasons for the low representation of women in politics lack of political awareness and under-representation of women in politics. The leading cause of the failure of the Bill is the 'patriarchal nature' of the Indian society as well as low female literacy rates in many states.

Women political representation can be increased through more and more participation, which is possible either through various policies or through the reservation. So, the reservation will give power to the women and kick start their participation in politics. However, when, the ratio will be significant, they will have a rationalised impact on political planning, policy and cultures.

In India, we see that at this moment we have two options either to gradually increase the participation of women in the politics or to give them reservation.



However, the situation in case of India, is that the reservation policy of women seats at local councils and Panchayat level has led women no more than a token. In the history of India, women politicians both who were at the centre and state level have a lot of achievements. To name a few, Indira Gandhi, Jayalalithaa, Mayawati, Mamta Banarjee and Sushma Swaraj have been competent. Also, women empowerment cannot just happen through the reservation.

Women need to be energetic and articulate to face distinctive perspectives of men. They need to be highly motivated to influencing the policy process, legislative votes, and parliamentary activities behind the scenes. Mere qualitative or quantitative change in the women representation will not make any difference. The qualitative change will be possible only if women have values and perspectives different from than that of men and they are ready to confront the same and then only qualitatively it will be helpful. So, I believe reservation should not be given to the women in the parliament. This will not raise them, but will show the harshest truth, that even after 71 years of independence, women are in dire need of reservation, because of the patriarchal nature of society.

### **Enactments of Acts for Women**

Indian Constitution envisages equality of gender and has made concerted efforts for the same. Various enactments and Acts have also been passed as follows:

- Dowry Prohibition Act of 1961
- Medical Termination of Pregnancy Act, 1971
- Child Marriage Restraint Act, 1976
- Equal Remuneration Act, 1976
- Pre Natal Diagnostic Techniques (Regulation and Preservation of Misuse) Act 1992 and
- Domestic Violence Act, 2005 are some of them.<sup>8</sup>

Grants-in-aid programme has also been set up for the development of the women and children. A department for the development of women and children was set up in 1985 to give a distinct identity and nodal point on matters relating to women's development. National Commission on Women was created in 1992, and various international treaties and conventions have also been ratified. Planning Commission also aimed at

empowering women through translating the National policy for Empowerment of women in action. This policy created a number of administrative agencies for implementing programmes for women development.

### **73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment Acts**

Out of all previous enactments and provision, one essential enactment has been passed. The 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendments provide for 33 per cent of reservation for women in local self-governing bodies, and this thus increased the participation of rural women in Panchayat and Local Self-bodies. In 1988, the National Perspective Plan for women suggested for 30 per cent quota for women at all levels of elective bodies.<sup>9</sup> National consensus resulted in the adoption of 73<sup>rd</sup> and 74<sup>th</sup> Amendments in 1992.

The 73<sup>rd</sup> and 74<sup>th</sup> Amendment had made a very positive impact concerning the literacy rate. As they want to be the part of the political set up, they realise the need for education. They are not only educating themselves but also their daughters. They also hear problems very patiently, and it has also been seen that they are more honest and accurate in presenting issues in front of the decision making authorities. Women at the Panchayat level also believe in communal harmony.

However, the most important thing of the Amendment was to bring about women empowerment through the reservation, which has failed terribly. Generally, women from age group 25-45 participate in politics. They manage politics along with their household obligation. By these amendments, women had been active in mass movement, but they could not make uninfluenced decisions. They are highly influenced by their father, brother, spouse or son because they lack confidence in themselves. Further, some women who are intelligent and confident they imitate men and start inculcating their attitudes and values.

Hence, for a democratic country, our belief in democracy seems half-hearted. Which means the democratic process is not good enough; it needs an accelerator in the form of guaranteeing representation of a particular group through the Act of reservations.<sup>10</sup>

## International Scenario

It is quite alarming to know that globally, women are considered weaker than men, they are facing ill-treatment under-representation till today and not only in India but around the globe. Internationally, as well it has been seen that the reservation system has not been successful. So, Internationally as well we have come to the conclusion, the reservation will provide window dressing and will just let you see, what you want to, but deep down nothing is changing. It is more shameful to see women as puppets in the hands of men, who call themselves intellectual and persuasive.

## Gender Reservation is a Boon

In India women representation in politics is only at the grass-root level, though women constitute half of the population of the country. So, reservation in the parliament will have a positive impact on the socio-economic level.<sup>11</sup> Reservation will help them to get educated about political rights and power and help them farther in the decision-making process. Women's perception and thinking are way different from men. Hence, the reservation will give political deliberations and debates a 'new perspective'. The focus will shift from mere political debates to that of more sensitive and issues related to human life. This will also bring about empowerment of women at various levels and will be an inspiration for other sectors as well.

Reservation will bring about the empowerment of the women in the society. Empowerment is a process that enables women to gain access to, and control of, material, intellectual and human resources. Empowerment will challenge patriarchal ideology and male dominance. Political empowerment is the empowerment of the women in real sense; it will provide women with participation in the decision making process and influence matters that would affect the lives of the community and society. Participation in politics is not just elections or voting; it is beyond that.

A study conducted by the UN development agencies about the status of women in India saw that they have little or no say in the decision-making process. So, we see how dire circumstances are. It is

imperative for us to have this reservation policy for women.

## Gender Reservation is a Bane

Reservation is not the only solution for women empowerment. In reality, the reservation would not empower women. It is showing how weak and dependent, vulnerable women are. The studies reveal that representation will only be formal because, in India, where patriarchy is so deep-rooted, men will continue to dominate and influence women's opinion.

- Women have power and responsibility, but the women lack the required skills to be competent representatives. A reservation only increases the quantity and not quality.
- NGOs come into the picture because of this, and they are helping women basically on self-reliant development. They are also assisted for income generation in several ways. Despite so many efforts that are being put in by the NGOs, women continue to be politically weak, economically backward. How can you presume that then the reservation will be of any help? It will just be a window dressing and nothing more.
- There are various political parties who support for reservation, but they do not have a sufficient number of women representatives in their parties. If the political parties ensure a sufficient number of women in the society, we will not need a reservation.
- Political parties are competing among themselves, and they discriminate not only in allotment of seats but also in the party rank and chain of command. This is because of the male dominance and patriarchal mindset that excludes women from the electoral process. This completely demolishes the arguments of weaker section and being intellectually not same as men.<sup>13</sup>
- Reservation is just taking quantity over quality and also this will widen up the gender gap because deserving men will feel that their seat has been taken up by women and also the sentiments of deserving women will be hurt.

- The reservation policies success has also favoured men only. The reservation policy has made women dummies in the hands of men.
- Reservation is doing nothing except demeaning women and giving men more authority and power. Reservation is not an end itself; there are various other strategies that can be followed. So we need deserving candidates and reserved candidates to make decisions for the country.<sup>14</sup>

### Suggestions and Recommendations

Reservation for women is not the ultimate solution and it should not be granted, because we have other strategies that can be followed. One such strategy is that promotion through public campaigns to alert public opinion through usefulness and advantages for society as a whole, so that there is balanced participation of both men and women in politics and other core areas. Women can also form their own political parties along with women support groups which will increase political participation of the women. They need to these networks to create solidarity among women's groups for the cause of women. There is a thin layer between sex and gender and society needs to understand that difference.<sup>15</sup> Women are intellectual, more equal than men. However, that equality cannot be achieved through the reservation. Because it can be achieved only by imparting political education and public administration. Without reservation though the quantity is less, but there is quality in politics.

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## Quit India Movement and the Contributions of Kongu Region

S. Ganesan\*

### Introduction

This paper is an attempt to focus upon the people of Kongu region and their contribution to freedom

struggle during Quit India Movement between 9<sup>th</sup> August, 1942 to December 1944.

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All India Congress Committee (AICC) organised a meeting in Bombay on 7<sup>th</sup> August 1942 to review to the political situation in India and to adopt a course of action to be followed for the liberation of India. On behalf of Tamil Nadu Congress Committee (TNCC), its President K. Kamaraj, M. Bhakthavatchalam, S. Satyamurti, C.N. Muthuranga Muthaliyar and a few others went to Bombay to attend the meetings.<sup>1</sup>

The Committee reassembled at Gowalic Tank Maidan on 8<sup>th</sup> August 1942 at 3 pm. There are nearly 250 members of AICC, and 10,000 Visitors attended this historic session wherein the famous 'Quit India' resolution was passed and demanded British should Quit India. British did not do so; therefore Congress started a Non-Violent Movement under the leadership of Mahatma Gandhiji.

With the clarion call to the people, Gandhiji stated "Do or Die, we shall either free India or die in the attempt, we shall not see the perpetuation of our slavery"<sup>2</sup> People from different parts of various states Cooperated and took part in Quit India Movement. On 9<sup>th</sup> August 1942, congress leaders like Gandhiji, Nehru, Patel, Jaya Prakash Narayanan, Azad and twenty other Congressmen were arrested in Bombay and taken to an unknown destiny. The congress organisation was declared illegal forthwith.<sup>3</sup>

### **Tamil Nadu Congress Committee (TNCC)**

Tamil Nadu Congress too very much agitated to see the outcome of Cripps negotiations and started to prepare the grounds for next movement against the British. The first political conference were repeatedly organised by the Madras district fourth circle congress committee at Royapettah, Madras on 5<sup>th</sup> and 6<sup>th</sup> January 1942. This was inaugurated by Vijayalakshmi Pandit and presided over by S. Satyamurti.<sup>4</sup>

Civil Defence volunteer corps or *Oorkappusanghams* were formed with twenty able-bodied men of the village and their names registered under proper panchayat which in turn had consisted of all the important men of the village. They were called as guards in village and street guards in cities.<sup>5</sup> It was started by Tamil Nadu Congress safeguard from Japanese aggression in any. The Tamil Nadu Congress

had organised propaganda meetings and political conferences all over the Tamil districts for strengthening the organisation and reviving and maintain contacts with people.<sup>6</sup>

At this juncture, in May 1942, C. Rajagopalachari called as Rajaji was favouring Muslim League demand for separate Domain for which AICC opposed. Rajaji came out from Congress and started a campaign to support his Scheme.<sup>7</sup> The Congressmen of Tamil Nadu, it was a period of confusion and demoralisation because they did not know whom to follow, Rajaji or the Congress organisation led by K. Kamaraj, S. Satyamurti, C.N. Muthuranga Mudaliyar, M. Bhakthavatchalam and others.<sup>8</sup>

As a result of this, meetings, processions, hartals and demonstrations took place all over the Tamil Nadu Districts. On 9<sup>th</sup> August itself, the Madras government declared TNCC as an unlawful association.<sup>9</sup> The same day the Madras district congress committee was also declared as an illegal association.<sup>10</sup> Sardar Audikesavlu Naicker, who was the leader of north Madras, was arrested and detained to Vellore Jail.<sup>11</sup> One after one all the district congress committees were declared illegal, and the Tamil Nadu congress stalwarts were put behind the bar.

Behind this, S. Satyamurti left for Madras by train on 10<sup>th</sup> August 1942 from Bombay with other TN leaders. The British Government had already drawn up a name list of congress leaders to be arrested if the Quit India Resolution was passed in the Bombay meeting almost every railway station enroute, the police were stationed. Knowing this, K. Kamaraj had decided not to go straight to Madras. The inspired leader of Tamil Nadu S. Satyamurti got arrested at Arakkonam Junction on 11<sup>th</sup> August 1942 and was taken to Vellore Jail and was detained there under the Defence of India Rule (DIR).<sup>12</sup>

While K. Kamaraj had got down through back door of the coach at Arakkonam in the guise of a Mussalman and went to Ranipet, from Ranipet, he travelled throughout Tamil Nadu, and he was arrested on 16<sup>th</sup> August 1942 at Virudhunagar and detained under DIR.<sup>13</sup>

### Courses in Kongu Areas

As a reaction to the Quit India Movement Resolution, top-ranking leaders like S. Satyamurti, K. Kamaraj, P. Varadarajulu, Avinasalingam chettiar, T.Prakasam, M.P. Sivagnanam took an active part, and they gave a valuable speech that inspired the people of Kongu region to participate in Quit India Movement.

On 9<sup>th</sup> August as soon as the news of the arrest of the leaders had reached the local congress committee of Salem convened a meeting to protest against the arrest of Gandhiji and others.<sup>14</sup> At this juncture the followers of Gandhiji at Salem took an active role during Quit India Movement. They started strikes, hartals and agitations against the British. Poor peasants and steel industry workers also played essential roles.

All the members of the Salem town congress committee were arrested under rule 129 of DIR including Varadharaju Naidu, who was the efficient leader of the local area. Cyclostic circulars were also sent to the government servants urging to resign from government services. Violent activities such as cutting off telephone and telegraph wires, burning of post offices and Paparapatti village chavadi were carried out.

The Karur town congress committee observed hartal and majority of the students in the college boycotted their classes. The businessmen participated and were arrested during the Quit India Movement at Karur. Since 11<sup>th</sup> August 1942, the movement was directed against the symbols of tyrannical Government as programmed in the secret circular of TNCC. The instruments of administration-police and magistracy were hated and attacked. The system of communication and transport were the main targets of the attack of the people. Dindugal and Palani Municipal Councils were superseded for six months for passing resolutions condemning the government for its repressive policy.<sup>15</sup>

In the Nilgiris, there were demonstrations, processions and public meetings by congress sympathisers, students and congress members. Violent activities arrived in some places, especially in Ketti village telephone wires cut. The district board school Jagarthala was broken and its furniture were burnt. A small bridge near town was broken on 29 September

1942. The Congress leaders effectively nipped the movement in the bud.

The Ottacamund town congress committee and Nilgiris town congress committee had played an important role in the Quit India movement. They were distributed a large number of vernacular leaflets and to destroy communications notices were distributed among government officials asking them to resign. Therefore of Ooty cutting the trees and keeping wooden logs on the roads and disrupting transport services. The same time both town congress committees were declared unlawful association.

In the town of Avinasi, some Congressmen went to the police station, court and other government offices and persuaded the Policemen, Vakils, the magistrates and other Government officers to resign their post and take part in the movement.<sup>16</sup> Among them mention could be made to Sri G. Chenniappan and Chidambaram Devar, the notable leaders were arrested and kept in detention, and congress offices were raided by the police. They were also mercilessly beaten in lathi-charged and convicted to various terms of imprisonment.<sup>17</sup>

In Coimbatore due to the presence of a good number mills, there was agitation among the labouring classes in the industrial areas besides meetings, hartals, picketing schools and colleges, cutting of telephone and telegraph wires carried out in this district. Large scale strike were organised in some mills. Mill owners of Coimbatore like Ganga Naidu, Kuppusamy Naidu also support and participate in the Movement. Coimbatore district textile labour union, a pro congress union, under N.S. Ramasamy, played an essential role in the movement. Despite the communist union opposition.<sup>18</sup>

On 10<sup>th</sup> August 1942 about 100 union workers assembled at Ondiputhur Garden and held a secret meeting. In that, they had discussed secret programmes including the given to C. Subramaniam, Treasurer, Coimbatore district congress committee. Finally, they had formed themselves into different groups to accomplice to a particular area like destroying war ammunition, setting fire to liquor shops, cutting wire of telephone and telegraphs, disrupting transport services

extra. Activities were in full vigour in places like Singanallur, Peelamedu, Kuniamuthur, Vadavilli, etc., under the leadership of N.S. Ramasamy(NSR), AvinasalingamChettiar, President of Coimbatore Congress Committee, T.G.Ragavachariar, Kuppusamy Naidu, V.C. VellingiriGounder, LakshmanaChettiar, Vadivel Pillai, Marimuthu Mudaliar and Meenakshiammal, women freedom fighter of Coimbatore. There were 76 persons arrested by police and prosecution at court.<sup>19</sup>

They were informed by the railway station officer, and war ammunition train would go through Pothanur on 13th August night, consisting of 2 engines and 46 coaches. One group of 60 workers executed the secret plan and disturbed the train on 13th August between Podanur and Singanallur. The group which was incharge of setting fire to toddy shops, fire to several liquor shops at Singanallur, Porur and Kannampalayam, on 27th August 1942 night the labourers more than 1500 people assembled at Kannampalayam towards the Sular in aerodrome in procession. They were attacked the sheds of the aerodrome, and 22 military Lorries were destroyed. Velusamy and Chinnadurai behind it boldly attacked. These all led to police action of entire Coimbatore District. Even then pamphlets and leaflets were distributed propagating the congress activities.

The Coimbatore municipal council at its meeting held on 26th September 1942 passed a resolution endorsing and supporting the resolution of the AICC and actively protesting against and condemning them the alleged repressive policy of the government. This Government superseded the council for six months. The entire Coimbatore district itself there are collected Rs. 35,410/- as spot fine and Court fine.

### **Reaction to the Death of S. Satyamurti**

Meanwhile, S. Satyamurti, who was arrested and sent to Vellore Jail after that shifted to Amaravathi Jail. There was his health collapsed and admitted Government general Hospital Madras, on Medical grounds, became a martyr to this causes on 28th March 1943.<sup>20</sup> Condolence meeting and hartals organised in the town and other village places of entire Kongu Region.

As a mark of respect to the great Congress leader Kongu paid their tributes.

### **Conclusion**

Quit India Movement, the ultimate movement during freedom struggle against the tyrant British rule in India was a turning point. The vigorous campaign launched by Gandhiji and his sayings "Do or Die" kindled the minds of people and increased the feelings of nationalism and patriotic fervour among Indians. Every state and every region played a prominent role in Quit India Movement. Towering personalities of Tamil Nadu such as S. Satyamurti, K. Kamaraj and others gave their valuable suggestions, ideas that influenced the Kongus to react against the British during Quit India Movement. Even though, the Muslim League, Communist Party of India, Justice Party and Rajaji shared a common platform against the Tamil Nadu Congress.<sup>21</sup> Kongus shed their blood, Saga, Service, Devotion, Dedication and with Determination took an active role in Quit India Movement. Coimbatore Congress Committee motivated several people to take part in Quit India Movement. Many great leaders of Kongu region like Avinasalingam Chettiar, C. Subramaniam, Ganga Naidu, N.S. Ramasamy, VellingiriGounder and others participated and arrested. Students, Peasants, Workers, Labourers played a vital role in the Kongu region during the Quit India Movement.

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## Significance of Political Control on Trade and Trade Routes

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The early historic Tamizhagam made trade contacts with foreign countries. In those days, people were engaged in diverse occupations, and they were specialised in particulars, such as agriculture, animal husbandry etc. and skilled people who made numerous items such as ornaments, weapons, household objects, pearl-fishery and ship-building; According to their geographical division and topographical conditions they produced commodities. Fivefold divisions of early historic Tamizhagam's people fulfil their daily needs for livelihood, by exchanged their commodities with other regions.

Himanshu Prabha Ray divided the trade into three categories - gift trade, administered trade and market trade. The gift trade occurred among mutual relationship parties, the administered trade had a deed and provided facilities for anchoring, loading and unloading the ships, and gave protection to the ship and products, and the final one was market trade, it focused the supply and demand of the goods and its price mechanism<sup>1</sup>.

The product either luxury or daily needs of people for their life and customs, it must be exchanged with others and bought from the shop. Both first two occupations: Agriculture and its ancillary works, and other various Industrial works which made the finished product, then sent to market, where all those were available at the market, the process of trade was started. Trade is nothing but an exchange of commodities from one place to another for satisfying the needs of people

on each side. The trade was conducted in two ways one was internal trade, and another was external trade.

People of one region took their product and sold it through hawk or exchange in another region and brought goods which were a need for them from other regions, this types of trade occurred in internal trade, by way of barter system. Along with these kinds of exchanges, they bought and sold some items in market or bazaar. The markets were two types, namely 'Nalangadi'<sup>2</sup>, the day market and 'Allangadi'<sup>3</sup>, the evening market. The different colours of the flag of the shop showed the product which sold there, and they kept proper sale without mal-practice and sold it with prominence<sup>4</sup>.

The external trade was the same way to sell and buy the items but not in local regions, a large amount of transaction took with other parts of homeland or across the state and foreign countries. Tamizhagam was surrounded by the sea as other regions boundary of the three directions, so they got more prosperity by the use of the water. So they contacted foreigners through waterways and made elaborate trade contacts. It was possible through monsoon wind 'Hippalus' on 45 BCE, which made easy sea travel to the coasts of Tamizhagam and reached ports by the use of monsoons<sup>5</sup>.

The Roman-Greek people were called Yavanas. The traders of outside the Tamizhagam, it may be from

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Arabia or the Rome and Greek, they called Yavanas<sup>6</sup>. They came to early Tamizhagam for trade contact, and some people settled here for export of the goods from here to their homeland. It mentioned in Pattinapalai and Silapathikaram<sup>7</sup>. It was proved by Roman coin finds obtained from hoard and excavations<sup>8</sup>. The products were mainly pepper, ginger, rice, sandalwood, cardamom, cinnamon, turmeric, ivory, pearls, beryl, cotton, monkey, deer, elephant, tiger, and peacock<sup>9</sup>. These products were elaborately divided into three categories such as animals, plants and minerals<sup>10</sup>.

The word trade consists of numerous objects within it, because the trade not only mentions the exchange of commodities or goods, along with that, it focuses on the other supporting factors of trade. The transactions of items should need plenty of commodities; it might be luxuries or daily needs, to transport these items, road system and vehicle need to cross the regions in and outsides.

Trade with foreign countries was engaged through land and sea routes. The goods reached the ports then it was separately packed and exported to other countries; so the goods first need to reach ports, for that it needs land route, it may be looked like small path that means single line way, after the movement of people and cart, which were loaded by goods, the single line turned in to big, so it called big way (peruvazhi) that mean size of path expanded and it was transporting roads used to move from one place to another place and to transport the goods.

Highways were essential in those days because it connected the port cities as well as trade centres of various kingdoms, it needs to obtain the wealth, so each kingdom and chieftains waged war one against another to control it.

The origins of trade routes were not known by anyone. It evolved in the time being and used by the early people. The hunter of those days used some way to search the food, and it followed by one another of later days, after that, it changed as a route to reach a place. The civilised people followed those routes to

reach the place and used to their trade activities, which connected one another for touch the cities<sup>11</sup>. The national highway of present-day shows the remaining of pre-historic activities. The development of trade, the routes connected the North and South regions. Some Northern high way was linked with the Southern region. N.H. No:3 started at Gawda, reached Kanyakumari. It crossed Tamralipti, Puri, Visakhapatnam, Masulipattinam, Kanchipuram, Kaveripoompattinam, Tiruchirapalli; these touched mostly Eastern Ghat side of South India. N.H.No.4 also reached Kanyakumari, but it was touched Northern side places finally crossed Trivandrum and finally reached Kanyakumari<sup>12</sup>.

The Highways connected the hamlets and towns with each other. It was described by early literature. In ancient time's vicinity of the towns were full of forest, and sands land, and not a proper road on those days like the present day it is noted in early poems. The early (Sangam) literature mentioned about specification and nature of the highways through the word 'Suram'<sup>13</sup> and 'Attam'<sup>14</sup> and also the words 'Sennilap Peruvazhi'<sup>15</sup> and 'Tanpatap Peruvazhi'<sup>16</sup> how it was hard and soft for crossing on those days. So the highways played a vital role in ancient trade contacts, but without identifying locations of ancient highways with current towns, it is difficult to know its significance and clarity and political control on the highways. Through literary sources, this was strengthened by archaeological evidence, can identify three crucial high ways passes.

The merchants of foreign countries, who landed on the west coast, reached Tamil Nadu through Palghat Pass. From Palghat pass, three highways led to the Tamil country.

1. One highway was passed through Perur, Vellalur, Sulus, Palladam, Kangeyam, Karur, Tiruchy and finally reached Puhar. On these highways routes Roman coins, amphorae and ornaments were gathered from Vellalur, Karur, Sulus and Tiruchirapalli<sup>17</sup>.
2. The second highway passed through Anaimalai, Pollachi, Vadakku Buddhinattam (Udumalpet) Sinnakalayamuttur, Karur, Palani, Dindugal,



Uraiyur and Madurai, it was ended in Alagangulam. In this highway, Roman coins were collected from Anaimalai, Pollachi, Sinnakalaya-mattur and Madurai<sup>18</sup>.

3. The third highway wended through Coimbatore, Avinashi, Erode, Salem, Attur, Kallakurichi, Viluppuram, Tindivanam, Chingleput, Kanchipuram and finally reached Madras. Roman coins and copper were found in Avinashi and Madras, respectively.<sup>19</sup>

These three significant routes covered most of Tamizhagam and paved flourished trade contacts.

The trade routes were one of the factors for accumulation of wealth in the hands of chieftains and kings who were controlled these areas and used the resources for developing their economic conditions as well as statue among other kingdoms. This attitude created controversy, and it led to the polity on trade and trade routes. So they aimed to capture the trade routes of other regions and improve their powers.

The highways were prominent in trade activities, without the land routes, there was no trade transaction. They were used by people to move and transfer the commodities. Each region of Tamizhagam was connected by the highways. Even the barter system of transactions must need the path to come out and enter from one region to another region. The routes were the linking point between inland centre and ports and the highways connected the two. These kinds of connections were highly mentioned in the early pieces of literature. The literature mentions the highway along with trader guild, which passed through highways. The famous city of Puhar was crowded by different language people; they were loaded and reloaded their ship on ports. The cities of Kanchi<sup>20</sup> and Madurai<sup>21</sup> had a highway to link them with other parts of Tamizhagam.

Mostly, the Tamil Kings and Chieftains want to capture the attention and wealth of Western country's people, and their first entry point was port Muziri, it belonged to Chera kingdom, so they wanted to capture the highways which were near to their kingdom.

Perumcheral Irumporai had waged war against Athiyaman to capture the Thagadur, after the victory over Kolli hill; Perumcheral concentrated in Thagadur, the modern district of Dharmapuri. Athiyaman turned as commander of Pasumpon Pandiyan, but his son Ezhini, the ruler of Kuthirai hill, came and fought with Perumcheral Irumporai but he was killed in the battle<sup>22</sup>. The course of the war was to capture the highway which was passed through Dharmapuri.

Senthee Nadarajan, spoke about highways of early (Sangam) age, in the workshop on Tolliyal Nokkil Sanga Ilakkiyam, he told that he had identified the highways of Athiyaman through his inscriptions and showed the route map, which displayed the location of highways. It mentions two inscriptions of Athiyaman, one was found in the western side field, the route between the Athiyaman forts to Palghat. The second one was found in Kengu Chettippatti, which was situated in routes between Dharmapuri to Krishnagiri. Moreover, he denoted that it might have routed from Athiyaman city to Navattravalam of North Arcot by way of Kadakathur and Mothur<sup>23</sup>.

The Kamoor was ruled by Kazhuvul, who was the chief of shepherds. The Kamoor may be the present region of Kangeyam. The Kamoor was prominent region for the cattle wealth, and it was situated on ancient highways. The Kangeyam was in the vicinity of Padiyur, Sivanmalai and Kodumanal, so it was also famous for precious stones<sup>24</sup>.

The Chera King Perumcheral Irumporai identified its significance and a trade route, to occupy the precious stone wealth of Kamoor (Kangeyam). Chera king waged war with the cooperation of fourteen Velirs. In this war Kazhumul, the ruler of Kamoor was defeated, and he had to run away from his land, and Perumcheral Irumporai controlled Kamoor<sup>25</sup>.

Karur was situated in Kongu country. It was surrounded by Kodumanal, Kangeyam, and Sennimalai. Those places were famous miscellaneous kinds of precious stones. One of the highways touched Poompuhar by way of Kongu, Karur and Uraiyur. All the beads and precious stones were exported to ports of the West coast, and East coast and imported goods such

as oil, horse and ornaments from foreign countries were loaded and transported by Karur<sup>26</sup>. The Pugalur Tamil-Brahmi inscription mentioned that merchant of gold, belonged to Karur and made a stone bed for offering to Jainas.<sup>27</sup> It is shown the status of Karur.

Karur was one of the cities of Kongu Nadu; it was the traditional capital of Kongu Velir. It was brought under the control of the Chera king. Selkelu Kuttuvan, who wanted to annex the Karur with Chera land, hence it led to war between Selkelu Kuttuvan and Peruvirar Killi. Selkelu Kuttuvan was helped by his elder brother Neduncheraladan, and both Peruvirar Killi and Neduncheraladan fought each other and died in the battle field, so Karur included in the Kongu land<sup>28</sup> went in the hand of Chera. After this war, Kulamuttrathu Tunjiya Killivalavan was tried to recapture the Karur. Killivalavan was helped by Pandiya king. However, the Chera king Selva Kadungo Valiyadan defeated both the Chola and Pandiya kings<sup>29</sup>. So Karur again retained under the control of Cheras. However, Killivalavan made attempts again and again, against of Selva Kadungo for the sake of Karur. The final war waged in the battlefield, at Sikkil-Palli, in this war, Selva Kadungo died. The Chola king captured the Karur and expanded his sovereignty in Kongu, and Killivalavan received the tribute from kongars<sup>30</sup>.

These were some of the battles for capturing the highways in ancient period, and it created largish change in the minds of Kings, and everyone wants to take part in the war for capturing the highways and carved their image in great battles.

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# Evolution of Communal Reservation Policy in Madras Presidency from 1921 to 1947

K. Sabapathy\* and H. Munavar Jan\*\*

## Introduction

The suppressed, oppressed and depressed wanted to get their share in educational, political and governmental machineries to achieve “social justice”. The ‘social justice’ is based on equality, liberty and fraternity where the Hindu-Dharma stands against all these phenomena. Therefore, certain avenues should be opened to those castes which lag behind against castes which are advancing. This humanistic approach can find fulfilment by adopting a policy called “Reservation”. Allotment of a certain number of seats in the educational institutions and government jobs to certain classes of people who are socially, educationally and economically backwards is called ‘Reservation’.

## First Communal G.O. of 1921

The prime object of the Justice Party was to bring in ‘communal justice’ in the appointments to public services. In June 1895, the Mysore Government issued a circular reserving specific posts in favour of backward castes.<sup>1</sup> the princely state of Mysore passed a Communal G.O. in 1920, and it proved to be a precedent for the Government of Madras.

The Communal G.O. was passed on 16<sup>th</sup> October 1921 and carried by 49 votes for and 22 against.<sup>2</sup> Among those who voted against were 13 Brahmins, 6 Europeans, 1 Mohamman, two non-Brahmins and others. The “Yeses” consisted of the 42 non-Brahmins, 2 Europeans and 5 Mohamman but not even a single Brahmin agreed to this. Though the Communal G.O. was passed with majority votes, it was visible that there were differences of opinion even among the non-Brahmins, Muslims and Europeans. However, the solidarity of Brahmins shows that they were against de-Brahminisation in services for they were already represented over and above of their population.

## The Roster System

The roster system that was suggested in the first Communal G.O. and set to the following pattern: (1) non-Brahmin Hindu, (2) Mohamman, (3) non-Brahmin Hindu, (4) Anglo-Indian or Indian Christian, (5) Brahmin, (6) non-Brahmin Hindu, (7) Others (including Depressed Classes), (8) non-Brahmin Hindu, (9) Mohamman, (10) non-Brahmin Hindu, (11) Anglo-Indian or Indian Christian, (12) Brahmin.<sup>3</sup>

The Brahmin community that had nearly monopolised the public services could fill up only the 5<sup>th</sup> and 12<sup>th</sup> of the vacancies in every dozen. The Government of Madras issued this first Communal G.O. on 16<sup>th</sup> September, 1921.<sup>4</sup> it gave direction to all the Heads of Departments to implement the G.O. as directed in the Standing G.O. Ms. No. 128(2) of the Board of Revenue.

The Brahmin Press had vehemently criticised this G.O. as “sinister character”. It remarked that this would practically abolish standards of qualification. Swadesamitran stated that it would create a split among the educated classes and Government servants and thereby hinder the progress towards national freedom and let the British to follow the ‘divide and rule’ policy by siding with like-minded non-Brahmins by way of offering special favours and thus causing a division between Brahmins and non-Brahmins.

The non-Brahmin press welcomed the Communal G.O. and urged upon the Government to follow its effective implementation. Dravidian said that since the Brahmins had monopolised the Government services before, they should suffer a little because of the present system.

The non-Brahmin Members in the Legislative Council suggested the appointment of ‘Protector’ and

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constitution of a 'Standing Committee' to help effective implementation of the G.O. and to safeguard the rights and interests of non-Brahmin officials in public services.

A committee was set up to enquire and report the matters relating to recruitment to public services and to suggest means to adequately provide jobs to competent candidates from communities which did not have their due share in public service. The following members of the Legislative Council were appointed as the members of the committee: M. Krishnan Nayar (Chairman), O. Thanikachalam Chettiar, R.S. Krishna Rao Pantulu, B. Muniswamy Nayudu, T. Narasimhachari, M.C. Rajah, M. Abdullaghatla Sahib Bahadur and M. Arpuda Swami Udayar. As a result, since 1920, the number of Brahmins in the public services began to dwindle, and the non-Brahmins showed an impressive increase.

### Second Communal G.O. of 1922

The Government wanted the G.O. to be implemented right to its spirit, but the heads of departments ignored the G.O. and violated. They made confusion in their returns and to the Government were not in a position to know the exact statistics of the appointments on a communal basis. Thus, the inadequate nature of returns despite detailed guidelines also forced for its revision. Hence, the second Communal G.O. was issued on 15<sup>th</sup> August, 1922.<sup>5</sup> This G.O. was with more details, more definitive in its instruction than the earlier one.

This order directed that the appointments in each district should be distributed among several castes. In the first Communal G.O., it was stated that the distribution of appointments should be adopted only at the initial stage of recruitment. However, the second-order directed that the distribution should be done both at the recruitment and promotional stages as per the standing order of the Board of Revenue [G.O. Ms. No. 128(2)]; Heads of Departments were directed to submit their returns showing the progress of each six main subdivisions of the communities in each department. The returns should contain non-gazetted officers divided into the categories, based on salaries they have drawn; (1) drawing Rs. 100/- and above, and (2) drawing from Rs.

35/- to Rs. 100/-. The list of gazetted officers could be published forthwith in the "quarterly civil list".

### Third Communal G.O. of 1928

As far as possible, the Justice Party Government tried to rope in Indians in place of Europeans and began to fulfil the policy of 'Indianisation of the government jobs', but this Communal G.O. had not brought justice to the Depressed Classes. According to this G.O. out of every twelve Government posts, five had to go to non-Brahmin Hindus, two to Brahmins, two to Anglo-Indians or Christians, two to Mohammadans and one to the Depressed Classes.<sup>6</sup>

As a result of these orders, the non-Brahmins (backward community) slowly picked up vigour, whereas the Brahmin strength in the Government services began to decline. The statement below illustrates the noticeable increase of non-Brahmins and decrease of Brahmins:

### Brahmin and Non-Brahmin in State Services<sup>7</sup> (1900 – 1940)

Year	Brahmin	Non-Brahmin	Rs. 100 and above		Rs. 35 to Rs. 100	
			Brahmin	Non-Brahmin	Brahmin	Non-Brahmin
1900	41	17	30	10	52	32
1910	45	15	53	25	55	30
1920	47	20	56	24	59	27
1930	39	21	51	29	47	37
1940	36	26	45	33	44	40

### The Communal G.O. and the Depressed Classes

The position of Depressed Classes in Government services was not satisfactory. To cite an illustration, in 1926, in the office of the Director of Industries, twenty Brahmins, five non-Brahmin Hindus, three Christians, one Mohammadan, one Adi-Dravida and one Anglo-Indian clerk were employed. M.C. Rajah in his *The Oppressed Hindus*, insisted considering the gross injustice that was meted out to them, in the public services in all of them they are recruited for at least a quarter of a century to come. Because of this, there was justification in the demand of M.C. Rajah for more representation for the Depressed Classes.

It was pointed out by R. Veerayyan in the Legislative Council that very few were selected to the police force from among the Depressed Classes. He said that during 1924-1925, none was selected in the districts of Visakhapatnam, Kurnool, Godavari, Krishna, West Godavari, Guntur, Nellore, Cuddapah, South Arcot, Ramnad, Tirunelveli, North Malabar and South Canara. In Coimbatore, only one was selected in 1924 and none in 1925.

During 1900-1927 there were none from the Depressed Classes in the gazette All India Services, and in the year 1927 of the 1148 posts in the Gazetted Provincial Services, there was only one post held by a member of the Depressed Classes and there were 6957 posts in the non-Gazetted cadre in the salary range of over Rs. 100 per month. Of these, a meagre few posts were held by people of the Depressed Classes. In the same year, there were 20610 non-Gazetted posts in the salary range of Rs. 35 to Rs. 100 per month. Among these, there were 57 posts held by men of the Depressed Classes. There was no appreciable improvement in the position of the Depressed Classes. The following figures testify to that:

**Government Appointments and Castes\* (1931)**

Community	Gazetted Officers	Non-Gazetted Officers Pay Rupees per month		
		100 and above	35 to 100	Less than 35
Brahmins	676	4953	10318	1475
Non-Brahmin Hindus	370	2392	8467	36402
Depressed Classes	2	7	103	1818
Anglo-Indians and Europeans	448	528	49	8
Indian Christians	151	691	1426	2454
Others	11	7	27	174

In 1932, the upper age limit for appointments to the posts of clerks and typists was raised from 25 to 27 for the Depressed Classes and Muslims. Thus, the Depressed Classes who met with grave social injustice

started agitating for an equal share in the Government service as per their population.

M.C. Rajah said, while sixty-three per cent was reserved for non-Brahmins, at least 30 per cent should be reserved for the Depressed Classes.<sup>9</sup> He also said, “The non-Brahmin caste Hindus will monopolise all Government posts to the detriment of the Depressed Classes. Before it is too late, 30 per cent of this should be again specifically sub-renewed of the Depressed Classes. The predominance of any particular class in the public services is a danger to the country”.

### **Communal G.O. of 1947**

When the Congress Party began to rule over the Presidency, though it was not in favour of Communal G.O. it looks interested in allotting more seats for Depressed Classes. It was not satisfied with the Communal G.O. because it divided the citizens of India into various groups and thereby caused the decline of communal harmony and national unity.

When the Depressed Classes agitated again the Communal G.O.<sup>10</sup> was revised in 1947, and two more points were increased in the roster system and allotted as follows:

Caste Groups	Seats	% of Reservation
Brahmins	2/14	14.28
Non – Brahmins	6/14	42.84
Backward Classes	2/14	14.28
Scheduled Castes	2/14	14.28
Muslims	1/14	07.14
Anglo-Indians and Christians	1/14	07.14
Total	14	100

In this Communal G.O. of 1947, there were two categories of reservations for the non-Brahmins classes, i.e., non-Brahmin forward and non-Brahmin backwards called non-Brahmin Hindus and Backward Hindus respectively. It was otherwise known as backward classes that snatched  $42.84 + 14.28 = 57.12$  per cent of the total reservation. In the first Communal G.O., the

Brahmins were given 17 per cent of reservation, but in the reservation of 1947, they were given only 14 per cent.<sup>11</sup> The reservation for the Depressed Classes was increased from 8 per cent to 14 per cent. The reservation for the Muslims was reduced from 17 to 7 per cent. The reservation was given to Anglo-Indians, but it was clubbed with Indian Christians.

As a whole, the most benefitted class was the non-Brahmin (Hindus) who got 57 per cent. It was in the first Communal G.O. they were given 42 per cent, which was now increased to 57 per cent. Therefore, it was vehemently attacked by all the classes except the “backward classes”, because it was the first Communal G.O. that allotted separate reservation for the “backward classes”. The Brahmins cried for efficiency and intelligence and did not want reservation in the name of caste or community. Their voice was reflected in The Hindu, Swadesamitran and other Brahmin media.

### Conclusion

The Justice Party, after coming to power, issued a communal G.O. ensuring communal reservation for various communities in education and government services in proportion to their population. Communal reservation for the non-Brahmins, the Justice Party played its role. The Communal reservation changed the socio, political condition of the non-Brahmins. By that, the non-Brahmins percentage in public appointments increased. The communal reservation, though was liked by many people, the Brahmins opposed it largely. They

were not in favour of Communal G.O. The communal reservation was a must for the people of Madras Presidency. Because here it had taken a firm stand. The various failures met by the British rule in eliminating the caste disparities and problems, the rise in the number of backward, most backward and depressed classes stressed the need for communal reservation.

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## The Role of Desabakthan in Freedom Movement (1920-1947)

V. Parameswari\*

The term Journalism is defined in Encyclopedia Britannica as “The profession of gathering, writing and editing the news”. Journalists enjoy a unique status in the society that amply justifies their designation as the “Fourth Estate”.<sup>1</sup> Journals played a valiant part in the struggle for freedom. From 1920 onwards the Tamil Journals played a prominent part in the various stages of

Non-Cooperation movement, Civil Disobedience movement, and Quit India movement. Journals played a decisive role in infusing the ordinary people into bitter aversion of the British rulers. Journals took up the propagation of the revolutionary ideals of freedom in the country as its them.<sup>2</sup>

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There were very few Tamil newspapers during the beginning of the Nineteenth Century, yet they played an essential role in the freedom movement in Tamil Nadu. In this connection, it is beyond doubt that each and every Tamil Journalist did his best service not only to his country but also for the development of Tamil language.<sup>3</sup>

Journal of Tamil Nadu which had contributed to the spread of patriotism and awareness among the people was *Desabaktan*. The first issue of *Desabaktan* appeared on December 7, 1917. Subbraya Kamath was the founder of *Desabaktan*. Thiru. Vi. Kalyanasundaranar was the editor of this journal. As an architect of integration and nationalism Thiru. Vi. Kalyanasundaranar contributed much to Tamil journalism. Most of his articles were devoted to the growth of political awareness and understanding *Desabaktan* gave its full support to the Khilafat Movement and created the Hindu-Muslim unity.<sup>4</sup>

*Desabaktan* gave its full support to the Non-Cooperation Movement and made a herculean effort to make the people to prepare themselves for great sacrifices. The editor of the *Desabaktan* Thiru. Vi. Kalyanasundarnar through his articles in the journal reminded the people about the incident of the Punjab Massacre and inflamed the nationalistic feelings of the people.

On July 31, 1920 V.V.S. Ayer became the editor of *Desabaktan*. The articles published in the *Desabaktan* were in favour of the non-Co-operation Movement. It requested the people to work with great zeal for the cause of liber Ity.<sup>5</sup>

In order to suppress the freedom of expression of the journalists, the British Government assed various Acts i.e. The Newspaper (Incitement to offenses) Act VII of 1908 and The Indian press Act, No. I of 1910. In the course of the Non Co-operation Movement *Desabaktan* published an article under the title "the plight of the Indian press". In this article it depicted the sufferings of the Indian editors and how their freedom was curtailed by the British Government. Then life of the Indian editors depends upon the attitude of the bureaucrats. But at the same time the British

Government supported Journalists enjoyed all the privileges and the press Acts were not curtailed their freedom of writings.<sup>6</sup>

Through the cartoons *Desabaktan* reflected the sufferings of the people during the Non Co-operation Movement under the British Government. The Journal *Desabaktan* of March 1, 1921, published a cartoon, in which England was depicted as sitting at the thinner end of the branch of India in the tree of the Empire. The Daily telegraph of London and Sir Michael O, Dwyer advised England to cut off the branch by means of the saw of repression at the point of Non-Cooperation, so as to get rid of the thorns.<sup>7</sup>

The editorial which was published on March 2, 1921 with the title "The drum of Swaraj" explains that though the people were clothed in rags and had to suffer vigorous imprisonment, though their life was endangered much, they would strive only for the liberation of their Motherland and seek no other goal. This article has a great impact on the people.<sup>8</sup>

*Desabaktan* on April 14, 1921, published a communication from a correspondent who describes the Non-Cooperation Movement as a war between the people and the British Government. In the course of the Non-Cooperation Movement '*Desabaktan*' published some verses as, "Are we to seek the friendship of cruel persons, who bring about the imprisonment of our heroes who have been serving the country, of vicious youths who ravished virgin women, of officials who appreciate the action of those that killed a thousand of the innocent Punjabis, of Ministers who conducted the administration breaking pledges given openly and of the wicked men who afflict our people daily and treat them as Untouchables?"<sup>9</sup>

These words of *Desabaktan* roused the suspicious attitude of the people against the British powers. The tremendous progress of the hand spinning and weaving of the khadi which became the symbol of patriotism gave support to the Non-Cooperation Movement. Large number of spinning wheels was introduced in the country the boycott of foreign cloth prevailed in the country during the Non-cooperation movement. Thus *Desabaktan* inculcated the people to improve their

interest to promote the sale of swadeshi goods. *Desabaktan* questioned the people in an article, "If we take to the cleaning, spinning and weaving of the cotton grown in our country, without selling it to foreign capitalists, we will get rid our political bondage".

Between 1920 - 1947 witnessed the emergence of Gandhi in the national politics. When Gandhi announced his plan of satyagraha, the Tamil journals rose up to the occasion to spread Gandhi an ideals like ahimsa and satyagraha against the Rowlett Bills. In this task, the role of *Desabaktan* in particular was noteworthy and decisive founder *Swadesamitran* also played a very important role in the agitation against the Rowlett Bills. Both the papers were largely responsible for the grand success of the Salt Satyagraha in Madras. Tamil journals whole heartedly supported the Khilafat cause and worked for Hindu- Muslim fraternity.<sup>10</sup>

### **The role of the *Desabaktan* in Indian National Movement**

When T.V. Kalyana Sundara Mudaliyar founded a Tamil paper, *Desabaktan* as the propaganda organ of the Madras Presidency Association. It published his first issue in 7<sup>th</sup> December 1917. The *Desabaktan* as it developed into a prominent Tamil daily, started giving support to Home Rule propaganda. During this time Annie Besant had given a donation a Rupees 3000 to run the *Desabaktan*.<sup>11</sup>

The *Desabaktan* was one of the pro-Besant papers and gave more emphasis to spread the Home Rule idea to Indians. At the same time it raised its voice against the communal propaganda of the Justice party. It aimed at increasing the patriotism among the common peoples.<sup>12</sup>

In February, 1918 it published an article under the title "The effects of Repression" explaining the necessity of living a free life and holding the administration responsible for the political unrest in India. The government noted it down for further action. The desire to possess firearms was so high among the Indians that they thought them as indispensable for gaining freedom. The Arms Act permitted the Indian to have fired arms only they were necessary and enable

more of the Indians to possess firearms to save themselves from the attack of the wild animals.<sup>13</sup>

In November 1918 the *Desabaktan* published the article entitled "India and popular responsibility" explaining the need of liberating the country from British and creating a popular government in England and India though both were under same British, one was democratic while the other was autocratic. The *Desabaktan* condemned the British government in England for supporting the government of India. The validity of this criticism could not be denied. Therefore government fortified the security amount of *Desabaktan*. "The government took serious notice of another article of *Desabaktan* which appeared on 7<sup>th</sup> January 1919 under the title "The story of the peacock".<sup>14</sup> This story was an allegory; the peacock there was standing for the British and its feathers for freedom of India. The *Desabaktan* suggested the use of force, to pluck its feather and achieve freedom for India.

The *Desabaktan* gave inspiration and encouragement to various sections of the Tamil Society that lay beyond the usual nationalist activities. The Role of the Tamil press in this context was to awaken the people to the political realities and to combat forces that cause impediment to the progress of the movement in the respect the Tamil press of the Home Rule years fittingly responded to the emerging identities. The Home Rule ideal was debated only at the elitist political clubs in early 1916. The *Swadesamitran* and *Desabaktan* together with other smaller paper articulated the same to the general public of the metropolis the mofussil town and the villages of Tamil region.<sup>15</sup> Especially when the Justice Party, which was in a Vantage political position and had extensive opportunities to politicize the grievances of the Non-Brahman bulk of the population, the contribution of these Tamil newspaper to the movement was significant. The Nationalist press emphasised the need for emotional integration of the people belonging to various castes and creeds and impressed upon them that under Swaraj alone seriously inequality whether illusory or real, could easily be put on end too.



The *Swadesamitran* and the *Desabaktan* thus outweighed the effects of communal propaganda indulged in by the Justice Party. There was a visible change in the political atmosphere of the Tamil region. During this time several public meetings in support of Home Rule were held all over Tamil Nadu.<sup>16</sup>

In the context of the non-Cooperation movement, the *Desabaktan* gave it and to spread Gandhiji's principles and to inspire the people to join the non-cooperation movement. The *Desabaktan* had we shortly denouncing the Mon-ford reforms and appealing to the people to resist its implementation. It blamed the leaders, who advised the acceptance of the mon-ford reforms, for their failure to keep up their word to renew an agitation for more reform.

Moreover, it criticised the Congress leaders of Tamil Nadu for indifference towards the Khilafat and non-Cooperation issue. After the launching of the non-cooperation, the *Desabaktan* exhorted the delegates of the Tanjore district Conference to pass a firm resolution of non-cooperation and also appealed to the people to follow Gandhiji.

However, a change of heart was noticed in the *Desabaktan* in mid-August when Gandhiji was in Madras, and the Non-Cooperation was being debated everywhere in Madras. The *Desabaktan* wrote that the mere giving up of the titles was not sufficient and urged the non-cooperators to give up all government appointments and quit from the court and schools. However, surprisingly, the *Desabaktan* did not approve the boycott of the legislative council, which was a programme of primary importance. It said that by boycotting the council the patriots. Would be helping the self-seeking Moderates and advised that the Congress should enter the Legislative Councils and fight for the right of the Indians. The boycott of election the whole nation was eagerly waiting for the verdict of the Congress. The advocacy for council entry by the leading daily *Desabaktan*, made the spirit of the Gandhians of Tamil Nadu.<sup>17</sup>

This period 1920 – 1947 witnessed the emergence of Gandhi in the national politics. When Gandhi

announced his plan of satyagraha, the Tamil journals rose up to the occasion to spread Gandhi ideals like ahimsa and satyagraha against the Rowlett Bills. In this task, the role of *Desabaktan*, in particular, was noteworthy and decisive founder *Swadesamitran* also played a vital role in the agitation against the Rowlett Bills. Both the papers were mostly responsible for the grand success of the Salt Satyagraha in Madras. Tamil journals wholeheartedly supported the Khilafat cause and worked for Hindu-Muslim fraternity. Thiru. Vi. Kalyanasundaranar, after his exit from the *Desabaktan*, was an ardent advocate of Gandhi's programmes. It extended total support to the Non-Cooperation Movement.

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# Neil's Oppression against Sippoy Riot and Neil's Statue Dismantling Rebellion in Tamil Nadu -A Historical Analysis

P. Ranjithrani\* and R. Balaji\*\*

## Introduction

Time has erased all memory of Neil and, perhaps, rightfully so. However, to the ruling British, he was nothing short of a hero, of the same ilk as men such as Hodson and Nicholson at the relief of Delhi.<sup>1</sup> A Genealogical and Heraldic History of the Landed Gentry of Great Britain records his full name as James George Smith-Neil and notes that he led a "brigade from Cawnpore to the relief of Lucknow, and here, at the carrying of the batteries to the point of the bayonet, on 25 September 1857, at the very moment of complete success, 'fell'." The death was widely reported and, back in England, the queen immediately made him Knight Commander of the Order of the Bath (KCB). The East India Company gave his wife, Isabella, a grant of £500 a year.

## The Lost Landmarks of Chennai - The Neil Statue

"In driving along the Mount Road to the Cathedral, which is just 3 miles from the Fort, the statue of Colonel Neil has passed a little before reaching the second mile. It is close to the Club and looks away from it. The hero is represented standing with his sheathed sword in his left hand, and his right pointing, as if giving a command. At the base is a fine alto-relievo of a battle, with Highlanders and guns, and at the back is, "Erected by public subscription, 1860." On the other two sides are the names of the non-commissioned officers and men who fell in the actions in which Neil was engaged. On the pedestal is an inscription, which says that he was "universally acknowledged as the first who stemmed the torrent of rebellion in Bengal. He fell gloriously at the relief of Lucknow, 25th of September, 1857, aged 47." As this statue stands in one of the chief thoroughfares, it is always disfigured with layers of dust."

## Early Life

Neil was born at Swindridgemuir, near Dairy, Scotland and educated at the University of Glasgow. Entering the service of the British East India Company in 1827, he received his lieutenant's commission a year later. From 1828 to 1852 he was mainly employed in duty with his regiment, the 1<sup>st</sup> Madras Europeans (of which he wrote a Historical Record), but gained some experience on the general and the personal staffs as D.A.A.G. and as aide-de-camp. In 1850 he received his majority, and two years later set out for the Second Burmese War with the regiment. He served throughout the war with distinction, became second-in-command to Cheape, and took part in the minor operations which followed, receiving the brevet of lieutenant-colonel. In June 1854 he was appointed second-in-command to Sir Robert Vivian to organise the Turkish contingent for the Crimean War.

## The Role of 1857 Sepoy Mutiny Uprising

Early in 1857, he returned to India. Six weeks after his arrival came the news that all Northern India was aflame with revolt. Neil acted promptly; he left Madras with his regiment at a moment's notice and proceeded to Benares. As soon as he arrived on 3 June, he preemptively disbanded the local Native regiment. A regiment of Sikhs stationed at Varanasi, customarily considered 'loyal', revolted. They fled after Neil's commanders shot at them, but returned to duty later.<sup>3</sup>

On 9 June, General Neil set out for Allahabad, where a handful of Europeans still held out in the fort against the rebels. General Neil ordered hanging of those suspected of being the mutineers. According to one of his officers, he also allowed his soldiers to kill the "native" people without due process and burn them from their houses. His Sikh forces stationed at Jaunpur revolted upon seeing these massacres. From 6 to 15

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June, his men forced their way under conditions of heat and opposition. Neil received his reward in an army colonel' and appointment and aide-de-camp to the queen.

Allahabad was soon made the concentration of Henry Havelock's column. Neil then turned to the besieged city of Kanpur. Following the Bibighar massacre of British women and children at Kanpur, General Neil indulged in indiscriminate killings of Indians. He executed many of his prisoners. In a disgraceful episode, now considered a blot on British conscience, he compelled randomly rounded up Brahmins from Kanpur, who had nothing to do with the event, to wash up the blood of the Bibighar victims from the floor, an act that presumably degraded them with loss of caste, while they were whipped till they collapsed with cat-o-nine-tails by young ensigns. These clueless victims were then summarily hanged.

Meanwhile, Havelock, despite a succession of victories had been compelled to fall back for lack of men; and Neil criticised his superior's action with a total want of restraint. A second expedition had the same fate, and Neil himself was now attacked, though by his exertions and Havelock's victory at Bithor (16 August) the tension on the communications was ended. Havelock's men returned to Cawnpore, and cholera broke out there, after that Neil again committed himself to criticisms, this time addressed to the commander-in-chief and to Outram, who was on the way with reinforcements.

Despite his very grave acts of insubordination, Havelock gave his rival a brigade command in the final advance. The famous march from Cawnpore to Lucknow began on 18 September; on the 21st there was a sharp fight, on the 22nd incessant rain, on the 23rd intense heat. On the 23rd the fighting opened with the assault on the Alum Bagh, Neil at the head of the leading brigade recklessly exposing himself. Next day he was again heavily engaged, and on the 25th he led the great attack on Lucknow itself. The fury of his assault carried everything before it, and his men were entering the city when their commander was suddenly

killed in action at Lucknow, shot in the head at Khas Bazaar on 25 September 1857.<sup>4</sup>

He had been a colonel of the Madras Fusiliers, Governor Lord Harris called for a public meeting in the city on December 1857, and a committee was formed to erect a memorial for Smith-Neil (the hyphenated name appears to have been abbreviated later). Poems were published exhorting the public to contribute. Lord Canning, the Governor-General, asked the Commander-in-Chief, Lord Low, to set up a committee in Calcutta for collecting funds and Rs 18,953 was collected by November 1858. Mathew Noble, the well-known sculptor in England, was selected for the task. The statue was initially planned as an equestrian one, but this was later given up in favour of Neil standing in an attitude of command. An identical bronze was also commissioned for his birthplace, Ayr in Scotland, and this was unveiled in 1859, in a glittering public ceremony.

### **Neil Statue Satyagraha**

Neil Statue Satyagraha was an agitation that took place in Madras Presidency, British India during the Indian Independence Movement. It took place in 1927 demanding the removal of the statue of Colonel James Neil situated at Mount Road (now AnnaSalai) in Chennai.

Neil Statue Satyagraha was started in 1927 August 11<sup>th</sup> on the Chennai Mount road to remove the statue of colonel Neil. The book "1857 India's First Freedom Struggle History". which was written by Veera Savarkar in English and translated in Tamil by Mrs.T.V.S. Soundaram was the primary initiative (key) for the Neil Statue battled that book was a restricted one. If the British Government knows anyone was having this book, then immediately the house would be under raid. Mrs.T.V.S. Soundaram boldly brought that book from Pondicherry and successfully translated in simple Tamil. After reading that book, only everyone understood the brutalising (violence) of Colonel Neil did on the 1857 battle. Among the people, thinking was increased about removing the Bad Man Neil Statue. Immediately R.Chidambara Bharathi, R.Srinivasavarathan, Padmasani Ammal planned for

struggling and decided to send Tirunelveli Subbarayalunaidu, Ramanathapuram Mohamad Saliya to start the struggle. Padmasalammal helped them giving the amount for going to Chennai with the amount of her sold anklet.<sup>6</sup> Both of them went there along with National flag on August 11<sup>th</sup>. In a few hours, they were arrested and imprisoned. However, the battle continued. Majority of the people were arrested.

Most of the Tamil Nadu ladies were participated in that battle.<sup>7</sup> In that battle on 1<sup>st</sup> September, Salem Ankatchiyammal went to the statue and attacked with an axe at that time police arrested her and imprisonment and 7 Rupees fine.<sup>8</sup> In that Battle, Anjalaiammal of Cuddalore and her 12 years old daughter was arrested on September 6<sup>th</sup>. For Anjalaiammal, 25 Rupees fine (or) one week imprisonment and for Ammakannu, four years to be in children orphanage, were provided as punishment. Anjalaiammal was very famous in Tamil Nadu.<sup>9</sup> Ladies were attracted by her beautiful speech and changed into patriotic people. People beloved called Anjalaiammal as Velunachiyar of South Arcot District.<sup>10</sup>

The Madras Mahajanasabha and the Madras Provincial Committee of the Indian National Congress passed a resolution demanding its removal. They started a series of demonstrations in Madras.

By 1927, the Freedom Movement had gained considerable ground. Neil's statue was symbolic of all the oppression that was being fought. P. Kandaswamy's book, the Political Career of K. Kamaraj, has more details. The Madras Mahajana Sabha and the Madras District Congress Committee passed resolutions calling for the removal of the statue. Somayajulu of Tirunelveli and Swaminatha Mudaliar of Gudiyatham led batches of volunteers to stage protests in front of the statue and also to attempt to deface it. The police were sent in strength to protect it, and arrests were made. Some of those apprehended were even sentenced to a year's rigorous imprisonment." *The Freedom Fighters' Who's Who*, a parallel publication to the more conventional *Who's Who* that listed bureaucrats, landed gentry and businessmen, included the names of Lakshmiah and Logiah Naidu who were and served a prison sentence of

six months for damaging the statue. By September 1927, six weeks into the agitation, the battle had hotted up, and many of the leaders were in gaol. K. Kamaraj was entrusted with the task of leading the Satyagraha.<sup>12</sup> In the Legislative Council, Kamaraj's mentor, S. Satyamurti thundered that Neil was a "monster in human form whose statue disfigures one of the finest thoroughfares in the city of Madras."

### **Gandhi, writing on Neil Statue in Young India**

Before embarking on the protest, Kamaraj took the blessings of Mahatma Gandhi, who was then staying at Amjad Baugh, the Luz Church Road residence of SrimanSrinivasaIyengar. Gandhi, for his part, gave his blessings with the condition that the protests must conform to the principles of Satyagraha.

A report in The Hindu reads, "At 9 am on August 11, 1927, two Congress volunteers from Madurai, Mohammed Saliah and Subbarayulu, armed with an axe, a chisel and a ladder scaled the facade of the Neil statue and hammered away at it." This later led to a sensational agitation that helped Congress mobilise the crowds.<sup>11</sup> The Neil Statue satyagraha, as it came to be known as, demanded the removal of the colonel's statue. Blog on History, Historical Vignettes, Interesting Facts, Monuments.

The Neil statue campaign and the conviction of the two activists became a sensation with people across the State mobilising in support. By September 1927, as many as 21 people had been arrested, including women and children. Even The Tribune, a Lahore-based daily weighed in with its support.<sup>14</sup> Gandhi, who blessed the movement, insisted that non-violence had to be upheld. "Instead of hammers, the use of clay balls may be more appropriate" he suggested.

In October that year, the removal of the statue seemed imminent. The Madras Corporation went as far as passing a resolution in favour of its removal. However, in the Madras Legislative Council, the resolution was vetoed by 67 votes to 29.

Social historian V. Geetha, however, locates the movement within the broader context of cultural signifiers emerging between 1910 and 1920. She says, "The visual culture of that time articulated an impulse to

challenge imperialism and simultaneously imagine a nationalist alternative. Bharatiyar's cartoons popularised in the Indian press, or Ravi Verma's prints of the time exemplify this." It was only after an entire decade that the statue was 'banished'.

Neil's statue remained in the same place and was moved to the Ripon Building campus for a few years. In 1937, when the newly elected Congress government (under the 1935 act) of C. Rajagopalachari moved it to the Madras museum after a resolution demanding its removal was passed in the Madras Corporation. As of 2011, it remains in the Anthropology section of the museum.<sup>15</sup>

### Conclusion

General Neil, Who was the Key person on killing Indian people in his Iron hand on Sippoy Rebellion held in 1857. His Statue was established in 1861 on Chennai (Mount Road), the Capital of Tamil Nadu. As Padmasali ammal, Anjalaiaimmal, Tinnevelly Subbarayalu considered this statue as the shame of Indian country, they removed the statue as a result of Tamil Nadu freedom fighters Struggle. The great Freedom fighter M.P.Sivagnanam proudly compared this Neil Statue Satyagraha to the Nagpur's National flag battle, Bardoli's No-tax Movement, Kerala's Vaikom Satyagraha.

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## BRICS: The Emerging Global Powers

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### Introduction

The acronym BRIC was coined by Jim O'Neill, an economist at Goldman Sachs, in a 2001 paper entitled 'Building Better Global Economic BRICs'.<sup>1</sup> First used by journalists as a trendy buzzword, some Western observers have tended to treat BRICS as a 'mirage' the BRICS did not gather at a summit within the first eight years after the term had been coined. Things changed in 2009, when a global financial crisis

affected advanced Western economies. The 'Big Four', Brazil, Russia, India, and China, met in Yekaterinburg in 2009 and in Brasilia in 2010. South Africa officially became a member nation on 24 December 2010, and the group was renamed BRICS – with the "S" standing for South Africa. These five nations have their first full member meeting in April 2011 in Sanya, China. The BRICS continues to be held in India in 2012, South Africa in 2013, Brazil in 2014, Russia in 2015, India in

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2016, China in 2017 and South Africa in 2018. Observers believe that it will be a regular, rotating meeting. Political leaders in these five countries seem to have decided to use this catchy label, to launch a campaign to convince people that multipolar international politics is becoming unstoppable, as evidenced by the proposed BRICS development bank.<sup>2</sup>

The BRICS countries have developed some characteristics of high power. They have a cumulative share of 43% of the global population, 26% of the global land, around 25% in the global GDP, 17-20% in the international trade and 40% in the global foreign exchange reserves. Also, the BRICS are a significant presence in global foreign direct investments (FDIs), and they are growing into a significant presence as trade partners for the neighbouring countries.<sup>3</sup> They are no longer passive receivers of international agenda, but they are proactive in agenda setting and they impose their views in the debate, particularly when it comes to discuss the reform of the most important international organisations.<sup>4</sup>

Which BRICS are built to last, and will the BRICS alliance hold? One problem with predicting the future progress of the BRICS is the fact that each country represents a very different kind of emerging market. Equally challenging is the fact that China is in a league of its own compared to the others, since China is the real power in the BRICS group, and has adequate veto power over any BRICS initiatives. Despite the balance of global economic power shifting towards the BRICS during the past decade, there remain doubts over the sustainability of their economic policies.<sup>5</sup> Each BRICS country faces a different set of obstacles and challenges, which may thwart its individual global ambitions, and therefore the ability of the group to significantly change the current world order.

Price Waterhouse Cooper said it in a very clear way, China is projected to overtake the US as the largest economy by 2017 in purchasing power parity (PPP) terms and by 2027 in market exchange rate terms. India should become the third 'global economic giant' by 2050, a long ahead of Brazil, which we expect to move up to 4th place ahead of Japan. Russia could overtake

Germany to become the largest European economy before 2020 in PPP terms and by around 2035 at market exchange rates.<sup>6</sup> The World Bank asserted that in 2020, the four original BRIC countries will rank as four of the top seven economies, displacing every European power, except Germany. BRICS countries also held nearly 50% of total global hard currency reserves of \$ 4.4 trillion. By 2030, half the total world capital stock of about \$ 158 trillion will belong to developing countries.

Other authors consider that by 2020, the BRIC grouping is projected to account for a third of the global economy in PPP terms and contribute about 49% of global GDP growth. By 2050, Brazil, Russia, India and China will displace most of the current G7 countries.<sup>7</sup>

### **Brazil**

Brazil has been the land of the future for many decades, but only since the turn of the century has it looked like realising its enormous potential, and even now is experiencing a lower growth rate than the BRICS average. Democracy is relatively recent in Brazil, and concerns over corruption, income inequality and rising levels of debt need to be addressed. Brazil's strength is its diverse economy, including agricultural exports, biofuels, a hi-tech sector linked to aerospace, and a significant degree of energy security. These attributes should provide it with the potential for faster future growth.<sup>8</sup>

### **Russia**

Russia has re-emerged as a potential global economic superpower, but its success has been almost totally reliant on periods of high global prices for its substantial reserves of oil and gas. The current price slump is hitting it hard, and commodity price volatility will always be a threat to sustaining its economic prosperity. Furthermore, its continuing role in Ukraine is creating geopolitical tensions with its neighbours.<sup>9</sup> It also has to wrestle with the challenges of a weak democracy, high levels of corruption, and an uncompetitive manufacturing sector. Nevertheless, Russia has the highest per capita income among the BRICS, and enjoys strengths in scientific research and technological development to boost its future growth.<sup>10</sup> We value relations with these two countries and see

them as important factors of stability at the bilateral level and in the world at large.<sup>11</sup>

### **India**

India can boast globally-recognised companies in both manufacturing and services. Its main strength lies in the offshoring and outsourcing service sector, especially information technology services and customer call centres. Furthermore, it enjoys a very youthful population, with a reputation for innovation and entrepreneurialism. However, it has the challenge of a dual economy to deal with. Poverty is acute in its rural areas, whereas its cities have attracted jobs and investment, primarily due to their educated and IT-literate workforce. Inadequate transport infrastructure, energy shortages, corruption and bureaucracy, continue to pose problems. Nevertheless, India's youthful population will ensure the maintenance of an economically healthy demographic profile for decades to come, giving India the potential for fast economic growth.<sup>12</sup>

### **China**

China has enjoyed a spectacular rise to become one of the world's economic giants. The 'growth gap' between China and the other BRICS is mostly the result of China's early focus on ambitious infrastructure projects, which attracted inward investment, and allowed home-grown companies to thrive. It remains the world's 'manufacturing workshop', enabling it to acquire enormous foreign exchange reserves. These reserves are now being invested abroad, allowing Chinese companies to develop into TNCs. Yet China still has significant problems to contend with. The country's credit boom of recent years risks an overheated economy, unmanageable debts, and the possibility of a severe economic crash. Furthermore, its possible disregard for human rights and democracy could lead to protest and unrest, destabilising the economy. Despite these problems, China has been the most significant contributor to global growth since the 2008 financial crisis. If any country can be successful at engineering its economy away from exports, and towards services and domestic consumption, that country is China.

### **South Africa**

South Africa has delivered progress to all its citizens in the 20 years since black-majority rule replaced the injustices of the apartheid system. The country's surprise entry into the BRICS alliance appears to be for astute geopolitical reasons, since it links the original BRIC countries with the most advanced economy on a fast-growing continent, providing the BRICS with new trade and investment opportunities across Africa.<sup>13</sup> South Africa has the advantages of abundant mineral resources, modern infrastructure and a robust financial sector. However, educational attainment among the black community is a concern, high unemployment threatens stability, and wildcat strikes are crippling the economy. The hope is that its export-led economy should benefit as global demand picks up.

BRICS is on the revisionist cutting edge of this transition. As expressions of 'emerging economies' reclaiming high power status anew in a global system long dominated by the West, Brazil, Russia, India, China and South Africa constitute fitting points of departure for speculatively navigating the global integrationist scenario; it is one driven by their quest for a transformed strategic landscape.<sup>14</sup> Thus, BRICS, for this Article, is conceived as a convenient tool for conceptualising a much broader and deeper phenomenon of global change. Here, the operative assumption is a trajectory toward long-term systemic economic, political and security integration.<sup>15</sup>

### **Conclusion**

It is easy to agree with that the USA is no longer the sole guarantor of the global market, and it is no longer a globally accepted hegemon, "neither by the elites nor by the common people." However, it is far from evident whether BRICS as an organisation is capable of challenging US dominance and able to construct a new international order.

Common to all BRICS members is a fast-growing economy, an interest in multipolarity, and antipathy towards the US hegemony, but this is not necessarily enough to make a coherent and influential institution. Then again, Brazil, Russia and South Africa are more in the West than China and India. China and India

represent a different civilisation and can, therefore, be challengers of the existing international order.

The diversity within BRICS makes it possible for the USA or the North Atlantic axis to divide BRICS and continue to rule the world. For Brazil, Russia and South Africa a reform of the institutions that are vital in the governance of the current international order could be enough. This is one factor that undermines the potential power of BRICS as an international arrangement. The other factor is the Sino-Indian rivalry. This rivalry makes it possible for the USA to use India in the emerging Sino-US race for the leading position in the future international order.

It is still challenging to see BRICS as an institution that would seriously challenge the existing international order. It is instead an institution for advancing the diverse individual national interests of the member states. Some of the BRICS countries might be satisfied with increasing their voice and role in global politics and within regional structures. This would democratise international regimes but not necessarily change their order or values, even if the further modernisation of the rising powers would be more of an indigenous process and would, therefore, increase plurality in the global system. BRICS can provide the basis for alternative world order. It is even more likely that on China and India axis, it will be possible to intensify South-South cooperation and to replace the existing order with one that would better reflect international realities. China and India are the two BRICS members for whom the reform of the international regime would not be enough. They both talk about changing the rules of the game, although both lean on the growth-oriented market economy.

Finally, how peaceful or violent the transition process will depend first on how possible reforms will be accepted by rising and declining powers. First of all, are the declining powers ready to adapt to the new realities, when the existing order has been understood as usual for some two hundred years? Second, does the reform accommodate the rising powers enough for them

to be satisfied? Reforms might be enough for the USA, Brazil, Russia and South Africa but not necessarily for China and India.

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# India-Pan African E-Network Project (PAENP): A Historical Study

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## Introduction

The relationship between India and Africa dates back to ancient times when Indian merchants were trading extensively with the Indian Ocean littorals in Africa.<sup>1</sup> The period of European colonial expansion, which included the incorporation of the Indian subcontinent and large swathes of Africa into the British Empire, helped to establish a large community of people of Indian origin in Africa, adding to a rich history of two-way traffic.<sup>2</sup>

Mohandas Karamchand Gandhi, who would later become the father of Indian independence, was part of that movement. He accepted a position with an Indian law firm in Natal in 1893 and remained in South Africa until 1914, a period in which his leadership of the Indian community's struggle for civil rights saw the first flowering of what would become his hallmark approach of Satyagraha or non-violent resistance to tyranny.<sup>3</sup>

At the time of India's independence, only four sovereign states existed in Africa: Egypt, Ethiopia, Liberia and South Africa, followed by what Samuel Huntingdon has referred to as the second and third wave of democratisation, which witnessed several African countries break away from colonial rule.<sup>4</sup> During the Cold War, President Gamal Abdel Nasser of Egypt and President Kwame Nkrumah of Ghana were critical to the formation of the Non-Aligned Movement (NAM), propagated through the ideas of the Indian Prime Minister, Jawaharlal Nehru. If Mahatma Gandhi laid the moral foundations for Indo-African relations, Jawaharlal Nehru gave the relationship its political structure during his long tenure as India's first prime minister (1947–1964). Nehru declared that Africa “though separated by the Indian Ocean from us in a sense our next-door neighbour” and that “in historical perspective, Indian interests are likely to be bound up more and more with the growth of Africa”.<sup>5</sup>

The Pan African e-Network Project is an initiative of former President of India Dr A.P.J. Abdul Kalam, to use the Indian expertise in information technology to bring benefits of health care and higher education to all countries of Africa. He made this proposal at the inaugural session of the Pan-African Parliament in Johannesburg on 16 September 2004 and was formally launched on 26 February 2009 by former the External Affairs Minister Pranab Mukherjee (former President of India). The Network will be connected by a satellite / fibre (C-Band with INTELSAT-904/RASCOM).<sup>6</sup> Optical network to provide tele-medicine, tele-education and VVIP connectivity to these countries. The current total project cost is about US\$ 130 million, which will be a total grant from the Government of India. The Ministry of External Affairs, New Delhi is responsible for the project, while the Telecommunications Consultants India Limited (TCIL, a Government of India Undertaking) is the implementing agency. Each country of Africa is required to sign a Country Agreement with the TCIL to participate in this project.<sup>7</sup>

## Pan African e-Network Project (PAENP)

The Project was conceived by former President of India Dr A.P.J. Abdul Kalam and was formally launched on February 26, 2009. Under the Pan African e-Network Project, India has set up a fibre - optic network to provide satellite connectivity, (C-Band with INTELSAT-904/RASCOM) telemedicine and tele-education to countries of Africa.<sup>8</sup> TCIL, a Government of India undertaking, is implementing the project on behalf of Government of India. The project aims to create significant linkages for tele-education and telemedicine, internet, video-conferencing and VoIP services, making available the facilities and expertise of some of the best universities and super-speciality hospitals in India to the people of Africa. The receiving

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centres are fully equipped by GOI, and the local staff there is trained by Indian experts.<sup>9</sup>

### **Tele-Medicine**

The project is also equipped to support e-governance, e-commerce, infotainment, resource mapping and meteorological and other services in the African countries, besides providing VVIP connectivity among the Heads of State of the African countries through a highly secure closed satellite network.<sup>10</sup> The project has been commissioned in 47 countries out of the 48 that have signed the agreement with TCIL for participating in the project.<sup>11</sup> The Project is presently being implemented in South Sudan, Angola, South Africa, Equatorial Guinea, Algeria, Morocco and Tunisia have not signed the agreement for joining the project. Under the Telemedicine component, patient end locations have already been set up in the 12 Indian Super Specialty Hospitals, namely, All India Institute of Medical Sciences (AIIMS), New Delhi; Amrita Institute of Medical Sciences, Kochi; Apollo Hospitals, Chennai; CARE Hospital, Hyderabad; Escorts Heart Institute and Research Centre, New Delhi; Fortis Hospital, Noida; Narayana Hrudayalya, Bangalore; Sri Ramachandra Medical Centre, Chennai; Moolchand Hospital, New Delhi; HCG, Bangalore; Dr Bala Bhai Nanavati Hospital, Mumbai and Sanjay Gandhi Institute of Medical Sciences, Lucknow. These 12 Indian Super Specialty Hospitals have been connected to 48 Patient-End Locations/Hospitals in African countries.<sup>12</sup>

The telemedicine connectivity will enable the Super Specialty Hospitals to provide expert services to the 53 remote hospitals that are equipped with the required medical equipment's like ECG, ultrasound, pathology equipment (Urine Analyzer, Glucometer, BP Instrument, Hot Air Oven, Digital Microscope and Defibrillator) and X-ray at each location. India is also providing telemedicine facility at the AU Medical Centre in Addis Ababa after AU became the 54th member of the Network in January 2010.<sup>13</sup>

Tele-Medicine centres have been set up in four Regional Super Specialty Hospitals in Nigeria, Republic of Congo, Mauritius and Egypt and fifth is in the process of being set up in Senegal. 460 Tele-Medicine

consultations have taken place under the Project. Regular Continuing Medical Education (CME) sessions had started from 22 April 2009 from Super Specialty Hospitals. 2439 CME Sessions in English and 167 CME Sessions in French have been held from Indian Super Specialty Hospitals till September 2012.<sup>14</sup>

### **Tele-Education**

The Project aims at providing tele-education services to 10,000 African students to undertake Post-Graduate, Under-Graduate, PG Diploma and Diploma and skill enabling certification courses in subjects such as Business Administration, IT, International Business, Tourism and Finance. The following seven leading universities and educational institutions of India have been associated with the Project: Amity University, Indira Gandhi National Open University (IGNOU) New Delhi; Birla Institute of Technology and Science (BITS) Pilani; the University of Delhi and University of Madras.<sup>15</sup> 47 Learning Centers (LCs) have already been set up in African countries. The Indian Government has provided a list of courses offered by the institutions to the AU Commission, which range from Diploma level to the Post-Graduate studies in different disciplines and can be chosen by each country by its priorities and national education strategy. Tele-Education learning centres have been set-up in the 5 Regional University Centers in Africa, namely, Kwame Nkrumah University of Science and Technology, Ghana; Makerere University, Uganda; Yaounde University, Cameroon; Alexandria Faculty of Commerce, Egypt; Chancellor College, Zomba, Malawi. Nine thousand nine hundred sixteen students from African countries have already registered with Indian universities for a variety of PG, UG and certificate courses. Three thousand five hundred three tele-education sessions have been held till end September 2012.<sup>16</sup>

### **Indo-African Relations**

Pan African e-network project is a shining example of India's partnership with Africa. It is an Indian satellite to help sub-Saharan Africa bridge the digital divide for e-connectivity. Institutions, hospitals in seven distinct regions in Africa have been linked with super-speciality hospitals of India, universities of

Africa have been linked with the major universities of India.

The Network will consist of 5 regional universities, 53 learning centres, five regional Super Specialty Hospitals (SSHs), 53 remote hospitals and 53 VVIP Nodes in all countries of Africa. One hundred thirty-three sites/centres have been commissioned/integrated so far with the Network. Five universities and 12 SSHs from India have been linked into the Network.

Ethiopia is the first beneficiary of the project in Africa under a pilot project, which is already in operation. The cost of the pilot project for Ethiopia is US\$ 2.13 million, which has been given as a grant by India. The nodal centres for tele-education and telemedicine are located at the Addis Ababa University and the Black Lion Hospital respectively, with remote centres at Haramaya University and Nekempt Hospital. IGNOU had registered 34 eligible students from the two educational institutes for the regular MBA course, which started from March 2007. The students graduated in September 2009. Currently, 22 students are pursuing M.Sc., IT from IGNOU and 12 are pursuing MBA from University of Madras. From July 13, 2011, 35 more students have joined M.Sc. (IT). All these students are teachers and Government officials. The aim of the Ethiopian Government is to build the capacity of Government institutions/universities. Doctors at the Black Lion Hospital in Addis Ababa have been holding regular telemedicine consultations for patients with all 12 SSHs. All hospitals are also conducting live sessions of Continuing Medical Education for Black Lion Hospital's Doctors. The consultations are currently in the areas of cardiology, neurology, pathology, dermatology and radiology.<sup>17</sup>

9916 students from African countries have already registered with Indian universities for a variety of PG, UG and certificate courses. 3503 tele-education sessions have been held till end September 2012.

Indo-African relations, the traditional goodwill and multidimensional relations were underutilised by both regions. Globalisation, rising Indian economy, the growing urge of Africa to diversify its economic

linkages, provide a new opportunity for two regions to strengthen their economic engagement. In order to retain its distinctive appeal and goodwill in Africa.<sup>18</sup>

Overall, current ties between India and Africa can usefully be understood in terms of the pursuit of mutual political and economic cooperation (as well as aid) in exchange for increased economic interaction and political support for India's rise on the global stage.

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## Public Sector in the Perspective of Kautilyas Arthashastra and Present Scenario

G. Manjula\*

### Introduction

India is a well-developing country focus on the economic development. To overcome the economic backwardness Public Sector act as an instrument and in the historical perspective the evolution of Public Enterprise can be viewed right from the ancient period of Mauryan dynasty under the reign of Chandragupta founder of this majestic dynasty with the help of his advisor and Prime Minister Kautilya and according to the scholars the period of Chandragupta falls on 324 B.C.<sup>1</sup> Kautilya's epoch "Arthashastra" depicts the status of administration, fiscal policy and it is treatise of public administration including law and economic strategy. Even after independence, India followed the policy of the public sector, and over time, the policies of economic development changed. Government of India to go along with the policies of other developing countries as not to be isolated and confronted to economic liberalisation in order to improve the condition of economic condition as the policy of Public Sector did not earn a fruitful result.

### Kautilya a Scholar

Kautilya author of Arthashastra was an ancient scholar who graduated in the University of Takshashila (Taxila) and worked as a teacher in the same University for some years. Kautilya was otherwise popularly known as Chanakya named after his father Channak, a saint. He was the mastermind behind the rise of Chandragupta Maurya the first emperor of the Mauryan Dynasty by demolishing the earlier Nanda

Dynasty to accomplish his vows where some of the stories describe. Kautilya became the secret advisor and Prime Minister of Chandra Gupta and continued for Bindusara, son of Chandra Gupta. Though he accomplished the status of a position he led a simple life.

He was a creative thinker, intellectual, economist, a great politician and an experienced statesman. Kautilya was considered as first Economist because he was the first to theorise treaties on administration and management. As a political thinker in history Chanakya who visualised the concept of Nation and united other neighbouring kingdom and brought under one rule of the Indian subcontinent through his disciple Chandragupta. It was during his peak of position as Prime Minister wrote Arthashastra and Nitishastra treatise on economic policy, military strategy, the principle of governing and the ideal way of livelihood.<sup>2</sup>

### Arthashastra

For more than two thousand years, Arthashastra has been in existence, guiding in public administration and good governance. It is said Chanakya relied on other sources prevailed earlier even during the Vedic period like Purana and Dharmashastra. So this is not the first kind of thoughts existing. Many works written on palm leaf by Kautilya was lost, especially during after the Gupta dynasty of the fourth and fifth century, and it was forgotten by everyone thought to be lost. However, an unknown pandit came with some manuscript handing it over to R. Shamasastri, a librarian in Orient Research

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Institute in Mysore. He worked on it and published a translation version on Arthashastra in text form in 1906-1908.<sup>3</sup>

Arthashastra is regarded as the classic work of epoch of Kautilya, which unfolded itself into fifteen Adhikarans, hundred and eighty Prakaranas, hundred and fifty Chapters and sixty thousand Shlokas.<sup>4</sup> Kautilya in Arthashastra believed and claimed that livelihood of men is Artha because 'artha' the earth were men was inhabited. There are also other sources on earth like cattle, gold, grain, goods and other materials which comforts man to live. Thus, Kautilya defines Arthashastra as "the science of mankind inhabited the land in maintaining and protecting the earth for livelihood".<sup>5</sup> In the terminology of Kautilya, artha is a political-economic value and Arthashastra is the science of polity and statecraft.

### **Definition of Public Sector**

As per the Oxford English Dictionary, the definition of Public Sector is "The part of the economy that is controlled by the state" or the term 'public sector' refers broadly to the entities that exist and people employed for the public purpose defined by Public Sector Commission.<sup>6</sup> The Public Sector Undertakings is defined by Encyclopedia Britannica as "an undertaking that is owned by a national, state or local government, supplies services or goods at a price and is operated on a more or less self-supporting basis which may be international or inter-state in character owned and operated jointly by two or more national, state or local governments".

### **Public Sector in Kautilya's Perspective**

Kautilya has enlightened several critical areas in a general approach for the good governance of a country. The areas he mostly concentrated on National Security and Foreign Policy, Law Administration, and Techniques and Strategies to be handled in economic development. In the viewpoint of Kautilya, good governance is achieved when it fully realise the objectives of the state and work to satisfy that objective. In order to that, good governance should avoid extreme decision making and actions and decision making should be done only when an emergency occurs or in

need of situation. Kautilya ends the treatise with the means of economic as he firmly believed that good governance could be attained with the welfare of the subjects, the primary and first most objective of a King.

Kautilya has approached four-pronged strategy for public finance and state planning, that was economic, monetarism etc based on "dharma, artha, kama and moksha". The regime of Chandragupta was highly organised from Afghanistan and the whole of north India as one united nation for the first time India tasted under the guidance of excellent calibre and zest Kautilya. Its governance had a departmental structure with officials and staff who were hierarchically arranged and equally responsible for a widespread network of state enterprise and monopolies. It also extended extensive health and welfare facilities.<sup>7</sup> It is said that nearly fifty to hundred million people lived in the Mauryan empire and the capital city Pataliputra (Patna) on the banks of Ganga river was famous for its public parks, libraries, public buildings and universities attracted many international students. All these information are seen on account of Greek Ambassadors during Chandragupta reign.<sup>8</sup>

Kautilya strongly believed in centralised control of power, and he encouraged state enterprise. His treatise was based on the principle of the republic. According to Kautilya in Arthashastra he followed three main types of economic activities, and they are agriculture, cattle rearing and trade because he believed that only from these King can obtain treasury as it generates resources in the form of grains, cattle, gold, forest produce and labour. All these states gathered utilising state enterprise and state-controlled activities. State accumulated the wealth was made possible by the principle of making the King as the residual owner of all property. At the same time, he encouraged mixed economy, especially in trade and commerce. Industries like mining, salt, fishing, textile etc were controlled by the state. Each of these was under the supervision of various officers such as 'Lavanadhyaksha' - responsible for Salt, meeting public demand and fixing the price, 'Akaradhyaksha' - mining, 'Lohadhyaksha' - bare-metal manufacturer, 'Laksandhyaksha' and

‘Rupadhyaksha’ – currency, ‘Swarnadhyaksha’ – gold extraction and ‘Khandhyaksha’ – sea mines.<sup>9</sup>

**Trade:** ‘Panyadhyaksha’ Superintendent of Trade who was responsible for keeping trade under State control. Foreign trade was also given equal importance by Kautilya, in order to encourage foreign trade concessions were given, and goods brought in ships and caravans they are exempted from taxes. Kautilya strictly expressed his views on traders trading in foreign countries should determine the prices of the commodity brought in and taken out in exchange. He also suggested that these traders should calculate the profit after clearing expenses for duties.

Kautilya stressed that the commodity of local produce should be available in the market at a cheaper price and the residue of that product should go for export and the products which are not produced or not available in the local markets, and the demand of that product which was basically in need by the people should be imported. Every information regarding the demand for the goods and transport must be studied by the respective officer ‘Panyadhyaksha’, and according to that, he was responsible for fixing the price of the commodities, duties etc. Another exciting factor mentioned by Kautilya was a trader can be appointed as espionage a trustworthy to give information about the foreign traders and the situation regarding trade.<sup>10</sup>

**Agriculture:** Agriculture was regarded as one the primary economic activity in view of Kautilya as it brought a significant source of revenue to the government. Agriculture was entirely under state control. Regarding the land which was not under cultivation are given to those who are willing to pay taxes. Initially, tax was not collected for a virgin land but once started yielding suppose to pay tax. There is also mention about the land about arable which was not ready may allow for cultivation and hand over to the willing person. Whatever kind of land may be the farmer was the tenant of state land. If the farmer does not guarantee to yield the land may be tilled by the state by the state servants. He also has advised the state to help farmers with seeds, cash and cattle so that the land

can be reclaimed; however, the loans are recovered at the comfort of the farmers.

Though there was a detailed description of the state control of agriculture lands, there were also some mentions of the private ownership of lands where the owner of the land has been distinguished from the tenant. Different wages are determined for labours working in different kind of fields. One-sixth of the produced has been handover by the farmers to the state granaries as land tax.<sup>11</sup> In addition to that, they have to pay one third as extra for water used for irrigation as water tax.<sup>12</sup>

**Cattle:** there was a separate officer or superintendent to take in charge of cattle under state control. Cattles are owned privately also. One-tenth of the produce was given as tax for the protection given to their cattle, and at times cattle enter as royal herds at times of danger. The complete record of each animal was to be entered, and the private ownership or animal owned by private individuals are recorded and maintained by the village administrators. By such activity, the entire account of cattle wealth is ensured by the state.<sup>13</sup>

**Forest:** Quite a handsome of revenue into the state was from the raw material of forest. Unique storehouse was built in the capital city to collect the raw materials of forest, and from these raw materials, many final products are produced at the place allocated. Mainly the finished products are articles like ropes, earthenware, cane-ware etc. However, the significant portion was transformed as defence material under the control of the officer in charge of armoury which was supposedly the check the entire process including the quality of forest raw materials.<sup>14</sup>

**Industries:** Apart from the activities mentioned above the significant economic activity were industries and among mining was the primary source of the treasury of the state. The special officer in charge of mining industry should be expert in geology as he is supposed to survey all-region where mineral deposit is found, and new mines are started and renovate the new ones. Not all mines are directly controlled by the state. In the viewpoint of Kautilya costly mines are given to

private by lease for a fixed share, or fixed cost for rent and only low-cost mines should be directly taken over under state. Twelve kinds of income were received through the mining industry as many duty, rules and regulation were levied.

There were mentions about large scale industries also by Kautilya such as steel, iron and coal manufacturing and including the textile industry. Manufacturing of chariots of various sizes also included in the industries sector. Kautilya preferred mixed economy but not the whole of economic activities are shared with the private sector. At the same time, the field shared with the private sector does not seem to have scope for them because Kautilya was very cautioned to scrutinize the activities of the private sector and safeguard the state income of the public enterprise.<sup>15</sup>

### **Present Scenario of Public Enterprise**

From ancient to medieval there are many records of exceptional public administration and the strategies utilised for the economic development and how far the public enterprise contributed for the economic development of the state in order to improve the welfare of people. Then British people entered India for trade purpose and started to administrate India. Initially, they are not aware of any economic development, but over time, they brought many economic policies during their reign. After independence Jawaharlal Nehru became the first Prime Minister of free India was promptly called as the 'The Architecture of Modern India'. It was Nehru who suggested to adapt the philosophy of mixed economy and not to choose the two extremes of the economy of the capitalist United States of America and not of Socialist Russia.<sup>16</sup>

Initially, immediately after independence, India was under the circumstances that every product was imported and cannot produce on own. To start, there was not enough money, and no private sector could fund and avail the resources. Thus, the first Prime Minister had no other option other than to establish a public sector. In order to start a new venture of steel plant, Nehru approached USA and UK but declined to offer. Russia accepted the offer and gave Bhilai Steel Plant

after this UK and Germany came forward to set up steel plant one at Durgapur and another at Rourkela. Finally, Russia gave the plant to produce plants in all spheres, and that was called Heavy Engineering Corporation (HEC) in Ranchi.<sup>17</sup> The existence of the public sector under the recommendations of National economic Planning Committee chaired by Jawaharlal Nehru and Industrial Policy Resolution of 1956. The Industrial Policy 1948 gave a definite shape to the public sector and improvement of economic in India.

Further Indian Constitution directed the government of India to set up the Planning Commission by passing a resolution. The Planning Commission suggested a rapid improvement of economic condition and stated not to eliminate the private sector in business, agriculture and industries instead it encouraged the betterment of public sector as per the need of planned economy. The Industrial policy at various levels was announced by the government of India tried to boost up the public sector.

During the year 1991 due to failure of socialism in Soviet, the world gave a rethinking of economic policies and paved the way for the open market globally and named by different names Globalization, Liberalization etc. Under Industrial policy of 1991 opened doors for the private sector to play its role in economic activities of the state. Industrial Licensing Policy was withdrawn, and foreign investments were welcomed, and some reservation for the public sector was retained.<sup>18</sup> Generally, the public sector was remarked as inefficiency in performance and profit-making and not up to the expectations of people, and the public sector which is sick chronically was referred to Board for Industrial and Financial Reconstruction (BIFR) for its revival or rehabilitation. According to the policy, the public sector management was given autonomous through the system of Memorandum of Understanding. The government also made provision to sell the shares of public enterprise in the open market in order to encourage broader participation and raise resources.<sup>19</sup>

Bureau of Public Enterprises was set up in 1965, and in 1990 it was made a full-fledged Department of Public Enterprise which presently a part of the Ministry

of Heavy Industries and Public Enterprises. Today both public sector and private sector are actively participating side by side and have become an integral part of the economy. However, still, some way of differences exist in developing countries when compare to developed countries. Hence India is still hoping to shift public enterprise into a better position. At present, Central Public Sector enterprises were classified as Strategic and Non-Strategic. The strategic Central Public Sector Enterprises comprise of Atomic Energy, Arms and Ammunition and Railway Transport. The other CPSEs were regarded as non-strategic. The present policy of Indian Government towards the Public Sector as recommended in the National Common Minimum Programme (NCMP) and according to that steps will be taken to put effort in the modernization and rehabilitate sick public sector companies, profit-making companies will not be privatized, the revenue incurred through the privatization will be utilized for social sector schemes etc.<sup>20</sup>

## Conclusion

A well-planned economy establishes good governance, and good governance establishes a welfare state and a welfare state establishes a right livelihood of a citizen. Kautilya firmly believed a well-planned economy would improve the economic condition of the state. Though he encouraged mixed economy and gave space to the private sector but not in full extend. He advises the government to have a check on the private sector in order to stay on their limits and most of the economic activities to be under the control of the state as only the public sector would function for the welfare of people.

Globalisation has played an essential role in the improvement of economic condition, but at the same time, the government should have a check on the private organisation which mainly focuses on its commercial purpose which extracts all the resources and occurring harm to the environment. Proper good governance must work for the betterment of the public sector and utilise the human resource in the right manner to

improve the state and equally people should cooperate hand in hand to the government.

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# Mettrathi Zamindari in Udumalpet Taluk of Madras Presidency – A Historical Study

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## Introduction

Madras Presidency or Presidency of Fort.St.George was the second largest province in British India. Land was the primary source of revenue, and there were two main divisions of the land revenue system, namely zamindari and ryotwari. The former was defined as a system of intermediaries and transferees of interest between the State and the cultivator, and under the ryotwari system, the settlement for land revenue was made directly by the government agency with each cultivator holding land, not with the village community, or with the middleman or landlord, payment being also received directly from every such individual<sup>1</sup>. The institution of the zamindari system existed from the Muslim period, proliferated during the British regime when the colonial government introduced the new zamindari system by the introduction of permanent revenue settlement in 1802.

The zamindari system assumed societal overtones and the zamindars as trusted revenue collectors commanded special recognition and status, which in turn created leadership in the society. The zamindars had rich histories and administered the region's heritage. The research topic; Mettrathi Zamindari was situated in Udumalpet Taluk of Coimbatore district of the Madras Presidency under the British rule. Coimbatore has a record of the rise and fall of dynasties, invasions and annexation and cessation of territories and ultimate subordination to the British following the fall of Tipu Sultan of Mysore.

## The Feudatory Chieftains – The Poligars

During the seventeenth century, Nayaks appointed small chieftains 'palayakkaran' for local administration and for guarding the forest area or highways. Taking advantage of the disturbed political condition, some

poligars were successful in making their independent territory called palayam<sup>2</sup>. In the seventeenth and eighteenth centuries, the country was dotted with numerous palayams mostly concentrated in Tirunelveli, Madurai, Ramanathapuram, Thanjavur, Tiruchirappalli, Dindugal and Coimbatore. By 1670, Mysore occupied Coimbatore, Salem and the northwestern provinces of Madurai. Consequently, the poligars in this region passed under the control of the rulers of Mysore. During the years that followed, the English frequently interfered in the palayams and sequestered their districts<sup>3</sup>.

## The Uprisings and the Abolition of the Poligar System

By 1795, the Company made it a policy to deprive the poligar of their traditional sources of strength and destroy their influence. This led the poligars into conflict with the British. An organised opposition to the British imperialism, the South Indian Rebellion broke out at Coimbatore on the 3<sup>rd</sup> of June, 1800. The quick spread of the revolt over an extensive region took the British by surprise. Their operations on a larger scale in May 1801 suppressed the rebellion and resulted in the liquidation of the influence of the chieftains<sup>4</sup>.

## Poligars as Zamindars

On the 1<sup>st</sup> of December 1801, Edward Clive, the Governor of Madras, issued a proclamation, announcing the decision of the company to abolish the poligari system and to introduce the zamindari system in its place. The decision to do away with the poligari system was coupled with an attempt to conciliate the wounded feelings of the poligars. More palayams were sequestered in 1801 and detailed investigations were instituted into the economic resource of the various palayams. By May 1803, the implementation of the zamindari system was completed, and the poligars were

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transformed into a class of zamindars<sup>5</sup>. The poligari system that flourished for two and a half centuries came to a violent end amid the suppression of their struggle for survival and implementation of the zamindari settlement.

### Classes of Zamindars in Madras Presidency

There were four classes of zamindars in the Madras Presidency - ancient zamindars, ancient poligars, proprietors of *havelly* estate and *jagirdas*<sup>6</sup>. Land revenue administration in Coimbatore under the British began with the acquisition of the region from Tipu in 1799. In Coimbatore region, the ancient poligars were converted into zamindars under Permanent Settlement. There were initially thirteen palayams in the district namely Uthukuli, Samathur, Kottampatti, Puravipalayam, Ramapattinam, Avalappampatti, Negamam in Pollachi taluk, Metrathi, Thungavi, Jothamaptti, Vedapatti and Maivadi in Udumalpet taluk and Andipatti in Karur taluk. They were all permanently settled on the existing *peshcush*. They paid an annual *peshcush* of Rs.28, 019 fixed in 1808<sup>7</sup>, and this represented 70 percent of the assets of the estates<sup>8</sup>. Although the *peshcush* had been settled at the time of the permanent settlement of 1802 or about that period, *sanads* were given in 1871<sup>9</sup>.

### Origin of Metrathi Poligar

Yadava race belonging to Kambala Nayak community lived in the territory under the control of the Muslim rule. When the Delhi ruler proposed a matrimonial alliance with the Nayaks, later refused and the entire community under Bala Nathamanayakar left the place, entered the territory of Vijayanagar Empire and settled at Kalyanapuram. When the King Viranarasimha Rayar enquired about the details of the new settlement, Bala Nathamanayakar explained the past. The King permitted for the stay of the people and made him a general. During Krishnadevaraya's reign, atrocities were committed in the southern part of his empire by the robbers. The king entrusted the responsibility of suppressing the dacoits at Metuvavi and the nearby forest areas to Bala Nathamanayakar. As per the orders from the king, Bala Nathamanayakar along with his men went to Metuvavi, killed the dacoits,

cleared the forest, built houses, created a village and named as "Metturathi" later became "Metrathi". Krishnadevaraya pleased at the deeds of Bala Nathamanayakar, rewarded him with the honour as the palayakkar of Metrathi. He was succeeded by his son Muthu Rangappa Nayak, and from then their successors called their race as Muthu Rangappa Nayakkan *Vamsavali*<sup>10</sup> and also added 'Nathamanayak' as a suffix with their name in memory of their forefather. The practice is still followed.

### Metrathi Zamindari

The Village Metrathi situated nine miles to the north east of Udumalpet was a small palayam and consisted of one village under the permanent settlement.<sup>11</sup> The cultivation account of *fasli* 1269 (1859-60) had mentioned the cultivated extent of *nanja*, and *punja* lands as 6,679 acres and the *peshcush* was Rs.2,073- 15 - 0<sup>12</sup>. The *sanad* was granted in 1871.

Year	Name of Zamindar
1909	Ponnuswami Nathama Nayakar
1915	Ramaswami Nathama Nayakar
1928	R.Ponnuswami Nathama Nayakar
1936	R.Ponnuswami Nathama Nayakar

Source: Names of Zamindars, Palayagars and other Holders of permanently or temporarily settled Estate and Malikhana Holders (Malabar) in the Madras presidency, Revised up to 1<sup>st</sup> October 1909, p.29, 1<sup>st</sup> October 1915, p.41, 1928, p.48 31<sup>st</sup> & December 1936, p.56.

The estate had been under the management of Court of Wards since 1919, as the then zamindar Ponnuswami Nathama Nayakar was a minor and was included in the schedule to the Madras Impartible Estate Act, 1904<sup>13</sup>. The estate was handed over to the proprietor coming of age at the end of *fasli* 1341 (1931-32). The demand of Metrathi rose from Rs. 10,195 in 1919, when it was taken under management to Rs.11, 543 at the time of restoration. When the estate was taken under management, the estate was saddled with a debt of Rs.20, 341. The liability amounting in all to Rs.30,066 including subsequent interest was cleared, and the estate was not only free from debt when it was released but a stock certificate of the value of Rs.2,800,

besides a cash balance of Rs.2,294 was handed over to the proprietor. A sum of Rs.7, 191 was also spent on irrigation works, buildings and other improvements. The Marriage of the ward, his sisters and uncle were all celebrated during the Courts Management at a total cost of Rs.6, 750<sup>14</sup>. R. Ponnusamy Nathamanayakkar was succeeded by his brother Nataraja Nathama Nayakkar. Zamindari system was abolished in his period.

### **Social Life of the Zamindars**

Coimbatore district had powerful and influential zamindars and were different from the zamindars of other regions of the Presidency. They were noted for their excellent conduct among the British. Cordial relations existed between them; there were instances of the presence of the British officials, especially Collectors in the coronation ceremony of the zamindars. Under the Court of Wards, the debt of Metrathi were cleared and were handed over with surplus balance. They were authoritative, generous, and logical and never oppressed their ryots. They were influenced by western culture and had its impact on their lifestyle. They were extravagant in organising their marriage functions and religious festivals which enhanced their status, honour and prestige. At the expense of the ryots, they led a luxurious life. They played an essential role in the socio-economic and cultural system. Temple occupies a highly conspicuous place in the society, and the zamindars were associated with the celebration of several festivals which marked the fixation for their place in the society. They were the trustees of the temples of their area, lead the annual festivals, religious rites and were given the first honour which is continued till date by their descendants.

### **Religious Practices**

Being a Nayakkar clan, they were the worshippers of Lord Vishnu. It is believed that a *siddhar*, Thirumalai Bhagavan gave a stone in the shape of Lingam, (a form of Lord Shiva) and instructed the zamindar family to offer prayers and worship the same. So a temple was constructed and worshipped accepting it, both as Lord Shiva and Lord Vishnu. On the idol both, *Veepoothi Pattai* and *Namam* are present. It is also believed that on his return, the *siddhar* passed the nearby place named

Puthur, where he slept on a cot. Till date poojas are offered to the cot and worshipped by the people. The *siddhar* never turned off, but is assumed that he might come in any form, a mendicant, old age person etc. so any person who entered the palace are well received and offered with excellent hospitality. The family claim to be the lineage of Kattabomman. Goddess Jakkammal is their lineage tutelary. Every year the familymembers' participation the annual festival celebrated in pomp during the Tamil month of Chittirai in Panchalankurichi<sup>15</sup>.

### **Abolition of Zamindari System**

The status and the power of the zamindars depended more on their relationship to the sovereign power than on their economic base. For the British in the early nineteenth century, the zamindari system had been an answer to many of the problems of ruling a vast area with scant resources. The zamindars were the staunch allies of the Raj. The zamindars, as an aristocratic class created by the British, faced its failure. After Independence the Congress government through the Madras Estates (Abolition and Conversion into Ryotwari) Act, 1948 abolished the zamindari system and the estates were converted into ryotwari lands.

### **The Present Lineage**

Nataraja Nathama Nayakkar was succeeded by his son Vijakumara Nathama Naicker, the present Zamindar. He has two sons, Thirumalai Ponnu Vetrivel Raja Nathama Naicker alias Rajesh, and Thirumalai Ponnu Guhanatha Raja Nathama Naicker alias Deepan Chakravarthy<sup>16</sup>. The palace located at Rameykoundenpudhur exists in good condition today speaks the glory of the zamindari. The descendants are living in the palace, today preserving the rich heritage of their forefathers.

### **Conclusion**

Zamindars were crucially important in the machinery of revenue extraction were deprived of their political power. However, the zamindars continued to be the communal leaders of their area with the same status. Even today the so-called zamindars are respected and held in high esteem and given first honour in

religious festivals. However, much of the heritage has been lost in the depth of time, and not much is remembered about them. It is beyond doubt that they are an integral part of the culture. The rise, progress and decline of the Zamindari system has been an integral part of the social phenomenon of the region.

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## சுதேசிய இயக்கமும், பாரதியும்

ஆ. குருசாமி\*

பாரதியார் வாழ்ந்த காலம் தமிழ்நாட்டில் சுதேசிய இயக்கம் விரைவாக வளர்ந்த காலமாகும். சுதேச இயக்கம் பற்றி தமிழகம் தாண்டிய இந்தியப் பார்வையைப் பாரதியின் நூல்கள் பதித்தன. பாரதியார் வாழ்ந்த காலத்தில் பம்பாயிலும் வங்கத்திலும் தமிழ்நாட்டிலும் சுதேசிய இயக்கம் வீறுகொண்டு எழுந்தது. பாரதியார் இந்திய சுதேசிய இயக்கத்தின் தமிழ்நாட்டின் வெளிப்பாடாகவும் அரசியல் வெளிப்பாடாகவும் வாழ்ந்த கவிஞர் ஆவார்.

பாரதி என்ற தனிநபர் தமிழ்நாட்டின் தென் கோடியிலுள்ள ஒரு சிற்றூரில் பிறந்து. மதுரை சென்னை காசி என்று தம்முடைய கல்வியினையும் வாழ்க்கைப் பயணத்தையும் விரித்துக் கொண்டு தம்முடைய கருத்து வெளிப்பாட்டிற்காக அரசியல்

எல்லை கடந்து வாழ்ந்து 39 வயதில் மறைந்து போன ஒருவர் ஆவார். 1905ஆம் ஆண்டு வங்கப் பிரிவினைக்குப் பின் தேச மக்களுக்குத் தேசிய உணர்ச்சி புலப்பட்டது. சுதேசிய இயக்கம் இடைக்கால கட்டத்தில்தான் செயல்படத் தொடங்கியது. இதில் திலகர் மகாராஷ்டிரத்தில் கேசரி பத்திரிகை மூலம் தேசிய உணர்வை வெளிப்படுத்தினார். இந்திய இளைஞர்களுக்கு இராணுவப் பயிற்சியளித்தார். ஆயுதம் தாங்கிய போராட்டத்துக்கு இளைஞர்களைத் தயார் செய்யும் ரகசியச் சங்கங்களும் இயக்கங்களும் சுறுசுறுப்படைந்தன. விபின்சந்திரபாலர் தீவிரத் தேசியவாத இயக்கத்தை வங்கத்தில் முன்னின்று நடத்தினார். சுரேந்திரநாத் பானர்ஜி ஜி.சுப்பிரமணிய ஐயர் வ.உ.சி. வாஞ்சிநாதன்

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இன்னும் பிற தேச பக்தர்கள் இவ்வியக்கத்தில் ஈடுபட்டனர். இக்காலகட்டத்தில் பாரதியார் இந்தியா இதழ் மூலம் சுதேசியம் நாட்டில் பரவச் செய்தார்.

பாரதியின் சொந்த வாழ்க்கையில் ஏற்பட்ட நிகழ்வுகள் அவரைச் சுதேசிய இயக்கத்தில் முழுமையாக ஈடுபடச் செய்தது. பாரதியை சுதேசிய இயக்கத்திற்கு இட்டுச் சென்ற முதல் ரஷ்யப் புரட்சி 1905 மார்ச்சு சபதம் விடுதலை வேட்கை பெல்லியம் அடிமை நிலையை எதிர்த்துப் போராடி தோல்வியடைந்தது. இதனை வெற்றியாகக் கூறி வாழ்த்து தெரிவித்தான் பாரதி ரஷியப் புரட்சியாளர்களுக்கும் வெளிநாட்டில் தங்கிய இந்தியப் புரட்சியாளர்களின் உறவு நிலைகள் திலகர் அரவிந்தர் வ.உ.சி. புரட்சிவீரன் செண்பகராமன் பிள்ளை. காமா அம்மையார் கிருஷ்ணா வர்மா லாலா லஜபதிராய் விபின் சந்திரபாலர் கல்கத்தா பம்பாயில் உள்ள தீவிரவாதிகளுடன் நெருங்கிய தொடர்பு உலகச் சூழ்நிலை ரஷியா புரட்சிக்கும் இந்திய விடுதலைக்கும் உள்ள வேறுபாடுகள் அலிபூர் சதிவழக்கு பம்பாய் சதிவழக்கு திலகர் நாடு கடத்துதல் வங்கப்புரட்சி ரகசிய இயக்கங்கள் ஸ்ரீநிவேதிதா தேவி விவேகானந்தர் இவர்களின் தாக்கம் மறுமலர்ச்சி காலம் 1906-1907 ஆம் ஆண்டுகளில் சுதேசியம் உச்ச கட்டத்தை அடைந்தன. பாரதி தமிழகத்தில் தென்பகுதியில் சுதேசிய இயக்கம் வீறு கொண்டு எழச் செய்தார்.

பாரதின் அரசியல் பிரவேசம் 1905-ல் தொடங்கியது. வங்கத்தில் தோன்றிய சுதேசிய இயக்கம் பாரதியையும் கவர்ந்தது பல மாநாடுகளில் கலந்துகொள்ளுதல் பாரதி ஜப்பான் வெற்றியை சுட்டிக்காட்டி தனது கட்டுரையில் பெரியோர்களே வங்கப்பிள்ளைகள் யாவரையும் தேசத்திற்கு நன்மை செய்ய அனுப்புங்கள் என கூறுகிறார். 1905 செப்டம்பர் 14 அன்று சென்னையில் நடந்த சுதேசிய மாணவர்களின் கடற்கரைப் பொதுக்கூட்டத்தில் பாரதி தனது வங்க வாழ்த்துக்களைப் பாடினான். இதுவே பாரதியின் முதல் பாடல் என பெ.தூரன் குறிப்பிடுகிறார்.

புரட்சி இயக்கம் தோன்றுவதற்கு ஜப்பான் வெற்றி ஒரு காரணியாக விளங்கியது. 1905-ல் ரஷ்யப்புரட்சியும் மற்றொரு காரணியாக திகழ்ந்தது. காசியில் நடந்த காங்கிரஸ் மாநாட்டில் கலந்துகொண்டு திரும்பும் வழியில் சகோதரி நிவேதிதா தேவியைப் பாரதி சந்தித்து தனக்குச் “சுதேசிய பக்தியும் தேசபக்தியை புரிந்தருளிய குருவாக ஏற்றுக்கொண்டான். நிவேதிதா தேவி பாரதியிடம் கூறிய வார்த்தையாக பாரதத்தாய் விளங்குகளோடு கண்முன் நிற்பதாய்க்கானும் அளவுக்கு உணர்ச்சி வேண்டும் அப்படி கண்டால் தான் விலங்கை எப்படியாவது நீக்க வேண்டும் என்ற உணர்வு வரும் என்று நிவேதிதா தேவி சொன்னாராம். இந்த உபேதசம் பாரதியின் நெஞ்சில் ஆழப் பதிந்தது.

பாரதி 1905 வங்க பிரிவினை முதல் 1911 வரை சுதேசிய இயக்கத்தில் ஈடுபட்டு இந்தியா விடுதலைக்கு ஆற்றிய பங்கு ஒவ்வொரு இந்தியன் இடத்திலும் தேசிய உணர்வு வளர வேண்டும் என்ற நோக்கில் பாடல்கள் கவிதைகள் இதழ்கள் மூலம் தேசிய உணர்வை இந்திய இளைஞர்கள் மத்தியில் புகுத்தினான். இந்தியாவின் விடுதலைக்கு தேவையான போராட்ட யுக்திகளையும் தன்னுடைய இதழ்கள் பாடல்கள் மூலம் புகுத்தினான். 1906-ல் கல்கத்தா காங்கிரஸ் மாநாடு தாதாபாய் நவுரோஜி தலைமையில் நடைபெற்றது. இம்மாநாட்டிற்கு பிரதிநிதியாக பாரதி சென்றார். சென்னை பால இந்திய சபை தேர்ந்தெடுத்த “டெலிகேட்”களின் பட்டியலில் பாரதி பெயர் முதலிடம் பெற்றிருந்தது. 1907-ல் சூரத் காங்கிரஸ் மாநாட்டில் பாரதி கலந்துகொண்டான். இதனை தொடர்ந்து 1907-ம் ஆண்டில் ஏராளமான தேசிய கீதங்களை எழுதிக் குவிக்கத் தொடங்கினான்.

### இந்தியா

இந்தியாவில் ஆங்கில அரசாட்சியைப் பற்றி நினைத்தல் என்ற தலைப்பில் பிரயன் கருத்துக்களைப் பாரதி இந்தியா பத்திரிகையில் தமிழ் மக்கள் எழுச்சி பெறவேண்டி மொழி பெயர்த்து வெளியிட்டார். இந்தியா பத்திரிகை 1906ம் ஆண்டு மே மாதம் 9ம் தேதி முதல்

இப்பத்திரிகை வெளிவரத் துவங்கியது. பாரதியின் பங்களிப்பினால் பெரும் புகழைப் பெற்றது. இந்தியா பத்திரிகையின் முதல் பிரதியானது 1906ம் ஆண்டு மே மாதம் 9ம் தேதி வெளிவந்தது. பாரதியாரிடமே இந்தியா பத்திரிகையின் முழு உரிமையையும் திருமலாச்சாரியார் விட்டுவிட்டார். பாரதியின் எழுத்துக்கு இனித் தங்கு தடையில்லை. ஆழ்ந்த பாரதியின் எண்ணங்களும் தமிழகத்தின் ஆதாயத்தையும் எடுத்துக்காட்டத் தொடங்கியது. 1906ம் ஆண்டு செப்டம்பர் மாத இறுதியில் சுதேசமித்திரன் பத்திரிகையினின்று விலகிய பாரதி இந்தியா இதழில் தன்னை முழுமையான ஆசிரியராக ஐக்கியப்படுத்திக் கொண்டார்.

### சுதேசிய இயக்கம்

பாருக்கெல்லாம் திலகமாகிய பாரதப் பெருநாட்டைப் பிரிட்டிஷரின் ஆட்சிப் பிடிப்பிலிருந்து விடுவித்து சுதந்திர ஸ்தாபனம் செய்ய எண்ணற்ற மேலோர்களும் நூலோர்களும் நல்லோர்களும் பல விதமான முயற்சிகளில் ஈடுபட்டு உழைத்தனர். தேசிய வாதம் ஒருவரலாற்று நிகழ்ச்சியாகும். நாகரிகத்தின் வரலாறு முழுவதிலும் தேசியவாதம் குறிப்பிடத்தக்க ஊக்குவிக்கும் சக்தியாக விளங்கியுள்ளது என்பதை பிரபல வரலாற்றுப் பேராசிரியர் ஆர்னால்ட் டாய்ன்பீ எடுத்துக்காட்டியுள்ளார். தேசம் தேசப்பற்று தேசியம் தேசிய இனம் தேசிய அரசு ஆகியவை தம்முள் தொடர்புடையன. இந்தியாவிலே “தேசியம்” என்பது 1908-ல் தான் புதிதாகத் தோன்றிய மார்க்கம் என்கிறார் மகாகவி பாரதியார். நாட்டின் பல பகுதிகளிலிருந்த தேசியத் தலைவர்கள் கூடிப்பேசினர் அதன் பயனாகத் தோன்றியதே பாரத ஜனசபை என்று அழைக்கப்பட்ட இந்திய தேசிய காங்கிரஸ் அமைப்பு ஆகும். இந்தசபை 1885 ஆம் ஆண்டின் இறுதியிலே இந்திய அரசியல் வானிலே நம்பிக்கை நட்சத்திரமாக உதயமானது.

இந்திய தேசிய காங்கிரஸ் தோன்றுவதற்கு மூலகாரண கார்த்தாக்களில் ஒருவராகச் செந்தமிழ் நாட்டுச் சிங்கமாம் திரு.ஜி.சுப்பிரமணிய ஐயர் அவர்களைக் குறிப்பிடலாம். தமிழகத்தைப்

பொறுத்தமட்டில் பத்திரிகை உலகின் தந்தை என்று போற்றிக் கொண்டாடப் பெற்ற சுப்பிரமணிய ஐயரைப் பின்னாளில் “சுதேசிய எழுச்சியின் பிதாமகன் என்றே பெருமையுடன் புகழ்ந்தனர். தமிழ்நாடு தவமுடையாது என்னில் பாரத ஜனசபையின் முதற் கூட்டத்தில் முதல் தீர்மானத்தைத் தமிழ்நாட்டுத் தலைவராகிய சுதேசி சுதேசமித்திரன் ஸ்ரீ.ஜி.சுப்பிரமணிய ஐயர் கொண்டு வந்தார். வரலாற்றுப் புகழ்பெற்ற இச்செய்தியைச் சபையின் நடவடிக்கைகளை மொழிபெயர்த்து எழுது முன்னே பீடிகைச் செய்திக் குறிப்பாக இப்படி பாரதி தெரிவித்தார். இயற்கையாகவே சுதந்திரச் சிந்தனைகளைக் கொண்டிருந்த பாரதி சுதேமித்திரன் ஜி.சுப்பிரமணிய ஐயரின் ஏற்பாட்டால் பத்திரிகை உலகில் காலடி எடுத்து வைத்தார்.

பாரதியும் சுப்பிரமணிய ஐயரும் காசி மாநாட்டில் கலந்துகொண்ட போது தங்களுடைய சுதேசமித்திரன் பத்திரிகை வாயிலாகக் காங்கிரஸின் புதிய கட்சியினருக்கு ஆதராக மக்களைத் திரட்ட எண்ணினர். இத்தகைய சூழ்நிலையில் தான் 1905ம் ஆண்டு ரஷியப் புரட்சி இவர்கள் இருவருக்கும் முத்தாய்ப்பாக அமைந்தது. ஜார் மன்னரின் ஆட்சியை எதிர்த்து இப்புரட்சியில் லட்சக்கணக்கான மக்கள் திரளாக கலந்துகொண்டனர். இந்நிகழ்ச்சியை மையமாக வைத்து பாரதி சுதேசமித்திரனில் பாரத தேசத்து மக்களை தேசத்தின் விடுதலைக்குப் பாடுபடத் தாயராகும்படி வேண்டுகோள் விடுத்தார். போராடும் எண்ணத்ததை முன் வைத்து சென்னை மாகாணத்தில் புதிய தலைவர்கள் தோன்றினார்கள். இவர்களில் புதிய கட்சியினரால் ஈக்கப்பட்டு சுதேசிய இயக்கத்தில் முழு வீச்சாக ஈடுபட்டவர்கள் ஜி.சுப்பிரமணிய ஐயர் மண்டையம் சகோதரர்களான எஸ். சீனிவாசாச்சாரி எஸ்.என். திருமடிலாச்சாரி, எம்.பி. திருமலாச்சாரி, சி. சுப்பிரமணிய பாரதி வ.உ.சிதம்பரம் பிள்ளை மற்றும் பல இளைஞர்கள் எனப் பல புதிய தலைமுறையினரும் போராட்டங்களுக்கு ஆதரவாகச் செயல்பட ஆரம்பித்தனர். இந்தியா 1906ம் ஆண்டு ஜூன் 30ம் நாள் இதழில் ‘சுதேசிகள்

மாநாட்டினைப் பற்றிய செய்திகளுடன் கலந்துகொண்டவர்களில் முக்கிய தலைவர்களில் வ.உ.சியும் பாரதியும் முக்கிய பங்காற்றிய செயல்பாடுகளைப் பற்றிய செய்திகளையும் சுட்டிக்காட்டியிருந்தது.

கல்கத்தா காங்கிரஸ் மாநாட்டில் கலந்துகொண்ட சி.சுப்பிரமணிய ஐயர், வ.உ.சி, பாரதியார் ஆகியோரை திலகர், விபின் சந்திரபால் மற்றும் லாலா லஜபதிராய் ஆகியோர் சென்னை மாகாணத்தில் ஒன்றிணைந்து செயல்பட வேண்டும் என கூறினார்கள். அதன்படியே கல்கத்தா மாநாட்டின் போது சுதேசிய இயக்க பிரச்சாரக் கூட்டங்களை நடத்திட வேண்டி விபின் சந்திரபாலரை சென்னைக்கு அழைக்க முடிவு செய்தனர். சென்னை சுதேசிகளின் அழைப்பை ஏற்று 1907ம் ஆண்டு ஏப்ரல்-மே மாதங்களில் தென்னகப் பயணதினைத் தொடங்கினார். விபின் சந்திர பாலரைச் சென்னைக்கு வரவழைத்து சுதேசிக் கூட்டங்களை நடத்துவதற்கும், சுதேசி இயக்கப் போராட்டங்களுக்கும் செலவிடுவதற்கும் இந்தியா 1907ம் ஆண்டு ஏப்ரல் இதழ்களில் தொடர்ந்து விளம்பரங்களை வெளியிட்டு பாரதி 'சுயராஜ்ய நிதி'யினைப் பெற தொடங்கினார். சென்னையில் சுதேசிப் பிரச்சாரங்களைக் 'சுதேசி அன்னியப் பொருள் விலக்கு' மற்றும் 'தேசியக் கல்வி' ஆகிய சுதேசிக் கருத்துக்களை முன்னிறுத்தி விபின் சந்திரபால் பேசுவதற்கு கூட்ட ஏற்பாடுகளை பாரதி மற்றும் சென்னை சுதேசிகளால் தயார் செய்யப்பட்டது. 1907-மே 1ம் தேதி முதல் 9ம் தேதி வரை சென்னையில் ஏழு சுதேசிக் கூட்டங்கள் விபின் சந்திரபாலரைக் கொண்டு நடத்தப்பட்டது.

சென்னையில் நடைபெற்ற முதல் இரண்டு கூட்டங்களுக்கு சி. சுப்பிரமணிய ஐயர் தலைமை ஏற்றார். பாரதி பாடல்களைப் பாட துவங்கியதும் சந்திர பாலரை அறிமுகம் செய்து வைப்பதுமாக கூட்டங்கள் மெரினா கடற்கரையில் நடத்தப்பட்டது. சந்திரபாலரின் பேச்சில் அன்னியப்பொருட்களின் விலக்கு என்பது பிரிட்டிஷ் அரசின் அடித்தளத்தைச் சாய்த்துவிடும்.

மக்கள் அனைவரும் இந்த ஆயுதத்தை சரியாகப் பயன்படுத்துங்கள் அவர்களை சாய்க்க நமக்குள்ள ஒரே ஆயுதம் 'அன்னியப் பொருள் விலக்கு' என்பதை மனதில் கொண்டு செயல்படுங்கள்' என்று பேசினார். "இந்திய தேசிய விடுதலைக்கு ஹிந்துக்களும் முகமதியர்களும் ஒருங்கே இணைந்து ஒற்றுமையுடன் செயல்பட்டாலே போதும். அதுவே பிரிட்டிஷ் ஆட்சிக்கு பேராபத்தாக முடியும்" என்று கேட்டுக்கொண்டார்.

### தென்னிந்தியாவில் சுதேசியம்

சுதேசியம் முக்கியமாய்த் தென்னிந்தியாவில் திருநெல்வேலி ஜில்லாவில் நன்றாய் வேருன்றிவிட்டது. சுதேசக் கப்பல்களும் சாமான்களும் நாளுக்கு நாள் அங்கே விருந்தியாய் வருகிறது. நர்வே என்கிற கம்பெனியுடன் போட்டி போட்டு வெற்றி பெற்று வரும் சுதேச நாவிசேஷன் கம்பெனியே தென்னிந்தியர்களுடைய விடா முயற்சியை மேன் மேலும் விருத்தி படுத்தி வரும் அக்கம்பெனியால் அன்பு பூண்டு உழைத்து வரும் தூத்துக்குடி வர்த்தகர்களின் பெருமை விருத்தியடைவதாக என்று பாரதி தென்னிந்தியச் சுதேசிய முயற்சிகளைச் சொல்லோவியமாகத் தீட்டி வழங்கினார்.

பாரதி தூத்துக்குடியில் சுதேசி கப்பல் கம்பெனி நடத்த ஆயத்தமான வ.உ.சிக்கும் சி.சுப்பிரமணிய ஐயரால்தான் நட்பு மலர்ந்தது. தன்னுடைய சுதேசிய முயற்சிகளுக்கு வேண்டிய ஆலோசனைகளைப் பெறுவதற்கு வ.உ.சி சுதேசமித்திரன் அலுவலகத்திற்கு சென்ற போதுதான் பாரதியை நண்பராக பெற்றார். அன்று முதல் பாரதி திருநெல்வேலி மாவட்ட சுதேசிய கருத்துக்களை இந்தியா பத்திரிகையில் தொடர்ந்து வெளியிட்டு வ.உ.சி நடத்தும் இயக்கத்திற்கு மக்களின் முழு ஆதரவினை பெற்றுக் கொடுத்து உற்சாகப்படுத்தினார் பாரதி.

தமிழ்நாட்டில் சுதேசியம் என்ற பொருள்படும்படியாக பாரதி 1907ம் ஆண்டின் தொடக்கத்திலிருந்து ஜூன் 1ம் தேதி வரை இந்தியா பத்திரிகையில் மூன்றுகட்டுரைகளை வெளியிட்டார். திருநெல்வேலி மாவட்டத்தில்

சுதேசிய இயக்கம் வேருன்றி விட்டதாகவும் தூத்துக்குடியில் வ.உ.சியின் 'சுதேசி ஸ்டீம் நேவிகேஷன் கம்பெனி' விருத்தி அடைந்து வருவதையும் வ.உ.சி சுதேசமித்திரன் பத்திரிகைக்கு எழுதிய கடிதத்தில் மார்ச் மாதம் முதல் தூத்துக்குடிக்கும் கொழும்புக்கும் போகும் ஸ்டீம்ர்கள் லாஞ்சுகள் பற்றி விரைவில் வெளிப்படையாக்கப் போவதாகவும் கூறியுள்ளதையும் இந்தியா கட்டுரைகள் தெளிவுபடுத்துகின்றன. 'சுதேசி கப்பல்' என்னும் கட்டுரைகளுடனும் கருத்துப்படங்களுடனும் தமிழ்நாட்டில் சுதேசியம் அடைந்த வளர்ச்சியை குறிப்பிடுகிறார். தென் இந்தியாவும் சுதேசியமும் என்ற தலைப்பில் 1907 சனவரி 12ம் தேதி இந்தியா பத்திரிகையில் பாரதி தென்னிந்தியாவின் பல பகுதிகளிலும் நடத்தப்பட்டு வரும் சுதேசிய இயக்கப்பணிகளை பற்றிய செய்திகளை தொகுத்து கட்டுரைகளாக வெளியிட்டுவந்தார்.

சுதேசியம் என்பது நாட்டின் முன்னேற்றத்திற்காக எவற்றையெல்லாம் இன்று வரை மக்கள் செய்கின்றனரோ அதுதான் சுதேசியம் ஆகும். இவ்வுலகிலுள்ள பல நாட்டினர் தங்கள் நாட்டிற்கு இந்த வழியில்தான் விடுதலையைப் பெற்றிருக்கின்றனர். அதோடுமட்டுமல்லாமல் ஒரு சிலநாட்டினர் அடிமைத்தளத்தினின்று மீண்டு வந்திருக்கின்றனர். 1907ம் ஆண்டின் தொடக்கத்திலிருந்தே தமிழ்நாட்டில் சுதேசிய இயக்கம் வேருன்றி மக்கள் இயக்கமாக உருவெடுத்துக்கொண்டிருந்தது. தூத்துக்குடியில் வ.உ.சியின் பெரும் முயற்சியினால் 'சுதேசி ஸ்டீம் நேவிகேஷன் கம்பெனி' வெகுவேகமாக மக்களது பெரும் ஒத்துழைப்பினால் ஆங்கிலேயர்களாது கப்பல் கம்பெனிக்கு எதிராக இயங்கிவந்தது.

திருநெல்வேலியில் 1908ம் ஆண்டு மார்ச் மாதம் 13ம் தேதி கடை வீதிகளில் எல்லாம் கடைகள் மூடப்பட்டிருந்தன. ஆயிரக்கணக்கான மக்கள் ஆவேசம் கொண்டு தெருக்களில் திரலாக திரண்டிருந்தனர். நகரில் வீரராகவபுரத்தில் அரசுக் கட்டடங்கள் மீது தாக்குதல்கள் ஆரம்பமாகத் துவங்கியது. நகராட்சி கட்டிடம் அஞ்சல்

அலுவலகம் மற்றும் காவல் நிலையம் ஆகியவை விரைவிலேயே கொழுந்து விட்டெரிந்தன. இக்கலவரத்தின் பெருங்கூட்டத்தின் இடையே வின்ச் சிக்கிக்கொண்டார். அருகில் இருந்த வீடுகளின் மேலிருந்தும் கற்களும் செங்கற்களும் அவர்களின் தலைகள் மீது வந்து மழையெனப் பொழிந்தன. இதனை தொடர்ந்து 1908ம் ஆண்டு மார்ச் மாதம் 17ம் தேதி வின்ச் ஆட்சி எதிர்ப்புக்காக வ.உ.சி, சிவா, பத்மநாப ஐயங்கார் ஆகியோருக்கு எதிராக வழக்கு தொடுக்க அரசின் அனுமதியை கோரினார். இதன் படி திருநெல்வேலி கலக வழக்குகள் என அறியப்பட்டவர்களின் கீழ் பெரும் எண்ணிக்கையிலான மக்கள் கைது செய்யப்பட்டனர். வழக்கு மூன்று பகுதிகளாக பிரிக்கப்பட்டு இருபது நாட்கள் முதல் முப்பது நாட்கள் வரை விசாரணை நடைபெற்றது. குற்றம் நிரூபிக்கப்பட்டவர்களுக்கு ஏழு ஆண்டுகள் முதல் பத்தாண்டுகள் வரை தண்டனைகள் வழங்கப்பட்டன.

பாரதியார் 1905ஆம் ஆண்டு முதல் 1911ஆம் ஆண்டு வரையிலான கால கட்டங்களில் பங்கு கொண்ட சுதேசிய இயக்கங்களும் ஆயுதத் தாங்கிய புரட்சி இயக்கங்களிலும் பங்கு பெற்ற இந்திய விடுதலைக்கு முழுமையாக பங்காற்றினார். அவர் நிவேதிதா தேவியைச் சந்தித்து. சுதேச முக்கிய உபதேசம் பெற்றுத் திரும்பிய 1906ஆம் ஆண்டு முதல் மணியாச்சியில் வீரன் வாஞ்சிநாதன் ஆஷ் துரையைச் சுட்டுக் கொன்ற காலமான 1911ஆம் ஆண்டு வரை ஐந்தரை ஆண்டுக் காலத்தில் பாரதி பலாத்காரப் போராட்டத்திலும் ஆயுதத் தாங்கிய புரட்சி நடவடிக்கைகளிலும் தீவிரமாகப் பங்கு கொண்டார் என்பதற்கு அவருடைய கட்டுரைகள் நூல்கள் கவிதைகள் மற்றும் இந்தியா பத்திரிகையில் எழுதிய செய்திகள் போன்றவை சான்றுகளாக அமைகின்றன.

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## இந்தி எதிர்ப்புப் போராட்டத்தில் ஈ.வெ.கி. சம்பத்

கு. சக்திவேல்\*

‘தோன்றின் புகழோடு தோன்றுக’ என்ற வள்ளுவரின் வாக்கிற்கிணங்க ஈரோட்டில் 1926 ஆம் ஆண்டு மார்ச் திங்கள் 5 ஆம் நாள் ஈ.வெ. கிருஷ்ணசாமிக்கும் அரங்கநாயகி அம்மாளுக்கும் மூத்த மகனாக ஈ.வெ.கி.சம்பத் பிறந்தார்.<sup>1</sup> இவரது பெற்றோர்கள் தீவிர வைணவ பக்தர்களாக இருந்ததால் சம்பத்திற்கு ‘சம்பத் குமார யதுகிரி எதிவரத திருவேங்கிட ராமானுஜ கிருஷ்ண தாசானுதாசன்’ என்று பெயரிட்டனர்.<sup>2</sup> இதன் சுருக்கமே சம்பத் என்று நிலைத்து விட்டது.

### பள்ளிகளில் இந்தி கட்டாயம்

15.7.1937-ல் சென்னை மாகாணத்தின் பிரதமராக இராஜாஜி பதவியேற்றார். அன்றைய சென்னை மாகாண முதலமைச்சர் பிரதமர் என்றே அழைக்கப்பட்டார்.<sup>3</sup> இவர் தமிழ்நாட்டில் உள்ள பள்ளிகளில் இந்தி கட்டாயம் என்று அறிவித்தார். தமிழ்நாட்டில் இதனை எதிர்த்து மாபெரும் கிளர்ச்சியைத் தொடங்கினார் பெரியார். நீதிக்கட்சித் தலைவர்கள் சிலர் ஒதுங்கி நின்றாலும் ஏ.டி. பன்னீர்செல்வம் போன்றவர்கள் தமிழ் காக்கும் முதல் போரில் பெரியாருடன் முன்னணியில் நின்றனர். இன, மத, கட்சி வேறுபாடின்றி இந்தி எதிர்ப்பு அறப்போர் நடைபெற்றது.

கட்டாய இந்தியை எதிர்த்து அண்ணா, கி.ஆ.பெ. விசுவநாதன், ஈழத்து சிவானந்த அடிகள், சாமி சண்முகானந்த அடிகள், சாமி அருணகிரிநாதர், மறைமலை அடிகள் போன்றோர் தமிழகாக்கும்

போர்க் களத்தில் குதித்து, சிறைத் தண்டனையும் பெற்றனர்.<sup>4</sup>

இந்தி எதிர்ப்புப் போராட்டத்தில் சிறை சென்ற நடராசன் 15.1.1939 அன்றும் தாளமுத்து 11.3.1939 அன்றும் சிறைச்சாலையில் வீரமரணம் அடைந்தனர். இந்த இருவரே இந்தி எதிர்ப்பு போரின் முதல் உயிர்த் தியாகிகள் ஆவர். இந்த இரண்டு மரணங்களுக்கும் பிறகு சிறையில் உடல்நலக் குறைவால் துன்பப்பட்டு வந்த பெரியாரை உடனடியாக விடுதலை செய்யுமாறு போராட்டவாதிகள் அரசை வற்புறுத்தினர். போராட்டம் தீவிரமாவதை உணர்ந்த அரசு, 165 நாட்கள் சிறைத் தண்டனைக்குப் பிறகு பெரியாரை 25.5.1939 அன்று விடுதலை செய்தது.<sup>5</sup>

அறப்போர்ச் செய்திகள் ஈரோட்டிலிருந்து விடுதலை நாளிதழிலும் குடியரசு வார இதழிலும் வெளிவந்து கொண்டிருந்தன. முதல் அறப்போர்ச் செய்திகளை 12 வயதிலேயே ஆர்வத்துடன் ஈ.வெ.கி.சம்பத் படித்துக் கொண்டிருந்தார்.

பெரியார் எண்ணற்ற அறிவாளிகளையும் ஆற்றலாளர்களையும் உலகுக்கு அறிமுகம் செய்தார். பெரியார் குடும்பத்தில் மூத்த பிள்ளையாக சம்பத் தோன்றி திறமை மிகு மாணவராகத் திகழ்ந்து கொண்டிருந்த அந்தக்கால கட்டத்தில் குடியரசு இதழில் பணியாற்றிய சி.என்.அண்ணாதுரை அந்த இல்லத்து மூத்த பிள்ளைக்கும் மூத்தவராக சம்பத் மீது பாசத்தைக்

\* உதவிப் பேராசிரியர், ஜெயலட்சுமி நாராயணசாமி கல்வியில் கல்லூரி, சென்னை.

காட்டும் அண்ணனாக விளங்கினார்.<sup>6</sup>

### இந்தி எதிர்ப்புப் போராட்டம்

திராவிடர் கழகத்தில் இருந்தபோது சம்பத் கலந்து கொண்ட மாபெரும் போராட்டம் 1946 இல் கொண்டுவரப்பட்ட 'கட்டாய இந்தித் திணிப்பை' எதிர்த்து நடத்திய இந்தி எதிர்ப்புப் போராட்டமாகும். இந்தி மொழி தேசிய ஒருமைப்பாட்டிற்கு உறுதுணை புரியும், இந்திய அரசுப் பணிகளில் இடம் பெற வாய்ப்பளிக்கும் என்பன போன்ற காரணங்களைக் காட்டி 1946 இல் இந்தியை கட்டாய பாடமாக்க முயன்றபோது திராவிடர் கழகம் கடுமையாக எதிர்த்தது. பெரியார் தலைமையில் நடந்த இந்தி எதிர்ப்பு போராட்டத்தில் அண்ணாவும், சம்பத்தும் கலந்து கொண்டு எதிர்ப்பைத் தெரிவித்தனர். திராவிடர் கழகத்தின் கடுமையான எதிர்ப்பின் விளைவால் இராஜகோபாலாச்சாரி 1946 ஆம் ஆண்டு பதவியை விட்டு விலகியதும் இந்தித் திணிப்பை அரசு நிறுத்தி வைத்தது.

1948-ம் ஆண்டு ஓமந்தூர் இராமசாமி ரெட்டியார் அமைச்சரவையில், கல்வி அமைச்சராக இருந்த டி.எஸ்.அவினாசிலிங்கம் அவர்களால் மீண்டும் 'கட்டாய இந்தி' கொண்டு வரப்பட்டது.<sup>7</sup> ஆறாம் வகுப்பு முதல் எட்டாம் வகுப்பு வரை எல்லோரும் இந்தி படிக்க வேண்டும் என்று வற்புறுத்தப்பட்டது. தமிழ் மொழியின் அரணாக இருந்த திராவிடர் கழகம் திரும்பவும் 'இந்தித் திணிப்புக்கு' எதிராகப் போராட்டத்தைத் தமிழ்நாடு முழுவதும் 1948 ஆம் ஆண்டு துவக்கியது. அப்போது அண்ணாவுடன் சம்பத்தும் கலந்து கொண்டு மக்களின் ஆதரவைத் திரட்டித் தமிழ்நாடு முழுவதும் மறியல் போராட்டங்கள் நடத்தினார்.<sup>8</sup> சுமார் இரண்டாண்டு கால போராட்டத்திற்குப் பின் அரசு பணிந்து, இந்தி ஒவ்வொரு பள்ளியிலும் கற்றுத் தரப்படும் என்றாலும் விருப்பமுள்ளவர்கள் படிக்கலாம் என்று சட்டம் கொண்டு வந்தது. தமிழ் மொழிக்கு வந்த இடுக்கண், அன்று சம்பத் போன்ற தலைவர்களின் தன்னலமற்ற சேவையால் களையப்பட்டது.

### இந்தி எதிர்ப்பு மாநாடு

17.4.1948 அன்று சென்னையில் மறைமலையடிகள் தலைமையில் நடந்த இந்தி எதிர்ப்பு மாநாட்டில் பெரியார், திரு.வி.கலியாணசுந்தரனார், ம.பொ. சிவஞானம், டி.செங்கல்வராயன் ஆகியோரும் கலந்து கொண்டனர். இந்த மாநாட்டிற்கு அண்ணாவும் சம்பத்தும் மேடைக்கு வந்தபோது பெரும் மகிழ்ச்சி ஆரவாரம் ஏற்பட்டது.<sup>9</sup>

22.8.1948 இல் சென்னை, மீரான் சாகிப் தெரு, பெரியார் இல்லத்தில் திராவிடர் கழக நிர்வாகக் குழுக் கூட்டம் பெரியார் தலைமையில் நடைபெற்றது. இக்கமிட்டி கூட்டம் முடிவுற்றதும் காவல் துறையினர் பெரியார், அண்ணா, சம்பத், என்.வி.நடராசன், மணியம்மையார், இராமாமிர்தம்மையார், ஜி.பி.சோமசுந்தரம் உட்பட அனைவரையும் கைது செய்தனர். ஈ.வெ.கி. சம்பத் கைதாவது இதுவே முதல் முறையாகும். அன்றைய தினம் ஏற்கனவே திட்டமிட்டபடி திரு.வி.கலியாணசுந்தரனார் தலைமையில் ஜிம்கானா மைதானத்தில் இந்தி எதிர்ப்புக் கூட்டம் நடைபெற்றது. கைதான அனைவரும் 6 நாள் சிறை வாசத்திற்குப் பிறகு விடுவிக்கப்பட்டனர்.<sup>10</sup>

### இந்தி எதிர்ப்பு நாள்

10.11.1948 அன்று திராவிடர் கழகத்தின் சார்பாக இந்தி எதிர்ப்பு நாள் கடைப்பிடிக்கப்பட்டது. சென்னை முத்தியால்பேட்டை கழகக்கிளை சார்பாக, பிராட்வே தியேட்டர் அருகில் நடைபெற்ற கண்டனக் கூட்டத்திற்குக் காஞ்சி மணிமொழியார் தலைமை தாங்கினார். இரா.நெடுஞ்செழியன், என்.வி.நடராசன், ஆகியோர் உரையாற்றினர். ஈ.வெ.கி.சம்பத் உரையாற்றுகையில், 'சேர, சோழ, பாண்டியர் காலத்திற்குப் பிறகு இதுவரை யாரும் செய்திராத அளவுக்கு திராவிடர் கழகம் தமிழ்த் தொண்டு புரிந்திருக்கிறது. இலக்கியத்தில் புரட்சி செய்தோம், தமிழைப் புதுப்பாதையில் திருப்பி விட்டோம். புத்தகத் துறையில், பேச்சுத் துறையில், நாடகத் துறையில் யாவற்றிலும் மறுமலர்ச்சியை உண்டாக்கினோம். 'இந்தியா வாழ்க' என்று கூறுவதற்குப் பதில், 'ஜெய்ஹிந்த்' என்று

சொல்லும் இவர்கள், நல்ல தமிழில் 'வணக்கம்' என்று சொல்லாமல் 'நமஸ்காரம்' என்று சொல்லும் காங்கிரஸ்காரர்களா தமிழை வளர்ப்பவர்கள்'' என்று தமிழ்மொழி மீது தமக்கிருந்த பற்றை வெளிப்படுத்தினார்.<sup>11</sup>

திராவிடர் கழகத்தின் மத்திய நிர்வாகக் குழுக் கூட்டம் 14.12.1948 அன்று, குடந்தை கே.கே. நீலமேகம் இல்லத்தில் கூடியது. இந்தி எதிர்ப்புப் பிரச்சாரத்திற்கு அரசு 144 தடை விதித்திருப்பதைக் கண்டித்து தீர்மானம் நிறைவேற்றப்பட்டது. தடை நீக்கப்படாவிடில் அனைத்து இடங்களிலும் 19.12.1948 அன்று தடையை உடைத்து கண்டனக் கூட்டம் நடத்துவதென முடிவு செய்யப்பட்டது. இக்குழுக் கூட்டத்தில் பெரியார், அண்ணா, கே.கே. நீலமேகம், ஈ.வெ.கி. சம்பத் ஆகியோர் பங்கேற்றனர்.<sup>12</sup>

#### திராவிடர் கழகத்திலிருந்து விலகுதல்

1949 ஜூலை மாதம் 9ஆம் நாள் பெரியாருடைய திருமணம் சென்னை தியாகராயநகர், சி.டி.நாயகம் என்ற இயக்கத் தொண்டரின் இல்லத்தில்; திருமண பதிவாளர் முன்னிலையில் நடந்தது.<sup>13</sup> இதற்குப் பின் அண்ணா, சம்பத் போன்றவர்கள் திராவிடர் கழகத்திலிருந்து விலகினார்கள்.<sup>14</sup>

#### திராவிட முன்னேற்றக் கழகத்தில் சம்பத்

1949 ஆம் ஆண்டு செப்டம்பர் 17 ஆம் நாள் சென்னையிலுள்ள இராபின்சன் பூங்காவில் நடைபெற்ற திராவிட முன்னேற்றக் கழகத்தின் துவக்க விழாவில் சி.என்.அண்ணாதுரை, ஈ.வெ.கி.சம்பத், இரா.நெடுஞ்செழியன் உட்பட பலர் கலந்து கொண்டனர்.<sup>15</sup> அப்போது சம்பத் அவர்களோடு 14 ஆண்டுகள் பழகியதையும், அவர் தன்னுடைய வளர்ப்புப் பிள்ளை என்றும் கூறி தமக்கும், இயக்கத்தின் வளர்ச்சிக்கும் சம்பத்தின் உறவு எவ்வளவு அவசியமானது என்று அண்ணா எடுத்துரைத்தார்.<sup>16</sup>

#### திராவிட முன்னேற்றக் கழகத்தின் கோட்பாடுகள்

திராவிட முன்னேற்றக் கழகம் திராவிடர் கழகத்தின் அடிப்படைக் கொள்கைகளின் மீதுதான் அமைக்கப்பட்டுள்ளது. அடிப்படைக் கொள்கைகள், கருத்துகளில் மாறுதல், மோதுதல்

எதுவும் கிடையாது. சமுதாயத் துறையிலே சீர்திருத்தம், பொருளாதாரத் துறையிலே சமதர்மக் குறிக்கோள், அரசியலில் வடநாட்டு ஏகாதிபத்தியத்தினின்று விடுதலை ஆகிய கொள்கைகள் தான் திராவிட முன்னேற்றக் கழகத்தின் கோட்பாடுகளாகும் என எடுத்துரைக்கப்பட்டது.<sup>17</sup>

#### தி.மு.க.வின் ஆகஸ்ட் அறப்போர்

கோவில்பட்டி பொதுக்குழுத் தீர்மானத்தின்படி 1.8.1952 இல் இந்தித் திணிப்பைக் கண்டித்துத் தி.மு.கழகம் அறப்போரில் ஈடுபட்டது. அன்றைய தினம் தமிழகம் முழுதும் இரயில் நிலைய பெயர்ப் பலகையில் உள்ள இந்தி எழுத்துக்களை தார் கொண்டு அழித்தனர். கோவை ரயில் நிலையத்தில் ஈ.வெ.கி.சம்பத் இந்தி எழுத்துக்களை தார் கொண்டு அழித்தார். எண்ணற்ற தோழர்கள் உடன் பங்கேற்றனர்.<sup>18</sup>

#### மும்முனைப் போராட்டம்

திராவிட முன்னேற்றக் கழகம் 1953 ஜூலை 13 அன்று மும்முனை போராட்டத்தை அறிவித்தது. குலக்கல்வி திட்டத்தை எதிர்த்து, ஜூலை 14 அன்று ஈ.வி.கே. சம்பத் தலைமையில் இராஜாஜி இல்லம் முன்பு சாலை மறியல் செய்வது, வட இந்தியரால் தொடங்கப்பட்ட சிமெண்ட் நிறுவனம், அந்த பகுதிக்கு டால்மியாபுரம் என பெயர் வைத்திருந்தது. டால்மியாபுரத்தை, கல்லக்குடி என மாற்றவேண்டி ஜூலை 15 அன்று மு.கருணாநிதி தலைமையில் போராட்டம் நடத்துவது, தி.மு.க-வின் செயல்பாடுகளை 'நான்சென்ஸ்' எனக் குறிப்பிட்ட அப்போதைய பிரதமர் நேருவை கண்டித்து, இரயில் மறியல் போராட்டம் ஆகிய மூன்றையும் முன்னிலைப்படுத்தி, மும்முனைப் போராட்டத்தை நடத்துவது என்று முடிவு செய்யப்பட்டது.<sup>19</sup> இதன்பின்பு அறிஞர் அண்ணா, ஈ.வெ.கி. சம்பத், நாவலர் நெடுஞ்செழியன், என்.வி.நடராசன், கே.ஏ.மதியழகன் ஆகிய ஐம்பேரும் தலைவர்கள் கைது செய்யப்பட்டனர். திட்டமிட்டபடி மும்முனைப் போராட்டம் நடைபெற்றது.

### 1957 பொதுத் தேர்தல்

1957 ஆம் ஆண்டின் நாமக்கல் நாடாளுமன்றத் தொகுதி தேர்தல் முடிவின்படி ஈ.வெ.கி. சம்பத் (தி.மு.க) 26,535 வாக்குகள் வித்தியாசத்தில் வெற்றி பெற்றார்.<sup>20</sup> இந்தப் பொதுத்தேர்தலில் திராவிட முன்னேற்றக் கழகம் சார்பில் ஈ.வெ.கி.சம்பத், இரா.தர்மலிங்கம் ஆகிய இருவர் நாடாளுமன்ற உறுப்பினர்களாகவும், அண்ணா, மு.கருணாநிதி, க.அன்பழகன், சத்தியவாணிமுத்து, ஏ.வி.பி.ஆசைத்தம்பி, ப.உ.சண்முகம், ஏ.கோவிந்தசாமி, எம்.பி.சுப்பிரமணியம், கடம்பூர் அண்ணாமலை, இருசப்பன், எம்.பி.சாரதி, ஆனந்தன், என்.சந்தானம், எம்.செல்வராஜ், டி.நடராஜன் ஆகிய 15 பேர் சட்டமன்ற உறுப்பினர்களாகவும் வெற்றி பெற்றனர்.<sup>21</sup>

### சம்பத்தின் கோரிக்கையை பிரதமர் நேரு ஏற்றார்

நாடாளுமன்ற மக்களவையில் 20.08.1957 அன்று அந்தமான், இலங்கைத் தமிழர்களின் இன்னல்களைக் களைய சம்பத் அவர்கள் கவன ஈர்ப்புத் தீர்மானம் கொண்டுவந்து உரையாற்றுகையில், 'அந்தமான் தீவில் 46,000 தமிழர்கள் வாழ்கின்றனர். அவர்கள் அங்குள்ள மக்கள் தொகையில் 50 சதவீதத்திற்கும் அதிகமானோர் இருக்கின்றனர். ஆனால் அங்கே அரசு நடத்துகின்ற பள்ளியில் இந்தி, வங்காளம், ஆங்கிலம் ஆகிய மூன்று மொழிகள்தான் கற்றுத் தரப்படுகின்றன. ஆனால் தமிழ் கற்றுத் தரப்படுவதில்லை. சரிபாதிக்கும் அதிகமாகத் தமிழர்கள் வாழுகின்ற தீவில் தமிழ் மறுக்கப்படுகிறது. இது தமிழ் மக்களை அலட்சியப்படுத்துவதாகும். இந்த அநீதி உடனடியாகத் துடைக்கப்படவேண்டும்'' என்று சம்பத் உரைத்தபோது, உடனே நேரு எழுந்து, அந்தமான் தீவில் அத்தனை அரசுப்பள்ளிகளிலும் வெகு விரைவில் தமிழ் கற்றுத்தர தகுந்த ஏற்பாடு செய்யப்படும் என்று அறிவித்தார்.<sup>22</sup>

### சேலம் இந்தி எதிர்ப்புப் பொதுக்கூட்டம்

சேலம் போஜ் மைதானத்தில் 20.10.1957 அன்று மாலை தி.மு.கழகம் சார்பில் மாபெரும் பொதுக்கூட்டம் நடந்தது. ஈ.வெ.கி.சம்பத் அவர்களுக்கு தி.மு.கழகக் கிளைகளின் சார்பிலும்

மற்றும் தொழிலாளர்கள் சார்பிலும் வரவேற்பு அளிக்கப்பட்டன. சம்பத் இந்தி ஏகாதிபத்தியத்தைக் கண்டித்துப் பேச எழுந்தபோது, மழை ஆரம்பித்ததையும் பொருட்படுத்தாது கூட்டத்தில் இருந்த மக்கள் சம்பத் அவர்களின் பேச்சை ஆவலோடு கேட்டனர்.<sup>23</sup>

**இந்தி எதிர்ப்பு நாள் கடற்கரையில் சம்பத் முழக்கம்**  
13.10.1957-ல் நாடெங்கும் இந்தி எதிர்ப்பு நாள் கூட்டங்கள் நடத்துமாறு தி.மு.கழகம் கேட்டுக் கொண்டது. அவ்வாறே இந்தி எதிர்ப்பு ஊர்வலங்கள், பொதுக்கூட்டங்கள் நடைபெற்றன. பொதுச் செயலாளர் இரா.நெடுஞ்செழியனின் அறிக்கைக்கேற்ப 13.10.1957 அன்று, கிளைக்கழங்கள், துணை அமைப்புகள், மன்றங்கள், படிப்பகங்கள் அனைத்தும் 'இந்தி எதிர்ப்பு' நாளைக் கொண்டாடினர். சென்னை மாவட்ட தி.மு.கழகத்தின் சார்பில் அன்று மாலை திருவல்லிக்கேணி கடற்கரையில் நடைபெற்ற மாபெரும் பொதுக்கூட்டத்தில் சம்பத் சொற்பொழிவாற்றினார்.

அன்று பிற்பகல் 3-மணிக்கு சென்னை மூலக்கொத்தளத்தில் தாய்மொழிக்காக தம் இன்னுயிர்த்த நடராசன், தாளமுத்து கல்லறைகளுக்கு வீர வணக்கம் செலுத்தினார். அங்கிருந்து மாபெரும் ஊர்வலம் திருவல்லிக்கேணி கடற்கரையைச் சென்றடைந்தது. கடற்கரைக் கூட்டத்தில், சம்பத் இந்திய அரசியலிலே இந்தித் திணிப்பு எந்த வகையிலே உருவெடுத்து ஆதிக்கம் செலுத்த வருகிறது என்பதையும், இந்திப் பிரச்சினைக்குப் பின்னாலே ஒளிந்து கொண்டிருக்கிற ஆதிக்க வெறியை-சூழ்ச்சி எண்ணத்தையும் அம்பலப்படுத்தி உரையாற்றினார்.<sup>24</sup>

சென்னை புதுப்பேட்டையில், சம்பத் உரையாற்றுகையில், 'அரசியல் சட்டத்தில் மொழிபற்றிய விதி அகற்றப்பட வேண்டும். மாநிலங்களில் தாய்மொழியில் ஆட்சித்துறை, நிதித்துறை, இயங்க வேண்டும். இந்தியாவின் தொடர் மொழியாக ஆங்கிலமே நீடிக்கவேண்டும்'' என்று குறிப்பிட்டார்.<sup>25</sup>

**நாடாளுமன்றத்தில் தமிழகக் முதல் முழக்கம்**

சம்பத்தின் நாடாளுமன்றப் பிரவேசம் எடுத்த எடுப்பிலேயே மகத்தான எழுச்சியை ஏற்படுத்தியது. அதிலும் அவரது முதல் முழக்கமே மொழிப் பிரச்சினை பற்றியது. ஜவஹர்லால் நேரு, கோவிந்தவல்லபபந்து, லால்பகதூர் சாஸ்திரி, மொராஜிதேசாய், ஜெகஜீவன்ராம், தேஷ்முக்; இன்னபிற மத்தியப் பெருந்தலைவர்களும் வீற்றிருந்த அவையில் எதிர்வரிசையில் நின்று சம்பத் இந்தி ஆதிக்கத்தை எதிர்த்து முழங்கினார். சம்பத் இயல்பாகவே சரளமான ஆங்கிலத்தில் உரையாற்றக் கூடியவர். எடுத்த எடுப்பிலேயே ஒரு பெரிய சாதனைக்கு அவர் வழிகாண முற்பட்டார். நாடாளுமன்றத்தின் இரு அவைகளிலும் ஆங்கிலம், இந்தி, உருது, வங்காளி முதலிய மொழிகளுக்கு ஒரே நேரத்தில் மொழியாக்கம் செய்யும் வசதி இருந்தது. ஆனால் தமிழுக்கு அத்தகுதி தரப்படவில்லை.

இந்தி மட்டுமே தெரிந்த உறுப்பினர் ஆங்கில உரையைக் கேட்கிறபோது தமது இருக்கை முன் அமைக்கப்பட்டுள்ள 'இந்தி' 'பொத்தானை' அழுத்தினால் போதும். அவர் காதுக்கு அந்த ஆங்கில உரையின் இந்தி மொழியாக்கம் ஒலிக்கும். இத்தகைய வசதி தமிழுக்கும் தரப்பட வேண்டும் என்று சம்பத் கோரிக்கை விடுத்தார். "அச்சுறுத்தியோ, இச்சகம் பேசியோ எங்கள் மீது இந்தியைத் திணிக்க முடியாது. இன்பத் தமிழுக்கு ஆபத்து என்றால் பெரும் பூகம்பத்தையே நீங்கள் சந்திக்க வேண்டியிருக்கும். மொழி காக்க உயிர் காத்த எங்கள் வீரத்தியாகிகள் தாளமுத்து, நடராசன் கல்லறைகளை உங்களது கவனத்திற்குக் கொண்டு வருகிறேன்" என்றார்.

இன்று நாடாளுமன்றத்தில் தமிழ் மட்டுமே தெரிந்த உறுப்பினர்கள் துணிச்சலாக எழுந்து தமிழில் பேச முடிகிறதென்றால் அந்த வாய்ப்பை, வசதியை ஏற்படுத்தித் தந்த பெருமை சம்பத்துக்கே உண்டு. முதல் முழக்கத்தை முடித்து பெரிய விளைவுகளை ஏற்படுத்தி சென்னை திரும்பிய சம்பத், அண்ணாவின் பெரும் பாராட்டினைப் பெற்றார். தமிழகத்து மேடைகளில் இந்தி எதிர்ப்புக் குரல்

இன்னும் உரத்து ஒலிப்பதாயிற்று.<sup>26</sup> "இந்தியா பல மொழிகள் வழங்கும் ஒரு இராஜ்யம் மட்டுமல்ல - பல நாடுகளைக் கொண்ட இராஜ்யம் என்பதையும், இந்தச் சந்தர்ப்பத்தில் நாம் மறந்துவிடக்கூடாது."<sup>27</sup> என்று சம்பத் குறிப்பிட்டார்.

**குமாரபாளையம் பொதுக்குழு**

1960 ஜூன் மாதம் 18, 19 ஆகிய இருநாட்களில் தி.மு.க. பொதுக்குழு குமாரபாளையத்தில் நடைபெற்றது. இப்பொதுக்குழுவில் இந்தி திணிப்பை எதிர்த்துப் போராட்டம் நடத்துவது பற்றி விவாதிக்கப்பட்டது. மேலும் இந்தி ஆட்சிமொழியாக வந்தே தீரும் என்று குடியரசுத் தலைவர் அறிவிப்பை திரும்பப் பெற்றுக் கொண்டு இந்தி பேசாத மக்களைக் கலந்தாலோசிக்காமல், இந்தி பற்றி முடிவு எடுப்பதில்லை என்று அறிவிக்க வேண்டும். அவ்விதமாக குடியரசுத் தலைவர் செய்யத் தவறினால் தி.மு.கழகம் இந்தி ஆதிக்கத்திலிருந்து தென்னகத்தை விடுவிக்கும்; விடுதலைப் போரைத் துவக்கும் என அறிவிக்கப்பட்டது. ஆகஸ்ட் 31ஆம் தேதிக்குள் குடியரசுத் தலைவர் தன் போக்கினை மாற்றிக்கொள்ளாவிட்டால் நாடெங்கும் கண்டனக் கூட்டங்களும், ஊர்வலங்களும், போராட்டங்களும் நடைபெறும் என தீர்மானித்து, இந்தி எதிர்ப்புப் போராட்டம் நடத்த ஈ.வெ.கி.சம்பத் தலைமையில் குழு அமைக்கப்பட்டது.<sup>28</sup>

**குடியரசுத் தலைவருக்கு ஈ.வெ.கி.சம்பத் கடிதம்**

குடியரசுத் தலைவர் டாக்டர் இராஜேந்திர பிரசாத் அவர்களுக்கு திராவிட முன்னேற்றக் கழக இந்தி அறப் போராட்டக் குழுத்தலைவர் ஈ.வெ.கி.சம்பத் முக்கிய கடிதம் அனுப்பினார். அதன் விவரம் வருமாறு: "19.06.1960 அன்று குமாரபாளையத்தில் கூடிய தி.மு.கழகப் பொதுக்குழுவில் நிறைவேற்றப்பட்ட தீர்மானத்திற்கு தங்களிடமிருந்து பெற்றுக்கொண்டதற்கான கைச்சாத்து மட்டுமே கிடைத்திருக்கிறது. அம்முடங்கலுக்குரிய தீவிரக் கருத்து, தங்களால் செலுத்தப்படும் என நம்புகிறோம். இக்கிழமை இறுதிக்குள் இதற்குரிய தங்கள் பதிலை

எதிர்நோக்குகிறோம்'' என்று குறிப்பிட்டு கடிதம் எழுதினார்.<sup>29</sup>

### கோடம்பாக்கம் இந்தி எதிர்ப்பு மாநாடு

1960 ஆம் ஆண்டு ஜூலை மாதம் 31ஆம் நாள் சென்னை கோடம்பாக்கத்தில் நடந்த இந்தி எதிர்ப்பு மாநாட்டில் சம்பத் வரவேற்புக் குழுத் தலைவராக இருந்து மாநாட்டை நடத்தி, அண்ணாவின் உரைதான் மாநாட்டின் இறுதி தீர்மானம் என்று அறிவித்தார். பின்பு பேசிய அண்ணா, தம் தலைமை உரையில் ஆகஸ்ட் 6 ஆம் நாள் முதல் 16ஆம் நாள் வரை தமிழகத்தில் சுற்றுப்பயணம் செய்யும் குடியரசுத் தலைவருக்கு அவர் செல்லுமிடம் எல்லாம் கறுப்புக் கொடி காண்பிக்கப்படும் என்று முடிவு கூறி சம்பத்தின் கையில் கறுப்புக் கொடியைக் கொடுத்தார்.<sup>30</sup>

### பிரதமர் நேருவுக்கு, ஈ.வெ.கி.சம்பத் கடிதம்

திராவிட முன்னேற்றக் கழகம் மேற்கொண்ட போராட்ட முடிவு குறித்து பிரதமர் பண்டித ஜவகர்லால் நேரு அவர்களுக்கு, தி.மு.கழக இந்தி அறப்போராட்டக் குழுத் தலைவர் ஈ.வெ.கி. சம்பத் 03.08.1960 அன்று ஓர் அவசரக் கடிதத்தை அனுப்பினார். அதில், “ஏற்க மறுக்கும் மக்கள் மீது இந்தி ஒருபோதும் திணிக்கப்படமாட்டாது என்றும், அகில இந்திய ஆட்சி மொழியாக இந்தி வருவதா என்பதை எல்லாம் தீர்மானிக்கும் பொறுப்பு இந்தி பேசாத மக்களிடையே இருக்க வேண்டுமென்றும் நீங்கள் பாராளுமன்றத்தில் உறுதி தந்தவுடன், இந்தியை ஆட்சி மொழியாகப் புகுத்தும் பிரச்சனை மீது, இந்தி பேசாத மாநிலங்களில் குறிப்பாக மேற்கு வங்கம், தமிழ்நாடு இங்கெல்லாம் நடைபெற்று வந்த போராட்டங்கள் முடிந்தன என்பதை நீங்கள் அறிந்திருக்கலாம் இந்தியை ஏற்க விரும்பாத மக்களின் மீது இந்தித் திணிக்கப்படமாட்டாது, இந்த பிரச்சனைக்குத் தீர்வு காண்பதில், இந்தி பேசாத மக்களின் குரலே தீர்மானமான குரலாயிருக்கும் என்ற தங்களது உறுதிமொழியின் வாசகத்தையோ, கருத்தையோ அந்த உத்தரவு உள்ளடக்கி இருக்கவில்லை என்பதை மட்டும் கூறினால் போதும் என்று நம்புகிறேன்”.

3 ஆகஸ்ட் 1960-ல் பிற்பகல் 12.30 மணிக்கு புதுதில்லியில் பிரதமர் நேருவுடன் சம்பத் சந்திப்பு நடைபெற்றது. பின்னர் சம்பத் மக்களவை நிகழ்ச்சிகளில் பங்கேற்றார். 4 மணிக்குத் தமது இல்லம் வந்தார். சரியாக 4.10க்கு பிரதமர் நேரு அவர்கள், சம்பத் அவர்களுக்கு எழுதிய கடிதம் முத்திரை வைக்கப்பட்டு, பிரதமரின் தனிச் செயலாளர் மூலம் சம்பத் அவர்களிடம் விரைந்து சேர்க்கப்பட்டது.<sup>31</sup>

### மொழிப் பிரச்சனை நேரு வழங்கிய உறுதிமொழி

‘அன்புள்ள சம்பத் அவர்களுக்கு, தங்களது ஆகஸ்டு 3 ஆம் நாள் தேதியிட்டு எழுதிய கடிதம் இன்று காலை கிடைக்கப்பெற்றேன். தாங்கள் எழுதியிருப்பதைக் கண்டு நான் பெரும் வியப்புக்குள்ளானேன் என்றே சொல்லவேண்டும், மொழிப்பிரச்சனையைப் பற்றி மக்கள் சபையில் நான் அளித்த வாக்குறுதிக்குப் புறம்பான காரியங்களை எப்போதும், எந்தச் சந்தர்ப்பத்திலும் அரசாங்கம் நிறைவேற்ற வாய்ப்பில்லை. உண்மையிலேயே குடியரசுத் தலைவரின் உத்தரவில் நான் அளித்த உறுதிமொழிக்கு விளக்கங்கள் தரப்பட்டுள்ளன. ஓரிரண்டு நாட்களுக்கு முன் மக்கள் சபையில் இதையேதான் உள்நாட்டுத்துறை அமைச்சர் அவர்களும் உறுதிப்படுத்தி இருக்கிறாடர். சென்னை அரசாங்க நிதி அமைச்சரும் கூட இதுபற்றி விளக்கிக் கூறி இருக்கிறார் என்றே எண்ணுகிறேன். எனவே, இந்த விஷயத்தில் ஏன் இவ்வளவு தப்பிப்பிராயம் நிலவி வருகிறது என்பதை என்னால் புரிந்து கொள்ள முடியவில்லை. நாங்கள் அளித்த வாக்குறுதிக்கு கட்டுப்பட்டே இருக்கிறோம்” என்று பிரதமர், சம்பத்திற்கு உறுதிமொழி அளித்தார்.

### சம்பத்துக்கு தி.மு.க செயற்குழு பாராட்டு

“பிரதமர் நேருவின் சொல்படிதான் செயல்படுவோம்” என்று குடியரசுத்தலைவர் இறங்கி வந்தார். உள்துறை அமைச்சர் பண்டித பந்த் அவர்களும், நேருவின் வாக்குறுதி மீறப்படவில்லை இந்தித் திணிப்பு இல்லை என்று பாராளுமன்றத்தில் அறிவித்தார். ‘என் வாக்குறுதி மீறப்படமாட்டாது’ என்று பிரதமர் நேரு மீண்டும் உறுதிமொழி அளித்தார்.

## வெற்றிவிழா

இந்தி எதிர்ப்புப் போராட்டக் குழுவின் சார்பில் சென்னைக் கடற்கரையில் வெற்றி விழா கூட்டம் 1960 ஆகஸ்டு 7ஆம் நாள், பொதுச்செயலாளர் இரா.நெடுஞ்செழியன் அவர்கள் தலைமையில் நடைபெற்றது. இக்கூட்டத்தில் அறிஞர் அண்ணா அவர்களும், கழக முண்ணணி வீரர்களான ஈ.வெ.கி.சம்பத், மு.கருணாநிதி, கே.ஏ.மதியழகன், க.அன்பழகன், சி.பி.சிற்றரசு, சத்தியவாணிமுத்து, கவிஞர் கண்ணதாசன் ஆகியோரும் கலந்து கொண்டு போராட்ட வெற்றியைக் குறித்துப் பாராட்டினார்கள்.

அறிஞர் அண்ணா அவர்கள் சம்பத்திற்கு நேரு எழுதிய வாக்குறுதிக் கடிதம் பற்றி விளக்குகையில் கீழ்க்கண்டவாறு குறிப்பிட்டார்: “என் தம்பிக்கு வாக்குறுதியை வரைந்துள்ள இந்தக் கரம் ஐசனோவரோடு கை குலுக்கிய கரம்; ட்ருமனோடு கை குலுக்கிய கரம்; ஸ்டாலினோடு கை குலுக்கிய கரம்; நாசரோடு கை குலுக்கிய கரம், அந்தக் கரம் தான் என் தம்பிக்கு கையெழுத்திட்டு வாக்குறுதியை வழங்கியுள்ளது.” இவ்வாறு அறிஞர் அண்ணா அவர்கள் குறிப்பிட்டார்.<sup>32</sup>

## ‘ஆகாஷ்வாணி’ யை ‘சென்னை வானொலி’ என மாற்றியதில் சம்பத்தின் பங்களிப்பு

மொழியின் பெயரால் வன்முறைகள் தலைதூக்குவதை சம்பத் கண்டித்து வந்தார். தமிழ்மொழி மீது பற்றுடையவராக இருந்த சம்பத் “தில்லியிலிருந்து ஒலிபரப்பாகும் எல்லா வானொலி நிகழ்ச்சிகளிலும் ‘ஆகாஷ்வாணி’ என்றே அறிவிக்கிறார்கள். இத்துடன் தமிழ் ஒலிபரப்பின் போதுகூட ‘ஆகாஷ்வாணியின் மதராஸ் வானொலி நிலையம்’ என்று கூறுகிறார்கள். வானொலி நிலையங்களிலும், நிகழ்ச்சிகளிலும் ‘ஆகாஷ்வாணி’ என்பதை நீக்கி ‘சென்னை வானொலி’ என்று கூறினாலொழிய நாங்கள் யாரும் வானொலியில் பேசமாட்டோம்” என்று 1958 ஆம் ஆண்டு ஏப்ரல் 7ஆம் நாள் பாராளுமன்றத்தில் அறிவித்தார்.<sup>33</sup> அவருடைய போராட்டத்தின் விளைவாக தி.மு.க. ஆட்சிக்கு வந்ததும் ‘ஆகாஷ்வாணி’ என்று அழைக்கப்படும்

முறை 1970ஆம் ஆண்டு நீக்கப்பட்டு, சென்னை வானொலி நிலையம் என்று மாற்றப்பட்டது.

ஈ.வெ.கி. சம்பத், திராவிட முன்னேற்றக் கழகத்திலிருந்து 1961-ல் விலகி அதே ஆண்டு ஏப்ரல் 19 அன்று தமிழ்த் தேசியக் கட்சியை துவக்கினார். இந்தி எதிர்ப்பு அறப்போரில் மொழி உரிமைக் காவலர் ஈ.வெ.கி.சம்பத் அவர்களின் பங்கு வரலாற்றில் போற்றத்தக்கதாக உள்ளது.

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## தமிழ் சமுதாயத்திற்கு காயிதே மில்லத் அவர்களின் பங்களிப்பு - ஓர் ஆய்வு

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### முன்னுரை

பத்தொன்பதாம் நூற்றாண்டின் இறுதியிலும் இருபதாம் நூற்றாண்டின் துவக்கத்திலும், பன்னெடுங்காலமாக தமிழகத்தில் நிலவிவந்த சமூக சீர்குலைவிற்கு முற்றுப் புள்ளி வைத்து, தமிழகத்தை சமூக, பொருளாதார, அரசியல் ரீதியான வளர்ச்சிப்பாதையில் கொண்டு செல்வதற்கு பல்வேறு அறிஞர்கள் முன்வந்தனர் அவர்களில் முகமது ஸ்மாயில் என்னும் காயிதே மில்லத் குறிப்பிடத்தகுந்தவர் ஆவார். திருநெல்வேலி மாவட்டத்தில் உள்ள பேட்டையில் மியாக்கண் ராவுத்தர் முகைதின் பார்த்தீமா தம்பதியினரின், இரண்டாவது மகனாக முகமது ஸ்மாயில் என்னும் காயிதே மில்லத்

5 ஜூன் 1896 அன்று பிறந்தார். தனது 7-வது வயதில் தந்தை இழந்த அவர் அன்னை பார்த்தீமாவின் அரவணைப்பிலும் தாய்மாமன் ஆதரவினாலும் வளர்ந்தார். இளமைக் காலத்தில் சி.எம்.எஸ்.

பள்ளிக்கூடத்திலும் உயர்க்கல்வியை செயின் ஜோசப் கல்லூரி திருச்சிராப்பள்ளியிலும் பட்ட மேற்படிப்பை மெட்ராஸ் கிருஷ்ண கல்லூரியிலும் பயின்றார். இளம் வயதிலே தன்னை பல்வேறு இயக்கங்களில் இணைத்து கொண்ட காயிதே மில்லத் சமூகத்தில் நிலவி வந்த குடிப்பழக்கம், குதிரைப் பந்தயம், தீண்டாமை, இந்துக் கோவில்களுக்குள் நுழைய நலிந்த பிரிவினருக்கு அனுமதி மறுப்பு, விபச்சாரம் போன்ற சமீகச் சீர்கேடுகளுக்கு எதிராகப் போராடியதுடன் ஏழை, எளிய மற்றும் அனாதைகளுக்காகப் பரிந்து பேசினார்.

### மதக் கொள்கைகளுடன் கூடிய கல்வியை வலியுறுத்துதல்

கட்டுப்பாடான முஸ்லீம் குடும்பத்தில் பிறந்த அவர் கிறித்தவ பள்ளியில் கல்வி கற்றார். பள்ளிகளிலும், கல்லூரிகளிலும் மதக் கோட்பாடுகள் கற்பிக்கப்பட அவர் பெரிதும்

\* முனவர் பட்ட ஆய்வாளர், முதுகலை மற்றும் ஆய்வுத்துறை வரலாறு, சி.அப்துல் ஹக்கீம் கல்லூரி (த), மேல்விஷாரம், வேலூர்.

\*\* இணைப்பேராசிரியர் & துறைத்தலைவர், முதுகலை மற்றும் ஆய்வுத்துறை வரலாறு, சி.அப்துல் ஹக்கீம் கல்லூரி (த), மேல்விஷாரம், வேலூர்.



ஆர்வம் காட்டினார். ஐரோப்பிய நாடுகள் கூட இரண்டாம் உலகப் போருக்குப் பிறகு தங்களுடைய குழந்தைகளுக்கு மதக் கோட்பாடுகளைக் கற்றுத் தருவதைச் சுட்டி காட்டினார். மேலும் இளைய தலைமுறையினரிடையே நன்னடத்தையை உருவாக்க இது மிகவும் அவசியம் என்று வலியுறுத்தினார்.<sup>1</sup> அரசிடமிருந்து இதற்குச் சாதகமான எந்தச் செயல்பாடும் காணப்படாததால், ஏற்கனவே இருக்கும் மதரஸாக்களையும், மக்தப்பகளையும் வலிமைப்படுத்த விரும்பினார். புத்த மற்றும் கிறித்தவ மதத்தவர்களைப் போலவே குடும்பத்தின் ஒரு நபரை, சொத்துக்களுடன் மதத்திற்காக, வசதி படைத்தவர்கள் அர்ப்பணிக்கவேண்டும் என்றும் அறிவுறுத்தினார்.<sup>2</sup>

#### **கல்வி வளர்ச்சியில் காயிதே மில்லத்தின் பங்களிப்பு**

கட்டாய ஆரம்பக் கல்வித் திட்டத்தை வரவேற்றுப் பேசிய அவர், முஸ்லீம்கள் இத்திட்டத்தை பயன்படுத்திக் கொள்ள வேண்டும் என வலியுறுத்தினார்.<sup>3</sup> அவர்களுக்காக விடுத்த வேண்டுகோளில், 'முஸ்லீம்களாகிய நாம் கல்வியில் பின்தங்கி இருக்கிறோம். இந்த பின்தங்களைக் கைவிட்டு விட்டு இந்தக் கட்டாயக் கல்வித் திட்டத்தை முழு அளவில் பயன்படுத்திக் கொள்ள வேண்டும். பள்ளிக்குச் செல்லும் வயதிலுள்ள எல்லாக் குழந்தைகளும் அவ்வாறு செய்யுமாறு பார்த்தக் கொள்ள வேண்டும். இதற்காக முஸ்லீம் லீக்கின் ஒவ்வொரு அடிப்படை உறுப்பினரும், ஒரு குழந்தை பள்ளிக்குச் செல்ல எது தடையாக இருந்தாலும் அதைக் களைய ஒரு குழு அமைத்து குழந்தைகளுக்குப் பாலோ, மதிய உணவோ தேவைப்பட்டால் சம்பந்தப்பட்ட அதிகாரிகளை அணுகிப் போராடியாவது பெற்றுத் தர வேண்டும். இந்த நடவடிக்கைகளில் முஸ்லீம்கள் அல்லாத பிற குழந்தைகளையும் சேர்த்துக்கொள்ளலாம்' என்று கூறினார்.<sup>4</sup>

ஆங்கில வழிக்கல்வியின் இன்றியமையாமையை மக்களிடம் எடுத்துரைத்தல் தனது தாய்மொழியான தமிழின் மீது மிகுந்த பற்றும், ஆதரவும் கொண்டவராயிருந்தாலும், முகமது இஸ்மாயில்

அவர்கள் ஆங்கில வழிக்கல்வி முறை தொடர்வதற்காக வாதாடினார். 1949 ஆம் ஆண்டே ஆங்கிலம் குழந்தைகளுக்கு ஒரு சுமையாக இருந்தாலும் அது இன்றியமையாதது என்று வெளிப்படையாகக் குறிப்பிட்டார். விஞ்ஞானத்திலும், ஆராய்ச்சியிலும், கல்வியிலும் பிற துறைகளிலும் முன்னேற்றமடைவதில் இந்தியா பிற நாடுகளுக்குப் பின் தங்காமல் இருக்க இது முக்கியமானது என்று குறிப்பிட்டார். ஏற்கனவே தெரிந்த ஒரு மொழியைக் கைவிட வேண்டியதில்லை என்று சுட்டிக் காட்டிய அவர் நவீன அறிவியல் சம்பந்தமான புத்தகங்களை மொழி பெயர்த்தாலும் அது அதனுடைய அசல் மொழிப் பிரிதியின் பாகத்தைப் பூர்த்தியாக்காது என்று கூறினார்.<sup>5</sup> ஆங்கில மொழி அடிமைச் சின்னம் என்று கருதியவர்களின் கூற்றை எதிர்த்ததோடு, சுதந்திர இந்தியர்கள் எந்த நாட்டிலிருந்தும் எதையும் தேர்ந்தெடுக்கச் சுதந்திரம் உள்ளவர்கள் என்றும் கூறினார்.

#### **வார்தா திட்டத்திற்கு எதிர்ப்பு**

கைத் தொழிலுடன் கூடிய கல்வி என்பது குழந்தைகளை அவர்களுடைய இளம் வயதில் வேண்டா வெறுப்பான கூலி வேலைக்கு அடிமையாக்கும் என்று கூறினார்.<sup>6</sup> மேலும் அவர் ஆசிரியர்களாலும் அதிகாரிகளாலும் தேர்ந்தெடுக்கப்படும் கைவினைத் தொழிலைக் குழந்தைகளைக் கற்குமாறு கட்டாயப்படுத்தும் போது அவர்களுடைய உற்சாகம் பாதிக்கப்படும் என்று சுட்டிக் காட்டினார்.

#### **காயிதே மில்லத்தின் முயற்சியால் தோன்றிய பல்வேறு முஸ்லீம் கல்வி நிறுவனங்கள்**

கல்வியில் பின்தங்கியிருந்த முஸ்லீம்களின் உயர்வுக்கு ஆங்கிலேயர்கள் பல சிறப்பு ஏற்பாடுகளைச் செய்திருந்தனர். அவற்றில் ஒன்று தான் முகமது அலி கலைக் கல்லூரியை' அரசே தொடங்கி நடத்தியதாகும். அதன் பெயர் பின்பு அரசு முகமதியன் கல்லூரி' என்று மாற்றப்பட்டது. சுதந்திரம் அடைந்தவுடன் காங்கிரஸ் அரசு அதனை 'அரசு கலைக் கல்லூரி என்று பெயர் மாற்றம் செய்ததுடன் அரசு செலவில் அத்தகைய ஒரு நிறுவனத்தைப் பராமரிப்பது மதச் சார்புடைய

போக்காகும் என்று கூறி, முந்தைய அரசு அக்கல்லூரிக்குக் கொடுத்து வந்த எல்லாச் சலுகைகளையும் நிறுத்தியது. இதனால் அந்த நிறுவனத்தில் முஸ்லீம் செல்வாக்கு அகற்றப்பட்டது.<sup>7</sup> அதைப் பழைய நிலைக்குக் கொண்டு வர முகமது இஸ்மில் அவர்கள் பல்வேறு முயற்சிகளை மேற்கொண்டார். இதன் விலைவாக மு. கருணாநிதியால் 'காயிதே மில்லத் அரசு மகளிர் கல்லூரி' என்று பெயர் மாற்றம் செய்யப்பட்டது.

#### புதுக்கல்லூரி

சென்னை சட்டமன்றக் கவுன்சிலின் எதிர்க்கட்சித் தலைவரான டாக்டர் ஏ.லட்சுமணசாமி முதலியார் அவர்கள் முகமது இஸ்மாயிலிடம், அவருடைய சமூகத்தில் நன்கொடை வசூலித்து ஒரு கல்லூரியைத் தொடங்குமாறும், சென்னை பல்கலைக்கழகத்தின் துணைவேந்தர் என்ற முறையில் தன்னாலியன்ற அனைத்து உதவிகளையும் தான் செய்வதாகவும் உறுதி கூறி அறிவுரை கூறினார். முகமது இஸ்மாயிலின் தூண்டுதலின் பேரில் தென்னிந்திய முஸ்லீம் கல்விக் கூட்டமைப்பின் உறுப்பினர்கள் நீதிபதி பஷீர் அகமது செய்யது அவர்கள் தலைமையில் பர்மா, மலேசியா, சிங்கப்பூர் ஆகிய நாடுகளுக்குச் சென்று ரூ.5 லட்சம் திரட்டி அப்பணத்தைக் கொண்டு சென்னையில் புதுக்கல்லூரி தொடங்கப்பட்டது.

#### ஜமால் முகமது கல்லூரி

திருச்சியில் முஸ்லீம் கொடையாளியும், தலைவருமான ஹாஜி ஜமால் முகமது என்பவரின் பெயரில் திருச்சிராப்பள்ளியில் ஒரு கல்லூரியைத் தொடங்கும் வேலை ஆரம்பமானது. முஸ்லீம்களால் நடத்தப்படும் ஒரு கல்லூரியைத் திருச்சிராப்பள்ளியில் தொடங்க முதல் ஆலோசனை முகமது இஸ்மாயில் அவர்களால் கொண்டு வரப்பட்டது.கோழிக்கோடு பரீக்கு கல்லூரியுடன் இணைந்து, பல்வேறு இடங்களுக்கும் சுற்றுப்பயணம் சென்று இந்த நிறுவனத்தின் பெயரில் சொத்துச் சேர்க்கப்பட்டது. புதிய முஸ்லீம் கல்லூரிகளைத் தொடங்குவதில் அவர் மிகுந்த ஆர்வம் காட்டினார். அந்த ஆர்வத்தினால், புதிய கல்லூரிகளைத் தொடங்கும்

ஆலோசனையுடன் யாராவது அவரை அணுகினால் அவர்களுக்கு வழிக்காட்டியதுடன், விண்ணப்பத்தை வாங்கித்தானே நிறைவு செய்தும் கொடுத்தார்.<sup>8</sup> அவருடைய தூண்டுதல், ஆலோசனை மற்றும் அறிவுரையின் மூலமாகத் தான் அதிராம்பட்டிணத்தில் காதிர் முகைதீன் கல்லூரி தொடங்கப்பட்டது. புதுக்கல்லூரி மற்றும் ஜமால்முகமது கல்லூரிகளின் தொடக்க கால பணப்பற்றாக்குறையைச் சமாளிக்க பர்மா, மலேசியா, சிங்கப்பூர் மற்றும் இந்தோ-சீனா ஆகிய நாடுகளுக்கு நன்கொடை வசூல் குழுக்களை அனுப்பினார். தானும் கிட்டத்தட்ட 11 மாதங்கள் இந்தியாவை விட்டு வெளியில் தங்கி ரூ. 7 லட்சம் வரை வசூல் செய்தார்.

#### சதக்கத்துல்லாஹ் அப்பா கல்லூரி

திருநெல்வேலி மாவட்டம் பாளையங்கோட்டை ரஹ்மத் நகரில் சதக்கத்துல்லாஹ் அப்பா கல்லூரியைத் தொடங்க அனைத்து உதவிகளையும் நல்கியதுடன், 1971 ஜூன் 18 அன்று அதன் தொடக்க விழாவில் ஏற்பாடு செய்யப்பட்ட கல்வி மாநாட்டிற்குத் தலைமை தாங்கினார். அவருடைய முதுமையிலும், அவருக்குள்ள பல வேலைகளுக்கும் இடையில் அவர் சென்னையிலிருந்து பாளையங்கோட்டைக்கு வந்து நிகழ்ச்சியில் கலந்து கொண்டதன் மூலம் கல்வி நிறுவனங்களில் அவருக்குள்ள ஆர்வத்தை வெளிப்படுத்தினார். அவருடைய பெயரில் தாம்பரத்திற்கு அருகில் ஒரு கலைக்கல்லூரி தொடங்கப்பட்டது. 13 கலைக்கல்லூரிகளும், 2 பொறியியல் கல்லூரிகளும், பல தொழில் நுட்பக் கல்லூரிகளும், வரிசையாகத் தொழிற்பயிற்சிக் கூடங்களும் முஸ்லீம் சமூகம் சம்பாதித்தது ஆர்வத்துடன் கூடிய அவருடைய ஆதரவாலும் தான். சர் சையது அகமது கான் அவர்களுக்கு அடுத்தப்படியாக கல்விச் சேவையில் முக்கிய பணி ஆற்றியது முகமது இஸ்மாயில் தான்.<sup>9</sup>

#### கல்வி நிலையங்களுக்கு ஆலோசனைகள்

கல்வி நிலையங்கள் தனியார் தொழிற்கூடங்களாக இருப்பதின் நன்மை, தீமைகளைப் பற்றி விவாதங்கள் நடந்து கொண்டிருந்தன. பல்வேறு காரணங்களுக்காக அவை தேசிய மயமாக்கப்பட

வேண்டும் என்று கோரப்பட்டன. ஆனால் முகமது இஸ்மாயில் அவர்கள் கல்வி நிறுவனங்களில் தனியாரை ஆதரித்துடன் அதை ஊக்கப்படுத்தாமல் இருப்பது மாநிலத்தின் கல்வி முன்னேற்றத்தைத் தடைப்படுத்துவதாகவே இருக்குமென்று கூறினார்<sup>10</sup>. சென்னை கல்வி நிலையங்கள் (சொத்துக் கோரால்) தீர்மானத்தை அவர் எதிர்த்தார். அங்கீகாரம் வழங்குவதற்காகத் தனி அதிகாரத்தைக் கொண்டு வருவதால் எதிர் காலத்தில் தனிப்பட்டவர்கள் கல்வி நிறுவனங்களைத் தொடங்குவதை அது பாதிக்கும் என்று கூறி அதை எதிர்த்தார். மாணவர் விடுதிக் கட்டிடங்களுக்காகவும், பொருட்களுக்காகவும் தாராள உதவிகளை வழங்குமாறு வேண்டுகோள் வைத்தார். சுதந்திரத்தின் முழு அர்த்தத்தைக் கிராம மக்கள் புரிந்துகொள்ள அவர்களுக்குக் கல்வி தான் முக்கிய தேவை என்று கூறிய அவர், அதற்காக கல்விக்கு அரசு அதிகப்பணம் ஒதுக்க வேண்டும் என்றும் வலியுறுத்தினார். அவ்வாறு உயர்த்தும் தொகையில் அதற்கேற்ற கூடுதல் எண்ணிக்கையிலான மக்களுக்குக் கல்வியைத் தருகிறதா என்று பார்த்தக் கொள்ள வேண்டும் என்றும் கூறினார்.

### சித்த மருத்துவக் கல்வி

பழமையான உள்நாட்டு மருத்துவ முறையான சித்த மருத்துவத்தின் முக்கியத்துவத்தைப் பற்றி 1947 ஆம் ஆண்டே அரசின் கவனத்திற்குக் கொண்டு வந்தார். அதற்குள்ள எதிர்காலத்தைக் கருத்தில் கொண்டு அரசு அதற்கென ஒரு கல்லூரியைத் தொடங்க வேண்டும் என்று விரும்பினார். ஆராய்ச்சித் துறையில் சித்த மருத்துவமும் இணைக்கப்பட வேண்டும் என வலியுறுத்தினார். விசாகப்பட்டினத்தில் கடற்படைக் கல்லூரி தொடங்கப்படுவதைக் கேள்வியுற்று, சென்னை மாநிலத்திலும் அதே போன்ற கல்லூரியைத் தொடங்குவதைப் பற்றி ஆலோசனை நடத்தினார். திரைத்துறைப் படப்பிடிப்புக் கலைமுகமது இஸ்மாயில் பல திறமைகளுள்ள ஓர் அறிவாளி ஆவார். 1950களிலேயே ஆராய்ச்சி வசதிகளையும், மேற்படிப்புக்கான வசதிகளையும் பற்றி அவருடைய எண்ணத்தைத் தெரிவித்தார். அவர்

கூறியபடியே தான் பின்னர் திரைத்துறைப் பயிற்சிக் கல்லூரிகள் நமது மாநிலத்திலும் பிற இடங்களிலும் தொடங்கப்பட்டன நாடகக் கலைக்குப் புத்துயிர் ஊட்டுவதில் அவர் பெரிதும் ஆர்வம் காட்டியதுடன், சிறந்த தமிழ் மற்றும் தெலுங்குத் திரைப்படங்களுக்குப் பட்டயம் வழங்கும் திட்டத்தைப் பற்றியும் சட்ட சபைகளில் எடுத்துரைத்தார்.

### கல்வியும் வேலையின்மையும்

அதிகமான கல்லூரிகளைத் திறப்பது வேலையில்லாத் திண்டாட்டத்தை அதிகரிக்கும் என்ற கூற்றை அவர் மறுத்தார். அரசு வேலையில்லாத் திண்டாட்டத்தைச் சமாளிக்கஅச்சப்படுவதை முன்னிட்டு கல்விக்குரிய வசதிகளைக் குறைக்கக் கூடாது என்று கூறினார்.

### ஆசிரியர்களின் நலம்

நாட்டை தீர்மானிக்கும் பணியில் ஆசிரியர்களுக்குள்ள பங்கை அங்கீகரித்த முகமது இஸ்மாயில் அவர்களுக்கு முடிந்த வரை சலுகைகள் வழங்க வேண்டும் என்று அரசைக் கேட்டுக் கொண்டார். ஆசிரியர்களின் பணிச் சூழ்நிலையைக் கருத்தில்கொண்டு மற்ற யாவரைக் காட்டிலும் அவர்களுக்கு அதிகமான விடுமுறை நாட்கள் தேவை என்று அவர்களுடைய விடுமுறை நாட்களின் எண்ணிக்கையை நியாயப்படுத்தி விளக்கினார். அவர்களுக்கு வேறு எந்த வழிகளிலும் வருமானம் ஈட்ட முடியாது என்பதால், அதிகப்படியான ஊதியம் வழங்கப்பட வேண்டும் என்று வலியுறுத்தினார்.

### மதுவிலக்கு ஒத்துழைப்பு

மதக் கட்டுப்பாடுள்ள முஸ்லீமான முகமது இஸ்மாயில் அவர்கள், மது அருந்துவதைக் கண்டித்தார். சட்ட முன் வரைவின் 30வது பிரிவில் ஒரு திருத்தத்தை ஹாஜி கரிமுதீன் கொண்டு வந்தார். அதன் படி 30ஏ என்ற சட்டத்தின்படி தீமையான மது உற்பத்தி, விற்பனை, ஓரிடத்திலிருந்து மற்றொரு இடத்திற்கு கொண்டு செல்லுதல், மற்றும் அருந்துதல் ஆகியவற்றை அரசு தடை செய்ய வேண்டும் என்பதாகும். இத்திருத்தத்தை ஆதரித்த முகமது இஸ்மாயில்

சாகிப் மது விலக்குச் சட்டத்தில் ஒரு இடத்தையும் கொடுத்து, அது நடைமுறைப்படுத்தப்பட வேண்டும் என்று கேட்டுக் கொண்டார்<sup>11</sup>. இதனால் அரசுக்கு எந்த வருமான இழப்பு ஏற்பட்டாலும் அதைச் சரிகட்ட வேறு வழிகளைக் கண்டு பிடித்துக் கையாள வேண்டும் என்றும் கூறினார்.

அரசு மதுவையும் எல்லா வகையான சூதாட்டங்களையும் தடை செய்ய வேண்டும் என்றும் கூறினார். அதன் படி அரசு மதுவையும் எல்லா வகையான சூதாட்டங்களையும் தடை செய்ய வேண்டும் என்று முதல் கவுன்சில் கூட்டத்தில் தீர்மானம்

நிறைவேற்றப்பட்டது<sup>12</sup>. காந்தியார் ஒரு முறை என்னை ஒரு மணி நேரத்திற்கு இந்தியா முழுவதற்குமான சர்வதிகாரியாக நியமித்தால், நான் செய்யும் முதல் வேலை எல்லா மதுக்கடைகளையும் எந்தவிதமான நஷ்ட ஈடும் இல்லாமல் இழுத்து முழுவதும், எல்லா கள் பனைகளையும் அழிப்பதுமாகத் தான் இருக்கும்' என்று குறிப்பிட்டார். காந்தியைப் போலவே முகமது சீனாவிலும் மதுவிலக்கு அறவே தோல்வியுற்றது என்று குறிப்பிட்ட லேரல்லிக்கு பதிலுரைக்கும் போது, மனத்தளவிலுள்ள அடிமைத் தனமே எல்லா விஷயங்களிலும் முன்னுதாரணங்களைத் தேடுவதாகும் என்று முகமது இஸ்மாயில் கருத்துரைத்தார்.

முழு மதுவிலக்கு இல்லையென்றாலும், பகுதித் தடையைக் கொண்டு வந்ததற்காக சென்னை அரசை அவர் பாராட்டியதோடு கள் என்பது உணவு வகையைச் சேர்ந்தது என்ற வாதத்தை எதிர்த்தார். இதனால் கிடைக்கும் சிறு பலனை அதைக் குடிக்கும் மக்களின் மனதிலும், உடல் நலத்திலும் உண்டாகும் தீமைகள் ஆக்கிரமித்துவிடும் என்று தெளிவுப்படுத்தினார். மதுவிலக்கு என்பது தனிமனிதனின் சுதந்திரத்தில் சுறுக்கிடுவதாகும் என்று விவாதம் எழுந்த போது, அதற்கு முகமது இஸ்மாயில் அவர்களின் நன்மைக்காகவும் சமூகத்தின் நன்மைக்காகவும் சில குறைப்புகளையும், சில தடைகளையும் புகுத்துவது தேவையாகும்' என்று பதிலுரைத்தார். ஒழுங்காக

நடைமுறைப்படத்தாத மதுவிலக்கு என்பது நன்மையை விட அதிகத் தீமைமையே விளைவிக்கும் என்ற எதார்த்தத்தை அவர் சுட்டிக்காட்டினார்.

மக்களுடைய பாவனைகளையும், கள்ளத்தனமான உற்பத்தியைப் பற்றியும் ஆயர்தீர்வை அலுவலர்கள் நன்கு அறிவார்கள் என்பதால் மதுவிலக்கை அமல்படுத்தும் பொறுப்பை அவர்களிடமே ஒப்படைக்க வேண்டும் என்று ஆலோசனை கூறினார். மதுவிலக்கைக் கொண்டு வருவதால் வேலை இழப்பவர்களுக்கு, மாற்று வேலைகளை அரசு அளிக்க வேண்டும் என்று அரசை அவர் கேட்டுக் கொண்டார். அவ்வாறு செய்யவில்லை எனில் வேலை இழந்தவர்களின் எதிர்மறைச் செயல்கள் மதுவிலக்குக் கொள்கையின் வெற்றிக்குப் பங்கமாக அமையும் என்றும் குறிப்பிட்டார் எடுக்கப்படும் எல்லாச் சாறிலிருந்தும் வெல்லம் மற்றும் பல பொருட்களை உற்பத்தி செய்யுமாறு வேண்டுகோள் விடுத்தார்.

முகமது இஸ்மாயில் அவர்கள் அரசின் மது விலக்குக் கொள்கையை ஆதரித்துப் பேசும் போது, அதிகாரித்து வரும் மதுவிலக்குக்கு எதிரான குற்றங்களின் எண்ணிக்கைகள், அதை நடைமுறைப்படுத்தும் அரசும், அதிகாரிகளும் நன்கு , திறனுடனுடன் செயல்படுவதைக் காட்டுவதாகவும், குற்றங்களின் எண்ணிக்கை, காலப்போக்கில் குறையும் என்று தான் நம்புவதாகவும் கூறினார். மதுவிலக்குச் சட்டத்தில் குடித்திருந்தாலே அபராதம்' , எங்கே குடித்தாலும் சரி என்ற சரத்தைச் சேர்த்ததில் அவர் பெரும் மகிழ்ச்சியுற்றார். அந்தச் சரத்து இல்லாமல்தான் மதுவிலக்கில் அவர் எடுத்த நிலைப்பாடு தான் இன்றளவும், இந்திய யூனியன் முஸ்லீம் லீக் வழி நடத்துகிறது.

### குதிரைப் பந்தயம் நீக்கம் செய்யப்படுதல்

உண்மையான முஸ்லீமாக முகமது இஸ்மாயில் அவர்கள் குதிரைப் பந்தயத்தையும், அதே போல் எதிர்த்தார். அது மனிதர்களின் மனதைக் கெடுப்பதுடன் பலரின் வாழ்க்கையைக் குறிப்பாக

ஏழைகளின் வாழ்க்கையைக் கெடுப்பதால் அவ்வாறு எதிர்த்தார். அந்தத் தீமையை ஒழிக்க உடனடியாக நடவடிக்கை எடுக்குமாறு அரசை அவர் கேட்டுக் கொண்ட போது, அவ்வாறு செய்தால் பெரிய எண்ணிக்கையிலான முசுலீம்கள் வேலையிழப்பார்கள் என்பது அவருடைய கவனத்திற்குக் கொண்டு வரப்பட்டது. இக்கால அரசியல்வாதிகளைப் போலல்லாமல் முகமது இஸ்மாயில் இவ்வாறு பதிலளித்தார். 'அவர் முஸ்லீமானாலும் சரி, வேறு யாரானாலும் சரி, அத்தீயச் செயலின் மூலம் வாழ்க்கை நடத்துகிற யாராயினும் அதற்குரிய விலையைத் தர வேண்டும். இதை விட்டு விட்டு வேறு வேலையைத் தேட வேண்டும்.

பந்தயம் கட்டுவதை எதிர்த்த அவர், இத்தீய செயலால் கிடைக்கும் வருமானத்தை அரசு இம்மாகாண மக்களின் நலத்திட்டங்களுக்குப் பயன்படுத்தக் கூடாது என்று கேட்டுக் கொண்டார். இத்தகைய சமுதாயத் தீங்கைக் களைவதற்கான அவருடைய பேச்சு நியாயமாக இருந்தது. குதிரைப் பந்தியத்தில் நெருங்கிய தொடர்புடைய பி. நடேசனே 'நான் என் நண்பரும் மதிப்பிற்குரிய எதிர்க்கட்சித் தலைவருமான முகமது இஸ்மாயிலின் கூற்றை ஏற்கிறேன். அவர் கொள்கையுடன் பேசுகிறார்' இவ்வாறு முகமது இஸ்மாயிலின் விளக்கம் அவரைச் சொல்லச் செய்தது.

### தீண்டாமை ஒழிப்பு

தலைமுறைகளாகவும், நூற்றாண்டுகளாகவும், இரக்கமில்லாமல், கீழ்ப்படுத்தப் பட்டிருந்த அரிசனங்களுக்காகப் போராடுவதற்கு வாய்ப்புக் கிடைக்கும் போதெல்லாம் அதைச் சரியாகச் செய்தார். காலம் காலமாகக் கொடுமைகளுக்கு ஆளானவர்களும் வீட்டு விலங்குகளை விட மோசமாக நடத்தப்பட்டவர்களுமான தாழ்த்தப்பட்டவர்களுக்கு இடஒதுக்கீடு என்பது உரிய பரிகாரம் தான் என்று கூறி அதை ஆதரித்தார். சாஸ்திரங்கள், சாதி முறையை அங்கீகரிக்கின்றன என்ற அவரது கூற்றை நிரூபிக்க, பகவத் கீதையிலிருந்து வெகுவாக மேற்கோள்கள் காட்டிப் பேசிய போது ஜாதி முறை இருக்கும் வரை

தீண்டாமை நீடிக்கும் என்றும் மனமாற்றம் தான் அதைப் போக்கும் ஒரேவழி என்றும் சுட்டிக் காட்டினார். 6 அல்லது 7 கோடி மக்கள் சம்பந்தப்பட்ட விஷயத்தில் முஸ்லீம் உறுப்பினர்களுக்குப் பேச உரிமையுண்டு என்பதை வலியுறுத்தி தாழ்த்தப்பட்டவர்கள் இந்துக் கோவில்களுக்குள் நுழைய வகை செய்யும் மசோதாவை ஆதரித்தார்.

### பெண்களின் பிரச்சனைகள்

இஸ்லாமில் பெண்களின் நிலையை முழுவதுமாக அறிந்துள்ள அவர், அவர்களுடைய பிரச்சனைகள், உரிமைகள் மற்றும் தகுதியைப் பற்றி மிகுந்த அக்கறை காட்டினார். அவரதுகாலத்தில் இந்தியாவில் பெண்களின் நிலை என்பது மிகவும் தீவரமாக பேசப்பட்ட சமாச்சாரமாக இருந்தது. முஸ்லீம் பெண்கள் கல்வி, கற்பதை அவர் ஊக்குவித்தார். அவருடைய இரண்டு பேத்திகளும் மருத்துவம் படித்து மருத்துவர் ஆனார்கள். திருமணத்தில் வரதட்சணை என்ற பெயரில் கடினமான நிபந்தனைகளை வலியுறுத்தவதை அவர் கடினமாக எதிர்த்தார். இஸ்லாத்தை வைதீகத்துடன் கடைப்பிடிக்கும் ஒரு முஸ்லீமான அவர், அதன் உண்மையான கொள்கையப்படி அன்றைய மற்றொரு உணர்வுத் தொடர்பான சேதியான விதவைகள் மறுமணத்தை ஆதரித்தார். பெண்கள் மனசாட்சிக்கு விரோதமாகக் கடத்தப்படுவதைக் கண்டித்த அவர் அரசு அதை உடனடியாக நிறுத்துவதற்கான நடவடிக்கைகளையும் எடுக்க வேண்டும் என்றும் கேட்டுக் கொண்டார்.

### ஏழைகளின் தலைவர்

ஏழ்மையின் மீதும், ஏழைகளின் மீதும் இரக்கம் கொண்ட அவர், தனிமனிதர்கள் வட்டிக்குப் பணம் கொடுக்கும் பழக்கத்தை நிறுத்துவதில் பெரும் ஆர்வம் காட்டினார். மனிதர்களால் இழுக்கப்படும் ரிசூபா முறையை ரத்து செய்வதைப் பரிந்துரைத்ததன் மூலம் அவருடைய மனிதத் தன்மையின் ஆற்றலை நிரூபித்தார். மாட்டு வண்டிகளுக்குப் பதிலாக லாரிகள் அறிமுகமான போது, இதில் அரசு எச்சரிக்கையுடன் லாரிகள் பெருக்கத்தை நிதானமாக்காவிட்டால் மாட்டு

வண்டி ஓட்டுபவர்கள் வேலையிழுந்து விடுவார்கள் என்று ஆலோசனை கூறியதில் மிகவும் எதார்த்தத்தைக் கடைப்பிடித்தார். விவசாயத் தொழிலாளர்களுக்கு நியாயமான கூலி தரப்பட வேண்டும் என்று கேட்டுக்கு கொண்டார். ஜமீன்தார் முறை ஒழிக்கப்பட வேண்டும் என்பதை ஆதரித்தார். மனிதத் தன்மையின் கறைகளான குடிசைகளையும், சேரிகளையும் அகற்றி வீடுகள் வழங்கப்படவேண்டும் என்று வேண்டுகோள் விடுத்தார். விற்பனை வரி ஏழைகள் பயன்படத்தும் முரட்டுத் துணிகளின் விலை உயர்ந்திருப்பதையும், மிகச் சன்னமான துணிகளின் விலைக் குறைந்திருப்பதையும் புள்ளி விவரங்களுடன் சுட்டிக் காட்டினார். கட்டாயப்படுத்தி வருவாய் வசூலிக்கும் முறையைக் கடுமையாக எதிர்த்தார். மருத்துவப் பாதுகாப்பு மக்களுக்கு மருத்துவ வசதி அளிக்கப்படும் விதத்தைப் பற்றிக் கவலை தெரிவித்த அவர், கூடுதலான பெண் மருத்துவர்களை மருத்துவமனைகளில் நியமிக்குமாறு கேட்டுக் கொண்டார். தாம்பரம் மருத்துவமனையின் சுமையைக் குறைக்க ஒரு தனியார் வைத்தியசாலைக்கு அனுமதி கோரினார். அனாதைகளிடம் அவர் மிகுந்த பரிவு காட்டியதுடன், அவர்களுக்கு எல்லா உதவிகளையும் செய்து வந்தார். அனாதைகளுக்குக் கல்வி வெளிச்சத்தைக் கொடுப்பதன் மூலம் நம்பிக்கை இழந்த அவர்களுடைய வாழ்க்கையில் உற்சாகத்தை ஏற்படுத்தலாம் என்பதைச் சுட்டிக் காட்டிய அவர், அதற்காக அனாதை ஆசிரமங்களுக்கு அதிகப்படியான சலுகைகளை ஒதுக்க வேண்டும் என்று அரசைக் கேட்டுக் கொண்டார். அனாதையானவர்களின் நிலையைப் பற்றிக் கவலை தெரிவித்த அவர், அரசுஅவர்களுக்காக நிறைய இல்லங்களைத் திறப்பதற்கான நடவடிக்கைகளை எடுக்க வேண்டும் என்று வலியுறுத்தினார்.

மனித உரிமைகளுக்கு ஆதரவாக மரண தண்டனை விதிப்பதை அரசு நீக்க வேண்டும் என்று கேட்டுக் கொண்டார். கைதிகள் உண்ணாவிரதம் இருக்கும் போது, சவுக்கால் அடிப்பதை நாகரிகமில்லாத தண்டனையாகக் கருதினார். அரசு ஊழியர்கள்

தங்களைப் பற்றிய இரகசிய அறிக்கையைப் பார்ப்பதற்கு, சமீப காலத்தில் தான் அனுமதிக்கப்பட்டார்கள். இந்த விவரத்தைப் பற்றி முகமது இஸ்மாயில் அவர்கள் 1947யிலேயே பேசினார். வேலையின்மை ஒரு பிரச்சனையாக இருக்கும் போது ஓய்வு பெற்றவர்களுக்குப் பதவிகளைக் கொடுக்கும் முறையை எதிர்த்து அவர் கேள்வி கேட்டார்.

வாக்காளர் பட்டியலைத் தயாரிப்பதில் அதிகாரிகள் சிரமத்திற்கு உள்ளாவதாகக் கூறப்பட்டதை மறுத்த அவர், மக்களின் வாக்கு அதைவிட முக்கியமானது என்று விளக்கினார். முன்னேற்பாடாகக் கைது செய்யும் மசோதாவில் விவாதத்தில் கலந்து கொண்ட அவர், ஒருவர் தன்னுடைய எதிர்ப்பைத் தெரிவிக்கக் கறுப்பு கொடி காட்டுவது நியாயமானது தான் என்று பேசினார். ஏழைகளுக்காகவும்

தாழ்த்தப்பட்டவர்களுக்காகவும் பெருந்தொண்டு புரிந்த முகமது இஸ்மாயிலிடம், அவர் ஏன் எப்பொழுதும் ஏழைகளைப் பற்றியே பேசுகிறார் என்று கேள்வி கேட்கப்பட்ட போது, அதற்கு அவர் தான் பணக்காரனல்லன் என்றும், எதிர்காலத்தில் அவ்வாறு பணக்காரனாகும் எதிர்பார்ப்பில்லை என்றும் பதிலுரைத்தார்.

### முடிவுரை

தன் வாழ்நாள் முழுவதையும் தமிழ் சமுதாயத்தின் வளர்ச்சிக்காகவும் முஸ்லிம்களின் மேண்மைக்காகவும் அர்ப்பணித்தவர் காயிதே மில்லத் ஆவார். காயிதே மில்லத் என்றால் அரபு மொழியில் வழிகாட்டி என்று பொருள். தன் நலம் பாராமல் வாழ்நாள் முழுவதும் பிறர் நலனுக்காகவே வாழ்ந்த தலைவனின் வாழ்க்கை வரலாற்றை அரசியல் மாறுதல்களுக்காக பாட நூலில் இருந்து அகற்றுவது முற்றிலும் தவறான போக்காகும். சமூகத்தில் நிலவிவந்த குடிப்பழக்கம், குதிரைப் பந்தயம், தீண்டாமை, இந்துக் கோவில்களுக்குள் நுழைய நலிந்த பிரிவினருக்கு அனுமதி மறுப்பு, விபச்சாரம் போன்ற சமீகச் சீர்கேடுகளை அகற்றி மக்களி நல்

வாழ்விற்கு வழி வகுத்தவர் காயிதே மில்லத் ஆவார்.

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### மாவீரன் பூலித்தேவன் பற்றிய வரலாற்றுச் செய்திகள்

#### க. ரெஜினா\*

ஆங்கில ஏகாதிபத்திய ஆட்சியிலிருந்து இந்தியா விடுதலைப்பெறத் தங்கள் இன்னுயிரை ஈன்றவர்களில் முதல் முழக்கமிட்டவர் மாவீரன் பூலித்தேவன் ஆவார். அவர் தங்கள் வீரத்தின் மூலம் ஆங்கிலேயர்களை விரட்டியடித்தார். இவருடைய வரலாறு தேசப் பற்றையும் வீரத்தையும் விளக்குவதாக அமைந்துள்ளது. வாளேந்தி போர் புரிவதில் வல்லவர்களாகத் திகழ்ந்தவர் பூலித்தேவன் ஆவார்.

#### பூலித்தேவனின் இளமைக்காலம்

சித்திர புத்திர தேவர் சிவஞான நாச்சியார் தம்பதியினரின் மகனாக கி.பி. 1715ம் ஆண்டு செப்டம்பர் மாதம் முதல் நாள் பூலித்தேவன் பிறந்தார்.<sup>1</sup> பெற்றோர் இட்டப்பெயர் காத்தப்ப பூலித்தேவன் ஆகும். பிற்காலத்தில் பூலித்தேவன் என்றும், பூலித்தேவர் என்றும் அழைக்கப்பட்டார். பூலித்தேவனின் தந்தை சித்திர புத்திர தேவர் கல்விக் கேள்விகளில் சிறந்து விளங்கினார். தன்னுடைய முன்னோர்களுக்கு வழங்கி வந்த பட்டங்களாவன வரகுணராமன் சிந்தாமணி,

வடக்கத்தான், பூலிராயன் என்ற பட்டத்தையும் கொண்டு விளங்கினார்.<sup>2</sup> காத்தப்ப பூலித்தேவன் இளமை பருவத்தில் அனைத்து பயிற்சிகளையும் பெற்றார். சிறு வயதிலேயே கல்வியில் சிறந்து விளங்கினார். இலஞ்சியை சேர்ந்த சுப்ரமணிய பிள்ளை என்பவர் பூலித்தேவனுக்கு ஆசிரியராக இருந்தார். அதனால் தமிழ் இலக்கிய நூல்களையும் நிகண்டு நூல்களையும் சிறப்பாக கற்றார்.<sup>3</sup>

குதிரையேற்றம், யானையேற்றம், அம்பு எய்தல், வாள் வீச்சு, கவன் எறிதல், தடிகம்பு எறிதல், சுருள் பட்டா சுழற்றுதல், வல்லயம் எறிதல் போன்றவற்றையும் அவர் கற்றறிந்தார். இவற்றை தனது பன்னிரெண்டாம் வயதில் கற்றார். மேலும் புலிகளைக் கொன்று விளையாடுவதில் அதிக ஆர்வம் உண்டு. புலிகளைக் கொன்று அதன் நகங்களை விதவிதமான அணிகலன்களாக அணிந்து கொள்வதில் ஆர்வம் காட்டினார். ஒரு சமயம் மதுரைச் சென்று புலியை அடக்கியதால் பூலித்தேவன் என்று அழைத்தார்கள். அதுவே மருவி பூலித்தேவன் ஆனது.<sup>4</sup> புலித்தேவன் தனது

\*கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசினர் மகளிர் கல்லூரி (த), சும்பகோணம்.

மாமன் மகள் கயற்கண்ணி என்ற பெண்ணை திருமணம் செய்து கொண்டார். இவர்களுக்கு கோமதி முத்து, சித்திர புத்திர தேவன், சிவஞான பாண்டியன் ஆகிய மூன்று குழந்தைகள் பிறந்தனர். பூலித்தேவன் இறைபக்தியில் தீவிரமாக பற்றுக் கொண்டிருந்தார். தன்னுடைய குலதெய்வமான உள்ளமுடையாரை தினமும் வணங்கினார். காத்தப்ப பூலித்தேவன் கி.பி.1726 ஆம் ஆண்டு பட்டம் சூட்டிக் கொண்டு மன்னரானார்.

### மாவீரன் பூலித்தேவனின் முதல் வெற்றி

ஆங்கிலேய கம்பெனியரால் வரி வசூலிக்கும் பொறுப்பில் நியமிக்கப்பட்ட கானல் ஹெரான் என்பவன் ஆற்காடு நவாபு முகமது அலியின் அண்ணன் மாபூஸ்கான், தளபதி கான்சாகிப் ஆகியோருடன் ஏராளமான படைகள் பின் தொடர் திருநெல்வேலி மீது ஆங்கிலேயர் படையெடுத்தனர்.<sup>5</sup> பாளையக்காரர்களிடம் வரி வசூல் செய்வதும், கம்பெனியின் அதிகாரத்தை நிறுத்துவதுமே ஆங்கிலேய படையெடுப்பின் நோக்கமாகும். கி.பி. 1755ம் ஆண்டு கர்னல் ஹெரான் கடுமையாக நடந்து கொண்டான். அடுத்ததாக நெற்கட்டான் செவ்வல் நோக்கி தன் படையுடன் சென்றான். அச்சமயத்தில் பூலித்தேவன் தன்னுடைய நிலப்பகுதியில் அந்நியன் எவனுக்கும் வரி வசூலிக்கும் உரிமை கிடையாது என அறிக்கை விட்டிருந்தார்.

அந்நியரிடம் அடிபணியக்கூடாது, அந்நியருக்கு கைக்கட்டி வாழ்வதைக்காட்டிலும் நாட்டு விடுதலைக்காக போர் புரிந்து உயிரிழப்பதே மேலானதாகும் என்று சபதம் செய்தார். ஆற்காடு நவாப் முகமது அலியின் அண்ணன் மாபூஸ்கான் கர்னல் ஹெரானிடத்தில் பல வருடங்களாக கப்பம் செலுத்தாமல் பூலித்தேவன் மறுக்கிறான் அவன் நெற்கட்டும் செவ்வல் கோட்டையில் தான் வசிக்கிறான் என்று கூறினான். உடனே ஆங்கிலேயப்படை நெற்கட்டும் செவ்வல் கோட்டையை முற்றுகையிட்டு குண்டுமழை பொழிந்தது. இருப்பினும் மாவீரன் பூலித்தேவன் கொஞ்சமும் அஞ்சவில்லை. கோட்டையை ஆங்கிலேயரால் ஒன்றும் செய்ய முடியவில்லை .

எனவே மாவீரன் பூலித்தேவனிடத்தில் இருபதாயிரம் ரூபாய் கப்பம் கட்டினால் திரும்பி விடுவதாக சமாதான தூது அனுப்பினான். மாவீரன் அசுரவே இல்லை . வெட்கித் தலை குணிந்த கர்னல் ஹெரானை மாபூஸ்கான் வெட்கத்தோடும் வேதனையோடும் மதுரையை நோக்கி அழைத்துச் சென்றான். இதுவே கி.பி. 1755 ஆம் ஆண்டு மே திங்கள் 22 ஆம் நாள் பூலித்தேவன் பெற்ற முதல் வெற்றியாகும்.<sup>6</sup>

### களக்காட்டுப்போர்

கி.பி.1755 ஆம் ஆண்டு களக்காடு என்ற இடத்தில் நடைபெற்ற போரில் பூலித்தேவனுடைய படைகளும் திருவிதாங்கூர் மன்னனின் படைகளும் ஒன்று சேர்ந்து மாபூஸ்கானையும் கம்பெனிப் படையையும் எதிர்த்தன. பூலித்தேவனின் வீரத்திற்கு முன்பு எதிரிகள் ஒன்றும் செய்ய முடியாமல் புறமுதுகிட்டு ஓடினர். முடேமியா நவாபின் அதிகாரத்திற்கு உட்பட்டிருந்த களக்காட்டுக் கோட்டையை தாக்கினான். வெற்றிப் பெறப்போகும் சமயத்தில் திருவிதாங்கூர் படைகள் ஆங்கிலேயருக்கு அஞ்சி விட்டன. முடேமியா அந்தப் படைகளுடனேயே திருவிதாங்கூர் மன்னனை சந்திக்க புறப்பட்டான். அங்கு சென்று மன்னரிடம் படைகளைத் திரும்பப் பெற்றுக் கொண்டதன் காரணத்தை கேட்டார். மார்த்தாண்டவர்மன் அதற்கு கம்பெனிப் படைகள் துப்பாக்கிப் பலத்தாலும் பீரங்கி உபயோகத்தாலும் வெற்றி பெற்று விட்டால் எனது நிலைமை என்னாகும் என்ற காரணத்தைச் சொன்னார்.

முடேமியா பூலித்தேவனின் வீரத்தைப் பற்றி திருவாங்கூர் மன்னருக்கு தெளிவாக எடுத்துரைத்தார். பின்னர் திருவாங்கூர் படைகளுடன் மீண்டும் களக்காட்டுப் போர்களத்தை அடைந்தான். எதிர்த்து வந்த நவாபின் படைகளை முறியடித்துக் களக்காட்டை கைப்பற்றிக் கொண்டான். நவாபின் படைகளில் இருநூறு குதிரைகள் கைப்பற்றப்பட்டன. ஐந்நூறு வெள்ளைச்சிப்பாய்கள் சிறைபிடிக்கப்பட்டன. களக்காட்டுப் போரில் தோல்வியடைந்த மாபூஸ்கான் பூலித்தேவன் மீது கோபம் கொண்டு



நெற்கட்டான் செவ்வல் கோட்டை மீது தாக்குதல் நடத்தினான். ஆனால் பூலித்தேவன் மாபூஸ்கானை வெற்றிப் பெற முடியாமல் புறமுதுகிடச் செய்து விரட்டியடித்தார். மாபூஸ்கான்

திருநெல்வேலியைச் சென்றடைந்தான். களக்காட்டுப் போரில் வெற்றிப் பெற்ற மாவீரன் பூலித்தேவன் தனது படைகளை மேலும் அதிகரித்தான்.<sup>7</sup>

### திருவில்லிப்புத்தூர் போர்

திருவில்லிப்புத்தூரிலுள்ள கோட்டை ஆற்காட்டு நவாபுவின் தம்பி இரஹீம் என்பவன் மேற்பார்வையில் இருந்தது. 2,500 குதிரைப் படைகளையும், 3,000 காலாட் படைகளையும், 30 ஆங்கிலேயர்களைக் கொண்ட துணைப்படைகளும் வைத்திருந்தான். மதுரைக்கும் திருநெல்வேலிக்கும் மையத்தில் இக்கோட்டை உள்ளதால் இதை நடு மண்டபம் என்று அழைப்பார்கள். கோட்டை இருந்த இடம் தற்போது தலைவாசல் என்று அழைக்கப்படுகிறது. பூலித்தேவன் திருவில்லிப்புத்தூர் கோட்டையை கைப்பற்ற முடிவு செய்து 20,000 காலாட் படைகளுடனும், 10,000 குதிரைப்படைகளுடனும் சென்று தாக்கினான். நீண்ட போருக்குப்பின் திருவில்லிப்புத்தூர் கோட்டையைக் கைப்பற்றினான். நவாபின் தம்பி இரஹீம் கோட்டையை விட்டு ஓடினான். இந்த வெற்றி பூலித்தேவனுக்கு கிடைத்த இரண்டாவது வெற்றியாகும்.<sup>8</sup>

### திருநெல்வேலிப்போர்

திருவில்லிப்புத்தூர் கோட்டையை பூலித்தேவன் வெற்றி பெற்று விட்டார் என்று அறிந்ததும் மாபூஸ்கான் மேலும் அதிர்ச்சியடைந்தான். நிலைமை தனக்கு முற்றிலும் அழிவூட்டக்கூடியதாய் இருப்பதை அறிந்த மாபூஸ்கான் பாஞ்சாலங்குறிச்சி பாளையக்காரர்களையும் மற்ற பாளையக்காரர்களையும் தன்னுடன் சேர்த்துக் கொள்ள வேண்டினான். இந்நிலையில் பூலித்தேவன் மாபூஸ்கான் தலைமையிலிருந்த திருநெல்வேலியைக் கைப்பற்றுவதுடன் முகமது அலியின் அண்ணன் மாபூஸ்கானை ஒழித்துவிட

திட்டமிட்டான். இதை எப்படியோ அறிந்த மாபூஸ்கான் படைகளை திரட்டி தயார் நிலையில் இருந்தான். தமிழ் துரோகக் கும்பலும் அவனுடன் சேர்ந்து கொண்டன.

திருநெல்வேலிக்கு ஏழு மைல் தூரத்தில் பூலித்தேவன் படைகளை, கூலிப்படைகளும் கம்பெனிப் படைகளும் எதிர்த்தன. கி.பி1756 ஆம் ஆண்டு மார்ச் 21 ஆம் நாள் நடைபெற்ற இப்போர் மிகவும் கடுமையாக நடைப்பெற்றது. மாவீரன் பூலித்தேவனுக்கு ஆதரவாக முடேமியா என்ற பட்டாணியத்தலைவனும் போரிட்டான். இவன் மாவீரன் பூலித்தேவனுக்கு உண்மையாக நடக்கும் ஒப்பற்ற வீரனாவான். திருநெல்வேலிப் போர் உக்கிரமாகவும் ஆவேசமாகவும் நடந்தது. இப்போரில் பூலித்தேவனின் ஏராளமான குதிரைப்படை வீரர்களும் காலாட்படை வீரர்களும் மாபூஸ்கானின் பீரங்கிக்கு இரையானார்கள். இப்போரில்தான் அருமை நண்பனான முடேமியா மாபூஸ்கானின் தலை வாளால் துண்டிக்கப்பட்டு உயிர் துறந்தான். நண்பனை இழந்த பூலித்தேவன் போரை நிறுத்த வேண்டிய நிலை ஏற்பட்டது. எஞ்சிய படைகளுடன் அவர் நெற்கட்டான் செவ்வல் கோட்டையை அடைந்தான். கம்பெனிப் படைக்கு துணைபுரிந்த துரோகிகளின் படைகளும் அவரவர் பாளையங்களுக்குத் திரும்பின. இப்போரில் இரண்டு தரப்பினருக்கும் பெருத்த இழப்பு ஏற்பட்டது.

கம்பெனியார் துரோகிகளைக் கொண்டே தமிழர்களை எதிர்க்கும்படி செய்த காரணத்தால் பூலித்தேவன் மதுரை மீது படையெடுக்கும் திட்டத்தை கைவிட நேர்ந்தது. மொத்தத்தில் இந்த திருநெல்வேலிப்போர் பூலித்தேவனுக்கு தோல்வியில் முடிந்தது. ஆயிரக்கணக்கான திறமையான படைவீரர்களும், உயிருக்குயிரான நண்பன் முடேமியாவின் மரணமும் பூலித்தேவனை சோர்வடையச் செய்தது. தலைநகர் திரும்பிய நவாபின் அண்ணன் மாபூஸ்கான் கான்சாகிப் என்ற மருத நாயகம் தலைமையில் ஒரு படையை அனுப்பி திருநெல்வேலி கோட்டையை முற்றுகையிட்டான். இச்செய்தி மாவீரன்

பூலித்தேவனுக்கு தெரிந்ததும் படை ஒன்றை அனுப்பி வைத்தான்.

கான்சாகிப்பை கொல்லங்கொண்டான்  
பாளையக்காரரான வாண்டாயத்தேவன் என்பவன்  
துணிந்து எதிர்த்தான். கடுமையான போர் நடந்தது.  
கொல்லங்கொண்டான் பாளையத்து  
படைவீரர்களில் பலர் மாண்டனர். இந்தப் போரில்  
மருதநாயகத்தின் திறமையான உயர்ந்த ஜாதி  
குதிரை கொல்லப்பட்டது. ஆனால் இப்போரில்  
மருதநாயகம் என்ற கான்சாகிப் வெற்றிப்  
பெற்றான்.

### கங்கை கொண்டான் போர்

கிழக்கிந்திய கம்பெனியார் திருநெல்வேலி  
சீமையின் நிலங்களை மூன்று வருடங்களுக்கு  
அழகப்ப முதலி என்பவனுக்கு பல லட்ச  
ரூபாய்க்கு குத்தகைக்கு விட்டனர். இதனை  
கேள்விப்பட்ட பூலித்தேவன் எங்கள் நிலங்களை  
குத்தகை விடுவதற்கு கம்பெனியார்க்கு என்ன  
அதிகாரம் இருக்கிறது. அடக்கியே தீருவேன் என்று  
மறுத்துவிட்டார்.

இதைகேட்ட கான்சாகிப் கி.பி.1756 ஆம் ஆண்டு  
டிசம்பர் மாதம் முதல் நாள் கங்கை கொண்டான்  
என்ற இடத்தில் பூலித்தேவனுடன் ஒரு  
மிகப்பெரிய போரில் ஈடுபட்டான்.<sup>9</sup> இப்போரில்  
பூலித்தேவனின் படை பெரும் பாதிப்பிற்கு  
உள்ளானது. கம்பெனிப்படை வெற்றி பெற்றது.  
இப்போரில் பூலித்தேவனுக்கு தோல்வியே  
கிடைத்தது. இவ்வாறு பூலித்தேவன்  
ஆங்கிலேயரை வீரமுடன் எதிர்த்து நின்றான்.  
ஆனால் ஒரு சில தமிழ் மன்னர்கள்  
ஆங்கிலேயருக்கு ஆதரவாக இல்லாததால்  
பூலித்தேவனால் வெற்றிப்பெற முடியவில்லை.

### பூலித்தேவனின் இறுதிகாலம்

மாவீரன் பூலித்தேவனும் அவர்களுடைய  
ஆதரவாளர்களும் தலைமறைவாய் இருந்து  
கொண்டே ஆங்கிலேயர்களை எதிர்க்க  
திட்டமிட்டனர். அவர்கள் மேற்கு தொடர்ச்சி  
மலையில் ஒரு குகையில் தங்கியிருந்தனர். காட்டில்  
வேலைக்கு செல்பவர்கள் போல் மக்கள் ஒரு  
நார்ப்பெட்டியில் உணவை வைத்து ஒரு பாறையில்

வைத்துவிட்டு சென்று விடுவர். இரவு வந்ததும்  
அந்த உணவினை எடுத்து பூலித்தேவனும்,  
வீரர்களும் சாப்பிடுவார்கள். அந்தப் பாறையினை  
சோறிட்டான் பாறை என்றும், சோறு  
ஊட்டுப்பாறை என்றும் பெயரிட்டு மக்கள்  
அழைத்தனர். தற்போது சோறிட்டான் பாறை என்று  
அழைக்கப்படுகிறது.<sup>10</sup>

ஆரணிக்கோட்டையின் தலைவன் அனந்த  
நாராயணன் என்பவனின் அரண்மனைக்கு  
வரவழைக்கப்பட்டு பூலித்தேவன் கைது  
செய்யப்பட்டான் என்றும்  
பாளையங்கோட்டைக்கு கொண்டு வர தீர்மானித்த  
ஆங்கிலேயர்கள் பூலித்தேவன் தப்பிவிடக்கூடாது  
என்பதற்காக கைகளிலும், கால்களிலும் விலங்கு  
பூட்டினர். பூலித்தேவனிடம் கடைசி ஆசை  
என்னவென்று கேட்டனர். சங்கரன் கோவிலிலுள்ள  
குல தெய்வமான சங்கரலிங்கம் கோமதி அம்மன்  
சன்னதியில் வழிபட வேண்டும் என்று கூறினார்.  
கம்பெனியாருடன் சென்று இறைவனை  
வழிபட்டதாகவும், அப்போது பெரிய புகை  
மண்டலம் தோன்றியதாகவும் மாவீரன்  
பூலித்தேவன் சிவபெருமானுடன் ஜோதியில்  
கலந்தார் என்றும், பூலித்தேவன் சிவஞானத்துடன்  
ஐக்கியமானதால் பூலி சிவஞானம் ஆனார் என்றும்  
நாட்டுப்புறப்பாடல்கள் கூறுகின்றன.<sup>11</sup>

பாளையங்கோட்டை சிறையில் பல காலம்  
சிறைப்பட்டு அங்கேயே இறந்தான் என்றும்  
பாளையங்கோட்டை வம்சாவளி என்னும் நூல்  
கூறுகிறது. ஒரு கைதி காவலில் இருக்கும் போது  
இயற்கையான மரணம் அடைந்தாலோ அல்லது  
தூக்கில் தொங்கவிடப்பட்டாலோ அதற்கான  
எழுத்துப்பூர்வமான ஆவணங்கள் இருக்க  
வேண்டும் அதற்கான செய்திகள் எந்த  
ஆவணத்திலும் இல்லை.

பூலித்தேவன் இறுதி நாட்கள் குறித்து பல்வேறு  
கருத்துகள் நிலவுகின்றன. கான்சாகிப்பிடம்  
இறுதியில் தோல்வியடைந்த பூலித்தேவன்  
கடாலடியில் தங்கி வாழ்ந்து மறைந்தார் என்றும்  
சில குறிப்புகளில் காணப்படுகிறது.  
பூலித்தேவனின் மரணத்தை தெரிவிக்கும்

ஆவணங்கள் கிடைக்காமைக்கு திருநெல்வேலி மாவட்ட ஆவண காப்பகத்தில் ஒரு முறை நடந்த தீ விபத்து காரணமாக இருக்கலாம் என்றும் கருதப்படுகிறது. கான்சாகிப் என்ற மருதநாயகத்திடம் இறுதித் தோல்வியடைந்த பூலித்தேவன் கடலாடியில் தங்கி வாழ்ந்து 1761ல் மறைந்தார் என்று எஸ்.எம்.கமால், ந.முகமது செரிபு ஆகியோர் இராமநாதபுரம் மாவட்ட வரலாற்றுக்குறிப்பில் குறிப்பிட்டுள்ளார்கள்.<sup>12</sup> மாவீரன் மறைந்ததாகக் கூறப்படும் 1761ஆம் ஆண்டுக்குப்பின்னரும் 1767 வரை அவன் நடமாடித் திரிந்ததற்கான ஆதாரங்கள் பல உள்ளன. 1765ல் மீண்டும் பாலையத்துக்கு வந்தான் என்ற குறிப்பும் 1767ல் வாகுதேவநல்லூர் போரிலும் கலந்து கொண்டான் என்ற குறிப்பும் உள்ளதால் 1761ல் இறந்த செய்தியும் ஏற்றுக் கொள்ளக் கூடியதாக இல்லை.

முதன்முதலாக 1755ஆம் ஆண்டு வெள்ளையனே வெளியேறு என்று முழக்கமிட்டவர் மாவீரன் பூலித்தேவன் ஆவார். முதன் முதலாக ஆங்கிலேயரை எதிர்த்தவன் என்ற முறையில் அந்த மாவீரன் எல்லோருடைய நினைவிலும் நிலைத்து நிற்பார். மாவீரன் பூலித்தேவன் பற்றிய வரலாற்றுச் செய்திகள் பூலித்தேவன் சிறு வயது முதல் இறைவனிடம் பக்தி உடையவராக இருந்தார். அவர் தன்னுடைய குல தெய்வமான் உள்ளமுடையாரை தினமும் வணங்கி வந்தார். வேதங்கள் முழங்கச் செய்து தினந்தோறும் அன்னதானம் செய்து வந்தார். அதற்காக நிலங்களையும் மானியமாக வழங்கியிருந்தார். பூலித்தேவர் பலக் கோயில்களுக்கும் நற்பணி

செய்து வந்தார். சங்கரன் கோயிலில் மாவீரன் பூலித்தேவன் பல திருப்பணிகளைச் செய்துள்ளான் என்பதை நாட்டுப்புறப்படல்கள் கூறுகின்றன. இவ்வாறு மாவீரன் பூலித்தேவன் இறைத்தொண்டும் மக்கள் தொண்டும் மகத்தான் முறையில் செய்துள்ளார் என்பது போற்றுவதற்குரியதாகும்.

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### திருப்புறம்பியப் போர் - ஓர் மீள்பார்வை

இரா. விஜயா\*

தமிழக வரலாற்றில் வரலாற்றுக்கு முற்பட்ட காலம் முதல் பிற்கால சோழர் காலம் வரை சோழ ஆட்சியாளர்கள் தஞ்சாவூர் (வட்டாரப் பகுதியை)

பகுதியை சோழ நாடு (அல்லது) சோணாடு என்று அழைத்தனர். சோழ அரசர்களில் கரிகாலன் ஆட்சிகாலமே ஏற்றமிடும் காலமாகும்.

\*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர், சிதம்பரம்.

தமிழகத்தை கி.பி. 2ம் நூற்றாண்டு முதல் 5ஆம் நூற்றாண்டு வரை களப்பிரர் ஆட்சி செய்து வந்தனர். இவர்கள் காலத்தில் தஞ்சாவூர் உள்ளிட்ட பகுதிகளில் முத்திரையர்கள் என்ற சிற்றரசர்கள் ஆட்சி செய்து வந்தனர். மேலும், தஞ்சாவூர் மற்றும் வட்டாரப் பகுதியில் கி.பி. 5ஆம் நூற்றாண்டில் பல்லவர்களால் ஆட்சி செய்யப்பட்டது.

### முத்தரையர்கள்

முத்தரையர்கள் என்பவர்கள் தஞ்சை நகருக்கு வடமேற்கே இந்நாளில் செந்தலை என்ற வழங்கும் சந்திரயோகச் சதுர்வேதிமங்களத்திலிருந்து அதனை சூழ்ந்த நாட்டை ஆண்டு வந்த குறுநில மன்னர் ஆவார். அவர்கள் பெரும்பிடுகு, மாற்பிடுகு, விடல் பிடுகு முதலான பல்லவ அரசர்க்குரிய பட்டங்களையுடைவர்களாகக் காணப்படுவதால் அம்மரபினர் திறைச்செலுத்திக் கொண்டு அவர்கட்குக் கீழ்ச் சிற்றரசர்களாக இருந்துள்ளனர். இவர்கள் பல்லவர்களோடு சேர்ந்து பாண்டியர்களை வீழ்த்தினார்கள்<sup>2</sup> என்பது அக்காலத்தில் பழையாறை நகரிலிருந்து அதனைச் சுற்று பகுதிகளை ஆண்டுவந்தவன் சோழர் குடியினர்.

### பழையாறை

கி.பி. 846-ல் விஜயலாயனின் முதல் போர் பழையாறை நகரிலிருந்த விசயலாயன் முத்தரையர் மரபின் குறுநில மன்னனை தாக்கி அவன் ஆளுகைக்கு உட்பட்டு இருந்த தஞ்சையை கைப்பற்றினான்.<sup>3</sup> பல்லாண்டு காலமாக தாழ்ந்த நிலையில் புகழ்குன்றிக் கிடந்த சோழ இராஜயத்தை மீண்டும் நிறுவி அதனை உயர்நிலைக்கு கொண்டு வர எண்ணி முதல் தாக்குதலை தொடங்கினான் விஜயலாயன்.

### விஜயலாயன்

கி.பி. 9ஆம் நூற்றாண்டு தொடக்கத்தில் முடிசூடி ஆட்சி புரிந்து வந்த சோழ மன்னர்கள் எல்லோரும் இராசகேசரி,<sup>4</sup> பரகேசரி<sup>5</sup> என்ற புனைப் பெயர்களுடன் ஆட்சி செய்தார்கள் என்று கல்வெட்டுகளால் அறியப்படுகிறது. இவர்

தஞ்சையில் துர்க்கை கோயில் எழுபித்த செய்தி திருவாலங்காட்டு செப்பேடு உணர்த்துகிறது.<sup>6</sup>

### குடமூக்கு போர் (கி.பி.854)

கி.பி. 854-ம் ஆண்டில் பாண்டியர்களுக்கும் பல்லவர்களுக்கும் குடமூக்கில் போர் நடைப்பெற்றது என்பதனை சின்னமானூர் செப்பேடுகளால் அறியமுடிகிறது.<sup>7</sup> இந்நாளிலுள்ள கும்கோணம் என்ற நகரமே அந்நாளில் குடமூக்கு என்று அழைக்கப்பட்டது.

“மாறவர்மன் பரசக்கர கோலாகலன்” என்னும் பாண்டிய மன்னன் ஒருவன் அந்நகரில் பல்லவர், சோழர், கங்கர், மகதர், முதலானோரை வென்று புறங்காட்டியோடச் செய்தான் என்று அச்செப்பேடுகள் புகழ்ந்து கூறுகின்றன.<sup>8</sup> நிருபதுங்கவர்மன் என்னும் பல்லவரானது வாசூர் செப்பேட்டிலும் இச்செய்தி சொல்லப்பட்டு இருக்கிறது.<sup>9</sup> இக்குடமூக்குப் போரில் பல்லவரோடு சேர்ந்து பாண்டியனை எதிர்த்துப் போர் புரிந்து சோழ மன்னன் விசயலாயனாக இருத்தல் வேண்டும்<sup>10</sup> என்றும் இப்போரில் விசயலாயன் தோல்வி கண்டான் என்று கூறுகிறது.

### அரிசிலயாற்று கரைப்போர் (கி.பி.862)

அரிசிலயாற்று கரையில் நடந்து போரில் பல்லவ மன்னன் நிருபதுங்கவர்மனும், இலங்கை அரசன் இரண்டாம் சேனனும் ஒருங்கே சேர்ந்து மாறவர்மன் பரசக்கரகோலாகலனை தோற்றுவோடச் செய்தனர்.<sup>11</sup> இப்போர் நிகழ்ச்சியிலும் விசயலாயசோழன் கலந்துக்கொண்டான். இவன் பல்லவன் நிருபதுங்கவர்மன் பக்கத்தில் சேர்ந்து போர் புரிந்திருத்தல் வேண்டும் என்பது திண்ணம் அரசிலயாற்றுப் போரில் வெற்றி பெற்ற நிருபதுங்கவர்மனது கல்வெட்டுக்கள் கண்டியூர், கோவிலடி, லால்குடி முதலான ஊர்களில் காணப்படுவதாலால் சோழ மண்டலத்தில் பாண்டியர் ஆட்சிக்குட்பட்டிருந்த நிலப்பகுதியை பல்லவ மன்னன் கைபற்றிக் கொண்டான் என்பது நன்கு புலனாகிறது. எனவே அந்நாளில் சோழ மண்டலத்தில் ஒரு பகுதி விசயலாய சோழன் ஆட்சிக்கும், மற்றொரு பகுதி பல்லவன் நிருபதுங்கவர்மன் ஆட்சிக்கும் உட்பட்டிருந்தன.

பாண்டிய நாட்டில் மாறவர்மன் பரசக்கர கோலாகலன் கி.பி. 862ம் ஆண்டு இறக்கவே அவன் மகன் இரண்டாம் வரகுணவர்மன் அரசு கட்டில் ஏறினான்.<sup>13</sup> அவனுக்கு தனது தந்தை இழந்த சோனாட்டு பகுதியை திரும்ப கைப்பற்ற வேண்டும் என்ற எண்ணம் உண்டாயிற்று. அவன் தன் தந்தை கருத்தை நிறைவேற்ற காலம் கருதிக் கொண்டிருந்தான். அதனோடு தம்படை வலிமையை பெருக்கிக் கொண்டான்.<sup>14</sup>

சோழ நாட்டை ஆட்சி செய்த விஜயாலசோழன் முதுமை எய்தி வலிமைக் குன்றியிருந்தான். அம்மண்டலத்தில் மற்றொரு பகுதியும் தொண்டைநாட்டை அரசாண்டு கொண்டிருந்த பல்லவவேந்தனாகிய நிருபதுங்கவர்மனும் இறக்கவே. அவன் புதல்வனாகி அபராஜித்தவர்மன் முடிசூடி ஆட்சியை கைப்பற்றிக்கொண்டான். இத்தருணத்தில் பாண்டிய அரசன் இரண்டாம் வரகுண பாண்டியன் தக்க தருணத்தை நோக்கி காத்திருந்த பாண்டிய மன்னன் கி.பி. 880ம் ஆண்டில் பெரும்படையைத் திரட்டி கொண்டு சோனாட்டில் புகுந்தான்.

### இடவைப் போர் (கி.பி.880)

சோனாட்டில் பகுதியில் உள்ள காவிரியாற்றிற்கு வடக்கேயுள்ள மண்ணிநாட்டு நகரங்களுடன் ஒன்றாகிய இடவை<sup>15</sup> வரகுண பாண்டியனால் தாக்க பட்டது.<sup>16</sup> விசயாலயசோழன் ஆணைப்படி அவன் மகன் முதலாம் ஆதித்தன் படையுடன் சென்ற எதிர்த்தனர்.

### திருப்புறம்பியம் போர் நிகழ்ச்சி

கி.பி. 880 இந்த போரில் சோழனுக்கு உதவியாக பல்லவ அரசன் அபராஜித்தவர்மனும் போருக்குச் சென்றான். அப்பொழுது பல்லவனுக்குத் துணையாக அவனது பாட்டனாறும், கங்க அரசனும் மகனாகிய முதலாம் பிருதிவிபதி தக்கபடையுடன் சென்றான்.<sup>17</sup> சோழன் விசயாலயன் படையும் இளவரசன் முதலாம் ஆதித்தன் தலைமையில் பல்லவர் படையுடன் சேர்ந்துக் கொண்டது. இவ்வாறு பல்லவர், கங்கர், சோழர் ஆகிய மூவருடைய படைகளும் சோழ நாட்டில் “காவிரியின் வடகரைப் பகுதியிலுள்ள திருப்புறம்பியம்”<sup>18</sup> என்ற ஊரளவிற்கு வந்த

பாண்டிய நாட்டுப் படையைத் தடுத்து எதிர்த்தன. இப்போர் திருப்புறம்பியத்தில் நடந்தது சோழன் விசயாலயன் காலத்தில் 35வது ஆட்சியாண்டில் நடந்தது.<sup>19</sup>

### போரின் திருப்பம்

போரில் இரண்டாம் வரகுண பாண்டியன் தோற்று ஓடினான். கங்கை மன்னன் இரண்டாம் பிருதிவிபதி இறந்தான். பல்லவர் வெற்றி பெற்றனர். பல்லவர் வெற்றிப் பெற்றிருந்த போதிலும் வலிமை குன்றி இருந்தனர். பல்லவரோடு சேர்ந்து பாண்டியரின் வலிமையை அடக்க முறைப்போரிட்ட விசயாலயன் சோழனே.<sup>21</sup> பல்லவரின் ஆதரவால் சோழநாடு முழுவதையும் பெற்று ஆட்சி செய்யலானான். எனவே திருப்புறம்பியப் போரின் பயனாக பாண்டியர் வலிமை குன்றியது. பல்லவர் சோழர் நாட்டில் பெற்றிருந்த உரிமை மாற்றம் மடைந்தது.<sup>22</sup> திருப்புறம்பியப் போர் சோழர் வரலாற்றில் “திருப்பு முனையாக அமைந்தது”.

திருப்புறம்பியபோரின் வெற்றிக் உறுதுணையாக இருந்தவர் பரகேசரி விசயாலயனின் மகன் இராஜகேசரி முதலாம் ஆதித்தன் ஆவார். இவனுக்கு கோதண்டராமன்<sup>23</sup> என்ற பட்டப் பெயர் உண்டு. இவருடைய காலத்தில் பல்லவர்களுடைய ஆட்சி தொண்டை நாட்டில் இருந்ததால் அவர்களின் பகையும் இருந்தது.

### நட்பும் துணை வலிமையும்

பல்லவரை வெல்ல வேண்டுமாயின் பிற வேந்தரின் நட்பு இன்றியமையாதது என்று கண்ட ஆதித்தன், சேர மன்னன் “தானு ரவி”<sup>24</sup> என்பவரின் நட்பைப் பெற்றான். வடக்கே கங்க நாட்டு மன்னன் இரண்டாம் பிரிதிவிபதியிடம் நட்பினராக இருந்தான். இவ்வாறு துணை வலிமையை பெருக்கி கொண்டான் இதன் மூலம் படைவலிமை பெருக்கி பாண்டியரை திருப்புறம்பிய போரில் வெற்றிக்கொண்டான்.

இப்போரில் வெற்றி பெற்றதற்கு இவ்வூரில் உள்ள இறைவன் தான் காரணம் என்ற நம்பிக்கையின் காரணமாக இவ்வூரில் உள்ள இறைவனுக்கு செங்கல் கோயிலாக இருந்த கோயிலை கருங்கல்

கோயிலாக “கற்றளியாக்கம் செய்தான். இதற்கு ஆதித்த ஈஸ்வரம்”<sup>25</sup> என்ற பெயர் சூட்டியுள்ளான் என்பது இவ்வாலத்தில் உள்ள கல்வெட்டுகளால் புலனாகிறது.

### விஜயாலயன் பாண்டியருடன் புரிந்த திருப்புரப்பியப் போர்

கும்பகோணத்திற்கு வடமேற்கே உள்ள மண்ணியாற்றி வடகரையில் உள்ளது திருப்புறம்பியம். சோழன் விசயாலயனுக்கும் பாண்டியன் இரண்டாம் வரகுணனுக்கும் இடையே நடைபெற்ற போர் திருப்புறம்பியம் போர் கி.பி. 880 இல் நடைபெற்றது. இப்போரில் பல்லவரும் கங்கரும் விசயாலயனுக்குத் துணைநின்றனர். விசயாலயன் இப்போரில் ஈடுபட்டதற்கு பாண்டியரிடம் இழந்த சோழ நாட்டின் தென் பகுதியை மீட்பது நோக்கம். பாண்டியர்கள் இப்போரில் ஈடுபட்டதற்கு, பாண்டியரது ஆட்சிக்கு உட்பட்டிருந்த சோழ மண்டலப் பகுதியைக் கைப்பற்றிக் கொண்ட பல்லவரிடமிருந்து அதை மீட்பது நோக்கம். பாண்டியர்கள் பல்லவரையும் சோழரையும் ஒருசேர எதிர்க்க நேர்ந்தற்கு இதுவே காரணம்.

### போரின் விளைவுகள்

பல்லவருக்கும் சோழருக்கும் துணைநின்ற கங்க மன்னன் ஆகிய முதலாம் பிருதிவிபதி போரில் வெற்றிக்குக் காரணமாக இருந்து விட்டுப் போர்களத்தில் இறந்து போனான். இப்போரில் பல்லவ மன்னன் ஆகிய அபராஜிதவர்மன் படைகள் பெருந்சேத்திற்குள்ளாயின. ஆதலின் பல்லவ ஆதிக்கத்துக்கு உட்பட்டயிருந்த சோழ மண்டலப் பகுதியை அபராஜிதவர்மன் சோழருக்கு அளித்துவிட்டு பல்லவர்க்குரிய தொண்டை மண்டலத்தை மட்டும் தான் வைத்துக் கொண்டான். இப்போரால் பல்லவரும் பாண்டியரும் வலிமை இழந்தனர். சோழர்கள் எழுச்சிப் பெற்றனர். சோழர்கள் வரலாற்றில் இப்போர் ஒரு மாபெரும் திருப்பத்தை ஏற்படுத்தியது என எண்ணலாம்.

### வரலாற்று சுவடுகளில் கச்சாண்டவன் கோயில்

“கச்சி” என்பது காஞ்சியை குறிக்கும் சொல். இவ்வூருக்கு 2 கி.மீ. தொலைவில் உள்ள

கச்சாண்டவன் நடுக்கன் கோயில் அமைந்துள்ளன. திருப்புறம்பிய போரில் வீரமரணம் அடைந்துள்ளனர். இவன் காஞ்சி சேர்ந்த தளபதி என்பது புலனாகிறது. உதிரப்பட்டிதோப்பு திருப்புறம்பியத்திற்கு வடமேற்கு பகுதியில் அமைந்துள்ளன. இது திருப்புறம்பியப் போரில் வீரர்கள் அதிக அளவு உயிர் நீத்த இடம் இந்த இன்றளவு நினைவு தடயமாக உள்ளது. கொல்லன் தோப்பு சோழ பேரரசின் அயுத தயாரிக்கும் இடமாக இருந்துள்ளது. இது ஸ்ரீ சாட்சிநாதர் ஆலய மேற்கு புறமாக அமைந்துள்ளன. பரியாரி தோப்பு இக்கோயில் இருந்து வடமேற்கு பகுதியில் சுமார் 1 லீ கி.மீ. தொலைவில் அமைந்துள்ளன. இது வீரர்களின் நினைவாக நேர்த்தி கடன் செய்யும் இடமாகவும் உள்ளது. இவ்வூரில் 2 கி.மீ. தொலைவில் அமைந்துள்ள இடம் பால்படுகை. இது வீரர்கள் புதைத்த இடமாக உள்ளது. கச்சாபாடி சோழர்களின் இராணுவ முகாம் இருந்துள்ளன. புலியம்பாடி இதுவும் சோழர் புலிகொடிய தாங்கியவர். இவர்களின் கொடியின் பெயரில் இவ்வூர் அமையப்பட்டதால் பாடி என்பது இராணுவத்தை குறிக்கும் சொல். புலியம்பாடி என்ற ஊர் சோழர்களின் இராணுவம் இங்கு அமைந்திருந்தன என்பது தெளிவாகிறது. நேரில் பார்க்கும் போது வடுமாறாமல் வரலாற்று சுவடுகளாக உள்ளன என்பது திண்ணம்.

### முடிவுரை

சங்ககாலத்தில் பாண்டியன் நெடுஞ்செழியன் தலையாலங்கானத்து போரில் பெற்ற வெற்றியையும், ஆங்கிலேயர் பிளாசிப் போரில் பெற்ற வெற்றியையும், விசயாலய சோழன் பெற்ற திருப்பியப்போர் வெற்றியுடன் கல்வெட்டு ஆராய்ச்சியாளர் கூ.ங. சதாசிவ பண்டாரத்தார் ஒப்பிட்டு காட்டுவர் திருப்புறம்பியம் போர் தனித்தன்மையும், வரலாற்றுச் சிறப்பும் கொண்டதாக வரலாற்றாசிரியர்கள் மதிப்பீடு செய்வதற்கும் பிற்காலச் சோழப் பேரரசு குறுநில மன்னர்களாக, படைதளபதியாக இருந்த இவர்கள் ஏற்றம் பெற்று சோழ சாம்ராஜ்யம் அமைவதற்கு இப்போர் ஒரு திருப்பத்தை ஏற்படுத்தி

அடித்தளமிட்டு தந்து காரணமாகலாம் என்பதில் ஐயமில்லை.

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## Tamil Arasu Kazhakam and the Southern Boundary Agitations – A Study

S. Ramesh\*

Tamil Arasu Kazhagam (TAK) headed by Ma.Po. Sivagnanam was concerned with the interests of the Tamils. The TAK continuously struggled for the socio-political, economic and cultural rights of the Tamils. Notably, its struggle for regaining Tamil regions in the boundaries, naming the state and call for state autonomy not only promoted the rights of the Tamils but also their cultural consciousness. Advancement of the Tamils in every walk of life was the guiding principle of the TAK.

The Southern boundary refers in particular to the four disputed taluks of Travancore State. The four

taluks were Agastheeswaram, Thovalai, Kalkulam and Vilavancode. The nature of the TAK's agitational politics in the southern frontier was unique. The Southern boundary struggle was spearheaded by Travancore Tamil Nadu Congress, a splinter group of the Travancore Congress Party, which had close access to the TAK. The TAK was a stimulant to the Travancore Tamil Nadu Congress (TTNC) in its agitational programme, and it strengthened the merger movement that was already on. TAK was expected to spearhead a movement in the southern boundary also.

Even before the foundation of the TAK, the

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Travancore Tamil Nadu Congress began to espouse the cause of the Tamil minorities of the Travancore State. Since Independence, the merger movement in Travancore state gradually gained momentum and reached a critical stage in 1954.

The agitational politics of the TAK indeed mainly focussed that the party was more interested in the promotion of Tamil language and the rights and liberties of the Tamils than any other matter. Sound identity with the Tamil ethnic community was the asset of the TAK. TAK's efforts to ensure the political rights of the Tamils and its works in the field of politics is considered to be a significant phase in the Merger Movement and the

period of restoration of Tamil regions with Tamil Nadu. The TAK took efforts to protect the rights and Privileges of the Tamils.

The TAK guided the merger movement. Though Devikulam and Peermedu Taluks were not restored to Tamil Nadu, the four taluks of the present Kanyakurnari District with an area of 645.5 square miles was merged with Tamil Nadu. It was the signal success for the TAK. If the TTNC was more responsible for mobilising the Tamils within the State of Travancore, it was the TAK that was mostly responsible for the mobilisation of the Tamils outside the State of Travancore in favour of the TTNC.

## **Chronology of Events upon Implementation of 27% Reservation for OBC's, and Response in Tamil Nadu, 1990-2008**

**G. Syed Kadhar\***

The historic announcement of implementing Mandal Commission recommendation was made by Prime Minister V.P. Singh on 7<sup>th</sup> August 1990. The Ministry of Personnel, Public Grievances and Pensions, New Delhi on 13<sup>th</sup> August 1990 issued an Office Memorandum on Mandal Commission, signed by Krishna Singh, the then Joint Secretary to the Government of India.

Accordingly, orders were issued as follows: a) Twenty Seven per cent of the vacancies in civil posts and services under the Government of India shall be reserved for SEBCs; b) The above-said reservation shall apply to vacancies to be filled by direct recruitment. Detailed instructions relating to the procedure to be followed for enforcing reservation have been issued separately; c) Candidates belonging to SEBCs recruited on the basis of merit in an open competition on the same standards prescribed for the general candidates would not be considered under the reservation quota of twenty seven per cent; d) The Socially and Economically Backward Classes (SEBCs) would comprise in the first phase the castes and communities which are common to

both the list in the report of the Mandal Commission and the State Governments' lists; e) The aforesaid reservation shall take effect from August 7, 1990. However, this will not apply to vacancies where the recruitment process has already been initiated before the issue of these orders.

V.P. Singh strongly believed that the implementation of the Mandal Commission recommendations would ensure the participation of the downtrodden in the decision-making process and would help them share power at the national level. The BJP leaders raised their voice against Mandal recommendations. Anti-Reservation Stir intensified in several states like Bihar and Rajasthan and spread to other northern states.

M. Karunanidhi, President, D.M.K. and the present Chief Minister of Tamil Nadu, viewed that implementation of the Mandal Commission recommendations would help the backward classes gain access to central government jobs. He also blamed that the Mandal Report had been put in cold storage for over a decade. He also moved a resolution in the Tamil Nadu

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Assembly thanking the National Front Government for having taken the revolutionary decision of giving effect to social justice in the history of India. According to him, the announcement of twenty-seven per cent reservation was only the first step, and much more had to be done at the national level for backward classes.

The proceedings of implementation of the reservation of 27% for OBCs, recommended by the Mandal Commission, initiated by the V.P.Singh Ministry in 1990, are drawn for more than eighteen years, without giving social justice to the OBCs. According to the strength of the population, the OBCs should be given 52% of reservation in central services.

However, the Mandal Commission recommended only 27% to the OBCs. However, the implementation involved in many untoward incidents throughout India in the form anti-reservation riots and Judicial interventions at many occasions which recommended certain modifications to identify Socially and Educationally Backward Castes and to find out the Creamy Layer. In this way, the Mandal Cases, to some extent, created hurdles for the Backward Classes to access towards the higher education mainly in medical and engineering fields which are still the domain of the higher castes.

## **Prolific Contribution of Vaiko in Politics: A Perspective and Retrospective**

**S. Chandra Meghala\***

Vaiyapuri Gopalsamy was born on 22<sup>nd</sup> May 1944 in Kalingapatty near Sankarankoil in Tirunelveli District. Vai Gopalsamy was well-known as Vaiko. He was one of the remarkable personalities in Tamil Nadu Politics. He reached the zenith of his popularity through his hard work. He raised his voice viciously in support of the Tamil people. While studying in Law College, his association with Dravida Munnetra Kazhagam (DMK) student leaders P.Seenivasan, Duraimurugan and A.Rahmankhan brought him close to DMK.

In 1970 he was nominated as the student wing leader of DMK in Tirunelveli district. Vaiko was detained for more than a year in 1976-1977 during the emergency. He has been arrested multiple times for demonstrations, especially during the 1986-87 anti-Hindi agitations.

He entered the Rajya Sabha in 1978 and has been a member of the Upper House for three terms. He has also been elected to the Lok Sabha twice. Due to differences with Karunanidhi Vaiko started a

Marumalarchi Dravida Munnetra Kazhagam (MDMK) on 6<sup>th</sup> May 1994. Marumalarchi Dravida Munnetra Kazhagam has been functioning for the past 24 years. MDMK expressed its strong views in current discussions and decisions. The party has protested and put forward its vital arguments before the people and has been conducting protest meetings against inflation, corruption, mal administration, the atrocities and injustice towards the Tamil fisherman by Sri Lanka Government. Vaiko protested against Kerala's demand for a new Dam at Mullai Periyar and proposed the building of Dams in Pambar and Siruvani. He also supported National Interlinking of rivers and Sethusamudram Shipping Canal Project.

After a gap of 11 years, Vaiko has decided to work with the (DMK). The fissures, which existed between the MDMK and the DMK, have been removed. By his eloquent speeches and boldness, Vaiko emerged as a prolific leader in the Tamil Nadu politics.

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# **The Colonial Forest Policies in Travancore Princely State and its Impact on Environment C.1850-1930**

**Anusha K Sukumaran\***

The interaction between man and natural force comprises of air, water and land through the ages had led to the development of the environment. The early man was overawed by the enormous natural resources which provided him food and shelter. He started treating these natural forces as divine manifestations and worshipped them.

However, the arrival of colonial powers made a significant impact on socio-cultural- environmental-economic- political etc. compasses of India. The economic importance and social influences of the forest were not recognised by the Indian's, it was recognised by British.

The British made serious surveys on Indian forestry, and each plant and tree was scrutinised and also revealed new information regarding this. As part of this, some botanist and English officials made a study on forestry of South India, exclusively of high ranges which created first reliable sources about high ranges. This helped to frame new forestry policies and laws during the British period.

One of the critical studies of Colonial Forest areas of Travancore was the work of Ward and Conner. This work is enriched the topographical and geographical knowledge of Travancore and Cochin regions. It gives a detailed description of the situation, extent: division and sub-divisions; river, mountains and hills; woods and jungles; mines, minerals; roads and passes and soil etc. of each region.

Another important work which was related to the forest studies of Travancore state was "Trees On the Climate of a Country; Being Reports to The Madras Government" by Assistant Surgeon Edward Balfour. This is the report which Edward Balfour Submitted to the Government, submitted on 31st March 1848. It is an outcome of an extensive and elaborative study of Colonial Travancore. The report mainly concerned about the effect produced by the presence of the tree, whether as natural wood or the result of arboriculture,

upon the climate and productiveness of India, were special care provided for high ranges. Another source used is 'A Centenary of Plantation in The KannanDevan Hills Concession 1878- 1978', which is written, compiled and edited by Amita Baig and William Henderson. The work mainly says about the beginning of plantation in Kannan Devan Hills and the problem, incidents etc. happened during the starting periods. This work provides a clear cut idea about history, geography, culture, climate etc. during the period. The work was done mainly based on 'The high ranges of Travancore' report made by J.D. Munro and J.F. Muirs 'Record of Travancore'.

The submitted colonial reports and policies were able to make many changes in the region. It also paved the way for the introduction of the plantation industry in the areas and also led to the deforestation of the areas. The introduction of plantation crops necessitated to the large scale arrival of local and outside labour to the region. It also subsequently led to the arrival of the European planters to the areas. This new commercialisation practices transformed thick forest areas into the habitat of different social groups. This also affected the natural life of the tribal communities which were settled in different parts of the forest areas.

It was significant that the British Colonial authorities had introduced forest policies at first in Colonial Travancore, and the laws had different motives and aimed to protect the interests and wishes of the Colonial administration. These Colonial laws made many impacts on high ranges, including the changes in landscape, environment and everyday life of the ordinary people. Large scale deforestation and planting of new crops were continued during the late nineteenth and early twentieth century. Although the region was able to free from the British administration and its powers, the region remains the same in the independent period. It is acting as an essential tool to generate income to government treasury through plantations.

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## Some Reflections of Dyarchy in the Madras Presidency

T. Godvin Joni\*

The Act of 1909 failed to satisfy the national aspirations of the people of the Madras Presidency. Even the Moderates got convinced of the hollowness of the Act. Though the Act marked a significant step forward in the introduction of Representative Government, it did not give Legislative Independence or Self Government. As the Act of 1909 did not come up to the expectations of the people of Madras Presidency, their discontent continued unabated, and they renewed their claims with emphasis during the First World War (1914-1918).

It was in an atmosphere of discontentment that Lord Sinha, the Congress President of Bombay Session (1915), advised the British Government to make a declaration of their goal in India to pacify the Indian Youth who were intoxicated with ideas of Freedom, Nationality and Self Government. In response to that, Lord Chelmsford declared that the creation of British India as an integral part of the British Empire with the self-government was the goal of British rule. To satisfy

the widespread demand of the people of the Madras Presidency for constitutional reforms, and in recognition of their loyalty to Great Britain during the War, Mr. Edwin Montague, the then Secretary of State for India made his historic announcement in the House of Commons on 12<sup>th</sup> August, 1917, that the policy of His Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of the responsible Government in India as an integral part of the British Empire.

In accordance with this momentous announcement the Indian Councils Act of 1919 was passed. In consequence of the passing of the Act of 1919 significant constitutional changes took place in the Madras Presidency under the dyarchical form of Government in the Province.

## The Nilgiris District under the Collector Ship of John Sullivan (1815- 1841 CE)

N. Vijayakanth\*\*

The Nilgiris is one of the oldest mountain ranges, located at the tri-junction of Tamil Nadu, Kerala and Karnataka. The Nilgiris is a part of the Western Ghats. The Nilgiris is the first biosphere reserve in India.

The earliest historical description of this place mentions that the records of the dynasty of the Hoysalas, ruled this area of Tamil Nadu and Wayanad of Kerala in the 12<sup>th</sup> century, the king Vishnuvandhana ruled this area from 1104 CE to 1147 CE, in the latter part of the 18th century. It was under the rule of Hyder Ali. As a result of the last Mysore war, the Nilgiri Plateau came under the East India Company as their colony. In a later

year, the British Governors who came to this place were impressed with its climate, beauty of the hills and valley greenery.

They started developing this area with communication and transportation facilities and bungalow gardens. It was John Sullivan, an Englishman and Collector of Coimbatore, who was destined to have a more significant cultural impact on the Nilgiris hills than any other single person, Indian or European. He was responsible for developing the Nilgiris between the period from 1815 to 1841 CE.

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## **Role of Swami Sahajananda to the Elevation of Depressed Classes People in Tamil Nadu**

**V. Aruna\***

Swami Sahajanandha was one of the leaders who lived and worked among the Depressed Classes of North Tamil Nadu. He lived a sacred life of an ascetic but his activities were not restricted only to religious reformation. He was active in the Temple entry Agitation of the Harijans, in the struggles against Untouchability, Kissan Struggles, etc. The primary field of his activity was educational service to the unprivileged.

He was the founder of the Nandanar Educational Society of South Arcot District. His life included a broad spectrum of social practice from religion to politics, from education to social agitations. Swami Sahajanandha was of the view that the social system of Untouchability was conditioned by the Hindu concept of impurity and he showed that categories of pure and improve applied not only to Depressed Class but also to everybody.

Sahajanandha argued that if any the religiously initiated had the right to enter into a temple, not all the Brahmins had that right. On the other hand, he showed that caste distinction had nothing to do with the religious initiation. He indicated how Umapathy

Sivachariyar did initiate Pethansamban, a Sudra, Thiru Pillai Lakachariyar a Depressed Class member named Vilancholai Pillai, Periya Nambiar and a Pulaya by name Maraneri Nambi. Sahajanandha referred to many examples from religious literature to demonstrate how even 'Impure People' were exempted from the rule of untouchability. He quoted how the Grace of Lord Krishna was available to Droupathy, of Sri Rama to Vibishina and of Lord Siva to Kannappar even when the latter were impure.

Swami Sahajanandha's activities were multifarious. But they had a single goal of service to the Subaltern Depressed Class. In his personal life, he practiced a traditional ascetic way of life but he relentlessly fought against the worst system of Indian tradition i.e. the caste system. He wanted the Depressed Class to be socially, economically and spiritually emancipated. However, he concentrated his activities mainly on the educational enhancement of the Depressed Classes. The present Nandanar Educational Institution, with its many branches, is one of the biggest of its type. It is a living monument to the services of Swami Sahajanandha.

## **Reservation Policy of Tamil Nadu and Its Impact**

**G.C. Ashithakhosh\*\***

Reservation is a social measure to secure rights, powers and privileges for the deserving people. A caste-based reservation system was originally the thought of William Hunter and Jyotirao Phule in the 1880's. The inherent problems in Tamil Nadu are casteism, regional,

communal and linguistic differences and problems of illiteracy, backwardness and poverty. Justice Government-issued three Communal Government orders growth of reservation for Non-Brahmins. The Congress Chief Minister O.P. Ramaswamy Reddiyar's

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time a Separate Reservation Policy was implemented in 1947. During the 1950s, the agitations of Dravidar Kazhagam led by Periyar

E.V. Ramasamy and the DMK led by C.N. Annadurai, resulted in the first amendment of the Indian Constitution which legally validated the caste-based reservation. However, during the rule of Dravida

Munnetra Kazhagam and All India Anna Dravida Munnetra Kazhagam and the Backward and Most backward classes benefited much. However, it cannot be denied that the three Communal Government Order's passed by the Justice Party in the 1920s not only laid the foundation of Reservation but also blossoming Reservation Policy of Tamil Nadu.

## **Unsung Freedom Fighter V.D. Thilak Sastri**

**R. Kamalakannan\***

V.D. Thilak Sastri was born on 2<sup>nd</sup> May 1918, at Venkathur of Villupuram district, which is located just 18 km, away from Villupuram City. His parents were Vama Deva Sastri and Kalyaniammal. When he was a ten-year-old child, his family was shifted to Thiruvannamalai. He was a lover of reading, and he read the poems of Tamil poet Bharathiar, who has already participated in the freedom struggle. He inspired by the words of the poet and the activities of Annamalai Pillai of Thiruvannamalai, participated in the national movements and Sastri also eagerly participated with him in the spread of Nationalism.

In 1930 Salt Satyagraha movement conducted by Gandhiji, he actively participated in that movement, for that he left his school education at the age of 12. Tilak started to march towards the coastal region of Cuddalore along with some followers. For that he was arrested and imprisoned for 2 and half months at Cuddalore. After released from jail he returned to Thiruvannamalai, while return to his house he broke the wall which built by British government to protect the statue. So he was arrested again and imprisoned for one month in sub-jail of Thiruvannamalai. In 1940 he participated in

Individual Satyagraha, so on 1941, he went to Alipuram jail for four months. After that he decided to boycott the foreign goods and cloths. Throughout his life, He Wear the cloths made by the native Indians.

Thilak Sastri wrote many articles, patriotic songs and stories in Sudesamithran which newspaper run by Subrahmaniya Bharathiar, under him, Thilak worked and wrote about British in the nickname of Swadi and acted in dramas through that he spread nationalism. In 1943 he got married, his wife name was V.D. Thiribura Sundari, she was a Hindi teacher. After marriage, he continued his carrier as a journalist.

He maintained a good relationship with national leaders like Rajagopalachari and K. Kamaraj. He was honoured by both State Government of Tamil Nadu and Central Government of India. On 1972, Former Indian Prime Minister Mrs Indira Gandhi Honour him with the award of 'Tamira Patra'. Former Chief Minister of Tamil Nadu M. Karunanidhi honoured him by formed photo gallery at Gindi in Chennai which was established in 1998. He was a patriotic person who served for the nation. On 27<sup>th</sup> August 1988, he died at the age of 71.

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# SOCIAL AND ECONOMIC HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

## Social Structure of the Medieval Kongu Region

P. Karthika\*

Esteemed President, General Secretary, Office bearers of the Tamil Nadu History Congress, distinguished Chief Guest, dignitaries and fellow delegates. At the outset, I would like to express my profound sense of gratitude and thanks to the Executive Committee and General Body of the Tamil Nadu History Congress for having elected me as the President of the Social and Economic History Section of the Twenty Fifth Annual Session organized under the auspices of the Department of Indian History, University of Madras, Chennai. It is a great pleasure for me to preside over the Social and Economic History Section of the 25<sup>th</sup> Silver Jubilee Session of the Tamil Nadu History Congress.

I take this opportunity to share some of my views on the topic 'Social Structure of the Medieval Kongu Region'. Many Inscriptions, Copper Plates, Literature of the time reveals the chief aspects of the Kongu society during the medieval period. Kongu Country is one of the territorial divisions of Tamil Nadu right from Sangam Period. The boundaries of Kongu in the North are Talaimalai and Perumbalai, Vaikavur or Palani in the South, Kulithalai in the East and Vellimalai in the West.<sup>1</sup> It shows Talaimalai as constituting a dividing line between Kongu region and Karnataka proper in the north. Gajahatti pass in the south of the Talaimalai hills formed the passage between Karnataka and Kongu and also serves as an important trade route.<sup>2</sup> Perumbalai is north of Toppur hills in Omalur Taluk in Salem District. Toppur pass is historically important as it is an entrance from the North into Kongu. Palani otherwise called Vaigavur and Varahagiri are the Southern landmark of Kongu. The Annamalai Ranges, west of Varahagiri is the western border of Kongu Nadu. Palghat Pass in this area has been a famous trade route through the ages.

The heights of Vellingiri and the Nilgris represented the western fringes of Kongu Nadu. Though the literary sources fixed Kulithalai as the eastern boundaries of Kongu, the eastern border is featured by hills known as Servarayan Malai, Kalrayan Malai, Pachamalai and Kollimalai.<sup>3</sup> Kongu Nadu surrounded by hills and mountains on the three sides except the Kaveri river flowing plateau in the south east. During the Medieval Period, seemed to have undergone a delimitation resulting from the identification of sub regions like *Then Kongu* and *Vada Kongu*.<sup>4</sup>

The original inhabitants of the region were tribal people. There is no evidence for assessing the exact dates of the settlement of various tribes in Kongu. Kongar, Andar, Aaviyar, Mazhavar were considered as the inhabitants of Kongu. Some of these tribal societies were controlled by the chiefs. The geographical appellations like Kongar Nadu and Kongu found in Sangam literature were derived from the name of Kongar, the main occupants of the region. Kurumbas and Vedars were became prominent at the time of Ganga rulers. Some medieval inscriptions from Kongu refer to Kurumbas and Kuruppu Nadu.<sup>5</sup> The Ingur Inscription mentioned about a sect called Kurupellar.<sup>6</sup>

There was a significant change in the Kongu society during the medieval period. Society was divided into various groups. The people divided by different caste and distinctions. Caste started playing an important role and clear cut distinctions were prevailed in society. Each caste had its sub castes and the communities were based on heredity for protection of their social and economic interests. During the period of Cholas, many tribes who lived in the forest and hill areas were merged with the society, particularly Pooluvar, Kurumbar, Malaiyar, Vettuvar, and

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Pallikavalar.<sup>7</sup> The Sengam inscription also mentioned about the many tribal races of the Kongu region. Many castes originated in the wake of Chola conquest in the 9<sup>th</sup> century A.D. From the early times to the end of the Ganga rule, Kongu remained isolated and as a consequence, from ninth century onwards caste penetration into Kongu was prominently effected by the coming of the new occupational castes. It is well portrayed in the Cholanpurvapattayam that in the half of the twelfth century many more Vellalas, Kaikolas and Chettis entered into the Kongu Country.

### **Brahmins**

Brahmins belonging to various gotras were settled in Tamil Country even during the Sangam Age. They were migrated from the Gana region during the time of the Ganga rule in the Kongu Nadu. The inscription of the Kongu Cholas like Virarajendra and Vikrama Chola found at Kolumum, Kadathur Perumanallur and Thingalur refer to the gotras like Kasyapa, Kausika, Baladuvara and Kaya.<sup>8</sup> The Brahmins earned their livelihood mostly as temple priests. The inscription found at Sangaramanallur temple mention the name of the Brahmins with Buttans. The medieval inscriptions mention the Kongu Saiva Brahmins as Kaniudaiya Saiva Brahmins. The existing Agraharam in Kolumam near Udumalpet proved that they enjoyed a high status in the society and special privileges were conferred upon them.<sup>9</sup> Villages were donated to them as *Brahmadeya* and *Chaturvedimangalam*. The inscriptions refer to the brahmins receiving the gifts made to the temples and agreeing to light the lamps in the names of donors. Further the Kongu Chola inscriptions state that the brahmin priests entered the temples with a vessel and a stick. They were incharge of temples, performed poojas, maintained temple lands and administered temple affairs. They were exempted from paying the taxes.

### **Vellalas**

The Vellalas were the predominant people in the Kongu region during the tenth century A.D. and the inscriptions of the Kongu Cholas mention their prominent position in the region. The scholars like Kovaikilar, Pulavar Kulandai and K. Arangasamy

upheld the indigenous origin of the Vellalar. According to Pulavar Rasu and Prof. S.P. Kandasamy they were the immigrants from Chola Nadu and Thondai Nadu.<sup>10</sup> The Vellalas in medieval Kongu were divided into 64 kulams or kuttams.<sup>11</sup> The kula system among the Vellalas is evident from Sivagiri inscription near Erode. They had a separate clan structure and there were about a hundred clans among them. According to some sources the Vellalas learnt the clan system from the Vettuvass.<sup>12</sup> There are inscriptional evidences that Kangeya Nadu was occupied by various clans like Andar, Payiran and Porulandai. Similarly Vadaparaisara Nadu was inhabited by the clans like Payiran, Malayar, Pullan, Pallan and Kotrandai. The names of the clans which are found in the Kongu Chola inscriptions are *vellalan andhuvan, devandia, madai, kadai, panankadai, kovan, venduvan etc.*

### **Vettuvass**

Vettuvass or Vedas were the primitive tribes of the Kongu country. The five main groups among the Vettuvass were the Kavalias, Poovaliyars, Vedars, Vettuvass, Pulluvar and their sub clans such as Kurai Vettuvass, Puluva Mallar, Puluva Muttai and Karia Vettuvar. Some of the earliest hero stones mention Vettuva warriors. During the time of Kongu Cholas they had 'Kaniyachi'.<sup>13</sup> According to some inscription they were called as 'Vada Parisara nattu Kosanam Kaniyalar Munnia Vettuvar', Santhappadai Karaiya Vethrai, Poonduari nattu Arachalur Kaniyalur and Vengachi Vettuvar Kaniyalar. Some of them called 'Velankal'.<sup>14</sup> Inscription from Kokkarayanpettai, Palamangalam and Anthiyur mention the Vettuva heroes. Kongu Chola inscription refer to some Vettuva chiefs as Vettuvaril Velan, Vettuvaril Karadi and Vettuvaril Sengalan. They acted only as chiefs and protectors of the villages. Certain inscriptions in the Kongu region mention the Vettuvass as 'Kaniyudaya vettuvass'. The term kaniyudaya stands for kani rights including authority over village administration.

### **Puluvass**

Puluvass, the other sect of Vettuvass were the inhabitants of the Kongu region and they retained their primitive customs and practices. They were found in the

regions called Vadaparisara Nadu, Kavadiikka Nadu and Pongalurkka in Kongu country and reference to them like Puluva nattars and Puluvaron are found in the Cholanpurvapattayam and in the inscriptions from Perur, Avinashi, Sevr, Pollachi and Thirumuruganpoondi.<sup>15</sup> They were engaged in pastoral occupation. There are many evidences shows that the Puluvar might have engaged themselves in rearing cattle and hunting.<sup>16</sup> There is a reference to Puluva Vettuvār in the Thirumurugan Poondi inscription.<sup>17</sup> The Puluvars were the aborigines of the Kongu Nadu and they retained their customs till the advent of the Cholas. Their assimilation into the social fold occurred during the Kongu Chola Period. Apart from the Puluvas, the tribal groups called Kavalas and Mavalas were also lived in Poondurai Nadu. From Incore inscription there is a reference to a tribal sect called 'Kavalan Kurumpillar'. The Akilandapuram inscription mention about the Kavalas.<sup>18</sup> They mainly worshipped Ayyanar. Another group of people found in the society called as Saliyar. They were weavers.<sup>19</sup>

### **Kaikolas**

Kaikolas, the weaving community, played a vital role in the society during medieval period. Cholanmadevi inscriptions also refer to the presence of the Kaikola community. Some of them assigned to weaving clothes for the members of the royal family and other groups of weavers were assigned to weave cloths for the religious and domestic ceremonies. The weavers who involved in the temple assignment for weaving activities were often given tax free lands. Thari irai was a tax imposed on weavers.<sup>20</sup> They used to carry their woven products in carts or hired labourers to the markets. The Kaikolar also served in the army and they were known as therintakaikolan. The Vellalur inscription speaks about this term therintakaikolan. The Kaikola army took its position all over the Kongu region. The Kaikola Muthaliar of Kongu Chola period enjoyed several privileges.

### **Kammalas**

The Peruru, Kadathur, Vellalur and Kolumam inscriptions mention about the Kammalar Community. These records speak about certain rights conferred on

the Kammalas. They were needed as labourers in the construction of temples<sup>21</sup> eventually they evolved to a higher status with case privileges in the society. The inscriptions of Kolumann and Kadathur speak about the certain rights conferred on the Kammalas. The Kanakkam Palayam inscription refers them as '*Ezhukarai nattu Kammalar*'.

The Cholanpurvapattayam points out that the King Karikala had brought Vellalas and Chettis under the leadership of Sadaiaappa Mudali and Kasthuri Kongu Chetti from Thondai Nadu and made settlement in Kongu region.<sup>22</sup> Trade was their important profession with the dawn of the ninth century A.D. Nagarattar was one of the important merchant communities among the Chettis. They were the backbone of the economy of the country.

### **Artisans**

Artisans formed another section of the Kongu society. They had different names such as Aasari, Thachan, Thattan, Kammalar etc. The carpenter paid a tax called manchadi and the taxes paid by goldsmiths were known as *ponvari*, *thattarpattam* and *sarikari*. The Aasarian in the temple enjoyed the privilege of getting a share of the offerings which were donated by the people to the temples. A tax free land was granted to him by the temple. He was exempted from the taxes such as Irai, Puravu, Sittayam, Eluvia, Yugavai and other kind of taxes.

The Kulalas have been living in the Kongu region right from the 3<sup>rd</sup> century B.C. Annur and Perunthalaiyur inscriptions refer them as potters. According to Perunthalaiyur inscription, the Kulalas obtained 'Kaniyatchi' rights in all the 24 Nadus in Kongu<sup>23</sup>. Also these inscriptions mention their name as 'Kulalar Vetkovar'. The Kongu had a community of Idaiyar to look after the cattles. Though the Idaiyars did not held high positions in the society, they were respected by the people. The Idaiyars lived in almost villages for maintaining the sheep and cows, provided milk, curd and ghee to the temple for daily poojas. They paid a taxi known as *arakkidai*<sup>24</sup>. They were given certain social rights. An inscription from Kiranur mentions the privileges given to Idaiyars.



Though the Kongu was not a coastal region, it had fisherman community; the Sembadavars fished and ensured the safety of the ponds, lakes and canals. An inscription from Periapalayam states that the Sembadavan had to keep roaming and inform the *Urars* about the defects of the water sources. Arayar and Pullapar sects are referred in the Venjamankudal inscriptions. There is a reference to the *Enn vagaiyar and Aandar*<sup>25</sup>. An inscription of Virarajendra mention about Puluva vannan. The Palladam and Cholamadevi inscriptions speak about the Paraya community. They paid a tax called *tholottu* to the king.

### Valangai and Idangai

The two social divisions called Valangai and Idangai, prevailed in the society of medieval Kongu. Valangai group comprised the Vellalas and their descendants. The Idangai division was formed by traders and artisans and their descendants. The Idangai division was formed by traders and artisand and their descendants. The Valangai group extended their cooperation to the Idangai and both of them trade together. The inscriptions refer to these Valangai and Idangai social groups and there is no reference to the conflict between the two divisions. A reference in the Vijayamangalam inscription says that it was the duty of the 96 communities which belong to Idangai group to maintain the *Vijayamangalam mettrai chittramezhi vinnagaram* temple<sup>26</sup>. It gives the list of these communities of Idangai division. The Idangai and Valangai divisions in medieval Kongu had a peaceful existence and interaction, a fact which is attested by recent researches.

The women played a vital role in the society. There are a good number of women giving lands and gifts to the temples. For the regular temple services, they made a number of gifts and land endowments. It is clear from various sources that women of the royal family and upper classes owned property and had the rights to dispose it.<sup>27</sup> The temples and places were built in the name of the queens. Kothaipirateswarar temple at Naduvacherry, Ulagudaipirati chathurvedi mangalam are notable examples.<sup>28</sup> Dowry was given to the bride in the form of sridhana. The existence of the

reference of Velam or harems confirms the prevalence of polygamy in society. Several women sought employment in the temple and engaged in various duties in the temple premises.

### Conclusion

The society in Kongu Country from the beginning was a mixture of tribal groups and non-tribal groups. It continued to be so even during the medieval period. Society in Kongu region was a caste based one which gave rise to the caste allotments such as Vella Nadu, Puluva Nadu, Chitrameli Peria Nadu and Ugai Padi Nadu. Before the conquest of Cholas, Cheras, Pandyas, Pallavas and later Cheras invaded the Kongu Country for their economic motives. During their period only a section of people were civilized while the rest felt content to continue their age old social customs and practices. The numerous inscriptions and other sources of medieval period describe the way in which society and government were organized in the Kongu region. The entry of the new castes created a great stir and led to the process of stratification and to the birth of a great caste rigour. But it may be pointed out that the caste differences were purely occupational in origin. The people were steadily becoming civilizes. The women in the society were treated honorably. The Brahmins enjoyed some privileges and favors unlike the other social groups. The people belonging to other castes were also respected according to their occupation and status. All the communities contributed to the development of the society.

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## Exemption and Remission of Taxes under the Pandyas in Medieval Tamil Nadu

S. Brinda Uma Maheswari\*

### Introduction

The tax exemption and remission of the taxes played a significant role in the collection of taxes by the *Puravuvuri-tinaikalam* (Department of Revenue) for the state. In general, we considered that the tax exemption and remission of tax meant that two things viz., the tax payers partly or completely exempted or remit from the taxes due by transferring of the revenue from a particular source to an institution like temples or individuals.

According to the Hindu *dharmasāstra* “a type of exception or exemption, if it may really be so called, to the general rule already seen was that the rich were heavily taxed from the Vedic times down to the age of *Sukra*. On the other end of the scale, remissions were allowed as special cases unavailable and unforeseen”.<sup>1</sup>

Similarly Kautilya refers in his *Artaśāstra* that the exemption and remission were allowed in number of cases to the people who were living in tracts of low or middle quality, acquiring uncultivated land, being a learned man, an orator, charitable and brave having no subsistence and in emergent occasions.<sup>2</sup> Appadurai states, “the remission of tax was a right of central authority which had the power of remission either with compensation or without, but it was limited in the sense that they did it, on their own responsibility - and that such remission should not ordinarily involve loss of revenue to the state”.<sup>3</sup> According to K.A.N. Sastri two different epigraphical terms *irangal* and *ningal* were used to refer the two types of tax remissions. If the transfer of revenue (*ningal*) was ordered by the king, it meant that he was foregoing the revenue from that land or village. For Example: If the king

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ordered a remission of taxes *iraipuravu* etc<sup>4</sup> due from the land in favour of the temple, such remission were also granted by the local bodies, in which case it was mentioned as *ūr-kīl-iraiyili*. But in this case, the loss of revenue to the state was made good by an additional cess, *vinīyōham*. In some cases, the local administration collected the tax dues on land on receipt of a lumpsum amount, *iraikāval* or *iraitiraviyam*, deposited by the donor in most cases and the interest from the deposit. Amount was adjusted towards the tax dues. In some instances such lumpsum payments in lieu of tax dues on temple lands was known as *karpūravilai* which may be taken as part payment and part commendation.

The tax remission *irangal* was meant as tax relief. It was granted by the king on representation from the affected parties or the high rate of taxation. So the tax exemption and remission indicates such incidences in various circumstances in Tamil country from 6<sup>th</sup> century A D to 14<sup>th</sup> century AD.

From the epigraphic sources, we have found out certain taxes which were exempted and remitted by the state. The remission is mentioned in the epigraphs as *iraiyil*. The term *iraiyili* means land which is not taxed. It may appear that such lands were totally exempted from all payments of taxes and dues.<sup>5</sup> In fact we find that some villages were granted by the king to the temples. For instance, the extent of the land in each village, non taxable as well as taxpaying land were recorded.<sup>6</sup> The records describes the *iraiyili* lands as opposed to *iraikattinanilam* in the following terms : *ūr-nattamum* (tax-free lands including the residential part, in the villages), *Śrīkōyilgalum* (sacred temples), *kulangalum* (taxes) *ūdaruttuppōna vāykkālgalum* (channels passing through the village), *paraiccēricyum* (the habitate of the artisans) and *sudukādum* (creation ground) *ullittu nilangalum*. The epigraphs record the total of each village named is first given, then the extent of *iraiyili* lands as defined above and finally the extent of taxpaying land with taxes there on.

## Exemption and Remission of Taxes under the Pāndyas

The principles and rates of taxes were the general method of taxation, which had necessary exceptions according to the nature of time and circumstances. The *brāhmanās* and certain religious activities were generally exempted from all payments and the remissions were allowed as special cases unavoidable and unforeseen. Therefore the exception and remission of taxes is quite a regular feature of the medieval states of Tamil country. A short survey elucidates the conditions underlying all such exceptional procedures during the Pāndyas from a bulk of inscriptions, ten copper plates and the contemporary literary sources. On the basis of the available sources, the exception and remission of the taxes of under Pāndyas was found as follows.

### Exemption of taxes on tax-free lands

The Village assemblies were accepted the exception from the payment of taxes in consideration of a lumpsum amount from lands which were made free (*iraiyili*). The usual instances under this head were those of gifted lands to the temples (*dēvadāna*), *brāhmanas* (*brahmadēya*), *mathas* (*manappuram*) and for other charitable purpose by donors who paid down cash to cover the price of land (*vilaidraviyam*). The term *vilaidraviyam* found several sales deeds which contain the phrase *vilaidraviyam iraidravyamum-arak-kondu* i.e., having received entire amount of the price money and the tax money. In such cases the term *iraidravyamum* appears to have dedicated “the sum equivalent to the capitalised value of the future dues, it was to serve as an endowment from the interest on which the future dues could be met as and when occurred”. It is same as *iraikāvaldravyam* i.e., money securing *irai*. This phrase is used in some Pāndya inscriptions. The *iraidravyam* could be paid either along with the price of land or separately. As a result of that they came to be called as *iraiyili*. Maintenance of temple gardens, burning of the temple lamps by individual grants or communal grants (village *shāba*), recitation of sacred hymns, area to meet the expenses of worship or special service during the celebration of festivals. The following epigraphs are illustrations for

the above instances during the Pāndya rule in Tamilnadu.

The *brāhmanās* enjoyed all the privileges in the society including the exemption from payment of the taxes. In the 8<sup>th</sup> reign year of Māravarman Sundara Pāndya record from Virudhunagar seems to refer the exemption of taxes such as an *antarāyam*, *achchu*, *kāryavārāchchi*, *vettipattam* or 3½ *veli* of land granted to *śiva brāhmanās* and *dēvakannigal* of the temple of Subramanya Pillai by the request of his official Malavanāyan in the 13<sup>th</sup> century A.D.<sup>7</sup>

Another epigraph from Ranganāthaśwami temple described about the grants of house-sites for the *bhattas* and for the deity apparently. Vēdanārāyana Perumāl was freed of taxes in the *agaram* (name not given) in Tirunārāyanapuram.<sup>8</sup>

An inscription issued in the 20<sup>th</sup> reign year of Jadavarma Śrīvallaba found in Ambāsamudram states that a gift of land for the expenses of the temple of god Tirupputudaiya mahādēvar at Rājarāja Chaturvēdimangalam, a *brahmadēya* in Mullai-nādu. The previous tenants of this land were removed and it was renamed as *Nālāyira-vilagam* and made tax free for the daily pūjas when Jupiter enters *kubhā*.<sup>9</sup>

Yet another inscription issued by the same ruler in the 23<sup>rd</sup> reign year found in Rājasigamangalam (PN) records the remission of taxes on some lands, the expenses of the temple at Rājasigamangalam and a *brahmadēya* Vēranārāyana-Vallanādu on the representation made by Manabharānan who is styled as “*Nampillai*” in the inscription.<sup>10</sup>

Next the following epigraphs illustrate the exception of the taxes on such lands called as *dēvadāna-Irayili*. One of the 10<sup>th</sup> century inscription found in Tirukanthēswarar (TN) records the remission of taxes such as *Koropāli*, *Pura-udalkadamai*, *Kāśāyam* on dry land, other *kāśāyan* such as *settirai*, *tari-irai*, *sekkirai* etc., on the *tirunāmattukāni* and *dēvadāna* lands in favour of the *Śthanāttar* of the temple of god Tirukannīśwara mudaiyar for worship and repair of the temple.<sup>11</sup>

Another inscription issued in the year 1190 AD and found in kallidaikkurichchi (PN) states that the remission of taxes on 5½ *mā* of land at Elivaram which was purchased by temples of Nālāyira Īśvaramudiyar at Kallidaikkurichchi from the assembly of Rājarāja *Chaturvēdimangalam*. It may be entered as *dēvadāna-iraiyili* inclusive of *antarāyam* in the tax register of the state.<sup>12</sup>

The inscription issued in the year 1192-1223 AD found in Malaikkōil (CN) mentions the remission of taxes *kadamai*, *vari* and *antarāyam* on the *dēvadāna* land of the temple of Srivaraudaiya Nayanar at Padikudimangalam (Malaikkōil).<sup>13</sup>

The 11<sup>th</sup> century epigraph from Śiddhalingamadam (TN) records that the grant made tax free *dēvadāna* of a number of taxes like *tri-irai* and *settirai* levied by the *nattars* from the residents of the *Tirumadaivilagam* of the temple Tiruppulippēgavṇāyanār of Śillingūr.<sup>14</sup>

The 6<sup>th</sup> year of Māravarman Sundara Pāndya I described the *Kadanmai*. An inscription issued in the right over the land which was made tax-free (*iraiyili*) for the donee who agreed to measure out 5 *kalam* of paddy and 1/8<sup>th</sup> *achchu* to the deity irrespective of whether the lands were cultivated or not. The above record was issued by the royal order to the nattar of the temple Tiruvalangadudaiyar Nāyanār at Mēlaimattūr.<sup>15</sup>

Moving to the Tāmiraparani basin, a number of *mathas* has sprung up during the 11<sup>th</sup> - 14<sup>th</sup> century AD. Tirvaliśvaram was an active center of *Śiva ācāryas* and liberally grants were provided for by the Cōla-Pāndya rulers. The earliest references are to a Cōla-Pāndya *madam* in an inscription at Ambāsamudram (1035 AD).<sup>16</sup>

Tirunelvēli too had a number of *madas*. There was considerable activity setting up in these *madas* during the reign of Māravarman Sundara Pāndya II in the year 1249. The king granted lands to a number of villages in Kīlkalakurram in the hamlet of Śivālanangalam (Śivalappēri) including Cōlakulamānikkanannūr Paniniaikondān as *madappura iraiyili*.<sup>17</sup>

An inscription from Tirukkurungudi records about the grant of lands as *madappura iraiyili* for freeing the *Śrīvaiśnavas* at Tirunmangai *madam* which was run by Trichandūr Śanyāsins during the 14<sup>th</sup> century A.D.<sup>18</sup> Another one instance from the record of Jatāvarman Kulaśēkara describes that the king remitted the taxes and granted 2½ *vēli* lands as *madappura-irayili* in 1216 AD.<sup>19</sup>

Next we have some of the evidences of remission being given for feeding *brahmanas* and public which was granted by individual or *ūrur* or *sabhā* of the king from the following inscriptions. Jatāvarman Śrīvallabhā record (1103 AD) from Tirukōstriyam mentions that the king remitted taxes on lands in Nattāramangalam and Pūrkuchi to provide food for a ninth day festival in the month of *Aipaśi*, the final day to coincide with the king's asterisk *Chittirai*.<sup>20</sup> The inscription of Jatāvarma Kulaśēkara from Mānamadurai records the gift of village Kilavanēri in Karugudi-nādu, to defry the expenses of rituals such as awakening service (*tiruppalli elichchi*) to provide food-offerings and to perform *pavithirarōnam* festival to the deity Tiruvalangādu-Udaiya-nāyanar, after excepting the income from the taxes such as *kadamai*, *antarāyam* levied on the lands excluding the *tiruvidaiyāttam* lands of Kālaiyāyira Emberrumān.<sup>21</sup> The same ruler's 12<sup>th</sup> year inscription from Kallidaikkurichchi confirms the grant of some 5 *mā* land situated in Gōvindapādi, the southern quarter of Rājarāja-Chaturvēdimangalam. He granted tax free land to the temple of Nalayira Vinnagar-Ālvar and the *ūlvāri* (of remission of taxes) to be issued to the temple authorities to get the deed engraved on stone and copper plate.<sup>22</sup>

Issued on the 10<sup>th</sup> year of Jatāvarman Sundana Pāndya I is the record from the same place. It refers that the piece of land worth 12,000 *kāśu* or 400 *patam* was purchased as *tirunāmatukkāni* from Viluppalaiyar of Karuppūr the resident of Kiliyūr and also it was made tax-free.<sup>23</sup> The same ruler's 13<sup>th</sup> year record from Tiruchchopuram (TN) described about the gift of 10 *vēli* of wet (*nañjai*) land which was made free from number of taxes and levies. It was formally taxable, but later on the king granted as *tirunāmatukkāni* to the village of Tyagavalli.<sup>24</sup>

Another inscription issued in the 13<sup>th</sup> century that belonged to the ruler *kōnerinmaikondān* (name of the ruler) records that the donor paid a sum of 4000 *anrāda narkāśu*, the equivalent of 20-1/4 *patam* to the temple which sold to him for this purpose, some lands from its tax-free *tirunāmatukkāni* village of Mankānam.<sup>25</sup>

The villages which grant land or land dues made by the king to the temple free of encumbrances, were in extinguished. In other words, the lands were copied and inextinguishable occupancy rights were created or conferred in return for a stipulated share of yield to beneficiaries.

The lands granted to temples in occupancy rights subsisting or created were inextinguishable. Village common land and unoccupied be land could converted into inextinguishable occupancy holdings. A scale of the share of the yield (*varisai*) stipulated per *mā* and crop-wise for yielding lands subject to estimated crops. These were payable by the occupying holders to the temples tax-free.

The land granted to temple which had divided interest, the land dues portion alone belonging to temple or alternatively the Karankilamai portion alone belongs to them. The possibility could be a combination of both converging to the temple from different sources of the title. The hazards of cultivation as well as the benefits of future improvement and choice of crop and even the freedom to indirect tenant at will occurred to the landholders.

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## Contemporary Issues in Tamil Nadu with special reference to Cyber Crime

R. Dayalan \*

Today billions of people around the world use computer and internet. The advent of internet technology had changed the lifestyle of the people. Internet was introduced in India in 1995. After the advent of internet technology the number of internet users had increased and now about 4.5 billion people around the world surf the net. The cyber world began to grow rapidly with high technological developments. In the contemporary scenario India ranks second among the internet users in Asia. Since internet usage in India is growing rapidly, It has given rise to new opportunity in every field like business, education, entertainment, sports, etc. but at the same time it has become more vulnerable to Cyber-crime.

Cyber crime is a criminal activity where a computer or network is the source, tool, target, or place of a crime. It is also called as computer crime, cyber crime, e-crime, hi-tech crime or electronic crime. These categories are not exclusive and many activities can be characterized as falling in one or more category. Although the terms computer crime or cyber crime are more properly restricted to describing criminal activity in which the computer or network is a necessary part of the crime, these terms are also sometimes used to include traditional crimes, such as fraud, theft, blackmail, forgery, and embezzlement, in which

computers or networks are used to facilitate the illicit activity. So, cyber crime is a crime committed in internet environment.

### Classification of Cyber Crimes

1. Cyber Crimes against Persons
2. Cyber Crimes Against Persons Property
3. Cyber crimes Against Government
4. Cybercrimes Against Society

### Reasons for Cyber Crimes

Humans tend to engage in any enterprises when the rate of return on investment is high and the risk of loss is low. This calculation is systematically made by the cybercriminals. The found that is profitable to continue committing fraud, stealing financial information and hacking into networks worldwide.

The last few years have seen an explosion in computer security breaches that are used to steal, extort and deceive. This new breed of cybercriminal is no longer motivated solely by ego and technological ability. Instead, cybercriminals have discovered that the skills they learned as teens like hacking into high school networks or creating disruptive viruses to boast to their friends-are now also useful in making a comfortable living.

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Unlike crimes committed in the physical world, cybercrime requires little or no investment to be carried out. In online system, a potential criminal only needs to worry about his ability to compromise secure systems or trick someone into revealing his or her financial information. Mostly Cybercriminals operate remotely from countries where they risk little interference from law enforcement. Through the very systems that make e-commerce possible, cyber criminals operate remotely from countries where they risk little interference from law enforcement. Through the very systems that make e-commerce possible, cybercriminals are able to easily commit crimes and earn profit. Additionally, unlike in the physical world, cybercriminals do not need to deal with competing groups or individuals for territory.

Thus, there is ease of entry into the market, and because the market is so big, there is little in the way of direct competition. In fact, there is often collaboration and loose networks of cybercriminals work together to improve their capabilities and skills to seek out new opportunities. This “open source” organization is one of the reasons why the crime is so hard to fight using traditional methods and organizations. Hierarchical and static law enforcement agencies usually rely on defined laws, regulations and internal procedures to operate effectively against criminals. The tools that are effective for law enforcement agencies on the street are ineffective in the virtual realm. Technology and tactics of cybercriminals change faster than law enforcement can adapt to them.

### **Present trends of Cybercrime in India:**

India is trying to implement the Digital India project to the best of its capabilities. The success of Digital India project would depend upon maximum connectivity with minimum cyber security risks. This is also a problem for India as India has a poor track record of cyber security. Cyber crime cases in the country registered under the IT Act surged nearly 300 percent between 2011 and 2014, which cautioned that cyber attacks around the world are occurring at a greater frequency and intensity.

According to Home Ministry statistics, as many as 71,780 cyber frauds were reported in 2013, while

22,060 such cases were reported in 2012. There have been 62,189 incidents of cyber frauds till June 2014. In 2013, a total of 28,481 Indian websites were hacked by various hacker groups spread across the globe. The numbers of hacking incidents were 27,605 in 2012 and 21,699 in 2011. As per the cyber-crime data maintained by National Cyber Records Bureau, a total of 1,791, 2,876 and 4,356 cases were registered under the Information Technology Act in 2011, 2012 and 2013, respectively. A total of 422, 601 and 1,337 cases were registered under cyber-crime related sections of the Indian Penal Code in 2011, 2012 and 2013 respectively. There has been an annual increase of more than 40 percent in cyber-crime cases registered in the country during the past two-three years.

Cyber crimes reported in India rose 19 times over the last ten years (2005 to 2014), from 481 in 2005 to 9,622 in 2014, and India is now ranked third after the US and China as a source of “malicious activity” on the Internet and second as a source of “malicious code”. Arrests involving cyber crimes also rose nine times from 569 in 2005 to 5,752 in 2014, even as more Indians logged on to the Internet. (Source according to National Crime Records Bureau (NCRB). “With every passing year, cyber attacks continue to escalate in frequency, severity as well as impact. In India from 2011 to 2014, there has been a surge of approximately 300 percent in cyber crime cases registered under the IT Act, 2000”, said the Assocham-PwC joint study.

The cyber crimes cost India \$4 billion (Rs 24,630 crore) in 2013, according to a report commissioned by the Delhi High Court. The cyber frauds ATM/credit/debit cards and net banking cost Rs 226 crore (\$38 million) over the last three financial years, 2012-13 to 2014-15.

India is now a leading source of malicious code and cyber crime. As many as 9,622 cyber crimes were reported in 2014, an increase of 69% over 2013. Of the 9,622 cyber crimes reported, 7,201 were reported as offences under the Information Technology (IT) Act, 2,272 under the Indian Penal Code (IPC) and 149 under Special and Local Laws (SLL) “Greed/Financial gain” were the major motives behind cyber-crime cases in

2014 with 1,736 cases followed by “insult to modesty of women (599)”, fraud or illegal gain (495), sexual exploitation (357) and “personal revenge/settling scores (285)”.

The top five states accounted for 63% of all cases of cyber crimes in 2014 were Maharashtra, Uttar Pradesh, Karnataka, Telengana and Rajasthan. Maharashtra reported the most cyber crimes (1,879) in 2014, double the cases (907) of the previous year. Uttar Pradesh was second (1,737), followed by Karnataka (1,020), Telangana (703) and Rajasthan (697). As many as 5,752 people were arrested for cyber crimes in 2014, of which 5,744 were Indians and eight foreigners. As many as 95 persons were convicted and 276 acquitted for cyber crimes in 2014. Uttar Pradesh reported the most (1,223) arrests in 2014, followed by Maharashtra (942), Telangana (429), Madhya Pradesh (386) and Karnataka (372).

In 2015, India was ranked second as a source of malicious code and fourth and eighth as a source or origin for web attacks and network attacks, respectively. India was ranked third worldwide, next to US and China, as a source of malicious activity according to the 2016 report submitted by Symantec Corporation, a software security firm. Under the IT Act, the most 5,548 cases reported were computer-related offences, of which 4,192 were under Section 66A, which allows for jail terms up to two to three years for sending “offensive messages through communication service” and related offences. Section 66A of the IT Act was struck down by the Supreme Court in March 2015, saying, “such a law hit at the root of liberty and freedom of expression, the two cardinal pillars of democracy”.

However India has passed the restrictive Internet laws in 2015 and ranked (136<sup>th</sup>), followed by Turkey (149<sup>th</sup>) and Russia (152<sup>nd</sup>). In the year 2015, the leading cyber crimes in India were Obscenity, Cheating, Sexual Exploitation. As many as 758 cases were registered for publication or transmission of obscene or sexually explicit content under the IT Act. While cheating accounted for nearly 50% of IPC crimes (1,115), under SSL offences, copyright violation it was (118 of 149).

Cyber security crimes, such as phishing, scanning, introducing malicious code, website intrusion and denial of service, rose 76% over the last five years, from 28,127 in 2011 to 49,455 in 2015. More than 8,000 websites were hacked in the first three months of 2016, and as many as 13,851 spamming violations were reported, according to a Lok Sabha reply dated May 4, 2016.

Attackers gain control of vital systems such as nuclear plants, railways, transportation or hospitals that can subsequently lead to dire consequences such as power failures, water pollution or floods, disruption of transportation systems and loss of life. As many as 13,083 and 11,997 cases related to automated teller machines (ATMs), credit/debit cards and net banking frauds were reported by banks during 2014-15 and 2015-16 (till December 2015), respectively, according to this Rajya Sabha reply on April 29, 2016.

Cyber attacks have mostly initiated from countries like the US, Turkey, China, Brazil, Pakistan, Egypt, Nigeria, Algeria, Turkey, Europe and the UAE. Adding with growing adoption of internet and smart phones India has emerged as one of the primary targets among cyber criminals. Cyber attacks around the world are occurring at a greater frequency and intensity. Not only individuals but also businesses and governments are being targeted. The profile and motivation of cyber attackers are fast changing”.

The data related to Tamilnadu show that the complaints against cyber crime had been increasing steadily since 2004 when only 341 complaints were received by cyber crime cells across the State to 467 in 2005, 554 in 2006, 581 in 2007, 539 in 2008, 699 in 2009, 1359 in 2010, 2165 in 2011, 3309 in 2012 and 4066 in 2013. Consequently the number of cases registered in connection with offences against women had risen from 2004. Though this **Digital Age** is heralding changes that cover in scope and depth the systems of production, management, governance, interaction between people and, indeed, almost all facets of our living on the planet earth, the crimes related to it is taking different shape in contemporary scenario.



#### **Four Cyber laws in India**

In India information technology Act 2000 deals with the cyber crime activities problems. The Act 2000 has both positive and negative aspects as well. Therefore amendment was done in Rajya Sabha on Dec 23<sup>rd</sup> of 2008 and this Act was renamed as Information Technology (Amendment) Act 2008 and referred as ITAA 2008.

Many cyber crimes come under the Indian Penal Code. They are : Sending threatening message by email (Section 506 IPC), Sending defamatory message by email (Section 499 IPC), Sending a mail outraging the modesty (Section 509 IPC), Forgery of electronic records (Section 465 IPC), Bogus websites, cyber frauds, phishing (Section 420 IPC), Email spoofing (Sections 465, 419 IPC), Web-jacking (Section 383 IPC), Criminal breach of trust (Sections 406, 409 IPC), Online sale of Narcotics (NDPS Act), Online sale of Weapons (Arms Act), Hacking (Section 66 of IT Act), Pornography (Section 67 of IT Act), Email bombing (Section 66 of IT Act) Denial of Service Attack (Section 43 of IT Act) Virus Attack (Sections 43, 66 of IT Act)

#### **Preventive Measures for Cyber Crimes**

Prevention is always better than cure. A netizen should take certain precautions while operating the internet and should follow certain preventive measures for cyber crimes which can be defined as:

Identification of exposures through education will assist responsible companies and firms to meet these challenges. One should avoid disclosing any personal information to strangers via e-mail or while chatting. One must avoid sending any photograph to strangers by online as misusing of photograph incidents increasing day by day. An update Anti-virus software to guard against virus attacks should be used by all the netizens and should also keep back up volumes so that one may not suffer data loss in case of virus contamination. A person should never send his credit card number to any site that is not secured, to guard against frauds. It is always the parents who have to keep a watch on the sites that your children are accessing, to prevent any kind of harassment or depravation in children. Web site owners should watch traffic and check any irregularity

on the site. It is the responsibility of the web site owners to adopt some policy for preventing cyber crimes as number of internet users are growing day by day. Web servers running public sites must be physically separately protected from internal corporate network. It is better to use a security programmes by the body corporate to control information on sites. Strict statutory laws need to be passed by the Legislatures keeping in mind the interest of netizens. IT department should pass certain guidelines and notifications for the protection of computer system and should also bring out with some more strict laws to breakdown the criminal activities relating to cyberspace.

As cyber crime is the major threat to all the countries worldwide, certain steps should be taken at the international level for preventing the cybercrime complete justice must be provided to the victims of cybercrimes by way of compensatory remedy and offenders to be punished with highest type of punishment so that it will anticipate the criminals of cyber crime.

#### **Conclusion:**

The users of computer system and internet are increasing worldwide, where it is easy to access any information easily within a few seconds by using internet which is the medium for huge information and a large base of communications around the world. In view of the latest scientific development, It is not so easy and possible to eliminate cyber crime once for all. However, it is quite possible to combat and check the cyber crimes. To achieve that object, the first and foremost requirement is the awareness among the public about the cyber crimes and the precautions to prevent the same. So a netizen should take in to account the following things – Precaution, Prevention, Protection, Preservation and Perseverance.

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## Bandhs and Blockades in Manipur: A Study of Two English Newspapers

Beulah Rachel Rajarathnamani\* and A.S. Worchipam\*\*

### Introduction

Manipur is a small state located in North-East, India. The state remains prominent for its 'Bandh Culture'. The state boasts of the longest bandhs and blockades affecting the economic life-line of the state. Manipur experienced blockades by the Japanese during last part of the World War II in 1943. After World War II, economic blockades were enforced for the first time in the year 1981 by All Naga Student Association of Manipur (ANSAM) and since then it came to be enforced frequently.

In Manipur, the people regularly have to suffer from "economic blockades" which hampered the daily lives of the people in the state. Bandhs are held one after another as a routine matter against the government for any kind of demand in the name of claiming democratic rights despite the very strict "ban" imposed even by the Supreme Court (Sharma, 2014). In spite of the Supreme Court's ban on bandhs in 1998 and the rally against bandh organized in Bishnupur district headquarters in the year 1999, bandhs and economic blockades in Manipur have been used as a means of agitation between different ethnic communities and also for their assertive and re-assertive demands.

Bandh and blockade, a method used by pressure/interest groups of civil societies to push through specific demands is a daily experience in Manipur. The issue could range from a case of medical negligence by a private clinic to demanding repeal to the highways, some other are restricted to the markets only. Some bandhs are called for 24 hours while others lasted more than a month. During 1970 to March 2000,

there were sixty (60) episodes of National Highway bandhs and two hundred seventy-three (273) different kinds of blockades extending around nine hundred thirty six (936) days. Nineteen (19) episodes of blockades for over two hundred and twenty four (224) days along the National Highway (NH39 and 53) were also witnessed in the year 2010 (The Sangai Express).

Given the magnitude of unceasing Bandhs and Blockades in Manipur the responsibilities of media particularly the local media in the region assume enormoussignificance. In spite of this, one rarely comes across any systematic analysis of the role of media in the burning topic of Bandhs and Blockades in the land of Jewels of India. This study will be able to meet the need of the hours and fill the gap of understanding the role of media in reporting the issues of Bandhs and Blockades within the state of Manipur.

Chakraborty, Borah, & Hazarika (2015) compare the coverage of the Kokrajhar violence between the leading English and vernacular dailies in Assam. They used framing as the broad theoretical framework. The result of the study revealed that the role assumed by mass media in imposing social frames either to magnify or marginalize a conflict situation is not sans responsibilities particularly in the context of a multi-ethnic region like North East India. They also state that, 'Many-a-time media coverage of a conflict situation is purely influenced by social or institutional interests and the descriptions presented are either framed images of the actuality or constructed realism.'

Khabi (2017) in his content analysis, highlights the role of the media in conflict resolution by citing

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'Track Two Diplomacy Theory' and 'Agency Setting Theory.' The finding of the researcher has clearly established the fact that the media has played important role in the dissemination of information with regard to the Naga conflict and peace talks. Interestingly, he found out that the media's main source of information is NSCN and the respondents' main source of information is media. However, in case of Naga peace process media do not give much space to the social organizations. Notwithstanding this, the researcher explains that the Naga social organizations play very important role in the peace talk.

Teinkoo (2014) in his paper "Political Environment and Conditions of Protest: Manipur Experience" states that the issue of protests poses a serious challenge in Manipur today. The recurrence of such forms of agitation is so frequent that it has come to be seen more as a rule rather than an exception. Protest in Manipur, comes in various forms such as sit-ins, rallies, bandhs, general strikes, economic blockades etc. The most prominent ways of protesting are bandhs and general strikes in the valley region of Manipur and economic blockades in the hill districts. Inability of the state to resolve disputes and the fact that people are not able to realize the legitimate aspirations within the existing socio-economic and legal framework are a major cause for appraisal of such protests.

This study analyses how Manipur bandhs and blockades coverage in print news articles and to what extent do these articles reproduce 'conflict', 'economic-consequences', 'blame game,' 'human interest' and 'talk.'

## **Conflict**

Conflict emphasizes conflict among and between individuals, groups, parties or institutions as a means of capturing audience interest; reflects disagreement among and between individuals, groups, parties or institutions; an individual, group, party or institutional reproach; dichotomizes or labels the good and bad; news item refers to two sides instead of more than two sides of the issue/problem; news items refer to winners and losers (Yang and Ishak, 2012).

Articles published in Imphal Free Press and The Sangai express used words such as 'hurt', 'injured', 'violent', 'bullets', 'picket', 'fire', 'break', 'accident', 'force', 'crisis', 'stone pelting', 'burn' and 'death'.

## **Economic Consequences**

This analyses reports an event, problem or issue in terms of the consequences it will have economically on an individual, group, institution, region or country.

The economic blockade in Manipur this year exceeded the 120 days record of 2012, something that seems to have become a 'way of life' in Manipur after four months of continuous blockade causing tremendous economic loss and undue hardship. During 2008-2011, there were around 600 bandhs /blockades along National Highway 2 and National Highway 37. Out of the total 365 days, 224 days were affected by bandhs and blockades in 2010. This severely affected the State's economy. The total loss suffered by the Manipur economy due to the economic blockade in 2004-2005 was estimated to be Rs. 7.7 crore per day, which increased to Rs.30 crore in 20142015 (Directorate of Economics and Statistics, Government of Manipur).

The impact of Bandhs /General Strikes on the Economy of the State quantified the loss per capita for all wages and sectors of the State at the rate of Rs. 280 = 13.18 crores per day. According to the Manipur IGP (Intelligence) report in 2016, 116 days were affected out of 366 days causing huge loses of Rs. 1,528 crores in 2016. In early 2017, 11 days were already affected by bandhs losing Rs. 144.9 crores. The total loss suffered by the Manipur economy due to bandhs/ General Strikes during 2016 till March of 2017 is Rs. 1,672.9 crores.

## **Blame Game**

According to my research blame is a situation in which one party blames others for something bad or unfortunate rather than attending to seek a solution. "Former United Naga Council (UNC) Presidents KS Paul Leo, Samson Kemei and L Adani have categorically stated that the ongoing indefinite blockade was initiated by Chief Minister and only his wisdom and realization can stop it", reported the Sangai Express.

"Women folk of Kongba Bazar area under Imphal East have staged sit-in protest demanding the State

Government to label UNC as a terrorist group”, Imphal Free Press said.

“Noting that the prolonged economic blockade being imposed by the United Naga Council (UNC) along National Highway leading to Manipur is anti-national and anti-people, the Congress Legislature Party (CLP) has resolved to approach the Central Government to declare the UNC as Unlawful Organisation”, reported the Sangai Express.

#### **Talk: Highest Level Dialogue for Solution**

According to the study, talk explore how newspapers covered different party/ group tripartite talks to resolve the present impasse and work out solution to the issue of economic blockades. The article “GMPC comes down hard on silence of Delhi, Imphal” published in The Sangai Express mentions delegations of the Goodwill Mission for Peaceful Co-existence (GMPC) met the Chief Secretary and urged him to make necessary arrangement for a tripartite talk among the State Government, the UNC and the Central Government.

#### **Findings and Conclusion**

The study concludes that newspapers can play much better role and can be the people’s representative

instead of just stating the fact. It is also noted that *The Sangai Express and Imphal Free Press* usually published the news based on the opinions of the politicians and leaders of organizations instead of giving the truth and getting the facts and opinion from the laymen. The newspapers can be of great assistance in conflict management and peace building. The newspapers should be a good tool and should provide responsible reporting to ensure lasting peace and safety. The newspaper can therefore influence society during a conflict by recognizing and properly addressing the issue

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## **Working Class Movement in the Coimbatore Region**

**S. Ravichandran \***

#### **Introduction**

The working-class movement in colonial Tamil Nadu grew out of India’s independence movement against the British. The working class, undaunted by the repression of the colonial regime, had forcefully demonstrated its sympathy and support to the anti-colonial struggle in different locations of the colonial Tamil Nadu, particularly in the Coimbatore region. Hence, this article attempts to explore the less focused terrain of the working-class history, that is, working-class involvement in the anti-colonial struggle,

particularly the facet of industrial workers in the Coimbatore region.

The industrial workers, deeply resenting the suppression of their struggles, began to express their fearless resistance against the colonial state at different locations in the colonial Tamil Nadu during the period 1930–32.<sup>1</sup>

The lack of labour consciousness and an organized working-class movement kept aloof the mill-hands of Coimbatore in the Kongu region from the

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national movement for so many years. Yet, the involvement of Gandhi in the Nationalist struggle influenced the working-class movement of Coimbatore. As a result, the Coimbatore Labour Union was founded and labour strikes were organized the same way as the nationalist movement.<sup>2</sup>

The Congress leaders tried to arouse industrial workers in Coimbatore, a major textile centre of the presidency. In July 1930, Ganapathi Pillai addressed a meeting of workers and appealed to them to join the picketing at the coming liquor auctions.<sup>3</sup>

In December 1930, the Sub-Divisional Magistrate of Coimbatore observed: "I had reliable information that some people who had assembled at the Town Hall meeting held on the 26th (December 1930) were armed with knives and other dangerous weapons with a view to retaliate and to cause violence if the police interfered on that day."<sup>4</sup> "Undesirables" and "riff-raff" continued to be a part of the meeting conducted by the Congress leaders in Coimbatore during the first half of January 1931.<sup>5</sup>

The co-operation of the working class organisations with the nationalist movement also expressed itself through resolutions passed by working class organisations expressing solidarity with the movement. The M&SM Railway Workers' Union and Kerosene Oil Workers' Union passed resolutions in February 1931 condemning police lathicharges.<sup>6</sup>

The working class leaders extended their solidarity to the national movement and explained to the workers the 'need for a workers' participation in the Movement at the Trade Union Unity Conference and the meeting of the Indian Trade Union Federation held in the month of July 1932 in Madras.<sup>7</sup>

The National Movement declined in its intensity by 1933. The attempts at organising demonstrations or meetings and other forms of activity by Congressmen were met with prohibitory orders by the government.<sup>8</sup> Any kind of activity which was aimed at attracting the people was disallowed.<sup>9</sup>

Instances indicating the growing anti-imperialist consciousness of the workers could also be fruitfully

gleaned from the anti-imperialist slogans, raised by the workers in their demonstrations on various occasions including strikes during the 1930s. The manager of a mill in Coimbatore, noted in July 1938 that workers on even a small provocation used to shout "Mahatma Gandhi Ki Jai, along with "Up with Revolution", "Down with Capitalism" and so forth.<sup>10</sup>

Coimbatore's working class played an important role in the Quit India Movement. At the time of the Quit India Movement, the arrest of national Congress leaders had moved the industrial workers in different locations of Coimbatore region to respond to the need for demonstrating their solidarity to the national cause. Coimbatore had become the most important foci of industrial ferment during August 1942. On 12 August 1942, workers belonging to Coimbatore went on a strike, following which the district magistrate had passed orders prohibiting meetings and procession in and around Coimbatore.<sup>11</sup> However, on 13 August 1942, industrial workers from 11 mills went on strike; N. G. Ramaswami, the working-class leader and a Member of Legislative Assembly, was arrested under the Defence of India rule. This led to the great havoc in the textile industry of Coimbatore. By protesting against his arrest, the workers of the textile mills of Singanallur and Peelamedu struck work in the same evening.<sup>12</sup>

The Southern India Mill-Owners Association opined that the Textile Workers Union was fully responsible for the strike, passed a resolution in the same day and requested the District Magistrate, Coimbatore to take necessary action against the union leaders and also recommended to declare the union an unlawful body.<sup>13</sup>

Following this, in Udumalpet, three mills struck work on 13 and 14 August 1942, and prohibitory orders were issued under Section 144 in Tiruppur and Udumalpet. On 14 August 1942, telegraph wires were cut around Coimbatore as a mark of protest. It is interesting to note that the fierce role played by the subalterns during the Quit India movement had only heightened the tempo of the movement against the colonial state and its ruthless policies. For on 14 August 1942, in Coimbatore, at 2 a.m., an ammunition supply

train from Cochin consisting of two engines and 46 wagons was derailed by removing the fish plates and spikes between Podhanur and Singanallur railway stations. It was suspected that the rail might have been removed. The operation was carried with spanners taken from an adjacent gang tool box, which was forced open. Four crowbars were found thrown in an adjacent stream. It may not be inappropriate to conclude that the presence of subalterns could not be ignored in the incident because of the *modus operandi* employed.<sup>14</sup>

The damage caused was estimated was about Rs. 80,000. Among the workers who involved in the derailment, the workers of the Vasantha Mills were largely responsible. The police did large scale arrests and charged case. However, to compensate the damages, the District Magistrate, Coimbatore proposed to impose the collective fine of Rs. 80,000 in the proportion of Rs. 28,000 to the mill workers of Vasantha Mills which was having 2340 workers, Rs. 26,000 to the nine other mills of Singanallur area and the remaining Rs. 26,000 to the inhabitants of the ten villages. But the District Magistrate proposed to exempt the Muslims who were the registered land holders of the villages but not the Muslim workers in the mills concerned, Indian Christians, Adi Dravidas except Pallars, Village Officers, Civic Guards, Superior and office mill staff who did not go on strike and other persons who were actively supporting the Government.<sup>15</sup>

It is interesting to note here that the divide and rule policy of the colonial Government was very much exposed even during the highest peak of the freedom movement by exempting a particular sect of people from the collective fine. Among the sixty people accused, four were given life imprisonment, three of them were sentenced to transportation and forty were given two years imprisonment. Among the accused, except three, all others were workers who were working in the different mills at Singanallur.<sup>16</sup>

In this situation, by demanding twenty-five per cent increase in wages, twenty-five per cent wages as war allowance and six months wages as bonus to meet their rising cost of living and to share the profit of the

capitalists with labourers, all the workers of the Pankaja Mills including 500 women struck work on 22 August. But this led to lathicharge and firing by the police. As a result two persons were killed and several injured.<sup>17</sup>

Though the demands of the workers were turned down by the mill-owner and the strike was suppressed by the police force, for the same demands as well as against the police firing, the workers of the nine mills of Singanallur and Ondiputhur struck work in the night of 24 August. The strikers equally involved in the Nationalist Movement in the same night by setting on fire to toddy shops at Singanallur, Irugur and Pallapalayam. Total accused in the Irugur case itself were thirty-three. Among them, life imprisonment was given to six people. All the accused were mill workers and some of them were the office bearers of the Textile Workers' Union.<sup>18</sup>

On 26 August night the strikers attacked Sular Aerodrome, set on fire to the thatched sheds, and 22 lorries were destroyed. Three persons were burnt to death. There was a pitched battle between the agitators armed with guns and bombs and the armed police.<sup>19</sup> The burning of lorries and other incidents were now reported to be due to the roaming gang of mill strikers in that area who were being followed by armed police.<sup>20</sup>

The estimated damage was Rs. 1,00,000, Police investigation showed that people those who involved were from Kannampalayam and Irugur villages and mill-hands from Singanallur and its neighbourhood. Among the mill-hands, majority were from the Cambodia Mills<sup>21</sup>

In retaliation, the police arrested the people who were involved in this incident. Moreover, the District Magistrate proposed a collective fine of Rs.1,00,000 upon the following classes of person.<sup>22</sup>

(i) the registered land-holders of the two villages of Kannampalayam and Irugur at the rate of Rs. 5,000 from each village, (ii) since most of the workers were from Cambodia Mills, they had to pay Rs. 50,000 and (iii) the mill workers in the other 9 mills of Singanallur and its neighbourhood had to pay Rs. 40,000.

In this case also the classes who were exempted from the train derailment case exempted from the collective fine. The total accused in this case was one hundred and two. Among them two (2) were given two years imprisonment, forty (40) were given seven years imprisonment, four (4) were given life imprisonment of twenty years and the remaining were released.<sup>23</sup>

The repressive policy of the colonial regime had to a great degree contributed to the eruption of people's anger. The unyielding approach of the British government, the ruthless and indiscriminate policy of arresting national congress leaders from national to local level coupled with the economic difficulties of the working classes created the right environment for the explosive and uncontrollable situation in 1942.<sup>24</sup>

The presence of large number of troops in and around the Coimbatore city and the repressive measures taken by the police, where the movement was strong and was about to acquire wider dimensions, had limited the spread of the movement in the colonial Tamil Nadu. But the Quit India movement remained a formidable and remarkable contest between the British colonial regime and the nationalist spirit of the working-class people. Many people had died during the glorious encounter with the British in 1942 and in the subsequent period.<sup>25</sup>

In a colonised country like India, there always existed an unalterable antagonism between the industrial working class and the colonial state. This resentment grew to be even sharper as the formidable colonial state assisted the capitalists, whether European or Indian, much more vehemently through highly inimical and intimidating policies to restrain the working-class struggles. Therefore, the industrial workers demonstrated their unflinching support and solidarity to the anti-colonial struggle by their active involvement in the Quit India movement launched by the Indian National Congress in August 1942. The fearless acts of resistance against the British colonial regime, individually or collectively during the course of the August struggle in different locations of colonial Tamil Nadu, particularly in the Coimbatore region, signified their crystallised anti-colonial consciousness.<sup>26</sup>

## Conclusion

Further, it needs to be underscored that their support and solidarity to the anti-colonial struggle was absolute and unqualified. Many workers in Coimbatore region believed that their economic conditions would be improved in independent India and that their exploitation would come to an end. Some of the workers in this region defined liberation of India in terms of the availability of minimum necessities like food, clothing and shelter. They also felt that independence of India would mean an end to their exploitation. Thus, they gave, by their characteristic and excited participation in India's freedom movement, a radical dimension to anti-colonial struggle in the colonial Tamil Nadu particularly in the Coimbatore region.

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## **Role of Women Ministers in Tamil Nadu Legislative Assembly – A Study**

**C. Ramalakshmi\* and M. Thilakavathy\*\***

### **Introduction**

Women occupy an important place in the society and their presence cannot be under estimated. Since Sangam Age women have played an important role in decision making. Whether it's a house or office she has been part of the decision making. Due to the introduction of modern education, she has entered almost in every field. After independence, our Constitution has granted Universal Adult Franchise and she was able to vote and contest election, which paved way to enter politics. Even before the independence of our country she started to contest election. However, even though large number of women started to vote, yet only a few of them assume the office. Though India has had women President, Prime Minister and Chief Minister in many states but yet in the world India ranks at bottom in terms of women's representation in politics and Tamil Nadu is no exception. Women's participation is very limited but their contributions cannot be neglected. It's important to study the role of women in Tamil Nadu legislative assembly and understand their contribution.

The main aim of the paper is to analyze the role of women in Tamil Nadu politics and their political status of women in Tamil Nadu and to study their contribution. It covers a period of 20 years from 1937 to 1967 with special reference to Congress Ministry.

### **1937 Election**

The status of women in politics can be defined as the degree of equality and freedom enjoyed by women in the shaping and sharing of power and in the vale given by society. Since 1920 election have been conducted all over India, the then largest party Congress did not participate in the all the election till 1937. In Tamil Nadu Rajaji formed the government in 1937,<sup>1</sup> and his government lasted only for two years. In 1939 when the World War II started all the ministry in India resigned. In Tamil Nadu Rajaji also resigned. In 1946 after the World War II, elections for the provincial legislature held for 215 seats, Congress Party won a majority<sup>2</sup> and T. Prakasam assumed the office in Madras in 1946, his cabinet consists of eleven ministers and it had only one women minister, Rukmani Lakshmipathi. She was made in-charge of Public Health and Medical Department.<sup>3</sup> She was the first and only woman minister in the Madras Presidency. Dr. Muthulakshmi Reddy was the only representative in the Council. Though women activity participated in all sorts of struggles during the independent movement; regarding their own independence they did not demand more than what the men were ready to grant them.

### **First election in independent India 1952-1957**

The First Legislature of erstwhile Tamil Nadu under the Constitution of India was constituted in March 1952, after the first General Election held in January 1952, on the basis of adult suffrage.<sup>4</sup> Total seats

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were 375 and Congress won 152 and Communist won 62 seats.<sup>5</sup> In the first election 24 women contested and only two women won. Mrs. Soundaram Ramachandran from Tamil Nadu and Mrs. Tamma Kottamma Reddy, from Andhra Pradesh. Tamma Kottamma Reddy resigned her post on 18<sup>th</sup> March 1952, as a revolt for demanding separate Andhra. The then Madras Presidency consisted of 375 constituencies and 1677 members contested the election. In the initial stage there was no women minister under Rajaji's ministry in 1937 and also during his second tenure when he assumed the office in 1952 but after the formation of Andhra Pradesh, there was changes in the council and Smt. Jothi Venkatachellam became the minister in 1953.<sup>6</sup>

### **Second Assembly Election `1957 – 1962**

In the Second General Election the Congress under the leadership of Kamaraj contested 201 constituencies and won 151 seats securing 45.3 per cent votes.<sup>7</sup> In this election 24 women contested all over Tamil Nadu and 12 women got elected. After the resignation of Rajaji when K. Kamaraj became the Chief Minister in 1954 no women was made a minister but only during his second tenure in 1957, he had four new faces in his ministry and only one woman minister, Smt. Lourdharmmal Simon.<sup>8</sup>

### **Third Assembly Election `1962 - 1967**

The Third Election in 1962 was held for 206 Assembly seats. The Congress won 139 seats, in that 20 women contested election and 13 women got elected. Still only one woman was appointed as minister under the new ministry of K. Kamaraj in 1962. She was given, Minister for Health, Minister in-charge of Public Health and Medicine; Women's and Children's Welfare; Orphanage; Accommodation Control. She held the office till 1963 when K. Kamaraj resigned.<sup>9</sup>

Under M. Bhakthavachalam's period again she was given Minister for Public and additional in-charge for Beggars and Cinematograph<sup>10</sup> On 3<sup>rd</sup> October 1963, Bhaktavatsalam assumed the office,<sup>11</sup> and he was the last Congress Chief Minister of Tamil Nadu

And in **fourth assembly election** in 1967 16 women contested but only four got elected. And in Anna durai's ministry also only one woman **Sathyavani**

**Muthu**, became the Minister for Harijan Welfare and I information

In the **fifth State General election in 1971**, only 9 women contested and five got elected and Dr. Karunanidhi's period also saw the same condition: Sathyavani Muthu was given the ministry post. In **Sixth Assembly Election** during Dr. M.G. Ramachandran period election 18 women contested and only two got elected and both became the ministers. This is the first time since independence two women became ministers in one term.

Tamil Nadu got the first Chief Minister in 1988. Saw Janaki Ammal become but her period lasted only for 23 days.

### **Contribution of Women Ministers**

During the early 20<sup>th</sup> century one of the worst problems which young girls faced was Devadasi system Dr. Muthulaxmi Reddy introduced a bill which prevented the dedication of women to Hindu temples. The Bill survived the opposition of the orthodox and became law. It was known as the Prevention of Dedication Act, 1930.<sup>12</sup> It also declared illegal and the dedicated women could contract valid marriages. The passing of the Devadasi Bill is the best achievement of Muthulaxmi as a legislator.<sup>13</sup> This was a success for the Hindu women, who were legally allowed to lead a legal and moral life.

She also brought an amendment to Children's Act of 1920, according to which adoption of girl children by Devadasi women should be prohibited and guardianship over such adopted children should be stopped because such adopted children were being led to the immoral life by Devadasi women.<sup>14</sup>

**Mrs. Ammanna Raj** introduced The Madras Devadasi Prevention of Dedication Bill in the Madras Legislative Assembly in 1938.<sup>15</sup> She requested to send the Bill for consideration of the select committee. C. Rajagopalachari, then Premier announced that the Bill should be circulated for the public opinion. The Bill had the provisions for the abolition of dedication of women, marriages for the devadasis and property rights. But the

Bill couldn't be passed as the Congress Ministry resigned in 1939

**Rukmini Lakshmipathi** was elected to the Madras Legislative Council as a Congress candidate in 1935. Again in 1937 she was elected but this time to the Madras Legislative Assembly and she was made Deputy Speaker during the first Congress Ministry. In 1946 under T. Prakasam's ministry she was made Health Minister. As a Health minister she participated in the State Health Minister's conference held in New Delhi and passed a resolution to give importance to Ayurveda and Unani System of Medicine. During her period malaria eradication program was implemented in Madras Presidency. She was instrumental in establishing Medical College in Madurai and Guntur. She appointed Indian doctors in the Health Department instead of European doctors. She started maternity care in villages and attempted to improve the health conditions of the poor people.<sup>16</sup> Madras State Cancer Association was formed because of her effort in 1946

**Smt. Jothi Venkatachellam**, was the first woman minister of Tamil Nadu after independence. She was appointed as the Minister for Prohibition and Social Welfare in the Rajaji's Ministry in the year 1953. During the question hour on 4<sup>th</sup> January, 1954, as a Minister of Prohibition, she appealed to the liquor permit holders to surrender their permits for their own benefit and asked them to co-operate with the Government to make prohibition a success.<sup>17</sup> In 1962 she again was in ministry and made the Minister of Public Health. Her special interest was in Harijan welfare and upliftment of women and children. She started Government Medical Colleges in Coimbatore, Tirunelveli, Tanjore and Chengalpattu.

**Smt. Lourdhammal Simon**, a teacher from Kanyakumari, won Colachel constituency. She was appointed as the Minister for Local Administration and Fisheries during 1957 – 1962. There are several reasons for her inclusion in the ministry, first to give representation to women, to the Christian minority fishermen community and lastly to represent the newly

constituted district Kanyakumari.<sup>18</sup> She introduced new Panchayat Raj system in the State.

The above elected women ministers had good academic background, and economically strong. One thing to notice was all of them had actively participated in freedom struggles. Moreover they got the support from their family as well as from the Congress Party. In spite of all these efforts their numbers were very few. This was not only in Congress Ministry, but can be seen in DMK's Ministry and the condition was the same during MGR's regime.

The research shows only women from the educated and with political family background became the ministers. Women lack family as well as party support. There was limited political access to women. Our Indian tradition has strong by patriarchal value system and the political life is also organized according to male norms and values.

But now in the worldwide their number has been doubled from 3.4 percent in 1996 to 6.8 percent in 2004. In 48 countries, there were no women ministers at all. Women ministers remain concentrated more on social issues (14%) compared to legal (9.4%), economic (4.1) political affairs (3.4%) and the executive (3.9%).<sup>19</sup> A critical mass of 30% women at the ministerial level has been achieved in five countries – Barbados, Finland, Liechtenstein, Seychelles and Sweden. This shows that women are gradually making their way in politics. In India very little progress has been achieved, with the proportion of women ministers is below 10 %. In order to achieve this (30%) in India, firstly 33% women's reservation Bill need to be passed. Otherwise it will remain a dream only. Indian women had to go a long way to achieve.

In spite all these low percentage of women ministers in Tamil Nadu, they have passed several Bills and passed Acts in the Legislative Assembly. One cannot deny their dedication and contribution towards the society.

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## Christianity in Pondicherry during the Seventeenth and Eighteenth Centuries

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### Introduction

Before the French arrived, Pondicherry was a small fishing village. Subsequently, it became the headquarter of the French settlement in India. The French were mostly involved in the spheres of political development, administration, trade and religion in Pondicherry, where Hindus were majority, divided on the basis of their caste, each having its own customs and manners. Before the French arrived, Christianity did not exist in Pondicherry. The influence of French colonial policy helped the spread of Christianity in the region. Religion is necessarily a moral instrument to have superiority over the individuals and the French colonialists followed an active policy to forcibly mass convert the native Hindus into Christianity in Pondicherry.<sup>1</sup> The present paper is an attempt to trace the Catholic denomination in Pondicherry during the seventeenth and eighteenth centuries.

### Pondicherry Region

Pondicherry is geographically a part of the ancient Tamilakam, when it was called ‘vedapuri’ or

‘vedapuram’ and ‘agastiswaram’. By the time of French arrival, it was known as Puducherry (“new settlements”). During the Sangam Age, this region was a trade centre. The excavation conducted at Arikamedu is identified with the ‘Poduke’, a coastal village at a distance of about four kilometres south of Pondicherry, an ancient Roman maritime trade centre. During the Sangam period, this region came under the Pallavas and later under the Cholas, the Pandyas, Vijayanagar and Nayaks. In the modern times, Pondicherry has been variously occupied by the Portuguese, the Dutch, the Danes, the French and the English.<sup>2</sup> The French obtained permission from Sher Khan Lodi, who was the Governor of Vallikondapuram, to carry on their trade from Pondicherry. Afterwards, the trading centre became the centre of French colonial rule. Pondicherry is surrounded by Cuddalore and Villupuram district of Tamil Nadu respectively and is 162 kilometres south of Chennai. It is a flat country with an average elevation of 15 metres above the sea level. The current population of

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Pondicherry is about 12.45 lakhs as per the 2011 census of India.

### **The Capuchin Missionaries**

The French Capuchins served mainly to the spiritual needs of the French. There was a colony of Christians in Santhome at Madras in the early seventeenth century and its spiritual jurisdiction included Pondicherry. Francois Martin, the founder and architect of the French Colony at Pondicherry felt the need for spreading Christianity in Pondicherry and invited French clergy of the Capuchin missionary society from Madras in 1673<sup>3</sup> and settled them in Pondicherry permanently the next year. In 1686, the first church, dedicated to St. Peter, was built by a native and later donated to the French Capuchins. Later, it was called St. Lazarus' Church by the church authorities to honour the native convert Thanappa Mudaliar who donated it as his Christian name was Lazzaro de Motta.<sup>4</sup> Situated outside the fort on the east seashore of Pondicherry, the church took care of the spiritual needs of the French, the Portuguese and the Eurasians. Soon it became known as the 'Church of Malabars'. Other churches were built later.

### **The Jesuits Missionary**

Jesuits, another society of missionaries, reached Pondicherry afterwards. They were expelled from Siam and decided to settle in Pondicherry in 1689. They were permitted by the French Louis XIV to propagate Roman Catholicism in Pondicherry and other French settlements.<sup>5</sup> The Jesuits, headed by Father Guy Tachard, decided to open a French Mission with its headquarter in Pondicherry.<sup>6</sup> In the south of Pondicherry, near coastal area, Ariankuppam was founded by Armenian merchants in 1690. An Armenian Bishop Mgr. D'Addahad built there a church dedicated to Our Lady of Conception for the spiritual benefit of the local Christians and the jurisdiction rights of Jesuits were obtained from the government in 1691. At that time, Pondicherry was under the jurisdiction of the bishop of Santhome, Mylapore. They assured to help and protect the Christians there. They were also assigned to take care of the Indian converts. In 1691, Britto, a Jesuit, visited Pondicherry and baptized Hindu slaves

and their children. They built their first church in 1692, which was dedicated to Immaculate Conception. It was also known as San Paul Kovil (Samba Kovil in Tamil) because the Jesuits called it St. Paul's Church and *kovil* in Tamil means 'god's residence'.<sup>7</sup>

### **Catholic Migration**

The development of Pondicherry under Francois Martin had attracted weavers and merchants from different parts of Tamil Nadu. A number of Christians from Trichy and Thanjavur came over and settled down in Pondicherry. The total population of Pondicherry in 1700 was around 30,000, out of 2000 were Christians. The French rule induced native Catholics from Tamil Nadu to migrate and settle in Pondicherry. New converts were made almost everywhere. The missionaries converted people from the depressed classes to Catholicism. A section of high caste Catholics also migrated and settled in Pondicherry and by 1725, there were 3000 Christians living in Pondicherry.<sup>8</sup> Many Christians from other regions such as Coimbatore and Thanjavur were also attracted to Pondicherry. The French rulers considerably helped the clergy in their evangelization.

### **Religious Policy of the French**

Francois Martin introduced a policy of religious harmony to attract the settling of Hindus in Pondicherry. Governors following him did not favour his religious policy for propagation of Christianity. The Jesuits missionaries followed an aggressive policy against Hindu worship and practice. They destroyed Hindu idols and temples in Pondicherry and Hindus were prohibited from taking out religious processions and conducting religious ceremonies on Sundays, which resulted in a mass evacuation of Hindus from Pondicherry.<sup>9</sup>

### **Caste Distinction**

Churches are primarily the moral guardians and helpers of the poor and needy, apart from being important providers of opportunity for public worship and social service. The native Christians were Mudaliars and other Hindus. Kanakaraya Mudaliar took the Christian name Pedro and his grandfather Thanappa Mudaliar, who donated the church to Capuchins, the

name of Lazar. Ananda Ranga Pillai in his diary states that the Catholics had kept all the caste distinctions of the Hindus and the members of lower castes were discriminated against in the churches. The segregation existed in the churches as late as 1745. They were not allowed to sit along with the high caste Christians. Even Europeans and Eurasians were allowed to sit with them but not the lower caste Catholics. The attempts of the priests to remove the segregation of lower castes in churches were frustrated by caste Christians.<sup>10</sup>

### **Hindu Conversion**

The French authorities were very careful to impose Catholicism in Pondicherry. Native Hindus lived under the protection of the French. During a famine in Pondicherry, the missionaries helped the affected people. Fr. Barbier converted 200 adults during the famine of 1722. Between 1724 and 1725, over 600 persons were baptized. It was very difficult to convert them. The low castes were the converts to Christianity. The high caste Hindus were interested to embrace Christianity. The Jesuits of Pondicherry were authorized to be in charge of both Europeans as well as the Indian Christians in Pondicherry. There was famine again in 1737, 1743 and 1744. The conversion had continued and a good number were converted to Christianity. In 1747, Dupleix and his wife also liberally donated for conversion. As a result, Hindus converted to Christianity in large numbers. The famine had provided the priests to pursue their religious zeal.<sup>11</sup> The people of Pondicherry had great admiration for the French missionaries' service for the progress of Pondicherry. Pondicherry became the main centre of Christian activities.

Between 1755 and 1760, in Pondicherry parish alone, 1158 persons were baptised. Between 1765 and 1774, 271 persons were converted in Nellithope. It also emerged as a centre of Christian activity other than Pondicherry town while many lower caste people were converted in the Parish of Olugurai jurisdiction, under which the villages of Villianur, Odiampet and Nellithope fell. The missionaries spread out into the villages and did dedicated service.<sup>12</sup> In 1776, the Christian population was around 30,000, out of which 10,000 were in Pondicherry alone.

### **The British Occupation in Pondicherry**

Pondicherry was captured by the British on 16 January 1761. The town of Pondicherry was completely ruined. Naturally, a large number of Christians left the town. They took refuge in Tranquebar and lived under the protection of the Danish. After four years of British occupation, the French returned and rebuilt the city. All Christians with their clergy also returned to Pondicherry.<sup>13</sup> New churches were built. Ariyankuppam and Oulgaret had suffered destruction by the British. The Capuchins and Jesuits resumed their pastoral responsibilities in Pondicherry. The colonial wars in South India between the French and the British caused an exodus of the inhabitants towards the interior of Tamil Nadu. The churches had suffered damage due to the Anglo-French war. In 1778, war resumed between France and Britain. All the French territories in India fell successively into the hands of the British. Mr. De Bellecombe, the Governor, tried to secure religious freedom but the British refused it as the British followed Protestantism and the French were mainly Catholics.<sup>14</sup> In Pondicherry, hundreds of Roman Catholic people ran away.

### **The French Revolution and Restoration**

In 1785, French King Louis XVI placed the French territories in India under the authority of the Governor General of Bourbon Islands (Mauritius). The local Governor Chevalier du Fresne boldly set about reviving the situation in Pondicherry. In 1789, French Revolution broke out, the news reached Pondicherry in 1791, as a result, the French citizens were evacuated from Pondicherry. The French population of Pondicherry excluding the natives assembled and deputed a delegation to Paris. Till July 1792, everything went on well for the priests. Then in 1792, the bishop and priests left the French territory.<sup>15</sup>

### **Conclusion**

The French in Pondicherry were greatly different from the colonizers of other nationalities like Portuguese, Dutch and Danes. The French population nurtured the local customs, manners and culture. The French Governor had invited the Christian missionary to Pondicherry for the propagation of their

religion. During the seventeenth century French Government in Pondicherry had maintained soft measures for the Hindus and the converted. Their main intention was to increase Christian population in Pondicherry. They learned the language of the people and contributed to their development. The missionaries and the French authorities did not interfere with the Hindu customs and allowed religious toleration. In the eighteenth century, however, this changed and the French administration modified their religious policy to forcibly convert Hindus. Religious freedom was revoked and Hindus opposed it. The casteist segregation in church between the upper caste converts and lower caste ones also added to it. The French government demolished Hindu temples and attempted to pull down a Muslim mosque in Pondicherry. Hindu festivals could not be celebrated on Sundays in Pondicherry. However, a peculiar feature of Hindu caste system was still followed by converted Christians in Pondicherry; they retained their names according to their caste.

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## Founding Father of 'Green Thought' in India

R. Saravanan \*

A close associate of Mahatma Gandhi, J.C. Kumarappa is credited for developing the school of economic thought called "Gandhian economics". Kumarappa worked to combine Gandhian values of "trusteeship", non-violence a focus on human dignity and development in place of materialism as the basis of his economic theories. He helped found and organize the All India Village Industries Association in 1935; and was imprisoned for more than a year during the Quit India movement. After India's independence in 1947, Kumarappa worked for the Planning Commission

of India and the Indian National Congress to develop national policies for agriculture and rural development. The Historian Ramachandra Guha calls Kumarappa, "The Green Gandhian"<sup>1</sup>, portraying him as the founder of modern environmentalism in India.

He was dead against economic growth of Nehruian policies based on the industrialism of the West. No wonder he called J.C. Kumarappas a mad man. Nehru called gigantic industries as modern temples. Excessive bureaucratic control over economic

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enterprise was as another feature of Nehruian concept of growth. In 1952 J.C. Kumarappa co-founded political NGO – Arthik Samata Mandal – in protest against some of Nehru economic policy.

Kumarappa had said “India lives in the villages, and the evidence to the prosperity or poverty of India has to be sought in the villages”<sup>2</sup>. Gandhi and his followers were concerned far more with distributive justice than with ecology.

He has been perceived as a founding father of green thought in India.<sup>3</sup> All his economic thinking was based on the field work he himself carried out thus he was not a mere theorist. And this sets Kumarappa apart from the most thinkers.

The quintessence of his economics has to be grasped first; the classification of types of economy in nature into five different categories; ‘predatory economy’, ‘parasitic economy’, ‘economy of enterprises’ (that is engaging in socially beneficial commerce), ‘Economic of gregation (socialism), ‘economic of service’ (Gandhian economics).

This classification has been based mainly on the differences between the national economy and artificial economy.

### **The Natural Economy**

“The natural economy calls for the satisfaction of the demands made by the primary needs of our body and by the requirements to keep it in good working condition. As long as we satisfy our needs in this way without infringing on the rights of others, there is no occasion for violence”<sup>4</sup>.

### **The Artificial Economy**

“The ordinarily understood economic organization of the West believes in a multiplicity of wants. It creates the supply, and then creates a demand for it, and thus strives to dispose of its production. It therefore means cultivating a great many artificial desires. Such an economic organization produces good without reference to the demand. A shoe factory, for instance will work to its full capacity irrespective of the market it is intended for as it is working in competition with other similar units, and when it has produced its

full quota of goods, then it seeks to dispose of these goods elsewhere. Italy may be producing, we may say for the sake of illustration, a million pairs of find markets outside. She sees in Abyssinia, where people go bare-footed, an opportunity to “civilize” them and for them with up-to-date shoes, and thus create a market for their own goods. To control other people’s lives in this manner, it requires political power; and to obtain such power, it is necessary to resort to violence. In the same manner, Japan when she industrialized herself in the beginning of this century began to push her goods in various countries. But she found as days went on that it was not possible to control her markets satisfactorily without direct political power. That than is the reason for Japan desiring to control China. When we buy foreign goods – especially goods other than luxuries – it will call for violence at one stage or another. Japan also came to India and sold her filmsy articles at cheap prices and captured a big section of her market. Now, after nearly half a century, Japan feels the necessity of having direct control over all her markets.<sup>5</sup>

### **1. Parasitic Economy:**

Some plants live on others and become parasites. Often the host tree, or plant, dies in consequence of all the nourishment drawn by its roots not reaching its various parts, as it is robbed on the way by the parasitic growth. This also leads to violence and death. Among the animals, the sheep eats grass and drinks water and exists non-violently, while the tiger short-circuits the process of nature by feeding on the sheep, drinking its blood, introducing violence and basing its whole existence on it. Here violence becomes an essential part of the life of the tiger.<sup>6</sup>

### **2. Predatory Economy:**

When a unit in nature benefits itself without conferring a corresponding advantage to another unit it is said to be predatory. A monkey comes into a mango grove, to the existence of which it has not contributed anything by either digging, planting or watering, but enjoys the fruits on the trees. It acts in self-interest but without a contribution. This form of economy may be less violent than the previous one, but nevertheless, it is destructive.<sup>7</sup>

### 3. Economy of Enterprise:

Some creatures take what they need while performing some distinct service to the unit from which they derive their benefit, and while thus contributing to the product, they take something that is of their own effort and making. In the case of the honey bees, they fertilize the flowers from which they gather the nectar and pollen, and convert the nectar into honey, and store these products in combs built by themselves with wax produced out of their secretion. These creatures are not parasitic as they help the unit from which they draw benefit instead of killing it. They benefit by their own enterprise – instinctive though it may be. They are active constructive units.<sup>8</sup>

### 4. Economy of Gregation:

Incidentally, it may be observed, that the honey bees do not work for their own respective individual gains but for the common benefit of the whole colony. Here is an extension from self-interest to group-interest and from acting on the immediate urge of present needs to planning for future requirements.<sup>9</sup>

### 5. Economy of Service:

The highest form of economy in nature is the economy of service, this is the best seen in the relation between the young one and the parent. The mother bird will scour the jungle to feed its young one and risk its life in defending the young from its enemies. It functions neither for its present need nor for its personal future requirement, but projects its activities into the next generation, or generations to come, without looking for any reward. Because of its mother love, it contributes disinterestedly, these pure forms are set out in this chapter in the increasing order of permanence and non-violence.<sup>10</sup>

Out of these five simple forms of economics many more complex types can be obtained by permutations and combinations”.

As he has been called ecology economist his concept of ‘river economy’ based on using renewable natural resources no faster than they renew themselves and ‘bucket economy’ based on nonrenewable one.<sup>11</sup>

### The Purpose

“What the Gandhian Economy aims at is to furnish all our people with their full requirement of food, clothing, hygiene, etc. These are our primary needs and it is not beyond our capacity to meet them if we will only concentrate our efforts in this direction. Over and above these, if we aspire for luxuries and indulgences, man’s life becomes wasted in the effort to acquire such things. Therefore, if any planning is to be done for our country, it should be with definite reference to an emphasis on our subsistence, such as food grains, vegetables, fruits, growing of cotton, and obtaining building materials for simple dwellings.”<sup>13</sup>

Kumarappa concept of economy is based on the concerns of our children, and grandchildren and their children. Recently, to be already accepted parameters of the standard of living has been added happiness. For example Bhutan comparatively speaking not economically and technologically well advanced at par with the developed countries of the West, has been voted as the happiest nation on the earth. Long back J.C. Kumarappa advocated this state of affairs should be the aim of the human culture and civilization.

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# Press for Liberation of Women Issues in Tamil Nadu

K.S. Jagadeesan \*

Press is both an art and a profession, which records events and opinions and seek to interpret and mould them for the benefit of the educated public. The 'press' is the instrument for the growth of women's emancipation.<sup>1</sup> The term 'Press' is used in different senses in different contexts. It may also mean a medium of publication, namely any printed periodical work containing public news or comments on public news. In this sense, it covers newspapers, magazines, news services, etc, in general or the persons who wrote them, journalism or journalists.<sup>2</sup> In the words of the American Journalist G.F. Mott, 'The press is a full-fledged institution in our modern world and the various media utilized by the press are generally called by and now professionally united under the common name of journalism.'<sup>3</sup>

## Printing Press

The Portuguese introduced printing press in India in 1550.<sup>4</sup> In 1674, the English East India Company started a press in Bombay. James Augustus Hickey, published the first Indian weekly, the *Bengal Gazette* in 1770.<sup>5</sup> Gangadhar Bhattacharya was the first Indian to start the newspaper in 1816. '*Bengal Gazette*', following this, many newspapers were started and Indian journalism developed from the last quarter of the Eighteenth Century.

## Dawn of the Press in Tamil Nadu

The genesis of the press in Tamil Nadu can be traced to the Sixteenth century. Christian Missionaries took the initiative in this direction and introduced printing press in Tamil Nadu. The first book printed in Tamil was '*The Holy Bible*' in 1573.<sup>6</sup> Richard Johnston, a government servant started *Madras Courier*, the first English paper in the Madras Presidency in 1785.<sup>7</sup> The *Government Gazette* and *Madras Gazette* were started in 1795.<sup>8</sup>

In its initial phase, the Tamil journalism was concerned almost solely with social and religious issues.

The Tamil journals' attention was focused on existing social evils among the masses.<sup>9</sup> In 1831, 'the Religious Tract Society' undertook the publication of Tamil magazines. Gajalu Lakshminarasu started the first Hindu periodical of Madras, *Crescent*, in October 1844. The '*Diravartamani*', a weekly reached the public in 1856. The Gantz Brothers founded the '*Madras Times*' in 1860.<sup>10</sup> The Anglo Indian Journal '*Madras Mail*' appeared in December 1867 and the '*Madras Standard*' was started in 1877.

In 1878, G. Subramania Iyer, M. Veeraragavachariar, P.V. Rangachariar, D. Kesava Rao Pant and N.Subba Rao Pant founded a nationalist weekly, '*The Hindu*'. It was a tri-weekly in 1883 and became a daily from 1<sup>st</sup> April, 1889.<sup>11</sup> The term "vernacular journalism" was coined by the British to publish journals in the native languages of the people. During the early part of Nineteenth Century a number of journals in the vernacular languages began to grow. The role of Lord William Bentick the Governor General in developing the vernacular press was marvelous.<sup>12</sup> He firmly believed that the 'liberty of the press' is one of the most useful engines for promoting good administration in the country.

## The first issue of *Desabaktan* appeared on 7 December 1917.

It was started by Subbaraya Kamath. The editor of *Desabaktan* was Thiru. Vi. Kalyanasundaranar. Annie Beasant, the first women president of the Indian National Congress, founded the journal *Desabhakthi* in 1917. *Navasakti* was started by Thiru. Vi. Kalyanasundaranar in 1920. The weekly '*Kudi Arasu*' started its publication on 2<sup>nd</sup> May, 1925. The editor of this journal was E.V. Ramaswami Naicker.

## Varadarajulu Naidu a freedom fighter

He started a daily on 14 April 1926, called '*Tamil Nadu*'. The editor of '*Tamil Nadu*' was T.S. Chockalingam. After leaving from the journal '*Tamil*

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*Nadu'*, Varadarajula Naidu became the editor of '*Gandhi*'. It was started as a bi-weekly on 14 April 1931. The second issue of '*Gandhi*' was published on 17<sup>th</sup> April, 1931.

On women's issues and concerns the multidimensional and crucial roles played by the print media are well known. The newspapers and magazines have been taking up pivotal issues concerning women.

The press played an important role in spreading the importance of the womenfolk. The emergence of women's journal was indeed a glorious tribute to the reform movement.<sup>16</sup> Some worthy achievements by women in different fields appear in daily newspapers from time to time, and almost all Indian language dailies carry a weekly women's section.

### **Problems of Widowhood**

The extreme painful suffering for women community was widowhood. Generally speaking widowhood is a state of being a widow or a widower. But the problem in India was the state of widowhood which was forced only on the women.<sup>14</sup> The Stri-Dharma considered that the culmination of a women's heartbreak was at her widowhood. In India, widowhood was not just transition from one marital status to another after the death of the husband.

The position of widowhood further complicated when mismatched marriages came into existence to maintain lineage. The fifty year old males started marrying teenaged girls of fifteen to sixteen years of age with the expectations of descendents and mainly the male descendants. Such mismatched matrimonial relations were increasingly accepted by poor parents willingly due to their inability to arrange good dowry.<sup>15</sup> Such old men died after a few years of marriage leaving behind the young widows, who were later on forced to live a cursed life after being deprived of natural requirements.

Widows were forced to wear the white clothes for easy identification. They were forcibly tonsured. They were secluded and placed in the murky corners of homes. They might experience the wrenching emotional pain of losing a loved spouse. They might be considered by others to be dangerously inauspicious.

The only way to combat the evil was to perform widow re-marriage and to propagate it.<sup>16</sup> The Giruhalakshmi observed that among the women liberties, widow re-marriage was the paramount one, which should be compulsorily given to the women community. But it was not trouble-free to perform widow re-marriage at that time due to the social obstacles. In spite of these obstacles, the press made efforts to preach about the sufferings of the widows and create favoured public opinion for widow re-marriage.

The *Kudiyarasu* revealed a shocking report that according to the senses of 1921, there were 11,892 child widows in Tamilnadu who were under the age of five years; among them 597 were under the age of one. The journal raised the question to the public what was the crime, the female babies had done, and for what crime they were suffering with this social chastisement. The questions of the paper turned the views of the public towards the problem of widows.<sup>17</sup> The orthodox people criticised such journals as anti-public. The, Kumaran bravely wrote that they were ready to carry the title given by the orthodox people, if the widows could see the dawn in their life. Comparing with the widows of the other religions, the Hindu widows felt more hardships due to the religious rules and customs. On this, Neelavathi, the Self Respect cadre wrote in an article in *Kudiyarasu*, that the tears and sufferings of the widows would be the major cause for the downfall of Hinduism in this land. She supplemented that the sufferings of widows were severe than untouchability.

The *Kudiyarasu* expressed its different view to proclaim the sufferings of the widows to the world that sati was painful for one day whereas widowhood was most painful for the lifetime. E.V.Ramasamy wrote in the *Kudiyarasu* that Rajaram Mohan Roy should be blamed and responsible for the tears and moans of widows, unless he worked hard for the enactment of the Abolition of Sati Act, the widows could be immolated with the dead bodies of their husbands. Because of the Act, they had to live with everlasting sufferings. Instead of dying with only one death they were forced by the Act to live with sequence of deaths frequently.<sup>18</sup> Thus, the paper indirectly asked the government and the

public to take some prolific efforts to end the tears of widows.

“Madhar Marumanam” was a journal published by Maragathavalli from Karaikudi from 1936. The Tamil heading itself means widow re-marriage. This was the only magazine which worked for the cause of widow re-marriage. Each and every part of the journal voiced for widow re-marriage.

For the purpose of widow re-marriage propagation, the paper asked its readers to gather and forward the following particulars such as the details about the associations, which decided not to go for widow re-marriage, their population, in which region they were residing, the liberal thinkers in the midst of them, various rituals of the demography related to forcible widowhood and widow re-marriages which occurred in the particular region.<sup>19</sup> Again the paper wanted the readers to forward the photographs of re-married pairs to be printed in the journal for creating awareness in the society. Thus, it tried to generate public opinion and use the popular opinion for the right thing.

The journal brought about various orders posted on widows by which they couldn't touch the spiritual deities and perform coconut breaking ceremonies in temples. But the paper insisted that a much needed order should be posted on the society by which the socio-industry could be prohibited from manufacturing huge number of widows. It appealed to the society to perform re-marriages for existing widows and transform the colours of their dress. It published one more example taken from the daily life that there was an oil lamp without flame, the lamp-filament was well prepared, the match-box was also ready, a young man also was ready to light up and there should be no hesitation in illuminating the lamp of joy. It raised a rousing question if the lamp once lost its flame, was it impossible to have the flame again and it was idiotic to blame the darkness while preventing from lighting up the lamp. Thus it blamed the fundamentalists who prevented the widow re-marriages.

## **Sexual Inequality**

Most of the papers damned the inequality between men and women concerning widow re-marriage. If the wife passed away, the husband prepared himself for his next marriage right away. In some cases even if the wife was alive, the husband was legally recognized by the society to get re-married. But at the same time, the society put a number of blockades for a widow to get re-married. The lopsided condition was strongly condemned by the Nattukottai Vaisyan. Even the conservative paper in the initial stages, strongly witnessed the similar view. The Giruhalakshmi observed that the widowhood was forced only on the women community and there was a traditional thinking in the society that widowhood was familiarized only with the women community. It supplemented that there was no equivalent term in Tamil for widower.<sup>20</sup> It called upon the broad-minded thinkers to axe the term Vidhavai (widow).

The Kumaran raised a question to censure the difference why the widows should follow the life of celibacy while many men were involved in several marriages. The Anandha Vikatan published a statistical data that the number of widows in Madras Presidency was 40,91,962 and the number of widowers was 9,28,756 and it told its longing that it would be immense contentment if the widow re-marriage would be in practice. Accordingly, the press toiled hard to promulgate the gender inequality regarding widow re-marriage.

## **Immoral Traffic of Women**

At the instigation of Women's Indian Association and press, the Suppression of Brothels an Immoral Traffic Act was introduced in Madras Legislative Council in December in 1927 by K.R. Venkatarama Iyer.<sup>21</sup>

The Select Committee appointed by the Madras Legislative Council to examine K.R Venkatavar Ayyar's Bill for the suppression of Brothels and Immoral Traffic law published its report. The amendments effected by the committee were important and commendable. The Bill later became an Act on

January 30, 1930 when it received the consent of the Governor of Madras.

In the Madras Presidency meetings were held by the Women's Associations to get the support of the public and press to the Bill. The Bill got the full support of the public and press. Lastly, the Bill was passed in the Madras Legislative Council and got the consent of the Governor General. The Act was called 'The Madras Hindu Religious Endowments Act in 1929', which provided the devadasis the rights of holding and enjoying the imams. But they did not stop the practice of prostitution and dedication of girls as devadasis. The amendment act was also silent. Hence, Muthulakshmi Reddy decided to enact a new act to put an end to the devadasi system.<sup>22</sup> In 1929 she prepared a Bill to be introduced in the Madras Legislative Council.

On January 24, 1930, Muthulakshmi Reddy introduced a Bill to prevent the dedication of Hindu temples in the Presidency of Madras in the Madras Legislative Council. According to the Bill, dedication of Hindu women to temple was declared illegal and the dedicated women could conduct valid marriages. The persons who permitted, performed or participated in the ceremony of *pottukattu* or *Gajjupuja* or any similar ceremony should be punished with imprisonment, which might extend to one year and would be also liable to fine.

Finally, the Bill was passed. The Madras Devadasis (prevention of dedication) Act (Act No XXXI of 1947) was passed on November 25, 1947 by which the devadasi system was ultimately abolished.<sup>23</sup>

*The Hindu* newspaper commented that on May 30, 1939. S.R. Varadarajula, on behalf of the Madras Labour Union, addressed a women workers meeting. The discussion was on the amendment introduced to the Maternity Benefit Bill and the need to fight for pension for women workers as also a number of other concessions.

Some of the journals and women organisations took up women's issues like maternity benefit, rest hours, increased wages in general and provision of crèches.<sup>36</sup> On April 30, 1930 the Madras Labour Union

decided to give all its women members maternity benefit.

In 1943, the Government of India passed Maternity Benefit Act for women in factories, which prescribed that the cost of benefit should be borne by the employer. Eighty weeks were fixed as the maximum period for the purpose and eight annas as the amount fixed for the day. That act was applicable to those women who had been in employment for atleast nine months. It provided safeguards against discharge from service on account of absence due to maternity.<sup>37</sup> The incessant efforts of the press was also responsible for the passing of acts to liberate the womenfolk from social economic inhibitions.

### Conclusion

In the words of A.R. Desai, the Press in India was an effective weapon in the hands of social reform groups to expose social evils. The Press in the Colonial Tamil Nadu, during the period of this study, richly contributed to the growth of the social reforms movement also, which, to a large extent was part of the national movement.

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## Educational Developments in Tamil Nadu under O.P Ramasamy Reddiar.

B. Shoba\*

Education in its broadest sense begins at birth and ends at death. Education is rightly regarded as the very basis of civilized life. Education is the process of acquiring knowledge of experience which would bring out appropriate changes in one's behaviour.

To promote literacy and education among the people, O.P.Ramasamy Reddiar Ministry had initiated some important measures. In Madras State, O.P.Ramasamy Reddiar assumed power on March 24, 1947.<sup>1</sup> During his tenure from March 24, 1947 to April 6, 1949, he implemented some policies towards the Development of Education.

He was a man of courage and relentlessly fought against the sectarian forces that were keen to keep the social fabric divided to suit their personal ends. During his period, the following works were credited to his rule: 1) The Devadhasi Abolition Scheme, 2) Prohibition of Alcoholic Drinks, 3) Scheme to Eradicate Untouchability, 4) Khadi Development, 5) Village Industries, 6) Adult Education, 7) Women's Development, 8) Agriculturists' Development, 9) Schemes for Economic Equality, 10) Schemes to Promote Hindu-Muslim Unity, 11) Health Care for the Villages, 12) Schemes for Poor Students' Development,

13) Service Schemes for the Leprosy Patients and 14) Tribal Development. The most prominent were the steps he took for the entry of Harijans into the Hindu Temples who were barred from entering into the Hindu Temples by the Upper Caste.

During the Ministry of O.P.Ramaswamy Reddiar, T.S.Avinashilingam Chettiar, who was then the Education Minister, did much for the cause of education and he was a zealous advocate of Tamil being used as the Medium of Instruction. His noble endeavour of starting a number of colleges in Coimbatore and Perianaicken Palayam was worthy of praise. Avinashilingam's name was inscribed in the pages of history for his yeomen service to the cause of Higher Education and the establishment of Avinashilingam Home Science College in Tamil Nadu.

The Elementary Education Act of 1920, was actively in force, which made the Elementary Education Compulsory. In 1947-1948, 1831 Centres were under this Scheme. The Compulsion in Elementary Education was further extended to rural areas like North Arcot, South Arcot District, Chengalput, Srikakulam, Vizagapatnam, West and East Godavari District, Anantpur, Bellary.<sup>2</sup>

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The Madras Government appointed Sub-Committees to revise the respective syllabus after the reorganization of Secondary Education. The Sub Committee recommended that subjects like physical education, scouting, junior red cross, road sense should be included in the curriculum. On the basis of Sub Committee's Reports, subjects like craft, citizenship training, scouting, civics and social science were introduced.<sup>3</sup> The optional in V and XI form were abolished. Regional Language, Hindi or Sanskrit or Arabic or Persian and English were accepted as First, Second and Third Language respectively.<sup>4</sup> A number of Higher Secondary Schools were opened, but no proper attention was given to Vocational or Technical Education. As the work of India's reconstruction had already started, it needed well trained people. Hence Technical and Vocational Education was the need of the hour. A number of students were granted scholarships to go abroad for training. A number of colleges were opened in India whereby lakhs of students were trained.

The disciplines of History and Geography were substituted by a common discipline namely, Social Studies. Citizenship Training was also imparted at the High School Stage. Regional Languages were given primary importance. Efforts were made to introduce the Regional Languages as the Medium of Instruction at the College Level also.

The Bifurcated Courses like Engineering, Secretariat, Agriculture, Domestic Science, Music and Dance, Drawing and Painting were introduced in the IV Form in Selected High Schools from the Academic Year 1948-1949. Provision was made for three types of schools such as Trade Schools, Technical High Schools and Academic High Schools. Further, Craft was introduced in all Schools. Provision was made for conducting Citizenship Training Courses in Saidapet.<sup>5</sup> The Victoria Memorial School for Blind at Poonamallee was opened.<sup>6</sup> The Central Institute of Education not only Trained Graduate Teachers but also provided facilities for high class Research in Education. Special Grants were also made to Backward Districts such as Cuddapah, Chittoor, Kurnool, Bellary, Anantpur, Salem and East Godavery.<sup>7</sup> Further, Grant was sanctioned for Training of Additional Teachers, Opening of New

College for Technology by Madras University and Lab Facility to Loyala College, Queen Mary's College, Kumbakonam College and Secondary Schools. The post war development scheme extended its financial assistance to Schemes for Training of Agricultural, Botany Graduates and field man in Horticulture and other Scheme for Opening of Veterinary Institution for each Taluk.<sup>8</sup> For the Development of Technical Education in 1947-1948, a sum of Rs.59,619 was allotted towards equipping the Technical Institutions and Rs.6,000 towards Building Grant were paid to Deserving Schools.<sup>9</sup>

To give effect to the main Recommendation of the Post-War Educational Reconstruction Report, Government Institutions, formerly known as Technical Schools, were recognized as Polytechnics on a regional basis.<sup>10</sup> In 1946-1947, seven Polytechnics imparted technical instruction and in 1947-1948, two more Polytechnics were started -one at Madras and another at Madurai.<sup>11</sup>

In addition, the Government thought that the students could be better educated if they were taught in their Mother Tongue. In 1947, as an experimental measure, the Government College, Coimbatore and the Municipal College, Salem tried the Regional Language as the Medium of Instruction in the Intermediate Classes.<sup>12</sup> The Progress of Collegiate Education during the Congress Rule was appreciable. It was found that the general condition of the Government and Aided Colleges had improved. All colleges had their own libraries and hostels. The Colleges paid greater attention to increase the accommodation facilities. The Medical Inspection of Students was conducted regularly in all Colleges in the Junior Intermediate and First Year Classes of degree course. Due to the increase in the number of students, four New Colleges, namely, Senthilkumaranadar's College, Virudhunagar, Rajadoraisingam Memorial College, Sivaganga, P.S.G. Arts College, Peelamedu and Stella Mary's College for women, Madras were opened during 1947-1948.<sup>13</sup>

### **Education for Women**

The Period of O.P.Ramaswamy Reddiar witnessed comprehensive development in Female

Education. Four Secondary Schools for Girls were started at Srirangam, Karur, Madurai and Coimbatore.<sup>14</sup> In 1948, the Ethiraj College for Women, Madras, Lady Doak College, Madurai and Nirmala College, Coimbatore, were affiliated to the Madras University.<sup>15</sup> However, in the words of B.D.Bhatt, “the present system of women’s education is bent upon man’s needs and it did not in any way make them fit for coping with the practical problems of daily life. It did not make them good mothers, teachers, doctors and nurses.”<sup>16</sup> To include practical experience in the care of home and family, the Radhakrishnan Commission, 1948-1949, viewed, ‘there should be no curtailment in educational opportunities for women’.<sup>17</sup>

### **Adult Education**

The Post Independence Period witnessed a new era in Adult Education. The term, Adult Education, was replaced by the term “Social Education”. Broadly speaking, it covered Literacy, Education in Citizenship and Health, Understanding of Science applied to every day life, acquisition of information and skill that would improve Vocational Efficiency, development of Hobbies and organization of Cultural and Recreational Programmes.<sup>18</sup> Further, Social Education did not include the instruction of 3 Rs alone but it included health, vocational and cultural education which would suit adult life and enable the adult to assume his adult responsibilities.

In 1948, Maulana Abul Kalam Azad, the first Education Minister of Independent India, outlined the following Five Point Programme of Social Education for the whole of India.

1. Promotion of Adult Literacy.
2. Betterment of Health and Sanitation.
3. Improvement of Economic Condition.
4. Education for Democratic Citizenship
5. Proper Use of Leisure through Cultural, Recreational and Aesthetic Activities.<sup>19</sup>

In 1948, to carry out the Five Point Programme of Social Education, a sum of Rs.1, 54,000 was set apart by the Government of Madras. The State’s Subsidy helped to open about 400 Adult Literacy Schools in

different parts of Tamil Nadu in 1949.<sup>20</sup> For the effective implementation of Adult Literacy Campaign, the Meston Training College, Madras (Royapettah) introduced the Audio Visual Programme during 1948-1949. The teachers teaching in Adult Schools were given training. Constant supervision and guidance helped Adult Education Schools to be run more efficiently.

The important features of the Scheme were the opening of seven Rural Colleges for giving higher educational training for persons who had already acquired some education and opening of 846 Adult Literacy Centres. Five Mobile Units were put into the field with Special Propaganda Officers’ to be in charge of them. Steps were taken to have a state wide Library Service and in pursuance of this Scheme, Local Library Authority, with non-officials included in it, was constituted for every District. The number of Libraries and Reading Rooms for Adults in this State rose to 1580.<sup>21</sup>

### **Education to Backward Class**

The Government Reserved Seats for the Depressed Class, with effect from the academic year 1947-1948. Ten percent of seats in all Secondary and Training Schools, Government Arts Colleges and Law Colleges were reserved for Depressed Class Pupils. As sufficient number of students from these communities, were not available for the reserved seats, they were thrown open to students from other communities. In June 1947, it was represented to the Government that it was necessary to allow Depressed Class Students some more time beyond the 15 day time limit.<sup>22</sup> With regard to the admissions to Engineering Colleges, one out of 12 seats should be reserved.<sup>23</sup> Similarly, since the passing of the Civil Disabilities Act of 1947, the Depressed Class Pupils enjoyed equal rights with other pupils for admission into all educational institutions. Accordingly, in 1947-1948, these students studied in Medical Colleges, Agricultural Colleges, Veterinary Colleges in Tamil Nadu.<sup>24</sup> It was directed that from 1948, for ten years, these Depressed Class Students should be allowed to join the Colleges without the payment of fees and Universities were compensated by

the Government.<sup>25</sup> The compensation was paid from Harijan Uplift Fund. The students of aided colleges were also given this concession. The aided colleges were granted compensation for the loss incurred by them.<sup>26</sup>

Full Fee Concession was available to pupils studying in Class I to V in Secondary Schools, irrespective of the income of their parents. But, when a pupil failed in the Annual Examination, the Concession was withheld until he or she achieved promotion to the next higher class.<sup>27</sup> In all Arts and Professional Courses, the Depressed Class Students enjoyed Full Fee Concessions provided the income of their parents did not exceed Rs.1500 per annum.<sup>28</sup> Likewise, to encourage women to take to professional education, women students belonging to the Harijan, Muslim and Backward Communities were exempted from the payment of Tuition Fees.<sup>29</sup> As a result, the total expenditure on Fee Concession alone was Rupees one lakh in 1948-1949.

O.P Ramasamy Reddiar fought against the sectarian forces that were keen to keep the social fabric divided to suit their personal ends. The government gave more importance to the Devadasi Abolition Scheme, scheme to eradicate untouchability, Adult Education, Women's Development and Schemes for Poor Students Development & Tribal Development.

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# Arumuga Navalar: A Pioneer of the Tamil Renaissance

M. Saravanan\* and M. Arumugam\*\*

The present work attempts to analyse the services and contributions of Arumuga Navalar to the Tamil society and Saiva religious sect. He was a pioneer of social and cultural reform movement of both Sri Lanka and Indian Tamils.

## Early life

Arumugam was born at Nallur of the Jaffna peninsula in 1822 to Kandhar and Sivakami.<sup>1</sup> His father Kandhar was a Tamil poet and his mother Sivakami was known for her devotion to supreme deity Lord Siva. So it enabled him to become very well versed with Tamil literature at a young age.<sup>2</sup> He was placed in a Christian Missionary School to learn English. After his studies, he was asked to stay at the Jaffna Central College to teach English and Tamil.<sup>3</sup> Later Peter Percival the principal of that school used him to assist in the translation of the King James Bible and other Christian prayers into Tamil. He was engaged in this work from 1840 to 1848. At the end of the work he was well acquainted with the ideas of Bible and the Christian doctrine. Simultaneously he was immersed himself in the study of Vedas, Agamas and Puranas. Later, he realised that Hindu saivites needed a clear understanding of their own religion in order to stem the tide of conversions to other religions. For that he himself made awareness among the Hindu Saivaite by starting his weekly sermons at Hindu temples. He also formulated a theory to purify local Tamils of all practices that did not find sanction in a written document such as Vedas and Agamas. It was a revolutionary step towards purifying the religious rites and rituals. The lecture series continued regularly for several years and produced a *Saiva revival*, for an informed piety developed and grew among many Jaffna Saivas. It caused a direct tactical response to confront the Protestant's bible based arguments. While he was becoming a popular preacher, he still assisted Percival to complete the translation of the Bible. When there was a conflict as to Percival's

version and another competing translation, Arumugam travelled to Madras to defend Percival's version. In 1848 he founded his own school and finally parted company with Percival.<sup>4</sup> Through this activities, he became one of the first Tamil laymen to undertake as his life's career the intellectual and institutional response of Saivism to Christianity in Sri Lanka and India.<sup>5</sup>

## Response to Christian Missionary Activities

The Tamil society in India and Sri Lanka found themselves in the midst of intrusive protestant missionary activities in 18<sup>th</sup> and 19<sup>th</sup> century. Although Tamil Saivas opposed Roman Catholic and Protestant missions from the earliest days since, they were established, literary evidence for it is not available. But by 1835 Tamils who were able to own and operate printing presses used them to print palm-leaf manuscripts. They also converted native literature from poetry to prose with additional commentary. Most of these activities happened in Jaffna in British Ceylon and Madras in Madras Presidency.<sup>6</sup> The 19th century Protestants of Jaffna believed that Hindu Shaivism was "evil" and in the struggle God and the Devil, they intended *The Morning Star* to reveal the "falsity" of Hindu Shaivism.<sup>7</sup>

In 1853 Navalar published Nakkirar's Tirukmurukarrupatai, with his own commentary. It was a devotional poem to God Murugan.<sup>8</sup> The local missionary criticised the works that Sri Murugan as an "immoral deity" for marrying two women. As a response, to this criticism Navalar published *Radiant Wisdom* explaining how the chronicles embody differing levels of meaning and that numerous characters in the Christian Bible, like King David, who were being claimed as examples of good conduct by the missionaries, were being depicted as having multiple wives and sexual partners themselves.<sup>9</sup>

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As a response, two anti-Christian poems appeared in Jaffna. The poet Muthukumara Kavirajar (1780—1851) wrote the *Jnanakkummi* (Song of Wisdom) and *Yesumataparikaram* (Abolition of the Jesus Doctrine). This was followed up by publications of polemic nature by both sides. American Mission of Ceylon (AMC) Batticotta Seminary launched a semi-monthly and bilingual periodical called *The Morning Star* (Tamil *Utaya Tarakai*).<sup>10</sup> The object of this periodical work was to challenge all non-Protestants to stand up to intellectual scrutiny, and justify the causes of Tamil Saiva sect.

Although there was ideological conflict, Arumugam Navalar was still working on translating the Bible, he published a seminal letter in *The Morning Star* under a pseudonym in September 1841. It was a comparative study of Christianity and Hindu Saivism and targeted the weakness in the argument Protestant missionaries had used against local Hindu Saiva practices. Protestant missionaries had attacked the idol worship and temple rituals of the local Hindu Saivas as "devilish" and of "no value" but Navalar found evidence that Christianity and Jesus himself were rooted in the temple rituals of the ancient Israelites and that hallowing the Cross was akin to idolatry.<sup>11</sup> This shows that the Christians have intolerant towards Hindus. His letter admonished the missionaries for misrepresenting their own religion and concluded that in effect there was no difference between Christianity and Hindu Saivism as far as idol worship and temple rituals were concerned. Although *The Morning Star* editors tried to reply to the letter, the damage was done.<sup>12</sup>

### Navalar's preachings

Using the preaching methods popularised by the Methodist preachers, he became a circuit preacher. His first secession was held on 31 December 1847 at Vaitheeswaran temple in Vannarpannai in Sri Lanka. It was a weekly event known as *Prasangams* on every Friday evening. In these secession he read from sacred texts and then preached in a manner that lay people understood easily. For this preach he was helped by his friend Karttikeya Aiyar of Nallur and his students from his school. The sermon topics were mostly ethical,

liturgical, and theological and included the evils of adultery, drunkenness, the value of non-killing, the conduct of women, the worship of the Linga, the four initiations, the importance of giving alms, of protecting cows, and the unity of God. In his weekly sermons, he attacked Christians and criticized the benighted practices of local Hindus. These all made him a fore runner of a religious reformer of Tamil society in 19<sup>th</sup> century.

### Navalar's Educational reforms

In 1848 Navalar founded the school named *Saivaprakasa Vidyasala* (School of Lord Siva's splendour).<sup>13</sup> This school is the firstly imparted where secular and religious education to Hindu boys. The school did not follow the traditional Tamil teaching system, in which each student worked on his own pace and the teacher pupil ratio was extremely low. Although this system produced stellar experts in subject matter but took too much labour and was inefficient compared to the western system used by the Missionaries.<sup>14</sup> He developed his own teaching methods which based on the exposure previously had with the Missionaries. He developed a curriculum to be able to teach 20 students at a time and that included the secular subject matters and English. He also began to write the basic instruction materials for different grades in Saivism. Most of his teachers were seemed friends and acquaintances who were volunteers. This school system was duplicated later at Chidambaram in 1865 and it continued to exist till date. This school system produced numerous good students who had clearer ideas on religion, rituals and theology and still able to function in a western oriented world.<sup>15</sup> Hence, Navalar introduced innovative methods in teaching and secular education among Tamils in 19<sup>th</sup> century.<sup>16</sup> It shows he had a vision to develop the Tamil society in a modern way.

### Literary contributions

In India, Arumuka Navalar published the *Tirumurukarrupatai*, a devotional poem dedicated to Lord Muruga. He published another two works, one was an educational tool (teachers guide) *Cūdāmani Nikantu*, a sixteenth-century lexicon of simple verses and *Soundarya Lahari*, a Sanskrit poem in praise of the

Goddess Parvati, geared towards devotion. These were the first effort at editing and printing Tamil works for Hindu Saiva students and devotees. His press was set up in a building that was donated by a merchant of Vannarpannai. It was named the *Vidyaanubalana yantra sala* (Preservation of Knowledge Press).<sup>17</sup> His initial publications included *Bala Potam* (Lessons for Children) in 1850 and 1851 were popular among all sections of the people. They were graded readers, simple in style, similar in organisation to those used in the Protestant schools. This was followed up by a third volume in 1860 and 1865. It consisted of thirty nine advanced essays in clear prose, discussing subjects such as God, Soul, The Worship of God, Crimes against the Lord, Grace, Killing, Eating meat, Drinking liquor, Stealing, Adultery, Lying, Envy, Anger, and Gambling. These editions were continued up to 2007. All these works shows that how the Navalar had a wide range of interest in reforming the Tamil society.

Other notable texts published included *The Prohibition of Killing*, *Manual of worship of Shiva temple* and *The Essence of the Saiva Religion*. The prose version of Sekkilar's Periya Puranam, a retelling of the 12th century hagiography of the Nayanmars of Saivite saints published in 1851. This work had been considered a major literary publication of Navalar. In 1858 he established his headquarters at Chennai and founded a press to meet the increasing demands of his works. From Chennai he toured different places of Tamilandu and worked for the regeneration of Tamils.<sup>18</sup>

He produced approximately ninety-seven Tamil publications, twenty three were his own creations, eleven were commentaries, and forty were his editions of those works of grammar, literature, liturgy, and theology that were not previously available in print. With this meticulous works on Tamil literature Navalar laid a strong foundations for the recovery of lost Tamil classics that enabled his successors such as U.V. Swaminatha Iyer and C.W. Thamotharampillai continued.<sup>19</sup> As he was the first person to deploy the prose style in the Tamil language, a Tamil scholar Kamil Zvelebil praised the style that it bridged the medieval to the modern.<sup>20</sup> It was a best compliment to Navalar works.

Navalar established the world's first Hindu school adapted to the modern needs that succeeded and flourished. While the school he established in Chidamharam in 1865 has survived to this day, similar schools seem to have spread only to two nearby towns. In Sri Lanka, eventually more than one hundred and fifty primary and secondary schools emerged from his work. Many of the students of these schools were successful in defending the Hindu Saiva culture not only against Christian missionary activities but also against neo-Hindu sects. His reforms and contributions were added to by scholars such as V. Kalyanasundaram (1883—1953), and Maraimalai Adigal (1876—1950), who developed their own schools of theology within the Hindu Saiva heritage.<sup>21</sup> Although it is difficult to quantify as to how many Hindus may have converted to Protestant Christianity without his intervention but according to Bishop Sabapathy Kulendran, the low rate of conversion compared to the initial promise was due to Navalar's activities.

Arumuka Navalar who identified himself with an idealised past, worked within the traditions of Hindu Saiva culture and strictly adhered what was available in the Hindu Saiva doctrine.<sup>22</sup> He was an unapologetic defender of Hindu Savisim and the resultant class and caste privileges enjoyed by the higher castes. Although he never cared much for his caste identity, as he considered all living beings as equal, his efforts led to Hindu Saiva Vellala and Hindu Saiva Karaiyar consolidation of traditional privileges' and prevention of the emergence of converted Christian Vellala and Christian Karaiyar elites.<sup>23</sup> Although Navalar did not exhibit any Tamil oriented political awareness or pan ethnic Tamil consciousness as opposed to a Hindu Saiva and a defender of traditional privilege, in Sri Lanka and South India, his aggressive preaching of a Hindu Saiva cultural heritage contributed to the growth of Tamil nationalism.<sup>24</sup> The Tamil nationalist movement had an element that Hindu Saiva Siddhanta preceded all others as the original Tamil religion. Navalar's insistence on the Agamas as the criteria of Hindu Saiva worship, moreover, gave momentum to the tendency among Tamils everywhere to attempt to subsume local deities

under the Agamic pantheon and to abandon animal sacrifice altogether.<sup>25</sup>

He published nearly 97 Tamil works, 23 of which were his own works which includes grammar, theology and other subjects. His preaching's are mostly against the evil practices and superstitions in the poor community. He was the champion of the education field in Sri Lankan Tamils. Hence, he was the pioneer of Tamil renaissance in social, religious and literary fields both Sri Lankan and Indian Tamils.

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## Empowering Rural Women through Digitalization in Entrepreneurial skills in Tamilnadu

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During International women decade [1975-85], especially in 1980's technology has made inclusion of broader spectrum of voices possible in policy making. With the advent of digital technology in India, there has

been a rapid growth and development in the ICT sector. with advent of Liberalization and globalization in 1990s.

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Women continue to play a significant and fundamental role in the Information Technology Revolution for creating social change.<sup>1</sup> In spite of the enumerable instances of gender discrimination in India, the IT sector is considered to be Non-discriminating for it provides equal opportunities to all. Over the years, the country has made strides to incorporate the modern technology and use it to bridge gaps between the rich and the poor, rural and the urban, male and the female. The Draft National Policy for Women 2016 stated that “efforts will be made to remove the disparities in access to and proficiency in information and communication technology (ICT), particularly between socio-economically advantaged and disadvantaged children, and the use of ICT has now become pivotal for the entire education system. Public - private partnerships (PPP) will be adopted for building ICT infrastructure, developing applications and locally relevant content using gender - sensitive language, operations and maintenance and developing the capacity of individuals required for harnessing the full capacity of ICT productive tools.”<sup>2</sup>

Undoubtedly, women have had limited access to technology but digitization is bringing a change. The number of internet accounts is growing at a fast rate. There is a huge gender divide when it comes to the Internet usage in India. Only 17% of women use the Internet in India, compared with 27% of men. More than 440 million or 72%, of India's females don't have cellphones, according to GSMA, a global association of mobile service companies.<sup>3</sup> Though, low incomes in the country may account to the lack of ownership. Even when women do have phones, they often don't use them for purpose other than making calls. Women greatly benefit from ICTs, mobile telephone applications will be proactively used as a tool for mass communication and dissemination of information on legal rights, payments under wage employment schemes, subsidies, pension payments, markets and bridging the gender gap and making them financially independent and self-sufficient. Thus, to promote women empowerment, technological intervention assumes a vital role, especially when viewed in the Tamilnadu.

The advent of digital technology in India has played a greater role for rural women empowerment.<sup>4</sup> The women have been made aware about the world and more particularly, about India. Internet has helped them in assimilating information about variety, range and quality of products publicity and marketing of products and services. Apart from being used as a tool of information, application of IT has created avenues for women empowerment. IT has exposed these women to telecommunication services, media and broad cast services to create markets for their products and services. Technical assistance and direct links with some of the biggest private sector companies such as ITC India, and techno serve are helping bridge the gap between demand and supply and creating more inclusive value chains that deliver economics of scale for producers while improving efficiency for market players.

### **Empowering Rural Women**

In the decade of Liberalisation and Globalisation, Empowerment gained momentum as this period opened up more and more employment opportunities for men and women. Empowerment is being used today in all spheres of life as a process to strengthen the elements of society. Empowerment is an active, multidimensional process which enables women to realize their full identity and powers in all spheres of life.<sup>5</sup> Empowerment is an externally induced process involving the creation of conditions that enable women to exercise their autonomy. The economic empowerment of women is being regarded these days as progress for the country. There are millions of rural women across India are mobilized into self-help groups. Women played a prominent role in setting up and managing SHGs. Currently, over 90% of all the SHGs in India comprise of women. SHGs are perceived as a platform for empowering women through financial inclusion and social development. These groups and their federation have been empowered with skills, access to finance markets and business development services. The members of SHGs are involved in micro entrepreneurship through that they are becoming economically independent and also providing opportunities to others. This is triggering a huge change

in the lives of the rural women. The Self-help groups have paved the way for economic independence of rural women. Women's development can be viewed in terms of the following five levels of equality of which empowerment is an essential element at each level: Welfare, Access, Conscientisation, Participation, and Control.<sup>6</sup>

### **Access to Information**

Women can use technology to successfully build personal confidence and self Esteem that has wider implications in women's life. The capability of women to use information through ICT is dependent on many social factors, including literacy and education, geographic location, mobility and social class. Social Development movements, various kinds of development activities, programmes, welfare schemes and constitutional facilities have helped women to reach the main stream of society. In the process of women empowerment, the ICTs are also playing a major role especially through technologies like cell phones and the internet. The cell phone is an extremely efficient ICT for the empowerment of women. It has been accessed by the majority of the people, rural and urban, rich and poor, educated and uneducated. With the digital world available in many regional languages, knowledge of English is no more a barrier for using internet. A smartphone, low-cost data, and training in digital skills are everything rural women would need today to turn into an entrepreneur. It is time we digitally empower our rural women and help them transform their skills into successful businesses. Internet has changed the way we perceive literacy. Rural women can empower themselves with technology, even if they do not know how to read and write beyond basic literacy. Several governmental and non-governmental initiatives are being undertaken to help empower these women digitally. The essential skills needed are ability to use mobile phones, use of simple mobile apps, tablets etc. with basic training in using smartphones, they can learn how to capitalise on their home-made goods, livestock, and sources of business. Smartphones and internet also provide them with the necessary platforms to educate themselves on being micro entrepreneurs with ways to set-up a business to knowledge of market prices and

other information at their fingertips. Google Search and Google Voice Search bring a world of information to the rural women. These women do not necessarily have to be highly literate to use Google Voice Search.

### **Access to Capital**

Digital technologies are also linked with financial inclusion. Initiatives like Pradhan Mantri MUDRA Yojana (PMMY), Mahila Udyam Nidhi Scheme by Punjab National Bank, Bharatiya Mahila Bank Business Loan, Stree Shakti Package for Women Entrepreneurs, Tamilnadu Corporation for women development etc. are helping women entrepreneurs to realise their dreams. Women in rural and semi-urban can directly update themselves with information about such schemes through their smartphones without middlemen. They can then apply for the suitable schemes for their business ventures, thus finding the right means of funding their business.

### **Access to Markets**

With the advent of technology, the need to migrate to cities to expand one's business can be reduced. Internet has penetrated into rural remote and very remote parts of India and it has raised an undisclosed amount of funding. Women entrepreneurs in rural and semi-urban areas can work from their homes and make use of WhatsApp, Facebook, calls and text messages to spread their businesses. They can sell their products through e-commerce portals that encourage rural and local businesses. They can tie-up with e-commerce sites to sell their products online. Organizations like Amazon are providing a boost to local and rural artisans and entrepreneurs. Rural women can exhibit and sell their indigenous products worldwide through these platforms.

Mahila E-Haat is an initiative for meeting aspirations and needs of women entrepreneurs. It is an online marketing platform for women, where participants can display their products. It is an initiative for women across the country as a part of 'Digital India' and 'Stand Up India' initiatives. The platform has been set up by the Ministry of Women and Child Development, Government of India under Rashtriya Mahila Kosh (RMK). Technology can be used for

showcasing products made or manufactured and sold by women entrepreneurs. They can showcase their services reflecting their creative potential. This unique e-platform will strengthen the socio-economic empowerment of women. With the launch of the site itself more than 125000 women are likely to benefit. It is expected to result in a paradigm shift enabling women to exercise control over their finances by leveraging technology. The vision of Mahila E-Haat is to empower and strengthen financial inclusion of Women Entrepreneurs in the economy by providing continued sustenance and support to their creativity. To act as a catalyst by providing a web based marketing platform to the women entrepreneurs to directly sell to the buyers.<sup>7</sup>

The M. S. Swaminathan Research Foundation (MSSRF) is setting up its rural tele-centres called Village Knowledge Centers (VKC) in many part of Tamilnadu, Kerala, Odisha and Maharashtra.<sup>8</sup> The Chennai based rural development ICT initiative called TeNeT has set up village information centres in many parts of Tamil Nadu and other states in India. Ten villages are connected by a hybrid wired and wireless network. This has enabled villagers to obtain information that they need and use this information to make improvements. Local volunteers gather the information and feed it in to an internet. Most of the operators and volunteers, providing primary information are women more than 50%, thus giving them status and influence

Besides these, Tamilnadu Women Development Corporation has taken the initiative of creating a district wise database of products manufactured by the Self help groups to reach out to the world market. They had created a website 'mathiangandi.com'.<sup>9</sup> The products of SHGs were photographed and also information on manufactured products, description, rate per piece whole sale/retail rate and monthly production, places of their present marketing etc will be uploaded on the website. This will enhance their entrepreneurial skills of rural women. In this there are other sites as Rural Mart rural bazaar etc to facilitate the sale of products and also providing technical assistance to promote the products they manufacture.<sup>10</sup>

Besides these, there are other departments as Ministry of Textiles has been implementing various schemes for promotion of handicrafts sector and they are supporting handicrafts artisans through traditional marketing channels, e- marketing is emerging as a new marketing channel with high potential. It is highly popular with the younger generation customers.<sup>11</sup>

### **Advantage for the rural women through digitalization**

Technology can be used not only for communications women are also using the mobile for different ways: to be safe in times of difficulty and as a media connector with current updates in day to day and as an e-learning device to become literate. The scaling of women-centered mobile programs and applications can only be achieved with improved financial, commercial, and marketing incentives and of course, cooperation. The programme seeks to empower women by guiding them on how to use the internet. The programme includes basic computer skills, Internet skills, Internet on mobile, chat and email etc. It is through this scheme that the women in rural and semi-urban areas are now capable of obtaining financial tips, household tips, childcare tips, cooking tips and recipes, by using the Internet. Similarly, under the National e - Governance Plan, the rural entrepreneurs are provided with citizen centric services including access to land records and utility bill payments. Internet has helped them in assimilating information about variety, range and quality of products publicity and marketing of products and services. The essential requirement for the women to have been educated in computer literacy, that's the only qualification needed. Apart from being used as a tool of information, application of IT has created avenues for women empowerment.

IT has made the role of time and distance less significant in organizing business and production related activities. Rural women are taught how to access the internet for collecting information and use it for various works. Then each trained women is provided a Laptop, Printer, UPS, Soil testing Kit, LCD projector, Digital Camera, Internet Connection & educational CD's. Technology has empowered the rural women by

helping them to serve their villages and thereby earn a decent income. The potential of digital media to sweep across social, political and economic barriers is just the leverage that women need to build for themselves a new identity and a more honourable place in society.

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## Role of Hobart Muslim Girl’s School, Chennai for the Empowerment of Muslim Women in Tamil Nadu – A Study

R. Abida Begum \*

This paper aims to explore the outstanding role of Hobart Muslim Girl’s School, Chennai, and providing education to the downtrodden girls, especially Muslims girls in Chennai, since 1873 and which is remarkable in the Muslim women’s empowerment.

A specific measure for the intellectual advancement of the Muslim community was adopted by the Government of Madras during the administration of Lord Hobart.<sup>1</sup> His three years administration as a Governor of Madras Presidency left permanent results for the welfare of the Madras Presidency. He was interested in educational matter and he tried to improve the social status of the natives. A complete lower primary school for Muslim girls was started by Lord Hobart in the old building in the present Royapettah Post Office, Big Garden, Madras, in 1873.<sup>2</sup> Mary Lady Hobart took warm personal interest in the education of Muslim women because they were found more backward in the state than those of other communities.<sup>3</sup> She was instrumental in founding the Hobart School for

purdah observing Muslim girls at Madras.<sup>4</sup> On 16<sup>th</sup> April 1875, a school was opened at Royapettah, Madras by the Prince of Arcot with 24 pupils.<sup>5</sup> The Committee, as a tribute to memory of Lord Hobart and in recognition of the role of Mary Lady Hobart in the establishment of the school, named it as ‘Hobart School’. Later the school was shifted to the campus of Shah Sawar Jung Garden, Royapettah, Madras, which was occupied by Humayun Jah Bahadur. The school was located in a palatial mansion and one important part of the building was considered as ‘Palace Building’. The vast ground surrounding the building was used as a playing ground for the school children, which covers the area of eight acres of land. It is one of the pioneer schools in Tamil Nadu.<sup>6</sup> It was not only started as a Muslim girls school, but a training college for mistresses and under the name of the Hobart Training School it was recognized as one of the most satisfactory features in the educational schemes of south India.<sup>7</sup>

The Hobart School received generous land grants

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and buildings from the Nawab of Arcot, Mir Humayun Jah Bahadur. He granted a 'Palace Building' for the establishment of the School. Mary Lady Hobart gave the school a donation of Rs.10000/-.<sup>8</sup> On 7th December 1875 Ruler of Thanjavur, Tulsaji and granddaughter Vijaya Mohana Muktambal, the Princess of Thanjavur visited the institution and donated Rs. 7000/- towards its support to run the school.<sup>9</sup> The school received a large Grant-in-aid from the government and also supported by donations and subscriptions.

### **Hobart Primary School**

Basically the school was started as elementary school for educating Muslim girls, it catered to the educational needs of the poor Muslim girls of Royapettah, Mirsahibpet and Triplicane localities.<sup>10</sup> In the year 1879, there were only 157 girls in Lower Primary section in Hobart School.<sup>11</sup> The school was raised to a high school in the year 1880 and in that there were 33 in Upper Primary and 126 in Lower Primary section in the school.<sup>12</sup> The Hobart school which has long remained as a middle school was originally a lower elementary school, in course of few years the school became a complete higher elementary school with a training department attached to it. The school was elevated from primary to Middle school in 1887-88. Later it was raised to the secondary grade in response to the recommendations of the progressive elements in the Muslim community.<sup>13</sup>

### **Development of the Hobart School**

In the year 1885, a Training class for training Muslim teachers was added to this school. The Government Hobart Training School partly supported from the endowment of Rs. 10,000/- from the gift of Lady Mary Hobart, which was exclusively intended for Muslims.<sup>14</sup> It ranked as a Departmental School, because the government assured the management of the entire school.<sup>15</sup> Accordingly, the government took over the school in the year 1889.<sup>16</sup> Since then it had been constituted on government institution.

In the year 1905 Lower Secondary Examination was abolished. It was replaced by ESLC, Elementary School Leaving Certificate, for students who successfully underwent five or more years of education.

In 1920, the school was converted into High school i.e., in this new section Fourth Form was started. In 1922 this school became a complete Higher Secondary school. The Government Hobart School remained as the only secondary school in the Presidency chiefly intended for Muslim girls. The school had increased in strength from 166 in the year 1922 to 285 in the year 1927.

### **Hobart Teacher Training School**

As the progress of Muslim female education depends almost entirely on an adequate supply of trained Muslim female teachers, and as this was the only institution in the Presidency in which Muslim young women were trained as school Mistress.<sup>17</sup> A Training section was added with the help of additional aid from Government.<sup>18</sup> This was done to provide a livelihood to poor Muslim girls and widows and to further the progress of education of women.

### **Hobart Industrial school**

The Industrial section for Muslim girls was started in 1880, and an Industrial department was opened in Hobart School. The Industrial section provided skilled training to the Muslim girls in embroidery, gold braid-weaving and lace-making. Industrial section of the Hobart School not improved in numbers; an exhibition was conducted by Madras Branch of the National Indian Association on 4<sup>th</sup> to 10<sup>th</sup> January 1890, visited by Princess of Arcot. The object of the exhibition was to stimulate native ladies and school children in such useful occupations as needlework, drawing and writing. In the year 1894-95 the Report on Public Instruction described the organisation of an Industrial department that the school made good and steady progress throughout the British rule. There were four standards ABCD and instruction was being given in one or more of the standards.<sup>19</sup> Thus the school made a good progress during and after British rule.

### **Establishment of Government College for Muslim Women in Hobart School**

In the year 1946 the government started a separate Government College for Muslim women in the premises of Hobart Secondary and Training School for

Muslim Girls.<sup>19</sup> It was a separate college for Muslim women and was the first of its kind in the province. Based on the recommendation of the University of Madras, the government proposed to admit sixty students in the junior intermediate class and forty students in the Junior B.A. class. Among the total seats, 75% was reserved for Muslims.<sup>20</sup> Miss L. Philips who was then working as Lecturer in Lady Willington Training College, Madras, was appointed as the principal of the Government College for Muslim Women. On her retirement on 27<sup>th</sup> August 1946, Mrs. T.J. Cletus, Lecturer of Queen Mary's College appointed as next principal.<sup>21</sup> In the year 1948, the government lent the buildings in the campus of Hobart School to establish a college for Muslim women for the period of five years. This charge was taken over by Ethiraj, a leading lawyer, and the college was named after him, as 'Ethiraj College'.<sup>22</sup> Accordingly in the year 1951, the College for Muslim women was shifted to the Victoria Crescent in Egmore.<sup>23</sup>

The history of Hobart school tells that this school was started when Muslim girls were in ignorance and incapable of understanding the change that were taking place in the society. As a pioneer and only Higher Secondary School for Muslim Women run by the government, it has achieved great success in every field, both in academic and non-academic activities. Though the stage of development of education of Muslim women was very far behind that of the Hindu women, considerable progress had been made.<sup>24</sup>

### **Muslim Women Empowerment**

Education started playing a great role in the emancipation of women from traditional dependencies. Muslim girls, until then getting education at their homes, stepped out of their shelters and started to face the realities of life. The educated Muslim women with their exposure to the outside world and growing awareness organised themselves in the course of time and worked towards the betterment of the Muslim women. Women became more vocal, articulate and assertive. The first few women who received education were deeply committed and felt it their duty to educate their sisters.<sup>25</sup> They formed themselves into groups and

societies and freely discussed the evils of purdah system and polygamy. The practice of purdah system holds Muslim women behind the four walls of their houses. Of course in spite of it, there were a few Muslim women who have played significant roles in the country's development. Thus, Muslim women successfully emerged from the isolation of traditional roles as self-aware individuals, determined to claim a greater role in public affairs.

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## Tribal Women: Challenges and Prospects

S. Sridhar\* and M. Elangovan\*\*

### Introduction

Tribal women are the indigenous people who live in the lap of the nature, and depend on natural resources for their livelihood. They constitute the major segment of Indian society. Scheduled Tribes constitute about 8% of the Indian population. There are 573 scheduled Tribes living in different parts of the country, having their own languages different from the one mostly spoken in the state where they live. The tribal women, constitute like any other social group, about half of the total population.<sup>1</sup> The tribal women are more illiterate than men. The present study focuses the challenges faced by tribal women and its remedial measures. And identify the Articles of our Indian Constitution to safeguard Social Justice on Tribal women, special schemes of our central Government and State Government have been noticed to overcome the challenges.

### The Main Challenges of the Tribal women

**Poverty:** Poverty is a socio pathological problem related to the maintenance of basic or minimum needs of survival. Poverty and indebtedness are related. They are interrelated and inter dependent. The tribal take majority of loan from the moneylenders.

**Illiteracy :** Lack of awareness about importance of education among the parents of Tribal and they trend to push their children into traditional works of the family appeared to be the key reason for the poor educational status. Their response to education is poor.

**Lack of clean drinking water:** The tribals have to depend on ground water or well for drinking water. They have to use the water of pond for cooking and drinking purposes. They wash their cloth on the same pond. This affects their health.

**Lack of awareness towards health education:** They face a number of problems related to health and sanitation. Due to lack of communication facilities, they are not able to get the awareness about the health programs. It is very difficult to have a reasonable standard of living with a large number of members in the family having only one or two earning members.<sup>2</sup> The migrant tribal women should be motivated to adopt the family planning methods to limit the size of their families.

**Lack of proper houses:** Tribals houses are made up of simple raw materials available in their environment with simple technology. Their houses do not have windows, rooms, drains and latrines etc. They have only one room in the house, which is used for all purposes, unhygienic conditions affect the health of the tribals.

**Physical and sexual exploitation of tribal women :** The principal causes of Physical and sexual exploitation of the migrant tribal women and girls in cities were poverty, lack of employment opportunities, unorganized nature of labour force, misunderstanding of the local people, and lack of community support to victims of sexual exploitation.

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**Lack of communication:** The tribals live in a remote area which is surrounded by hills, mountains, rivers etc. these are natural barriers of communication.

### **Welfare Schemes of Tribal Women**

The major policies of the Ministry of Tribal Affairs aim to ensure the overall development of both Scheduled Tribe men and women. However, in tribal society women often suffer from a greater disadvantage than men.<sup>3</sup> Therefore Ministry of Tribal Affairs is trying to ensure that women benefit equally from general schemes also put forth some special schemes meant for the benefit of ST women and girls as given below:

**(i) Scheme of Girls and Boys Hostels for STs:** Under the scheme, Central assistance is given to States / UTs / Universities for construction of new hostel buildings and or extension of existing hostels. State Governments are eligible for 100% central share for construction of all Girls' hostel.

**(ii) Scheme of Ashram Schools in Tribal Areas:** The objective of the scheme is to provide residential schools for STs to increase the literacy rate among the tribal students and to bring them at par with other population of the country. Under the scheme, State Governments are eligible for 100% central share for construction of all Girls' Ashram Schools in naxal affected areas.

**(iii) Scheme for Strengthening Education among ST Girls in Low Literacy Districts:** This scheme is being implemented in 54 identified low literacy Districts where the ST population is 25% or more, and ST female literacy rate is below 35%, or its fractions, as per 2001 census. Any other tribal block in a district, other than aforesaid 54 identified districts, which fulfill the same criteria for tribal population and ST female literacy rate, are also covered.

The areas inhabited by Particularly Vulnerable Tribal Groups (PVTGs) and naxalite affected areas are given priority. This scheme aims to bridge the gap in literacy levels between the general female population and tribal women, through facilitating 100% enrolment of tribal girls in the identified Districts or Blocks, more particularly in naxal affected areas and in areas inhabited by Particularly Vulnerable Tribal Groups (PVTGs), and reducing drop-outs at the elementary

level by creating the required ambience for education.<sup>4</sup> The scheme is implemented through Voluntary Organizations (VOs), Non-Governmental Organizations (NGOs), and autonomous society institutions of State Government, Union Territory Administration.

Ministry provides 100% assistance for running and maintenance of educational complexes for ST girls which include free education, boarding and lodging, books, uniforms, medical help, coaching, incentives to girls, periodical awards, etc. The scheme envisages convergence with the schemes of Sarva Shiksha Abhiyan and Kasturba Gandhi Balika Vidhyalaya of Ministry of Human Resource Development. It meets the requirement of primary level students as well as middle, secondary level students and provides residential facility to ST girl students to ensure their retention in schools.

(iv) In addition to above, to maximize retention of ST students within various stages of school education and promoting higher learning, monetary incentives are provided by Ministry of Tribal Affairs in the form of scholarships such as Pre Metric Scholarship, Post Metric Scholarship, National Overseas Scholarship, Scholarship for Top Class Education and Rajiv Gandhi National Fellowship for ST students.<sup>5</sup>

**(v) Special Central Assistance to Tribal Sub Scheme (SCA to TSS):** It is 100% grant from Government of India. Its objective is to bridge the gap between Scheduled Tribes (ST) population and others by providing support for education, health, sanitation, water supply, livelihood, skill development, minor infrastructure etc. It is a flexible scheme and supplements the efforts of the line Ministries/Departments.

**(vi) Grants under Article 275(1) of the Constitution:** It is 100% grant from Government of India. Funding under this programme is to enable the State to meet the cost of such schemes of development as may be undertaken by the State for the purpose of promoting the welfare of Scheduled Tribes in that State or raising the level of administration of Scheduled Areas therein to that of the administration of the rest of the areas of that State.<sup>6</sup> The Ministry has insisted upon the States,

that in intervention under Special Central Assistance to Tribal Sub Scheme, and under Article 275(1) grants, one third beneficiaries should be women girls.

**(vii) Adivasi Mahila Sashaktikaran Yojana:** National Scheduled Tribes Finance and Development Corporation (NSTFDC), an apex organization under Ministry of Tribal Affairs is implementing this exclusive scheme for tribal women. Under the scheme, Scheduled Tribes women can undertake any income generation activity. Loans up to 90% for scheme costing up to Rs.1 lakh are provided at a concessional rate of interest of 4% per annum.

#### **Some Major Schemes of other Ministries are as follows**

The Department of Rural Development is implementing various rural development programmes namely, Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Pradhan Mantri Awaas Yojana- Gramin (PMAY-G), Pradhan Mantri Gram Sadak Yojana (PMGSY), Deendayal Antyodaya Yojana-National Rural Livelihoods Mission (DAY-NRLM) and National Social Assistance Programme (NSAP) to bring about overall improvement in the quality of life of the people in rural areas, including tribal women. Department has been earmarking funds towards Scheduled Tribe Component (STC)(erstwhile Tribal Sub Plan) under Pradhan Mantri Awaas Yojana-Gramin (PMAY-G) and Deendayal Antyodaya Yojana-National Rural Livelihoods Mission (DAY- NRLM).

There is a provision of 5% of the allocation at national level as reserve fund which can be utilized for settlement of households benefitted under the Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 commonly known as FRA beneficiaries. Primitive Tribal Groups and beneficiary families of the FRA are being covered on priority to achieve saturation. Under DAY-NRLM, the guidelines stipulate that at least 50% of the women beneficiaries shall be members of the SCs/STs.<sup>7</sup> Funds are released to the States STs under ST Component and utilized as per programme guidelines.

Following schemes administered by Ministry of Women and Child Development are intended to benefit all women, including ST women:

1. **Beti Bachao Beti Padhao Scheme** : It is a social campaign of the Government of India that aims to generate awareness and improve the efficiency of welfare services intended for girls.
2. **One Stop Centre Scheme:** The main objectives of the scheme is to provide support and assistance to women affected by violence at private or at any public place, irrespective of caste, class, religion, region, sexual orientation or marital status.
3. **Women Helpline Scheme:** The Scheme of Universalisation of Women Helpline is intended to provide 24 hours immediate and emergency response to women affected by violence through referral and information about women related government schemes programs across the country through a single uniform number.
4. **Ujjawala** : A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation
5. Working Women Hostel
6. Rajiv Gandhi National Creche Scheme for the Children of Working Mothers.
7. This information was given by Union Minister of State for Tribal Affairs Shri Jaswantsinh Rhabhor at Lok Sabha.<sup>8</sup>

#### **Conclusion**

At present Schedule Tribes have improved better condition to a great extend but still a large number of them are backward in every respect. To conclude, it may be stated once again that though the women in the tribal society in India enjoy a greater freedom to mix and move around, their social organisations and institutions are still discriminatory particularly with regard to the customary laws that guide the ownership of property and inheritance or also with regard to exercising authority both in the domestic and public spheres. In order to solve the problems faced by migrant tribal women and girls in cities, the Government should involve the local NGOs and provide such organisations sufficient funds for effective work. These NGOs should, first of all undertake tracer- studies for identification and rehabilitation of migrant tribal women and girls in cities.

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## Western Medicine – The Tool for Women Empowerment in Colonial Madras

Sabeera Sulthana Bijli\*

This article attempts to discuss the women participation in the medical profession in Madras and how the maternity health care of the women, especially from the marginalized castes became accessible

The introduction of western medicine, along with other factors, provided a space for women for the participation in the public arena as a nurse and medical attendants besides accessing the health care needs in large scale comparatively. The Christian missionaries' role in promoting the women participation in medical profession in India was fabulous as they found it as great tool for their evangelical process.

The colonial administration and the evangelical process of Christian missionaries enabled the European women to enter into the medical services as doctors after a prolonged struggle of this male dominated profession, where there was a general notion that questioned the ability of women to become a medical doctor since nurse job was exclusively allotted for them.

Among careers open to medical women abroad the women medical service deserves honorable mention. This service is open to the fully qualified medical women of British and Indian nationality and with the amount of subsidy provided by the colonial government, as claimed by the British Medical Journal

in 1935, the number of medical officers is limited to 44<sup>1</sup>.

Those women had an excellent opportunity in gynecology – maternity and child welfare and its related surgery. The scientific breakthroughs and new discoveries in the field of medicine made it possible for the participation of women in medical field, along with their struggle for their space in the field<sup>2</sup>.

### European Women in the Indian Medical Service

The Christian missionaries played a vital role in the process of introducing the western medicine in India. In 1858, when the British took over the administration of India from the East India Company, there had been only seven such missionaries in India and this rose to 20 in 1882, 140 in 1895 and 280 in 1905. In 1947, the medical mission journal *Conquest by Healing* noted in an editorial, that mission hospitals provided a focal point for health care in many parts of the world. At the same time in India, there were 256 mission hospitals and 250 branch dispensaries providing about the third of all hospital beds though out the subcontinents<sup>3</sup>. Earlier in the nineteenth century, most healing work had been carried out by missionaries who had no medical qualifications<sup>4</sup>.

The second half of the nineteenth century

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witnessed gradual increase of the medically qualified missionaries. Soon after professionally qualified female physicians began working in India in the 1870's, medical work incross- cultural contexts offered many challenges<sup>5</sup>.

The growing demand for their professional skills and their increasing professional confidence resulting from the scientific advances of the late nineteenth century increasingly left medical missionaries with insufficient time for religious work. "This led", Grundmann says, "to tension between their view of themselves primarily as physicians because of the immediate medical necessities, and the higher priority given by mission societies to evangelism"<sup>6</sup>.

In the Madras presidency, many such women medical missionaries plunged in, with their missionary zeal and enthusiasm in providing medical service to those needy. While opportunity on one hand and challenges in the form of cross-cultural character of the land in which they were working, on the other hand, provided ample ground for their professionalism. Some of the important women medical missionaries had given their tedious efforts with the meager resources they had, like those of Clara A. Swain, Ida Scudder, Hilda Lazarus and others, whose noteworthy service led to an impact on the society as well as women arena.

### **Participation of Indian women in the Medical service.**

The Madras presidency was one of the pioneer in terms of inclusion of women in the medical field. The efforts of inclusion of women and training the Indian women in the field of medicine was initiated by Dr. T. Balfour, Surgeon – General. Mrs. Scharlieb, an English woman, came to India in 1866. She knew the pulse of Indian society, which was so reluctant to receive the treatment by the male doctors to their women. So she opined that the medical needs of the Indian women could be met through the inclusion of women qualified doctors.

After a prolonged struggle Mrs. Scharlieb completed her studies and she was immediately appointed as a lecture of Gynecology and diseases of children for the women students. This appointment as

lecturer gratified her. Later, she was also honored by being appointed as an examiner in the University of Madras.

In 1878, the Madras Medical College made a pioneering decision to include women in its medical course. This decision is first of its kind in India. In the 1880s, women's medical education spread slowly with the increase in the number of hospitals in British India. Associations and medical foundations for female medical education were started to help the women students. In 1912, a medical college was opened at Vellore. In 1923, Lady Willington Medical School for women was started in Madras, to promote women's medical education<sup>7</sup>.

The midwifery and nursing courses were attracted large number of women in the Madras presidency. Lord Napier took great interest in the spread of western medicine throughout the Madras presidency and in the work of the mission hospital of the Arcot Mission at Ranipet<sup>8</sup>. In 1871, the question of improving the level of Nursing at Madras General Hospital was discussed. At that time women were given a short course of instructions in midwifery at the hospital for three months of further training.

Miss. Samuel P. Lady, was a specialist in apothecary department of the tuberculosis institute in Madras. She had held independent charge of women and children hospitals at Dindigul, Mary Tabar School hospital of Vellore and of Kalyani hospital in Madras at various times. She did her great services to the people especially for women<sup>9</sup>.

Dr. Muthulakshmi Reddy was the first women medical student, first lady house surgeon and the first women medical graduate in South India. She was born in the Princely State of Pudukottai of Tamil Nadu. Among the builders of modern India, she has an honorable place. She was not only a Medical practitioner but also a social reformer and political achiever. She was concerned about the plight of women and deeply interested in liberating them. She fought for their upliftment in several fields.<sup>10</sup>

She was instrumental in *Avvai* Home for the benefit of destitute women at Adyar, Chennai. Women

doctors and midwives have been trained and inducted into the hospitals to attend on women patients.<sup>11</sup>

### **Indian women and their access to colonial health care.**

From 1860s, there was a steady increase in the establishment of hospitals and dispensaries as well as the number of people who accessed these institutions, including natives. Besides the British and native troops, the medical care, in terms of hospital and dispensaries for the natives, had been extended and were comparatively better than other presidencies. The hospitals for natives particularly women and children drew special attention. The efforts had been taken by some medical individuals, enabled the women, to some extent, access these western styled hospitals. Lady Dufferin fund had done a great deal on this regard<sup>12</sup>.

Lee Warner in his work *Citizens of India* which was published in 1899 wrote that there had been a steady increase in accessing the western medical institutions among the natives. The colonial government, in the year 1920, introduced the new scheme to reach out the rural areas. The government granted subsidies to the private medical practitioners in rural areas and sanctioned the openings of 235 rural dispensaries up to the end 1925, of which 183 were actually opened. There were 959 medical institutions in the presidency at the end of 1925, of which 911 were general institutions and 48 were exclusively for the women and children<sup>13</sup>. The total numbers of beds in these 959 medical institutions were 7748. The number of in-patients treated were 1, 49,988 and out patients were 92, 83,281, of these women & children were 22,703<sup>14</sup>.

Apart from these hospitals for general diseases, another important medical institution was Lock Hospitals, which served the British imperialism and saved them from being de-masculinised of its servants, particularly soldiers. The role of Lock Hospitals in the history of public health in the colonial Madras is unavoidable<sup>15</sup>. Many women who were engaged in prostitution were greatly benefitted as well as got repressed by these lock hospitals, as Sarah Hodges mentioned<sup>16</sup>.

### **Conclusion**

The western medicine, says David Arnold, was an imperialistic tool for the British in India. There was no doubt that British had its own intentions to introduce so-called 'modernization', including their medical policies. On the other hand, it had provided an opportunity to the colonized people to overcome their political, social, economic and cultural barriers. Likewise women - both colonizers and colonized had seized the opportunity, though their social struggle, provided by western medicine in India. They found it as their tool for emancipation.

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# Women in Upanishads – A Study

P. Rekha\*

The scanty presence of women in religious literature seems to be a character of Aryan tribe, which in turn could be attributed to male dominance. D.D. Kosambi while assessing the Aryan Culture, states that Aryans appear as a patriarchal people and that their gods are overwhelmingly male with personified gods being led by a good Aryan Chief, Indra. Invisible in battle, with his weapon the crushing vajra (a mace, latter thunderbolt) he fights from a swift chariot, gets drunk on the still unidentified, sacred heady soma (Iranian Haoma) wine, shatters cities and dams, frees the rivers and makes water available to his people; incessantly robs the stores (nidhi) of the godless enemies, against whom he uses guile as well as force.<sup>1</sup>

He further adds that goddesses are very few, most prominent among them being Ila who seems merely the personified libation. Ushas, the dawn goddess continued to be worshipped even after losing a conflict with Indra. The impression once gains on going through the Upanishads are that the inferior position of women (and female gods) became further weak in the Upanishads when compared to the Rig Veda. The basic of this absence has been detailed by Uma Chakravarti in her studies. She explains how the appearance of puberty marks a profoundly dangerous situation and is the context for major rituals which indicate the important relationship between female purity of caste. The sexual control of women she states was viewed as the best cure for miscegeny (varna samskara or mixing of castes). As a result, the most polluting castes were those produced out of the union of a lower caste male and an upper caste female. Such relations were pratiloma (hypogamy). She further states that safeguarding the caste structure was achieved through the highly restricted movement of women or ever through female seclusion. Women are the points of entrance to caste system and thus the lower caste male whose sexuality is a threat to upper caste purity has to be institutionally

prevented from having sexual access to women of the higher castes<sup>2</sup> (but upper caste men had access to lower caste females in evidence in the way of Jabala stated below). So women must be guarded. In a society where women are closely guarded and confined indoors, it is natural for her to be absent from public life and sphere of discourse. This article aims to directly pick the female characters of the Upanishads with an aim to understand their role and how they are caricature. However, the paucity of female characters in the Upanishads makes this study difficult. The female characters as present in the Upanishads appear to be adjuncts to male characters and have little role to play.

## Paucity of female characters

Among the multitude of characters that appear in the Upanishads, there are only five female characters of significance referred by name. Women are absent in the big lists of teachers and pupils and among the scholars and rules<sup>3</sup>. With regard to the list of teachers, various in some parts of Brihadaranyaka<sup>4</sup> states only the line of teachers and pupil, and some other parts<sup>5</sup> of the same Upanishad each of them is referred to as the son of so and so women, but these mothers just appear as names without any role. Sankara opines that this reference to mothers is on account of the reason that mothers play an important role in training the children<sup>6</sup>. If true the obvious pointer is to a patriarchal social set up where women are confined to domestic responsibilities of child rearing whereas men are freed from such ordinary liabilities.

These five female characters referred in the Upanishads by name are Uma<sup>7</sup>, Jabala,<sup>8</sup> Katyayani<sup>9</sup>, Maitreyi<sup>10</sup>, and Gargi Vacaknavi<sup>11</sup>. Another reference is to that of Atiki<sup>12</sup>, just named as wife of Ushati Chakrayana. It is not clear whether Atiki is a name or just refers to girl wedded in child marriage (Dr S. Radhakrishnan just says young wife<sup>13</sup> whereas Nikhilanda translates as child wife<sup>14</sup>). Another

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reference is about 'daughter of Janasruti'<sup>15</sup> without her name. It is pertinent to note that each of them is introduced with reference to male members of the family. They are introduced as mothers, daughters or wives of prominent individuals.

The entire Upanishadic literature did not develop at a single instance. It has imbibed the marks of a very long era ranging over thousands of years. Upanishads do not represent totally as a literature of the priestly Brahmin class on the other hand in many places; we can see that they are originated from the ruling Kshatriya caste. In spite of being demographically more or less equivalent to men, it appears that women in Upanishads were confined indoors. According to some modern writers, Out of the five women characters, it appears that Gargi is the only female human character who takes part in a public forum. And they are coming to the conclusion from this argument is that women were excluded from the elite forums or conversely, the dominant class of the society ignored what the women folk discussed. What women discussed in their daily life failed to attain the status of philosophy various what the elite male Brahmins discussed in their everyday life was preserved as worthy philosophy. These have well been explained by Marx in German ideology where he had depicted the division of labor in to mental and physical labor followed by the attempt of mental labour or pure thought to emancipate itself from the mundane world. Once again, the thoughts of the downtrodden class were not registered as philosophy by the ruling class and this is one reason why women are absent in the Upanishad.<sup>16</sup> Even while caricaturing female characters whether it is humane or divine (Uma), the authors of the Upanishads have addressed them in the 'care of' of the male member the family. This is another clue to the existence of a patriarchal social order innocently understood as valid by the Upanishadic seers. In such a social order, virtue of women is to serve her man and to beget children for him. Further, it is her duty to nurse the next generation of men. It is not only the absence of female characters that is glaring in the Upanishads. There is very little presence of anyone who is not a Brahmin or Kshatriya, the exceptions being Janasruti and his daughter apart from Satyakama and his mother

Jabala. The omission of women and the lower status of life go together in the Upanishadic text. The metaphysical and elite Brahmin male go together and the vacuum registers the politics of omission.

However, when we observe deeply in to these arguments we can see some contradictions. In Brhadaranyakopanishd, it is considered as one of the most ancient Upanishad, comes the story of Yajnavalkya and Mythreyi. Yajnavalkya had two wives and Mythreyi was one among them. The core of Upanishad texts was Brahmanavidya and it is considered as a secret doctrine, the highest teachings of life. Here we can see the evidence that women were not discarded from these teachings. Yajnavalkya offered his all wealth to Mythreyi and his other wife. But she didn't accept that and asked for the Brahmanavidya (Amrithathva). Yajnavalkya taught her the extreme knowledge without any partiality. Again we can see this indiscrimination in the August assembly of the great King Janaka. There Janaka experimented the Brahmanas that who among them is Brahmanja( the one who realized the Brahmanavidya) can take thousands of cows. Then yajnavalkya step forwarded and was taken those cows. The other Brahmanas became angry towards Yajnavalkya and started to question him. Yajnavalkya answered all of their questions and they all became feared of him. At that time comes the Gargi. She stood up and asked questions bravely to Yajnavalkya. This is evidence that women can participate in such assemblies with other Brahmins and they can also have the right to ask questions before them.

In the case of caste discrimination there also we can see contradictions. The story of Satyakama and Jabala comes in Chandogyopanishad. It is also considered as an older Upanishads. Satyakama was the son of Jabala. He had great interest in Brahma Vidya. He approached his mother and asked her about his father and gothra. But she replied that she don't know who is his father and what was his gothra. So she told him that my name is Jabala I don't know who your father is and gothra and you are Sathyakama Jabali. Sathyakama told these same things while he was asked by the teacher. Then it is evident that there was no discrimination in the case of Brahmanavidya because the

teacher accepted the child happily and said you are Brahmana because you told the truth. Otherwise if there was caste discrimination how can the teacher accept Sathyakama. Again in that same Upanishad there come this Sathyakama as a position of a teacher.

Aithareyopanishad is considered as the most ancient Upanishad connected to Rigveda. The name of this Upanishad is related to the sage Aithereya Mahithara. He was the son of Ithara. This Ithara was other caste woman. There are many evidences that this Aithereya belongs to the pottery making class of the society. And a great portion of Rigveda (Aithareya Aranyaka and Aithereya Upanishad) is connected to this Rishi.

### Conclusion

To tell briefly, the teachings of Upanishads were the highest form of knowledge in ancient India. At that period, the position of women was the one of power attached with owner. In the world of Upanishads, it is clear that sex or caste never became a barrier to achieve the supreme knowledge.

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## Conserving Western Ghats for Promoting Tourism Industry in Tirunelveli Region – An Empirical Study

H.Rasi\*

A place will acquire the status of a 'Hot Tourist Spot' when it is bestowed with unique possessions. The uniqueness may be due to its inherent or exhibited cultural value, historical significance, natural or built beauty or amusement opportunities. Western Ghats is the mother of such 'Hot Tourist Spots'<sup>1</sup>. Its enigmatic landscape is slowly losing its luster due to man-made activities and natural calamities. To uphold its significance as the mother of hot tourist spots, government intervention along with people participation is very much needed. This paper unfolds efforts of the state government and the Tourism department

intervention programme viz. Western Ghats Development Programme for conservation of the western ghats to promote tourism in Tirunelveli district.

### Significance of the Western Ghats in Tirunelveli district

It is the 'ABODE OF GODS'<sup>2</sup> Thirukutraalanaadhar Kovil, Thirumalai Kovil, Kumaran Kovil, Kasivishuwanathar Kovil in Tenkasi, Thiruvudai nimbi temple, Dhakshinamoorthy Kovil, Papanasam Ulagaambihai & Sivan Kovil in Papanasam, Ariyankavu Iyappan Kovil to mention a few.

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Western Ghats are the watershed for South India's main eastward-flowing rivers. Many seasonal and few perennial rivers such as the Chittar River, the Manimuthar River, the Pachaiyar River and the Thamirabarani River originate in this region. The Manimuthar River steep westward flowing streams supplies hydro electricity to cities<sup>3</sup>.

Western Ghats or Sahyadri mountain<sup>4</sup> contain more than 330 species of butterflies, 1800 species of plants, 100 species of frogs and more than 10 species of bats, comprising rarely found wroughton's free-tailed bat, the false vampire bat, Indian flying fox, the painted bat and the short nosed fruit bat<sup>5</sup>.

Many hill stations in Western Ghats provide relief to common man from the hot summer. The numerous waterfalls and cascades along with the ubiquitous health resorts in the area have earned it the title the Spa of South India<sup>6</sup>.

Nanguneri is a taluk headquarters and is popular for the Totadrinathar Temple, also known as the Totadri Mutt. It is managed by the Vanamamalai Mutt and Thothathri Nathan is the presiding deity of this temple. An oil well, called the Ennai Kinaru, is located within the premises of this temple<sup>7</sup>.

This place is enclosed by dense forests, hamlets and the Western Ghats. This region is counted among the divya sheathram. The major attractions are the festivals of Panguni and Chaitra, celebrated from March through April and April through May, respectively.

Papanasam is a village located in the foot hill of western ghats and has a famous temple called the Papanasam Temple. Papavinaswarar, an incarnation of Lord Shiva, is the presiding deity of this temple. etc.

Further, Western Ghats is the origin of many Water Falls, National Parks and Sanctuaries.

The waterfalls of Courtallam pour down torrentially with varying velocity and force. During the seasonal months the cool breeze along with the intermittent drizzle and sunlight heightens the rapturous scene of the falls. They are Main falls, Chitraruvi, Shenbagadevi falls, Thenaruvi, Five falls, Orchard falls, New falls, Tiger falls and Old Courtallam falls<sup>8</sup>.

Numerous rivers such as Chittar, the Manimuthar, the Pachaiyar and the Tamiraparani River originate here. The most popular and frequented waterfalls are the main falls (Peraruvi), small falls (Chitraruvi), Shenbagadevi falls, Honey falls (Thenaruvi), Five falls (Ainthalruvi), Pazhathotta Aruvi, Puli Aruvi and Puthu Aruvi<sup>9</sup>. Possessing as it does fine waterfalls and delightful forest scenery; it has long been a favorite resort both of Europeans and Indians. Its annual rainfall is 58 inches more than twice the average of the district.

The richness of the Mother Nature in Western Ghats needs to be preserved and enhanced to promote Tourism.

### **Western Ghats Development Programme**

The Government of India has come out with many programmes to preserve and optimize the importance of Western Ghats. One such programme is 'Western Ghats Development Programme'.

This scheme was launched in 1974-75 as a part of the programme for the development of hill area of the country<sup>10</sup>. The delineation of the Western ghats for inclusion in the programme was settled in 1981 by the one-man committee headed by Dr. Mr. S. Swaminathan, the then Member-Incharge of the Hill Areas in the Planning Commission. The Programme is being implemented in 159 taluks comprising of the Western Ghats in five states viz. Maharashtra (62 taluks), Karnataka (40 taluks), Kerala (29taluks), Tamil Nadu (25taluks), and Goa (3taluks).

The Scheme was introduced as a 100% Centrally Assisted Programme. 90% of the project cost was borne by the central government and 10% of the project cost was provided as loan to the beneficiaries to be repaid in ten years. At present the scheme is funded by the respective state governments.

### **Objectives of Western Ghats Development Programme<sup>11</sup>**

To ensure eco-restoration, eco-development and eco-protection.

To maintain ecological balance by controlling soil erosion.

To create awareness of the necessity for protecting and developing the eco-System among the farmers and Economical upliftment of the local people.

### Execution of the WGD

The respective State Governments are in charge of implementing the programme. The Department of Agriculture undertakes the relevant activities. It is assisted by the Department of Agriculture, Department of Horticulture, Department of Rural Development and Water Conservation and the Department of Agricultural Engineering.

The preservation of forest in Western Ghats is looked after by the Department of Forest.

The soil conservation and water harvesting and management are taken care of the Department of Agricultural Engineering.

The tree plantation works are undertaken by the Department of Horticulture.

Schemes implemented under Western Ghats Development Programme.

The conservation of soil and its moisture is the main concern to preserve the richness of nature in the Western Ghats.

The above departments carry out the following works to enhance the pretty of Western Ghats.

### Construction of Contour Stone wall

Stone walls are constructed along with the contour to intercept the run-off and prevent soil erosion and to dispose the loose boulders and stones which exist on the fields of mountains and to render such areas fit for cultivation.

### Silt Detention Tanks

These tanks are constructed on the stream in order to prevent the flow of sediment into the river. Considerable amount of silt is being detained and the tanks arrest the flood damages and increase the ground water potential in the surrounding areas. The drinking water requirement of cattles has been met adequately.

### Construction of Check Dams

All gullies must be protected with appropriate conservation structures such as check dam. It permits

excess water to flow along the gully and arrest soil movement.

### Stream Straightening Works

The streams that originate from the Western Ghats are put to greater use through the stream straightening works. Regulation of run off reduces the damage to the cultivable fields.

### Tree Plantation

To optimize production potential with the limited water sources, orchard crops i.e. Mango, Guava, Sappota, Tamarind plantation is encouraged. The farmers are given with free saplings and are taught with scientific methods of irrigation facilities.

### Five year plans and the WGD

Western Ghats Development Programme was introduced during the Fifth Five Year Plan. The respective allocation and expenditures under different five year plans has been furnished below<sup>12</sup>:

S. No	Plan	Allocation	Expenditure Rs (Crore)
1	Fifth Plan (1974-79)	169.92	168.25
2	Sixth Plan (1980-85)	549.50	548.23
3	Seventh Plan (1985-90)	894.44	888.65
4	Eighth Plan (1992-97)	1471.46	1469.80
5	Ninth Plan (1997-2002)	1717.07	1705.84
6	Tenth Plan (2002-07)	887.50	867.15

The following table shows the modalities of spending of the Five Year plan allocations. The plan outlay for the Ninth Five Year Plan has been taken<sup>13</sup>.

S.No	Name of the Sector/Scheme	Five Year Plan Outlay
1	Soil and Water Conservation	4950.00
2	Horticulture	150.00
3	Forests	3125.00
4	Social Forestry	350.00
5	Industries- a.Sericulture b.Bee keeping	55.00 35.00
6	Minor Irrigation	300.00
7	Roads (footbridges)	300.00
8	Fisheries	75.00
9	Animal Husbandry	95.00
10	Non Conventional Energy Source	100.00
11	Western Ghats Cell	63.00

Thus the programme concentrate on environmental conservation besides being uplifting livelihood of people dwelling in hilly areas.

### Conclusion

Thanks to the nature, India can boast of possessing mega diversity of species. They are full rich resources that are veritably the lifeline of peninsular India. It shelters innumerable varieties of flora and fauna, many of which are close to extinction. Even today, researchers stumble upon species that experts believed had disappeared long ago from the face of the earth. For developing hybrid varieties of cultivatable plants of medicinal value, the immense potential it beholds in terms of bio-diversity, the ghats is a coveted treasure trove whose worth is immeasurable. It is indeed a powerhouse of the region. Most commercial crops such as coffee, cashew, rubber, and tea are grown here. Species are the pride of this belt. It is also rich in mineral deposits. This has resulted in the ghats being commercially exploited to quench the needs of international and domestic markets.

Western Ghats Development Programme aiming at eco-restoration and economic development is sure to bring the Greens back to the Western Ghats, and will help in retaining the status of Ghats as the 'Mother of Hot Tourist Spots'

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## Contribution of Justice Party for the Development of Education in Madras Presidency

P.Thenmozhi\*

### Introduction

The Justice Party which emerged during the bustle of First World War admirably possessed all the characteristics features attributed to a political party by Edmund Burke, one of the greatest parliamentarians that England has ever produced. The Justice Party was formed at the fag end of 1916 'to advance safeguard and protect the of non-Brahmin community'. In the hands of Justice Party non-Brahmin acquired an ideology of

mass mobilization. Justice Party which formed the government in 1921 under Monford constitution remained in power, first from 1921 to 1926 and again from 1930 to 1937. During it regime education of all categories-elementary, secondary and collegiate- made rapid strides.

### Formation of Justice Party

The Justice Party, officially the South Indian Liberal Federation, was a political party in the Madras

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Presidency of British India. It was established in on November 20, 1916 in Victoria Memorial Hall in Madras by T. M. Nair and P. Theagaraya Chetty as a result of a series of non-Brahmin conferences and meetings in the presidency. Communal division between Brahmins and non-Brahmins began in the presidency during the late-19th and early-20th century, mainly due to caste prejudices and disproportionate Brahminical representation in government jobs. (The History of Tamil Nadu upto 1975 pp-261) Justice Party's foundation marked the culmination of several efforts to establish an organisation to represent the non-Brahmins in Madras and is seen as the start of the Dravidian Movement.

### **Justice Party in Power**

Justice Party was in Power for 13 of 17 years save for an interlude during 1926-30. the first election the new council to be constituted as per the Moford Reforms were held at end of November 1920. Theagaraya Chetty, the leader of majority party, formed the ministry. The first legislative Council was dissolved with effect from 11 September 1923 after the expiry of its term. The second general election was to the Madras legislative Council were held on 31<sup>st</sup> October 1923. Though Justice Party was in a opposition to form the ministry, its strength had got reduced considerably. The general election held in 1926. Swaraj Party won majority but it refused to form the government. Again Justice Party form the ministry. The general election took place in November 1934. The Indian National Congress won majority, Justice Party was defeated. The first election as per the Act of 1935 were to in February 1937. The results of the election were greatly disappointed to the Justices Even the Raja of Bobbili, the leader of the Justice Party was defeated with a margin of 6000 votes.

### **Contributions of Justice Party to Education**

Educational, a vital subject not wholly entrusted to the care of the ministers. European and Anglo-Indian education was a reserved subject. The author of the constitution ostensibly avoided entrusting the education of those communities to the care of the Indian ministers. Nevertheless the Central legislature possessed the

concurrent jurisdiction on all essential matter concerning the universities. But the education was one of the field in which the work of the Justice Party brought in a great progress. During the regime education of all categories -elementary, secondary and socially and collegiate-made rapid strides.

### **Free and Compulsory Education**

Free and Compulsory Education was one of the avowed principles of the Justice Party ever since its inception. It was only in the city of Madras that free and Compulsory Education was introduced for the first time for boys and girls. A great impetus was given to the education of girls by making education free beyond eighth standard. Gradually free and compulsory education was introduced into several municipalities. By 1925 nearly eighteen out of twenty municipalities it had put into practice. Likewise in rural these schools were offered free instruction of a special type bearing on the fishermen's calling. To provide trained teachers in fishery technique a special training institutes was established at Calicut. These schools, indeed, contributed. Much to the improvement of the material and moral welfare of the fisher folk.

### **Midday Meals Scheme**

P. Theagaraya Chetty a good samaritan, gave a fillip to the cause of elementary education by introducing a humanitarian measure. Most of the children attending the corporation schools were half-starved. (In addition to fee concession and noon meals offered to the educationally backward, the number of student in primary schools was increased as per necessities. The Corporation of Madras provide breakfast to pupils of corporation school at Thousand Light at a cost not exceeding one Anna per day per pupil. This scheme was suspended in 1925. The stoppage of this scheme led to a drop of almost 40 percent of the students from schools.

### **Revival of the Programme**

The suspension of midday meal scheme created a great uproar in the corporation council. However, the programme was only in April 1927. Nearly 1,000 poor students in twenty five schools derived it benefit. The enrollment of in five schools referred to earlier also

rose. It expanded to four more schools. This was the precursor to the free noon meal schemes introduced by K. Kamaraj in the 1960s and expanded by M. G. Ramachandran in the 1980s.

### **Madras Elementary Education Amendment Act**

Government of Madras felt that a “large amount of money... spend by the government on elementary education...went as a waste because the students lapsed into illiteracy in their later life”. Justice Party did amend this, twice, first in 1934 and then 1935. The 1934 Amendment Act was specially meant to augment the source of elementary Education Fund. But the Act, amended in 1935 was enacted with a view to eliminating wastage by making elementary education compulsory for boys and girls of certain ages. It also provided “for a penalty recoverable from the offending parents instead of his prosecution for failure to send the child to school.”

### **Education for Girls**

The social customs such as early marriage, habit of stopping the girls after puberty and purdah system were the hurdles which “made difficult both the attendance of girls at schools and the provisions of women teachers.” However, a great impetus was given to girl’s education during the time when the Justice Party was kind power. A popular system of education at primary level was co-education. There was no opposition for this from any section of the people. It was estimated approximately that 3 lakhs of students were studying in the boys’ schools. Madras was one of the states which introduced Compulsory education for non-Mohammadans girls also.

It was effectively implemented in all schools in the city of Madras. The municipality of Erode, despite its backwardness, was the earliest one to introduce compulsory education for girls. Official’s report of the Madras Government stated that the authorities did not experience any difficulty in introducing compulsion for non-Muslim girls in any one of the place in which it was tried<sup>14</sup>. Thus education of girls received great help during the regime of the Justice Party.

The Justice Party which had the uplift of depressed classes as one of its objectives took special

efforts in promoting their educational interests. The Labour Department with which the promotion of elementary education of the Depressed Classes was entrusted, had grown in its size and scope under the rule of the Justice Party. It opened separate primary schools for the sake the Depressed classes called ‘Labour Schools’. Between 1922 and 1927 the total number of schools increased from 7,651 to 10,035. As a welfare measure, a considerable number of scholarship and stipend were granted for the students of these schools.

The government was forced to take stringent measures in order to implement its policy. 1) It insisted on the right of admission for all the depressed class pupils into public schools. 2) A warning was given to the management schools that grant-in-aid would be refused if they did not admit the pupils of Depressed classes. 3) The government was keen that public schools should be situated in places accessible given to them. Therefore the local bodies were warned that the grants given to them on behalf of schools under their management would be withdrawn if they were not within the reach of the students of the depressed classes. Special efforts were also taken for starting hostels for them. However, these measures were ineffective in the absence of a law prohibiting discriminatory practices.

Though the Justice Party had taken various positive steps to improve the educational progress of the depressed classes. Undoubtedly, the Justice Party was a pioneer in showing a genuine interest in the social and educational progress of the depressed classes.

### **The Establishment of the School of Indian Medicine**

The Raja of Panagal desired to revive the Siddha system of medicine. He appointed a committee with Usman, as its secretary to make a thorough study of the problem relating to the system of Indian medicine. The outcome was the foundation of the school of Indian medicine by the Raja of Panagal. Under Usman’s able guidance it made rapid strides. In great attention was paid to its development. Facilities were provided for extensive research in Ayurveda, Siddha and Unani system of medicine.



### **The Madras University Act, 1923**

The University of Madras was founded in 1857 by an Act of Indian Legislative Council had a very “limited purpose to serve for its only function under the Act was to ascertain by means of an examination, the persons who had acquired proficiency in different branches of learning”.

It was only the activities of the university were expand by an enactment wherein it was laid down that down that the purpose of the University was a) to make provision for the instruction of students, b) to appoint University Professor and Lectures, c) to hold and manage educational endowment, d) to erect ,equip and maintain University libraries, laboratories, and museums e) to make regulations relating to residence and conduct of students and f) to do all such other acts as are necessary for the promotion of study and research. IN short the University till then remained solely as an examining body and it did not concern itself either with teaching or with the administration of colleges.

The Act of 1923 which the Justice Ministry brought forth reorganised the University of Madras with a view to creating “a teaching and residential university in Madras with constituent arts and professional colleges within a radius of ten miles with affiliated colleges scattered over the entire length and breadth of the Madras Presidency”

### **Formation of Andhra University**

Andhra University was started at Bezwada in 1926 by the Madras University Act to serve the entire linguistic region of Telugu districts, even though there was considerable controversy regarding the location of the headquarters. It took nearly three years to choose the place where the university could be located. Rajamundry, Visakhapatnam and Anantapur were alternative places suggested for the university. At last in 1929 due to the earnest efforts of the founder Vice

Chancellor, C.R. Reddy, Visakhapatnam was chosen as the venue of this great temple of learning. This was the first university in whole of the Indian sub-continent started in the name of a linguistic group. It is considered that it was also the first university which provided for the use of the Indian languages such as Telugu, Kannada, Urdu and Oriya as medium of instruction and examination.

### **Annamalai University**

Annamalai University is a state university located in Annamalai Nagar, Chidambaram in Tamil Nadu. The University is spread across 950 acres in Chidambaram and offers courses of higher education in Arts and Science. During the administration of Justice Party Annamalai University was founded in 1929 by Annamalai Chettiar aftermath of the Montagu - Chelmsford Reform.

### **Conclusion**

The Justice Party served as a non -Brahmin political organization. The party's participation in the governing process under dyarchy taught the value of parliamentary democracy to Madras educated elite. Party was in opposition from 1937. On 27 August 1944, Justice's sixteenth annual confederation took place in Salem, it transformed itself to Dravider Kazhagam in 1944.

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## Pallava Relations with Sri Lanka – with Special Reference to Naga Origin

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The Pre Historic Relics of Sri Lanka have enabled the formulation of a few tentative suggestions regarding the possible connections between South India and Sri Lanka. According to N.D.Wijesekera (writer on pre history of Sri Lanka) says that “the two people could have followed the same technique of stone flaking, the customs, beliefs, arts and crafts could not have been different”<sup>1</sup>.

### **Sri Lanka connection with South India:**

The pre Aryan inhabitants of Sri Lanka can be broadly classified as<sup>2</sup>:

1. Vaddas
2. Yakkhas(or)Yakshas
3. Nagas

### **Vaddas:**

There are three types of Vaddas:

1. Wanniyas-Tamil speaking people
2. Coastal Vaddas-Shorter and darker than the Wanniyas
3. Forest Vaddas- Shorter and darker than the Wanniyas

In many aspects the Vaddas are akin to the Malavedans, Irulan and Sholagas, The tribes of south India. It may be probably considered that some of these tribes of South India would have migrated to Sri Lanka. They had wild boar and peacock as their totemic symbols.

### **Yakkhas (or) Yakshas:**

The Yakkhas were confined to the central part of the island during the 6<sup>th</sup> century B.C<sup>3</sup>. Later they became mixed with Nagas and in course of time fused with other people.

### **The Nagas:**

The Nagas were the most important group of the early inhabitants who owes their mention in early Indian literatures and epics like Ramayana, Mahabharata, Manimegalai and also in some of the classics of Tamil Sangam.

In the first place, some of the poets who have composed poems and presented to the Tamil Sangam had Nagas prefixes or suffixes attached to their proper names. This indicates their Naga descent. “Muranjiyar Mudinagar”, a poet of the first Sangam, is believed to have been a king of the Nagas in Jaffna. There were fifteen poets of the third Sangam who bore the Naga name, for instance “Ilattu Pudandevanar” who on the whole composed seven verses in Ahananuru, Narrinai and Kurunthogai and “Ilanaganar” was probably a ruler of Jaffna who listened to the exposition of “Irayinar Agapporul Urai” etc.

The original name of Jaffna being Nagadipa and the original language of the Nagas was Elu. Hence the Tamils who lived on the other coast called Sri Lanka were known as “Elu” land (or) Ilam.

In India, there exist the Naga tribes wide across India and they claim their name through many probabilities:

1. Etymology of the word Naga may be traced to two words, “na” and “aga” which mean that which does not move i.e a hill or mountain
2. Naga means naked since the primitive tribes had scanty clothing.
3. Nagas were a totemistic people, with the serpent as their totem.

Thus, generally speaking, Sri Lanka, South India and the Deccan are rich in their Naga association from early times.

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### **The South Indian Connection with The Nagas of Sri Lanka:**

The Manimekalai mentions the story of the chola king Nedunkilli, the ruler of kaveripumpattinam, who fell in love with a naga lady whom he met by chance in a grove near his capital. She disappeared after a month. Sometimes later, she sent to the king in a ship the son born to them. But a fierce storm broke out near the coast and the ship sank. When Nedunkilli heard of it he felt miserable. He was so much absorbed in searching for the child that he forgot to perform the annual Indra festival. This neglect infuriated the gods who ordered the waves to destroy the city<sup>4</sup>.

The Manimekalai refers to another story according to which a Tamilian Chetti named Saduvan who wanted to trade with vanga was driven to the shore of the nagas. Whether those stories are reliable or not, one thing is clear: The northern part of Sri Lanka was the land of the nagas in the centuries preceding and succeeding the dawn of the Christian era<sup>5</sup>.

### **Origin of The Pallavas:**

The early literatures trace the origin of the Pallavas to “Tondayar” and “Tirayar” were taken by some scholars as equivalent to Pallavas. According to this view the natives of Tondaimandalam in the early period were the Pallavas known as “Tondayar” in Tamil.

### **Parthian Origin:**

According to this theory the Pallavas were a northern tribe of Parthian origin constituting a clan of the nomads having come to India from Persia.

According to Dr. Jouveau Dubreuil<sup>6</sup>, the Pallavas belonged to the family of Suvisaka, the minister of Rudradaman (150 AD).

The Pallavas traced their descent from Drona, who was a Brahmin, but who became a warrior, in the same manner the Pallava were considered as Brahmins and subsequently, turned out to be Kshatriyas. This may be refuted as the Talagunda inscription recording the quarrel between Mayurasarman and the Pallava horseman implies that the Pallavas were Kshatriyas. The first step of refuting their origin as Brahmins itself

augments the following facts regarding their Naga origin.

According to Rasanayagam<sup>7</sup> the early Pallavas were the Tamils of South India or of Ceylonese Origin with Chola – Naga connection. The first Pallava king according to this view was Ilantirayan through the Naga Princess Pilivalai, a daughter of Vlaivanan, the Naga king of Manipallavam. He was lost in a shipwreck and cast ashore wrapped round his ankle with a “Tondai creeper” which gave him the name “Tondaiman Ilantirayan”. He was considered as the first independent king, the progenitor of the Pallava dynasty and he flourished in the 2<sup>nd</sup> century CE. His mother’s Original home Manipallavam, gave the name Pallava to the dynasty.

According to the Cambodian annals<sup>7</sup>, one of the kings of Indraprastha, is said to have become, at an already remote epoch, sovereign of the Khmer country which was then called KokThlok. One evening he was caught by the tide on a sand bank and was obliged to pass the night there. A young Naga rose from the waves and came to meet him. Overcome by her marvelous beauty, the king united himself with her and it was thus that a powerful dynasty was founded which governed the country for a long time.

The two epigraphical texts belong to the eleventh century, the first of these documents, a charter of Skandasishya, assigns a Naga as wife of the king Asvathama, the son of Drona, whom the Pallavas venerated as one of their ancestors. As to the second, a charter of Nandivarman III, there is a mention among the Pallava kings a legendary Virakurca who married a Princess of Ophidian Stock and obtained from her “the insignia of royalty”.

### **Relations of the Pallavas of Kanchi with Sri Lanka:**

The connection between the Pallavas and Sri Lanka may be set to have appeared the reign of Simha Vishnu (A.D. 575-600) who played a great part in expelling the Kalabhras from Tamilagam. Simha Vishnu stated to have won victories over the Kalabhras, Malavas, Chola, Pandiya and Simhala kings<sup>8</sup>. But no further details are available regarding these

exploits. Apparently his principal enemies were the Cholas. In attempting to overcome them he defeated their allies, The Pandiya and Simhalakings. It is not possible to know the name of the Simhala king who had gone to help of the Cholas and got defeated at the hand of Simha Vishnu Pallava.

The next connection between the Pallavas and the Sinhalese appeared during the time of Narasimhavarma I Pallava (A.D.630-660). and Manavamman, The son of Kassapa II of Sri Lanka (A.D.632-641). On account of quarrels with his brother, Manavamman and his wife were obliged to live for a time in retirement in the Uttaradesa. When they were discovered by Hatthadatha. The ruling sovereign, Manavamman and his wife took refuge in the court of Pallava king Narasimhavarma. However, it must be observed that the Culavamsa<sup>9</sup> in this context is not quite clear in its reference to Manavamman. Though it mentions earlier in the text that the elder son of Kassapa II was called Manaka. It is not possible to be sure that Manaka was identical with Manavamman at any rate, the author of the Culavamsa does not make this indisputably clear. But the probability is that Manaka was another name of Manavamman<sup>10</sup>.

Manavamman was young at the time of his father's death. Therefore, Hatthadatha, probably a brother of Kassapa, ascended the throne and assumed the name Dathopatisa II. It was on hearing of this that Manavamman and his wife had gone into retirement then they discovered, they went to the court of the Pallava king Narasimhavarma I and sought his help. Manavamman was received as an equal by Narasimhavarma I and treated well.

Manavamman became much attached to Narasimhavarma and is set to have assisted the Pallava king in his wars against Pulakesin II, The Chalukya king. The Culavamsa describes at length the warm friendship that arose between Manavamman and Narasimhavarma. Once, When the Chalukya king attacked the Pallava territory, Narasimhavarma left Manavamman at the capital city and proceeded to meet the enemy. Manavamman was so affectionate to Pallava king that after a time he rushed from the capital to

participate in the battle in which his boson friend was engaged. This action on the part of the Sri Lanka prince served to enhance Narasimhavarma's esteem for him. Little wonder that he went all out to help his friend recover the position which he had lost in Sri Lanka.<sup>11</sup>

Sometime after A.D.642 Narasimhavarma I sent a naval expedition to Sri Lanka to help Manavamman secure the throne. But this expedition was not successful, because within a short time of landing of the expedition in Sri Lanka, news of the sudden illness of Narasimhavarma reached his soldiers, who consequently returned to the country.

Sometime after the king had recovered from his illness a second expedition was sent with a larger army and this time Narasimhavarma himself headed the invading host which sailed to Sri Lanka from Mahabalipuram. This second expedition proved successful and Manavamman was enabled to capture Anuradhapura and establish his rule there.

But Manavamman was not left in peace. Many years later, he was once again driven into exile, and as before, he sought the refuge in the Pallava court, probably during the reign of Narasimhavarma II, Manavamman received help from this Pallava king also and returned to Sri Lanka (c.A.D.684).

Even the religious contact between South India and Sri Lanka was intimate. Sri Lanka was an important seat of Buddhism. At the same time there existed several Buddhist stations in South India. Evidently the Buddhist monks at Nagarjunakonda had taken a leading part in the foundation of this institution in Sri Lanka.

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## The Drain of Antique Wealth - A Study on Idol Theft

A. Gughan Babu \*

### Introduction

Our nation is an ancient land, whose heritage and culture rose to soaring pinnacles.<sup>1</sup> Ancient temples tend to be grand and ornate. Today there is theft of great heritage, especially the ancient idols in remote villages.<sup>2</sup> The illegal trade of art and artifacts is estimated to be worth about thousands of crores a year, and India is an economically rich source of such items in global market.<sup>3</sup>

### The Idol Trade

An Advancy Group Global Financial Integrity (AGGFI) based in Washington, has estimated the illegal trade of art and artifacts to be worth about Rs 40,000 crore a year. And, Indian idols are much in demand. According to the National Crime Records Bureau, 4,408 items were stolen from Indian Temples between 2010 to 2012.<sup>4</sup> In the past two decades, only 2,913 idols and antiquities have been traced to museums in abroad. In 2011, UNESCO estimated that 50,000 idols and artifacts had been stolen from India till 1989. The number apparently, doubled and tripled over the years.

According to conservative estimates, in any given decade starting from the 1950s, the number of idols smuggled out of India was between 10,000 to 20,000 and the worth was about Rs. 20,000 crore. "Next to human and drug trafficking, art is the most profitable business," 1. Under its search mission started in 2009 and named Operation Hidden Idol in 2011, the HIS raided 12 warehouses of smugglers in New York gallery and seized 2,622 artifacts', which were valued at more than Rs. 725 crore. Notably, this was just the stock in

known locations and the gallery had been in business for 35 years. In 2014, along with the Nataraja idol, Australian (Prime Minister) Tony Abbott had returned a granite sculpture of Arthanarishvara (the androgynous form of Shiva), which had been stolen from a temple in Vridhachalam, 61km from Suthamallai. In June 2015, Indian authorities traced 30 objects seized from smugglers to the Asian Civilization Museum in Singapore. Apparently, the smugglers get Rs 8.7 Crore for these items, including the bronze siva kami stolen from Sripuranthan. The Toledo Museum of Art in Ohio, United States, bought the bronze Ganesh Idol stolen from the Sripuranthan Temple. In April 2015, Indian Prime Minister Narendra Modi got back the Parrot Lady, a 900 year old sculpture from Khajuraho, its worth about Rs 67 Crore, from Canada. According to ongoing idol wing investigations, about 250 objects seized from smugglers have been traced to various museums around the world.<sup>6</sup>

Museums such as the Honolulu Museums of Art and Peabody Essex Museum in Massachusetts have decided to return all the artifacts' bought from smugglers. They say almost every object that passed through the gallery had been looted. New York based art dealer Nancy Wiener sold a kushan Buddha statue to the Australian Government. Wiener later gave a full refund as the statue had a dodgy provenance record of ownership and she has agreed to return it to India. Individuals are not the only ones profiting from this illegal trade. Apparently, Islamic State terrorist has been looting heritage sites in Iraq and Syria and selling the stolen items in Britain.<sup>7</sup>

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## **The Loot**

The market for Antiquities is fuelled by the US dollars. The richness of Indian artifacts' is the main lure. The Chola period sculptures, and the Panchaloha idols, have been in demand because of their mix of five metals – gold, silver, copper, lead and iron, and tin or zinc. The Archaeological Survey of India does not maintain a record of artifacts. Though it files first information reports in cases of theft, there is no mechanism to oversee the on-ground situation.<sup>8</sup> The Comptroller and Auditor General, in a 2013 report, said: The ASI had never collected information on Indian antiquities put on sale at Sotheby's and Christies (Auction company) as there was no clear provision in the Antiquities Act, 1972 to do so.<sup>9</sup>

The Antiquities and Art Treasures Act of 1972 has no enforcement powers. The National Mission on Monuments and Antiquities, a government agency launched in 2007 to prepare a database and preserve India's Heritage Sites, is still not clear about its mandate. It has documented only 13 lakh objects while there are more than 70 lakh antiquities in India. Indian Government does not have a proper national archive of its cultural treasures, nor does it make any attempt to publicize or update loss registers, even those available for free, like Interpol's stolen works database.<sup>10</sup>

The ASI currently has no enforcement powers, which are crucial to curbing art thefts. For instance, the Carabinieri Art Squad in Italy, which is a specialized police wing, has been hugely successful in reducing art-related crime. The Temple authorities, too, are at fault for not documenting the treasures and for not reporting thefts. The Tamil Nadu Governments Hindu Religious and Charitable Endowments Department, which maintains above 35,000 Temples, does not have a record of the number of Panchaloha and Bronze Idols and stone sculptures in the older temple remained locked for several years, and no official came to document its sculptures.<sup>11</sup>

The CAG report on Preservation and Conservation of Monuments and Antiquities: There is a need for a more concerted approach for retrieval of Indian Art objects stolen or illegally exported to other

countries. The ASI as the nodal agency for this purpose needs to be more proactive in its efforts and the ministry needs to develop an aggressive strategy for the same. The Homeland Security Investigations' seized 2,622 objects from his warehouse, only 18 idols have been mentioned in the two cases registered by the Tamil Nadu Police.

India has never pushed for any notable restitution. In fact, between 2000 and 2012, not a single artifact was returned to its original owner. The Tamil Nadu Idol Wing wrote several letters reported to Australia and the US Governments. It has also recently written to the Asian Civilization Museum in Singapore to retrieve more than 13 artefacts and idols.<sup>12</sup>

## **The Hunt**

On March 11, US Homeland Security Investigations (HIS) seized two stolen Indian sculptures, dating back to the 8<sup>th</sup> and 10<sup>th</sup> centuries and valued at more than 3 crore, from auction house Christies in New York. And 2<sup>nd</sup> century sandstone sculpture from the Bharhut Stupa in Madhya Pradesh, worth 100 crore, was stolen from a farmer in 2004; it was seized from art dealer (Acquist Subash Kapoor) in 2012. Four artifacts stolen from an ASI-Protected site in Karitali in Madhya Pradesh.

## **Idol Wing Recoveries**

The Tamil Nadu Idol Wing has recovered idols worth over Rs. 1000 Crore. A Panchaloha Idol of Pathur Nataraja, stolen in 1976, was recovered in 1982. A Panchaloha Idol of Sivapuram Nataraja, stolen in 1956, was recovered from Norton Simon Museum in California, US, in 1986. The Sripurantham Nataraja Idol, stolen in 2006, was recovered from National Gallery of Australia, Canberra in 2014. The stone Arthanarishvara idol, stolen from a temple in Viruthachalam in 2002, was recovered from Art Gallery of New South Wales, Australia, in 2014.<sup>13</sup>

## **Conclusion**

India needs highly trained national art recovery squad consisting of experts in criminal and art law, cyber technology and art in general. Government of India has taken only baby steps in this regard, the two

main departments. Tamil Nadu idol wing and Kerala's state Temple Anti-Theft Squad should be aware and vigilant.

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## Toda Religion and Buffalo Cult

S. Kamala Devi\*

### Introduction

The term cult identifies a pattern of ritual behavior in connection with specific objects, within a framework of spatial and temporal coordinates. Many religions have considered cattle to be sacred, most famously Hinduism and Zoroastrianism.. Cattles and buffalos are respected by many pastoral peoples that rely on the animals. Todas were purely a pastoral people and they wandered over the Nilgiri hills along with their buffaloes in search of grazing lands. The care of buffaloes and the duties connected with the dairy formed the sole work of the Todas. This paper examines the nature of the Toda Buffalo cult.

### The Toda Habitat

In Nilgiri districts, the Todas live in 69 settlements.<sup>1</sup> In 2000 there were 56 occupied Toda munds. The Toda settlement is referred to as 'Mund'. These Munds are unethnic villages where only Toda population is very interesting. James Wilkinson Breeks (1873) concluded on 15th Nov 1871 that the Todas in the Nilgiris numbered 639 by the census. In

the year 1892, the total population of the Todas was estimated to be 739 and in 1901 their population was 714.<sup>2</sup> According to census of India 1981, Todas population was 874 members. In the year 2004 it was found that 1648 .Todas live in the Nilgiri district.

### Toda Pastoralism

Todas were purely a pastoral people and they wandered over the Nilgiri hills along with their buffaloes in search of grazing lands. The Toda have been a pastoral society, almost wholly dependent for their livelihood on their large herds of long-horned hill buffaloes.<sup>3</sup> The care of buffaloes and the duties connected with the dairy formed the sole work of the Todas. Todas life is very much devoted to their buffaloes. Finicio, a Portuguese priest who visited Nilgiri hills in 1603 wrote of the Toda, "they have no crops of any kind, and no occupation but the breeding of buffaloes, on whose milk and butter are their live".<sup>4</sup>

### Todas and Their Buffalos

Among Indian breeds of buffaloes, the Toda buffalo is a unique breed and a genetically isolated

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population, confined to the Nilgiri hills of Tamil Nadu. These buffaloes are reared mainly by the Toda tribes who are among the most aboriginal inhabitants of this country. Todas buffaloes are one of the varieties of water-buffaloes. They are semi-wild and they attack strangers. There are many incidents where Europeans were attacked and injured by these buffaloes. The male buffaloes called *er* and the female is called *ir* and calf is called *kor* it is quite interesting to note that these buffaloes have individual names and the names are given when they were born.<sup>5</sup> It is a custom that the buffaloes are tended entirely by males and males only are allowed to take any part either in the dairy or in those dairy operations which are performed in house. Toda buffaloes are divided into two categories - sacred and ordinary. As per the literature, there was no appreciable increase in the population of Toda buffaloes since 1848, remained consistently around 2000. The population reported was 2171, 1619, 2186, 2650, 2002 and 3531 during the years 1848, 1930, 1960, 1975, 1986 and 1994 respectively. At present, the population is less than 1500 in the tract. These buffaloes are exclusively thriving on grazing alone. No money is spent on feeding these animals as no concentrate or supplementary feeding is practiced. The Todas of the Nilgiris are as endangered a community as their most sacred and beloved of assets, the horned, grey woolly Buffalo. While they number 1,500 in population, their buffaloes total about 1,000 today. Both are endemic to the Nilgiris and are struggling to survive.<sup>6</sup>

The Todas were traditional pastoralists until very recently with their buffaloes grazing the lush grasslands. The buffaloes are inseparable in the life cycle of a Toda. Buffaloes play crucial role in both the economic and religious life. They created religious and social values around the buffalo, including their origin myth. The first sacred buffalo had been created by the gods before the first Toda man and woman. Because of this nature even today they treat buffaloes equal to the human beings. The dairy and buffaloes are closely linked the life of Toda. Since the Todas are the pastoral community tribes they maintain the dairy as the sacred place, they call the dairy as '*ti*' in which there are two kinds of buffaloes. The ordinary buffalo called *putiir* is looked after by the

male Todas. The milk and milk products of these buffaloes are used largely for personal consumption.<sup>7</sup>

Todas name their buffaloes. The naming ceremony is performed when the buffalo calves for the first time. The first milking of a temple buffalo is a ritual event. A ritual also marks the salt giving ceremony. This ritual takes place twice a year. The first one is the *Ponyup* in December or January and the second one is the *Korup* in March or April. The Toda seasonally observe ritualistic migrations. There are prescribed routes for the buffaloes and for the dairymen. Those who have trekked up the Silent Valley from KuntiPuzha in Kerala to reach Upper Bhavani have observed old shift grazing sites. Apart from these religious ceremonies, buffaloes appear critically in social ceremonies such as, marriage, pregnancy ritual, and funerals as well.<sup>8</sup>

### **Sacred Value of Buffaloes (Temple Buffaloes)**

During the various rituals and functions, the buffaloes are donated to the temple. While dedicating the buffaloes to the temples, the animals are driven through a stone circle (*Nurthkursh*). Particularly, when a Toda woman gives birth to a child, one or more buffaloes are donated as an act of remembrance. The donated buffalo herd is maintained as temple animals (*Posthirr*) by the priests. The milking and churning operations of the dairy form the basis of the greater part of the religious ritual of the Todas.

### **Buffalo- Cult- Complex Toda Religious Culture**

The religion of the Toda is a highly ritualized buffalo- cult.<sup>9</sup> Every important operation connected with the buffaloes is conducted according to rule, making and converting the milk successively into butter and ghee, giving salt to the buffaloes, taking them on migration to fresh pastures, burning over the pastures, giving a buffalo a name when it has calved for the first time, introducing new utensils into the dairy and preparing new coagulant for the milk, rebuilding and re-thatching the dairy, consecrating dairymen, and even drinking buttermilk from the dairy. All the rules apply to the sacred buffalo cult.<sup>10</sup>

Todas do not worship idols or deities. The religion of the Todas is highly ritualized with the



concept of purity and pollution around buffaloes, dairies, and priest. The greater part of religious observance is also focused on buffalo and its care. The Todas are living from the birth to death in the shadow of buffalo. Central to Toda religion are sacred places associated with the community's dairy-temples, their related buffalo herds.<sup>11</sup> This temple is considered by them sacred and they do not allow anyone to go near it. Toda temple contains a carved imitation of the buffalo's horn as a sacred symbol. The Todas believe that the buffaloes are created by the goddess Teikirzi, or the "goddess of the mountains". The buffaloes created by the male deity are the progenitors of the sacred buffaloes while the ordinary buffaloes or putiir are descended from those created by the wife. Considered more valuable than gold and worshipped for centuries by this gentle and simple community of pastoral herders, the buffalo finds a place in all traditional Toda rituals in marriages, births and deaths, besides being kept for milk and for company. **"A Toda is nothing without his buffalo,"** says K. Vasamalli, Programme Officer, SEVA, and the community's first of four women graduates.

Due to sacred nature of buffalo, the milk is also treated with sanctity. When compared to the present time the buffaloes were given more sacred status in the past.

### **Economic Value**

It was generally (although not invariably) true - some 40 years ago - that a hamlet's prosperity could be judged by the size of its buffalo herd. It is now altogether another story. Scarcely 10 per cent of Toda households own sufficient buffaloes for economic viability and, for the most part, buffalo husbandry have been sidelined by agriculture. The dung collected from the pen is sold to the farmers nearby. They never sell the buffaloes for meat. The milk products are sold to the local Co-operative Milk Societies and some quantity to other milk traders. In recent times they have started cultivation activities and the educated have started working in government departments.<sup>12</sup> While milk products from domestic buffaloes are being sold, the

milk products from sacred buffaloes are used only for rituals in the temples.

### **Cultural Values**

Some of the important cultural practices associated with the buffaloes are listed below

**Naming of buffaloes:** Each and every buffalo is named individually, soon after her first calf is born, which is followed as a routine ritual practice.

**Exchange of buffaloes:** The buffalo along with its calf is exchanged during the marriage ceremony as dowry.

**Exchange of buffaloes during marriage:** The buffalo along with its calf is exchanged during the marriage ceremony as dowry. Bride-price is to be paid to girl's parents in terms of buffaloes.<sup>13</sup>

**Exchange of buffaloes during divorces :** When a man divorces his wife, the woman's people usually complain to the naim or council, but if it is decided that the man shall take his wife back, there appears to be no way of compelling him to do so. In any case the husband pays a fine (kwadr) of one buffalo to the wife's people.

### **Migration**

It was customary that some buffaloes would migrate from one place to another in search of pasture during dry season that lasts from January to March. In connection with the migrations of the herds of buffaloes, Dr. Rivers writes as follows. "At certain seasons of the year, it is customary that the buffaloes both of the village and the ti (Diary temple) should migrate from one place to another."<sup>14</sup> Sometimes the village buffaloes are accompanied by all the inhabitants of the village; sometimes the buffaloes are only accompanied by their dairy-man and one or more male assistants. There are two chief reasons for these movements of the buffaloes, of which the most urgent is the necessity for new grazing-places. The other chief reason for the migrations is that certain villages and dairies, formerly important and still sacred, are visited for ceremonial purposes, or out of respect to ancient custom.<sup>15</sup>

## Conclusion

The Todas were traditional pastoralists until very recently with their buffaloes grazing the lush grasslands. The buffaloes are inseparable in the life cycle of a Toda. Buffaloes play crucial role in both the economic and religious life.<sup>16</sup> The revered place of the buffalo in Toda society represents a remarkable feature of their life. Over the centuries, the Toda came to rely heavily upon the buffalo for their livelihood.<sup>17</sup> Apart from these religious ceremonies, buffaloes appear in social ceremonies such as, marriage, pregnancy ritual, and funerals as well. Todas have many rites connected with the sacred buffalo, milking of these buffaloes, churning of the milk, preparation.<sup>18</sup>

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## An Epigraphical study of History of Science and technology of Tamils during the Pallava period – 600 to 900 CE

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The Pallava epigraphs issued in copper-plate and stone were studied in detail. These royal charters are

issued in both Sanskrit and Tamil languages. Most of the inscriptions contain information regarding the land

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donation, village administrative issues like maintenance of agricultural lands, construction of irrigational canals and reservoirs, water supply, mechanical devices involved in irrigation, metallurgy etc. The Pallava inscriptional records expose their systematic administrative capacity as well as their knowledge of technological skills in various fields. Due to the economic prosperity of the country, artists who were well versed in temple architecture, painting, sculpture, music, dance and craftsman like goldsmiths, blacksmiths, weavers, etc., were generously patronized by these rulers. The epigraphs issued by Pallava rulers were yield data related to scientific and technological subjects like agriculture, irrigation, mathematics, astronomy, architecture, engineering, geography, medicine, metallurgy, environmental science, arts and crafts, etc.

### Agriculture

The Pallava kings were very keen on promoting the profession of agriculture. They took steps to clear forest land and made them as agricultural fields. Their main source of revenue was agriculture tax. Many of the copper plate and stone inscriptions speak about the tax collected from the land yields and how it has to be distributed to other purposes. The agricultural terms pertaining to different types of lands like *nancey*, *puncey*, *kazhani*, *kollai*, *karambu*, *kani*, *kundu*, *nirnilam*, *otainilam*, *padugai*, *pulam*, *pazh*, *patti*, *ceru*, *vilagam*<sup>1</sup> were found, each in a different context. The Pallankovil copper-plate grant of the sixth century CE describes about a few crops in its Sanskrit portion as the rice-fields (*sāli*), the rich fields of sugar-cane (*ikṣvāna*), the groves of palm trees (*kramuka*), plantains (*rambha*) and others which grew on the Kaveri delta was conquered by Simhavishnu<sup>2</sup>. Likewise, different types of soils, crops, land management system, and cultivation methods, etc., were stated in these inscriptions.

### Irrigation

For intensive farming, the Pallava rulers took keen steps to implement effective irrigational methods. The land they ruled, especially the northern part of Tamilnadu does not have any perennial rivers. The

major rivers Palar, Vegavathi and Cheyyar are rain flooded. So they were well aware of famine and floods, those caused by water scarcity due to failure of monsoon and heavy rains. The Pallava rulers and their feudatories constructed artificial and renovated natural water bodies like *eri*, *kulam*, *kuttai*, *kinaru*, etc. *erivariyam* and *tottavariyam* which were the terms which refer to the village administrative bodies of tank and agricultural lands. The members known as *variya-perumakkal* had to take care of these water bodies and maintain a systematic irrigation system.

The Pallava rulers were well aware of tank irrigation. They constructed tanks in every nook and corner of their land and also periodically maintained them. This information is available in the inscriptions issued by these rulers. Since these tanks were initiated by the kings and their feudatories they were known as *raja-tataka* (royal tank). A few tanks named after the kings as *Mahendra-tataka*, *Parameswara-tataka*, *Tirayan-eri*, and a few other in their surnames like *Chitramegha-tataka* and *Vairamegha-tataka*<sup>3</sup>. *Kinaru*<sup>4</sup> and *perunkinaru*<sup>5</sup> are the terms found in inscriptions for well and they were also used for irrigation purpose.

The terms like *ettam*, *iraichu*, *iraikku* –*nir*, *kalingu*, *kannaru*, *matagu*, *matai*, *niradunkal*, *vathi*, *odai*, *putteri*, *vaykkal*, *tumbu*, *urukal*, *vavi*, were used in different context for irrigational methods, mechanisms and tools which were found in Pallava inscriptions<sup>6</sup>.

### Architectural Engineering

During the Pallava period, remarkable architectural innovations and experiments took place. Firstly, the cave temples were scooped out on the surface of a hillock. Examples are Mandagapattu and Dalavanur. Secondly the monolithic rock cut temples and open air sculptures at Mamallapuram, the port city of the Pallavas, and thirdly the rock build temples. Examples are the Kailasanathar and Vaikuntha Perumal temples in Kanchipuram, at the capital city of the Pallavas which exhibit the architectural and masonry skills of the artisans during the 6<sup>th</sup> – 8<sup>th</sup> c. CE. They also serve as an example of the building technology known to the Tamils of that period.

The creators or the artisans who build massive structures, intricate carvings, beautiful sculptures and fabulous paintings have different names according to their skills. *Taccan, cirpan, rathakaran, taccar, tattān, ācariyan, kollan* and *kōliyar* are the general terms found in the inscriptions and literature for denoting the artisan class. However, a few literary and inscriptional references give us more information about the sub-class divisions of these artisans<sup>7</sup>. The artisans were engaged in different professions and honed their skills either by inheritance or by learning from the *vāstuśāstras*<sup>8</sup>.

The names found on the early cave temples give us some clues about the architects who made them. The Pillaiyarpatti cave temple belongs to the Pandya country; an inscription was found which refers to the architect of that cave as Erukkatturkkon Peruntaccan. Another inscription found on a rock bed at Mamandur, near Kanchipuram, which refers to *Ciru....van* a stone mason who made it<sup>9</sup>. The Mandagapattu cave temple inscription of Mahendavarman I states that the rock cut shrine was made here by King Vichitrachitta (the one who thinks differently) for the divinities Brahma, Siva and Vishnu was brick-less, timber-less, metal-less and mortar-less. This verse of the inscription confirms that earlier there were temples or structures made using brick, timber, metal and mortar<sup>10</sup>. Though the very name of the king gives us the idea that he was the one who initiated the construction of rock cut temples but the masonry skill of the artisan has to be appreciated.

### Crafts and Technology

The Pallava period inscriptions and copper plate grants provide enough evidences to understand the artisan communities and their role in the society. The Velurpalayam plate of Nandivarman III has the name of the engraver and his native place. The name of the scribe is Perayan, son of Kastakari of *Aimmaniceri* in Kaccipedu<sup>11</sup> (Kanchipuram). The inscription further states that he belongs to the *sthapatikula*; this reference made to the *sthapati* class suggests that it is the general term for the artisan community. The *Aimmaniceri* village would have accommodated five different classes of the artisan community like stone masons, carpenters, blacksmiths, goldsmiths and weavers. *Ciruceppupanai* -

a small pot made up of copper, *dhara-nilaivilakku* - a kind of lamp, *tirupattam*- a kind of jewel tied on the fore head, *nanda vilakku* - perpetual lamp are a few examples of crafts, that the artisans produced in Pallava period, among the many mentioned in the inscriptions. The Bahur copper plate grant of Nirupatungavarman states that it was inscribed by the *svarnakara* (goldsmith) Nirpatunga who was the grandson of Uditodaya - *perundattan*(chief smith)<sup>12</sup>.

### Weights, Measures and Mathematical terms

There are numerous terms found related to weights and measures. Several donations made to the temple clearly speak about the numbers and weights. For different materials like gold, land, paddy, oil, etc, they used solid and liquid measures like *nali* - a kind of liquid measure particularly ghee was measured, *olakku* - a kind of grain measure, *patinarucankol* - rods of different sizes for measuring lands, *kuzhi* - a small land measure, *marakkal* - a kind of grain measure, *muntirikai* - a land measure, *ma*-a land measure equal to one-twentieth of a *veli* also the name of a land measure, *kani*-a land measure equal to one-eightieth of a *veli*. These are a few terms which explains the mathematical knowledge among the people during the Pallava period as gleaned from their inscriptions.

### Medicinal Science

In the Pallava country, the Āyurvēdic system of medicine was practiced by the physicians. This information we are get from the inscriptional sources. Āyurvēdic medicines were prepared from fully recognised medicinal plants. Medicinal herbs, namely *Chitramūlam* and *Koṭivēli* also known as *Śengoṭivēli* in Tamil and *Chitraka* and *Vahni* in Sanskrit were used for preparing medicine<sup>13</sup>. The Kaśākuṭi copper plate speaks about a tax *Śengodik-kānam* which was collected from the cultivators of these medicinal plants<sup>14</sup>. The *sabha* of each village was appointed physicians for their village health maintenance and allotted share from the land known as *Vaidhyabhōga* for their benefit. The Vēlūrpalayam plates mentions about *ulli*, *iruvēli* (*vettivēr*), *damanagam* and *sengalunir* plants which were used by the physicians to prepare Āyurvēdic medicine<sup>15</sup>.

## Environmental Science

The Tamils had an excellent knowledge of environment and its related issues. The *Tolkappiam* a Sangam literature (3 c. CE) speaks about the five-fold classification of land by the Tamils. Each zone was known as *thinai* and it was described with its location and characteristics. The five zones were: *kurinji* – the hilly tract and its people are tribes (*kuravar*), *mullai* – the pastoral region and its people were herdsmen or nomads (*ayar*, *idayar*), *marudham* – the riverine plains and its people were agriculturists (*ulavar*), *neidal* – the coastal area and its people were fishermen (*paradavar*, *meenavar*), *palai* – the desert land and its people were bandits (*kalvar*)<sup>16</sup>. It is interesting to note that each one of the zone had its own flowers, trees, animals, Gods, water sources etc.

This incredible knowledge of environment continued during the Pallava period and we get information on various kinds of lands, flowers, trees, water bodies, etc. in the epigraphical records. Apart from the administration systems, a few assemblies were created at the village level to look after the environmental resources. There were separate committees (*variam*) to look after the tanks, groves and gardens, called respectively *eri-variya* and *totta-variya*. Tanks, wells, streams and channels, common pastures etc., were considered as the common property of the village and the village assemblies looked after their maintenance. For example, *eri-patti* or *erichcheruvu* – land allocated for a water body should not be misused for any other purpose and this would be looked after by the *eri-variya-perumakka*<sup>17</sup>.

We find that there are a few restrictions applied on growing plants and trees in the land and waterbodies. Epigraphs also refers to taxes implemented on these plants and trees which were permitted to grow in restricted areas. A licence tax called *kuvalainaduvari* was charged and another tax called *kuvalikanam* on its sale. This may be perhaps its cultivation spoiled a good tank by rendering it marshy and dangerous for people to enter<sup>18</sup>.

## Metallurgy

The knowledge of various metals like copper, iron, silver, gold and alloys of various metals was in a high state among the Pallava craftsmen. Inscriptions speaks about various metal objects and names of crafts persons. The general terms for metal workers are *tattar*, *kollan* (blacksmith), *karuman* or *karmara* (blacksmith), and *suvarnakara* (goldsmith). The sculptures of this period showcase various kind of jewels bedecked on the gods, goddess and royal members which denotes the importance of the metal workers and their skills.

Inscriptions found on small rocks in a place popularly known as Nondivirappan Kudiraittoti near Mamallapuram mention a few names of the artisans. Some scholars like R. Nagaswamy and others believe that the names found here belong to the *sthapatis* who created the Mamallapuram monuments. The letters are inscribed on the rocks in *Pallava Grantha* and the Tamil characters which read 1. Kevatapperuntaccan, 2. Gunamallan, 3. Payyamilippan, 4. Catamukkiyan, 5. Kaliyani, 6. Namah Tiruvorriyur Abhajar and 7. Kollan Semagan<sup>19</sup>. Out of the above names we can easily identify the profession of two people. One is Kevatapperuntaccan and the other is Kollan Semagan. The first person must be a stone mason and that too *perun-taccan* which means chief architect. The great Tamil poet Kamban refers to the *sthapatis* as *deiva tachchar* or divine architects<sup>20</sup>. The second person is a blacksmith who may be the supplier of chisel, hammer and other iron implements required for the architect.

The artisans were patronised by the kings as well as by the village assemblies who granted tax-free lands to them. They were referred to in the inscriptions as *bhūmi dāna* (land donation)<sup>21</sup> and *irai ili nilam* (tax free land)<sup>22</sup>. The village assembly allocated some land for the artisan community and they were known as *taccakāni*, *tattārakkāni*, *acaiyakkāni*, etc.

These inscriptions are highly reliable to understand the scientific and technical knowledge of the Tamils during the Pallava period because these epigraphs were issued by the kings or feudatories and commissioned under their direct supervision. Most of the inscriptions follow a particular format of mentioning the era, cyclical year, month, fortnight, weekday, zodiac sign and regnal year of the king. Hence they are

precisely datable and valuable for the purposes of chronology as well as finding the sequence of development.

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## Macdonald's Choultry : A Choultry that Led to the Emergence of a Town in Salem District

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### Introduction

MacDonald's Choultry is a town, situated on the Salem-Kochi national highway, about twenty kilometres west of Salem. The state highway road no. 221 from MacDonald's Choultry to Idappadi and Komarapalayam branches off from this place on the national highway. The town has a population of 8871 (2011), with an extent of 10.28 square kilometres. It is the headquarters of a panchayat union called Magudanchavadi, right from the days of 'Madras Panchayats Act, 1958' came into force in Tamilnadu in 1961. The town was formerly known as **Ernapuram**.

### History behind Ernapuram

Ernapuram is the proper 'revenue village'

covering the railway station (which is named after MacDonald's Choultry) and other areas generally now known as MacDonald's Choultry. As on the year ending 1799 A.D., the village was a customs and excise station having jurisdiction over 54 hamlets in Sankagiri taluk, while Sankagiri itself was a customs and excise station for 21 hamlets only<sup>1</sup>.

A document in copper plates was issued by Krishnaraja Wodeyar I, king of Mysore in 1716 A.D., granting two adjacent villages of Thalaiyur and Maanguttapatti (a hamlet of the former), near Ernapuram, to 32 Brahmins as village settlements<sup>2</sup>.

The Ponni river comes from the nearby Kanjamalai (hill) and passes through Ernapuram,

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Thalayur and other places, and fills up Mallasamudram tank and joins Thirumanimutharu river, four miles below. Thus the river was a major source of irrigation to these villages for making them fertile.

The two villages were stated to be dependent on the town of Hiranyapura. 'Hiranyam' means gold. Also the river Ponnaru means 'Gold river'. Gold dust or ore was coming along the river water. The people used to collect such dust/ore though it was not as pure as 24 carots. It is pertinent to note here that Hiranyapuram or Ernapuram, as it is called now, has a Siva temple by name 'Ilamishwarar' - the name being after Ilaman Getti Mudali, the palayakkarar of Tharamangalam<sup>3</sup>, having jurisdiction over Ernapuram also. There is a famous and old temple by name 'Ilamishwarar' at Tharamangalam, which has Hoysala and Pandiyan inscriptions of 13th century.

A simple piece of historical information on the town is that a 'Combined Result System' school was established at Ernapuram, as early as in 1884 - an important landmark in educational development of a place<sup>4</sup>.

#### **Choultry built by Lieutenant MacDonald**

After the defeat of Tipu Sultan in the Third Mysore War in 1792, the (English) East India Company got the territory of Baramahal - Salem districts, besides Dindigul and Malabar provinces. Swiftly, the Governor General Lord Cornwallis established civil and military managements in Salem district. Accordingly, the 22nd Battalion of military forces were stationed at Sankagiridurg under Captain Oram with a detachment at Salem under Lieutenant MacDonald.

While at Salem, Lieutenant MacDonald [about 36 years of age] had to visit Sankagiridurg every now and then [distance, 35 kilometres]. While doing so, he used to go for 'Shikar' (hunting) at a certain place to the vicinity of Ernapuram<sup>5</sup>, which is about half the way between Salem and Sankagiridurg. On one such occasions it was raining. He noticed people going in good numbers on the street, with their legs soaked with mud, finding no place for proper shelter. Perhaps a few trees gave them some relief to hide from the rain. MacDonald asked his men about those people, pointing

out their pathetic condition. They replied, the people were going on a pilgrimage to Tharamangalam temple. Ernapuram was one such places to pass by, on the way [the other being Idangansalai/Ilampillai route]. MacDonald pitied on the people's precarious condition. He then decided to do something to find shelter for such travellers to halt, take shelter and rest and move on from there. The outcome was a choultry built by the public benefactor military officer. The choultry was later called after him as MacDonald's Choultry<sup>6</sup>.

C.D. Maclean informs that in the middle of the 16th century, the whole of Salem district was more or less a forest; and in about 1885 A.D., it was not easy in many places to find shade for a noon-day halt<sup>7</sup>. This statement confirms that the place near the choultry built by MacDonald was a forest in 1790s also, but a new village was coming up later around the choultry, as it was located on the main thoroughfare between Salem and Sankagiri. In all probability, that spot was a camping ground for European officers, as MacDonald's Choultry was one of the three camping grounds in the composite Tiruchengodu taluk<sup>8</sup>. Actually a village was springing up near the choultry as stated by LeFanu<sup>9</sup>. And this village was a hamlet of Ernapuram and lent it's name to the railway station<sup>10</sup>.

Railway line in Salem district was constructed in the 1860s. A railway station was located at Ernapuram; the train service from Salem to Sankagiri (via MacDonald's Choultry) was opened on December 1, 1861. While assigning name to the station the British Government officials at that time might have thought it fit to name after the choultry, which was a mile away in the east and the new village was also coming up around it. Later, a road from the choultry to the railway station was laid. Also a 'famine road' was laid between MacDonald's Choultry and Chinnappampatti<sup>11</sup>, probably after the great famine of 1876-1877. Chinnappampatti village is situated en route to Tharamangalam where the renowned Kailasanathar temple was built by the Getti Mudali Palayakkarars.

The first British Collector of Salem district (1792-99), Col. Alendander Read informs that emigrations in

the district were most frequent to the places thinly inhabited<sup>12</sup>.

A police station was opened on the highway leading from Salem to Coimbatore, at the new hamlet, after the formation of the railway line. The police station was also named 'MacDonald's Choultry' station. This station was situated at about half a mile [south] from the choultry<sup>13</sup>.

Under these circumstances, the village coming up near the choultry was known to the ryots as 'Magudan's Chavadi'. The author of Salem District Manual (1883), H. LeFanu was generous to commend like thus: 'It is right to preserve the name of this public benefactor as Captain Macleod, one of Col. Read's assistant collectors in the first days of British rule, founded some choultries (in his Division), and 'Mugadon's choultry is sometimes erroneously attributed to him' [by officials]<sup>14</sup>.

The railway station located here enabled the enterprising local businessmen to undertake wholesale trade in cotton, betel leaves, soil of carbonate of soda [usable for washing clothes, *uzhaman* in Tamil] etc. Such stock used to go out or come in, through rail wagons. There were big godowns quite near the railway station for stocking such items<sup>15</sup>.

In due course, the hamlet MacDonald's Choultry or Magudan Chavadi in Tamil started overshadowing the name of the historical town of Ernapuram<sup>16</sup>.

#### Population of Ernapuram/MacDonald's Choultry

Population of Ernapuram and MacDonald's Choultry, as per various census reports is:

As in	1881	1891	1911	1921	1951
	1971	1981	1991	2001	2011
Ernapuram					
1192	1579	1730	2201	4050	5199
MacDonald's Choultry					
5997	6867	8517	8871		

In 1893, the Deputy Tahsildar, Sankagiri reported that he had inspected the chatram and that it had not been in a fit condition for travellers to halt<sup>19</sup>. However, it is also found that the choultry became a charitable

endowment with cultivable lands of some acres. It had trustees also to manage the maintenance and running expenses. But due to lack of care and disinterest, the building became dilapidated. The Madras government intended to extend the provisions of Madras Hindu Religious and Endowments Act, 1951 to 'MacDonald's Choultry' (*Magudanchavadi Chatram*). But new trustees could not be appointed to the endowment as it appeared no person was interested to be trustees. Gradually the building fell and perhaps lost its shape.

It appears that the choultry stood at the eastern end of Ernapuram village, in the hamlet of Soriampatti or the adjacent Kanagagiri village, as revealed by the survey map, 1930 of Tiruchengodu taluk. See the map.

'Choultry' is an Anglo-Indian form of 'chauvady' and a 'chowky' is a station of police or of customs, originally placed where four ways meet (chauvady)<sup>21</sup>. Lieutenant MacDonald perhaps chose the place to build the choultry so as to render the travellers coming from the four routes, to take rest and if needed, a halt.

#### Local-self government puts hallmark on the name of the place

The Village Panchayats Act of 1920 opened the scope for expansion of village panchayat boards in rural areas. In each village or hamlet with a population of 500 and above, a Panchayat could be formed under the Act. That enabled MacDonald's Choultry to have a panchayat board and thereby a village panchayat court, established in 1928 under the name Magudanchavadi. Now it is a first grade panchayat. A high school was established here in 1951, quite near to the railway station, by the District Board and its name was 'Board High School', MacDonald's Choultry. The post office and a cattle pound office, opened in the 1890s were also named after the choultry. The panchayat union, which came in April, 1963 (I stage), after the abolition of the District Board, was also named MacDonald's Choultry, now Magudanchavady (both in Tamil and English). It covered 13 villages in 'Ernapuram firka'.

Thus, the name MacDonald's Choultry has obliterated the name of the place from Ernapuram, for all practical purposes and in various government and



local body office records, except 'revenue' records. Thanks to the public benefactor, Colonel MacDonald - as was called by LeFanu - who built the choultry for the general benefit of the public to take shelter from the heat and rain. The generosity of an European has given rise to a modern town on the national highway in Salem district!

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## Tribal Culture and Folklore of Tangkhul: A Study in Ukhrul District.

Soyar Kaping\* and S.S. Sundaram\*\*

### Introduction

The Nagas inhabited the mountain tracts of the lower Himalayas in North-eastern states of Manipur, Nagaland, parts of Arunachal Pradesh, Assam and the borders between India and the North-western hill tracts of Myanmar. The Tangkhuls are one of the major Nagas tribes. It is beyond doubt that the Tangkhul is the most ancient people in the area they inhabit. No legend, tradition and history tell that the land had been inhabited by any other people or race before the advent and settlement of the Tangkhul in the area.

Unfortunately, the Tangkhuls did not possess any script and consequently, Tangkhul history has mostly to depend on the oral traditions, culture, customs, folklores etc. In this connection, a Tangkhul Naga teacher quotes from Jan Vansina, "oral tradition should be central to

the students of culture, ideology, of society, of psychology, arts, and of history."<sup>1</sup> The same is true to the students of history of the Tangkhuls today. Therefore, people have to construct history of Tangkhuls mainly basing it on a critical assessment of oral tradition.

The folklore is vital in passing on the values, beliefs and moral teachings of a society. Since ages, it has been an eternal part of tribal culture. Folklore allows people to give meaning to their lives and their surrounding because every culture has different historical backgrounds and traditions. The folk and tribal arts of Tangkhul are simple, captivating, unique and colourful. It speaks volumes of state's rich cultural heritage.

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According to Ward H. Goodenough, "Folklife represents the aspect of cultural anthropology which concentrates on the study of one's own national cultural heritage. There is no known human society which does not possess folklore".<sup>2</sup> Folklore is an echo of the past, but at the same time it is also the vigorous. Folklore has been, and continuous to be, a reflection and a weapon of class conflict of the present.<sup>3</sup> In the words of Nils-Arvid Bringeus, "the focus of the study of folk life is to obtain and understand the present way of life itself. In the future we must not simply be content with reminiscences instead testimonies. We must also study what is alive. The ethnologist is looking for the normal situation. Superficially it may mean that ethnology becomes less historical. But its objectives in the study of society must still be to demonstrate the part played by tradition as the motor of our culture. Consequently, a historical perspective is needed in an analysis of the present and in planning the future".<sup>4</sup>

The folklore studies include oral literature, material culture, social folk custom and folk performing arts. The words and phrases like "manners", "customs", "neglected customs", "fading legends", "fragmentary ballads".<sup>4</sup> etc. present an outline of folklore (Dundes, 1965: 4).

The Tangkhuls are known by a number of names to different people at different period of time. "Hao" is the original name with which the Tangkhuls called themselves. "Uzumbok", this is a name given to the Tangkhuls of Somra by the Burman, meaning 'crested' Chin, after their peculiar hairstyle. According to Grand Brown, "the Nagas are described by a Deputy Commissioner of the Naga Hills. As the people, they are neither insolent nor cringing, and if they think they are wronged by any order, they will say plainly. It is the qualities of frankness, cheerfulness, hospitality, and obedience which have endeared them to all those officers who have been stationed among them long enough to obtain knowledge of them and their ways".<sup>5</sup>

Even though, they are living in an enriched environment with full of colours, music, tradition and festivals, their personal life is an untold sufferings arising out of alienation, deprivation and backwardness.

## Settlement of the Tangkhul Tribe: An Overview

The Tangkhuls are one of the tribes of Manipur situated in the contiguous frontier areas of North-East India and North-West Myanmar. The bulk of the Tangkhuls are situated on the side of the Indo-Myanmar border. The Tangkhuls on the Indian side are concentrated in Ukhrul district of present Manipur state. The Tangkhuls are also found in the contiguous areas of Senapati district and Thoubal district. In Myanmar, the Tangkhuls are also known as Somra Tangkhuls who are situated along the Somra Tract. There are 33 Tangkhuls Somra villages placed into two townships, namely, Leishi Township and Homalin Township.

For administrative convenience, there has been evolution in this Tangkhul homeland into a district in about half a decade. The evolution journey begin in 1919 with the creation of Sub-Division by the then British-India. It was then upgraded to a District (Manipur East District) in 1969 by the Government of India subsequently, East district was rechristened Ukhrul District in 1983. At present, the district has one deputy Commissioner and six revenue sub-divisional offices (SDOs), namely, Ukhrul Sub-division, Chingai Sub-division, Phungyar Sub-division, Kamjong Sub-division, Kasom Khullen Sub-division, and Lungchang Meiphai Sub-division. Besides, there are six corresponding Block Development Offices (BDOs).<sup>6</sup>

At present, Ukhrul District is regarded as the settlement of the Tangkhuls. It is a hilly region with an area of 4544 sq. km. comprising 238 villages. The population of the district as per Census 2011 is 183,998 of which 85.22% are in the rural area and the remaining being largely confined to the urban area of Ukhrul, the district headquarters.<sup>7</sup>

## Society

The Tangkhul live a well-organized social life under the leadership of the village chief Awunga. The founder of the village is always the chief of the village. All the Tangkhul village are headed by chiefs, assisted by members of village council Hangva (clan heads) respecting different clans. The Tangkhul followed strictly patriarchal by nature, the descent is always counted in the male line. The father is the head of the

family, and as such, he has rights and duties which member of the family cannot perform. The social system of Tangkhul is build up around the clan system. It is the skeleton of their social structure, the bony frame work shapes their body politics, guides their socio-economic problems and moulds their socio-cultural ideas and values.

### **Culture**

The culture of Tangkhul revolt around traditional belief and custom exercises being passed down and ancient tools and material, and weapons. The Tangkhuls are fond of singing, music, dancing and festivities . They are not only expertise on making ornaments, pottery, wood carving, and other handicrafts but also expert in games and sports like wrestling, tug of war, long jump, etc. The Tangkhul culture influences to many younger, which is totally accepted egalitarian ethos, there was no caste or classes in the society. Every person is equal in the society and the society follows patriarchal system.

The life and art of Tangkhul are attractive and captivating. Their different costumes and wears, utensils, architecture, monumental erections and memorial set-ups depict their dexterity in art, which also speak of their sense of beauty and finesse.

### **Festivals**

The Tangkhuls, being an agrarian society, most of the Tangkhul festivals have their origin in agriculture. Festivals are celebrated by the entire village family community together with eating, drinking, and singing, dancing, music and sports items without which no festival is complete. There seems to be a magical power of healing touch to the wounds of individuals, families and clans of the village and all the grudges are melted away at the instance of festive activities. All festivals are celebrated at the behest of the Awunga ( The village Chief) who announces the dates and seasons of the festivals by observing the lunar calendar; and he has important role to play in their festivals. He has to perform rites, sacrifices, and offer prayers and inaugurates the festivals.

Festivals like THI SHAM is closely related to their religion of animism. Others such as YARRA are

neither agricultural nor religious in character. The Tangkhul festivals associated with sacred religious rituals and there were strict codes of conduct for all these feasts.<sup>11</sup> It is purely a social festival celebrated by unmarried young people of age-group of boys and girls. The American Baptist missionaries which brought Christianity to these hills had a wrong an apathetic attitude towards the Tangkhul festivals. Therefore, all festivals of the Tangkhuls were regarded by them and their followers as paganism. Thus celebration of the Tangkhul traditional festivals are frowned upon by the Christian missionaries and their followers. This led to the social, cultural and economic degeneration of the Nagas. Because, when festivals are affected, there is a corresponding effect on agriculture and economy of the Tangkhul since their festivals have a close link with agriculture.

### **Dress and Ornaments**

Weaving is a part in women's life and closely associated with the self and soul. Despite tedious hours she spends with the back strap loin loom which take's time and concentrated, she considers it as her prized possession. Traditional Tangkhul costumes range form simple everyday wear to elaborate costumes for chieftain and commoners, for men and women, for married and unmarried, young and old. All costumes are categorically designed with name and designated occasion and wearers. According to A.S.W Shimray, "Dress and ornaments of the Tangkhul Nagas is fantastic and fabulous. The people are artistic and imaginative, different design and style have been made with bright colours".<sup>8</sup> The Tangkhuls are fond of black and red strips colour. Their ornaments such as kongsang (necklace) has 10 to 18 strings of cowries beats and precious stones with different colours and is the most expensive and elaborate women's traditional costume-jewellery. According to N. Luikham, "Each piece of patterned or plain-bordered cloth has a specific meaning or story to it. There are designated shawls for men and women which is haorah and changkhom respectively".<sup>9</sup>

The Tangkhul war dress consist of spear, head gears, bangles, armlets, stacking made of bamboo, war tail, horns, shield, bows and arrows and a dao.

Tangkhus are festive people, therefore costume-jewellery and ornaments are important features of their traditional attire.

### **Laa Khanganui (virgin dance)**

It is exclusively for maidens who have attained puberty without exception. It is the occasion held in such a way where the most beautiful girl of the village is selected among the virgins every year to know who is the most beautiful girl. They are decorated with headgears, armlets, bangles and kongsang for the lone covering of their bosoms. Any girl who refuses to join the dance without a convincing reason is suspected of being pregnant and punishment is meted on her. A girl who had been defiled by a boy pretends to be a virgin and join the dance, it may so happen that either she misses the uniform footsteps and falls down on the ground or her ornaments fall off her body, from this people judge that her morality is not above reproach. Heavy fine is imposed on such a girl by the village as well as by the Ngalalong (ladies dormitory) where she belongs to. This makes Tangkhul girls to remain chaste and maintain high moral standard till they marry and live with their husbands.<sup>10</sup>

Folkdance was another cultural practice which was divided into different categories such as war dance, seed sowing dance etc. the distinctive feature was that participation of the entire village. It implies that there was no space for individualism but indicates the unity of the society and social equality.

### **Traditional Economy**

The economy of the Tangkhul society is an agrarian economy. The early Tangkhul society was economically self-sufficient. Agriculture played the most important role in the Tangkhul community. Weaving, pottery, domestications of animals and trade also very common. They also manufactured salt from salt-wells located in northern and eastern Tangkhul villages. According to R.R. Shimray, "The Tangkhul village states are self-sufficient and independent units. Each village owned independently cultivated land, salt lake, domestic animals etc. and maintained sufficiency in rice and vegetables. They lived simple, self-contained and happy life. Both terrace and jhum cultivation is

practiced and rice is the staple food of the Tangkhul. Domestic animals rearing serve both for diet and value of exchange, and therefore, possession of cattle was regarded as great value".<sup>11</sup>

According to J.P. Mills, "Agriculture is the sole means of livelihood and all wealth is in grain and cattle".<sup>12</sup> Though the Tangkhuls did not establish industries as such, handicrafts and small manufacturing units like basketry, pottery, weaving, blacksmith, wood carving and manufacturing of salt had been well developed in all the Tangkhul villages. Trade and commerce carried out with the neighbouring Tangkhul villages like other Naga tribes, Meiteis and Burmese.

### **Story of Education**

In the last decade of the nineteenth century, Christian missionaries introduced formal education among the Tangkhul. In the beginning they thought that if they go to school the missionaries will do black magic, which they felt life threatening. So very few were attended the school. In the meanwhile the state Superintendent Major Maxwell, came to Hunphun (headquarter) on his way to Somra, he requested the village chief and warned the elders that if they themselves were found absent from school on his return he would have them severely caned or sent to jail. They attended the school not that they would learn something from the school, but attended the school for fear of being punished if they failed to do the same. The missionaries were very good in tackling people. They distribute clothes, food and sweets to those who were attending school. This is how they slowly attract the students towards education. However, now villagers realize and regard education as a means through which village can raise its prestige and position.<sup>13</sup> As per 2011 Census, the literate percent is 81.35% of the total population is 183998.

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## Social Condition of Takkolam as Gleaned from the Epigraphs

R. Hemalatha\*

### Introduction

The Northern part of Tamil country was named as Tondaimandalam during the Pallava period and was renamed as Jayangonda Cholamandalam by the Imperial Cholas. Tondaimandalam was divided in 24 kottams and Manavil kottam was one among them. Manvur served as the head quarters, which s located at 55 kms, west of Chennai. Takkolam was one of the strategic places in Manavil kottam, which served as the headquarters of Panma Nadu.

Tondaimandalam was captured by Aditya I who expanded the Chola territory in northern part of Tamil country. The battle of Takkolam was fought in the year 949 A.D,<sup>1</sup> in which Chola prince Rajadiya defeated the Pallavas and the Gangas. However, the Chola prince was killed in the battle, and it was a setback to the imperial Cholas. However, they emerged under Rajaraja I Chola in 985 A.D. Nearly 35 Epigraphs have been reported from the village Takkolam from the following temples Jalanathesvara temple, Tiruvuralnathar temple, Mambalanathar temple, Paleeswarar temple. The epigraphs throw valuable light on the socio economic condition of the Takkolam region. It also provide information related to endowments of Gold, Silver, Sheep, Money, Paddy and Lamp.

The epigraphs are dated from the Chola king Aditya I and end with the rule of Vijayagandagopala and Viragandagopala. Takkolam is mentioned variously in the epigraphs viz., Aparajita Chaturvedimangalam, Kshatriya Sikhamanipuram, Vallavapuram, Kulottuga Cholapuram and Jayangonda Chola mandalam.

### Gold and Silver

#### Parantaka I

An Inscriptions engraved on the south wall of the central shrine in the Jalanatheswara temple dated in his 21<sup>st</sup> regnal year (892 A.D) mentions the reign of Rajakesarivarman (Aditya I). The Sabha received 30 kalanju of gold to burn a perpetual lamp in the temple of Tiruvurarkarrali Mahadeva. The name of the donor is lost.<sup>2</sup> It also records that Aditya I wrested the Tondainadu from the Pallava Aparajitavarman. Another record of the same king, dated 895 A.D., records that Piridipadiyar, son of Maramaraiyar gifted silver jug with a spout (Vellikkendai) Weighing 317 Kalanju to the temple at Mahadeva Tiruvural.<sup>3</sup> The historian T.V. Mahalingam identified Pridipadiyar, with Prithivipathi II and Maramarayar with his father.<sup>4</sup>

In the year A.D. 914 Madiraikonda Ko Prakesarivarman (Parantaka I) period records the gift of gold by a lady for a boat to be launched in the big tank.

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The assembly of Parandur undertook to supply 150 kadi of panchavara paddy for its maintenance.<sup>5</sup>

Two records dated in the year 931 A.D.<sup>6</sup> and 938 A.D.<sup>7</sup> refer to the endowment of 455 kalanju pon. This endowment was made by the daughter of the Chola King Parantakadeva and the Queen of Govindvallavaraiyar for burning a perpetual lamp in the temple of Thiruvural Mahadeva. The gifted gold was entrusted to the Ur of Chammalalai in Damarkottam, they agreed to supply oil for the lamp. If the Ur fell in default they were liable to pay a fine of eight and a half kanam at the dhanmasthanam. The Ur also agreed to provide two meals a day to those who come to collect the oil. Yet another inscription says that 30 kalanju of gold was gifted by the same queen and it was entrusted to the Ur of the Urodagam in Purasainadu a sub division of Manavil kottam<sup>8</sup>, and they agreed to supply oil to the temple Tiruvural Mahadeva.

In the year A.D. 956, Rajakesarivarman Gandaraditya issued an inscription records the deposit by the Tiruvural temple, of 80 kalanju of gold by the standard weight known as Dharmakattalai – kal and the Sabha of Aparajita – Chaturvedimangalam, who agreed to have this deposit with them and burn a perpetual lamp.

### **Rajaraja I**

The inscription belonging to Rajarajakesarivarman Rajaraja I A.D. 991, registers the agreement of the residents of Purasai in Purasai – nadu, a sub division of Manayir – kottam paid the interest on 20 kalanju of gold received from the temple of Tiruvural at Takkolam.<sup>9</sup> Yet another record of the same king A.D. 996 mentions the donation of 25 kalanju of testified gold by Sekkaiyan son of Kumaradi Nangai of Tiruvural for daily food offerings to God Kalikaivitankadeva. The people of Chirur, a suburb of Tiruvural in Manyil kottam received the gift and undertook to provide the requirements for the same offerings from the annual interest. It also mentions about Panchavarakkal, a grain measure.<sup>10</sup>

Yet another record of Rajaraja (997 A.D) registers about the gift of 11 ½ kalanju of gold by Govindavv's daughter of Tiruvural nangai for offerings to the God

Takkola Vitankadeva.<sup>11</sup> Another inscription speaks about the gift of 23 kalanju of gold, by a certain Virammai, daughter of Tiruvural Nangai for offerings to the god Takkola – Vitankadeva. The gold was received by the residents of Sirur in Tiruvurarpuram, a hamlet of Takkolam.<sup>12</sup>

### **Rajendra I**

In the year A.D. 1036, during the reign of Prakesarivarman registers a gift of 12 kalanju of gold, test by the standard weight, called tulainiraipon, received from Sarabandavai, the servant's wife of Rajendra Chola Brhamadirayar and a native of Tondaimanpararrur in Tiruvengadu – kottam, from the interest on which one perpetual lamp had to be burnt in the temple of Tiruvural – Mahadeva by the assembly of Urigaiyur alias Raja Martanda Chaturvedimangalam in Melmalai Arrur nadu, a devadana of Tiruvural Mahadeva in Takkolam alias Kshatriya sikhamanipuram, a city in Panma – nadu a sub division of Manayir – kottam, a district of Jayagondacholamandalam.<sup>13</sup>

Rajakesarivarman alias Vijaya Rajendradeva in his 36<sup>th</sup> Regnal year registers the agreement of certain individuals incharge of the central shrine in the temple of Tiruvural Mahadeva at Takkolam alias Irattapadikonda Chola puram, a city in Panma nadu a sub division of Pagaimechchiganda kottam a district of Jayagondachola mandalam to measure out seven nali and one Uri of ghee by the measure arumolidevan as interest on 18 kalanju of gold received by them.<sup>14</sup>

### **Kulottunga I**

Rajakesarivarman alias Rajendra – Choladeva (Kolonttunga I) in his regnal year Registers a gift kalanju of gold by a lady of Takkolam alias Vallavapuram a city in Panma nadu. The assembly of Rajamattanda Chatur vedimangalam, in Menmalai Arrur nadu received 50 kalam of paddy towards the interest, and it was decided to undertake to meet the expenses of the tiruchchandadal celebration of the sixth day of the Maham festival in the month of masi, when the diety Takkolavitankar was to be taken out in procession.<sup>15</sup>

A record engraved on the east wall of the mahamandapa in front of the central shrine in the Jalanatheswara temple, by Rajakesarivarman alias Charavartin Kulottunga Choladeva (Kulottuga I) in year A.D 1115, registers a 60 pon by a private person for ten perpetual lamps in the temple of Tiruvural Udaiya Mahadeva at Takkolam. The residents of Sankaranpadi agreed to maintain the lamps even when they left the village and settled elsewhere.

#### **Gift of Sheep**

Besides gold for burning perpetual lamp, sheep, coins and Gold, paddy where endowed to the temple.

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## **Social Contribution of the M.E.P Missionaries in Madras Presidency**

**R.Paramasivam \***

The greatest contribution of the Church for India is through her Missionary Society of the Foreign Mission of Paris (MEP). Though there were other Missionary Societies working in India, the contribution of the MEP is of great importance. Many of the flourishing dioceses in the southern India are. The fruits of the labors of the sons of the MEP society.

During the 350 years of its existence the MES has not only preached Christ but also marked with their concern for the human development of the faithful entrusted to their care. Many Missionaries helped the new Christians to buy lands, to build houses, and thereby raise their standard of life. In almost all the parishes, either schools or convents were erected along with the magnificent churches with spacious grounds for us even today to expand and develop. By educating the children of the rural regions, the Missionaries were actively involved in human development.

Here are some random samples gleaned from the

history of the foreign Mission society of Paris working in India. The following areas are some of their societal services that demonstrate clearly their concern for the rural people in the land of their adoption. It brings out their involvement to spiritual and human developments. It serves as a model in the field of social service and remains as prophetic guide.

#### **Orphanages**

In 1865, Fr.Ligeon of Attipakkam started an orphanage at Attipakkam to train the boys in agriculture. Later it was closed down.<sup>1</sup> At the turn of this century Fr.Combes, the then parish priest of Tindivanam, started a small orphanage for boys. (1904). Soon he entrusted it to Bro.Jean Baptiste and the brothers of St.Gabriel in order to give the orphans technical education.

#### **Organization the Community**

There is apt evidence to establish that in India, since ancient era, there had been either an autonomous

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government or panchayat rule. The history reveals that prior to chola reign; the members of the panchayats were elected by Raffle (Kuda Volai) method.

The village autonomous rule enlightens the noble civilization and culture of the people. The Republic, parliament and courts have their source from the village autonomous only. The Traditional citizens of Nangathur village followed the village autonomy.<sup>2</sup> When colonies were set up separately for Hindus and Christians, the Christians tried to set up a separate panchayat to rule and render justice for them.

### **Famine Relief Programme**

The famine of 1877-80 (one among, the many famines of the century) left millions of peoples starving or dead. During this period many men were allured by the prospects of leaving their families and country to seek for greener pastures, in the Fiji Island, Malaysia and Ceylon. Mgr.L.aouenan organized relief measures to these desolate villagers by getting funds from France. The British government to work in the famine relief committees chose Missioners like Fr.Darras.<sup>3</sup> He narrates in his writings how the Missioners underwent hardships to supervise, distribute foodstuff to the famine-stricken people in a spirit of justice and charity.

The officials become corrupt.Fr. Darras was asked by the government to supervise the distribution of food stuff which the former took up willingly. As he was sincere in his job, many were dissatisfied within, but Fr.Daras was courageous. Often the government officials too were jealous of Fr. Daras who went out of his way to help people in their need.

### **Food for Work**

Families were frequent during the last century. People were abandoning their villages and migrating to nearby towns in search of work. During the famine of 1897-99, Fr Fourcade (MEP), the then parish priest of the Cathedral at Pondicherry, helped thousands of people flocking to Pondicherry to find their livelihood. By giving them food to build up the magnificent church of Sacred Heart, he helped the people to fight out famine. Having saved these people from starvation and death, Fr Fourcade settled them at Pulichapallam near Vanur. Thus the MEP served the people not only temporally but permanently to settle for their lifetime.

### **Medicine and Medical Care**

Fr.Abbe Dubois (MEP) has introduced Vaccination in 1800 itself both in Srirangapatnam, Dharmapuri, Bangalore (Shivaji Nagar) and Coimbatore which formed the part of Pondicherry Mission at that time. Till recently the sisters of Carmel of Pondicherry possessed the Drogue d Amere, the drug for all sorts of illness with the formula they had received from the last French Jesuit Brother at the end of the 18<sup>th</sup> century. At the end of the 19<sup>th</sup> century Fr Dessaint (MEP), a specialist in Medicine composed a manual and was made use by all the M.E.P. in Asia. Fr Loubiere (MEP), was the main person to introduce the Cluny Sisters in the staff of the government hospital at Cuddalore and thereby creating precedence to medical care in Tamilnadu. The Hospice cum Refuge, which had been existed in Pondicherry since the middle of the 19<sup>th</sup> century, was reorganized in 1880 and entrusted to Bon Secours sisters then to the Cluny Sisters. Thus the MEP Mission had the dimension of medicine and medical care in view of helping the people.<sup>4</sup>

### **Freedom from Bonded-Labour**

Even today bonded-labor exists in different forms. Needless to say that in the last century millions of marginal farmers and agricultural laborers either mortgaged their lands or mortgaged their services to the big landlords and lived in bondage there after all their lives. The Mission of MEP register protest against such inhuman practices even in that century. Records show that they had to fight for the rights of their parishners in the law courts of Thirukoilur, Ulundurpet and Villupuram. Having lost their cases in the lower courts due to the cunningness of the persons in positions (often by the caste people) the MEP fathers had to appeal to the British Collector at Cuddalore to render justice to the poor and succeeded in their attempts to ensure human rights.

The MEP Missionaries took efforts to study the laws in order to fight for the rights of the people. Fr Joiret (MEP), mastered the laws of our country, the language and the legal customs so well that he soon became a threat to the clerks, advocates and judges of the law courts in Tanjavur and Kumbakonam area.



Thanks to his competent services as many Christians and brother Priests could get justice in the courts of law.<sup>5</sup>

### **Effort to establish Rural Bank for Small Savings**

It is interesting to note that Fr. Duffy took efforts to establish a rural bank in Velanthangal to liberate the surrounding villagers from the indebtedness. On 27<sup>th</sup> February, 1913, he writes: "set off for Madras went to see Mr Samikannu Pillai, the Registrar of Co-operative Societies and enquired as to the possibility of getting a rural bank here, as the people were asking for one: said he would come and see: which he did on March 7<sup>th</sup>. He seems hopeful, but it rather alarmed at the extent of our people's debts: will send an inspector or come himself again within a few weeks". This pioneering work of Fr Duffy, was taken over by an Indian Priest Fr A.S.Antonisamy in establishing at Pondicherry Sagodara Vazhvu Sangam (1975) and a Holy Redeemer's Co-operative Bank (1983).

### **The 'Rice' or 'Wheat' Christians**

It is said of the missionaries that they, converted people to Christianity enticing them with material benefits. Droughts and famines were said to be tools for mass conversions. In the many consultations and interviews made by the author, there are concrete examples to prove such a thesis was not available. It could be true however that individual got attached to those-benevolent missionaries who cared for them during periods of scarcity but unauthorized speculations and remarks remained always 'hearsay'. It could be true that poor people subscribed to Christianity in which they could find mercy, compassion, solace when they were in utter despair and this does not mean material benefits they enjoyed lead them embrace Christianity. Those interviewed with queries of this sort, were irritated as they denied such occurrences in their own lives. Today a number of Christians turn to Hinduism for shelter as they are discriminated, by the government. This is another proof that some people are always ready to shift their allegiance from one religion to another and they are responsible to their own decisions. The missionaries need not own responsibility for every individual conversion. In today's context the dalit

Christians are denied equal rights with their counterparts in Hindu religion by the central government. Privileges like educational, employment, recreational facilities and housing are enjoyed by those dalits in Hinduism and not those in Christianity. Except for marginal, paltry and sporadic cases, almost the entire dalit Christians folk remain faithful to their religion. It only shows they are neither attracted by material benefits nor perturbed by the discriminations leveled against them. Rice and Wheat are not their priorities but faith in Jesus Christ whom they have accepted as their Savior and God.

### **Freedom from Bonded -Labour**

Even today bonded-labour exists in different forms. Needless to say that in the last century millions of marginal farmers and agricultural labourers either mortgaged their lands or mortgaged their services to the big landlords and lived in bondage there after all their lives. The Mission of MEP register protest against such inhuman practices even in that century. Records show that they had to fight for the rights of their parishners in the law courts of Thirukoilur, Ulundurpet and Villupuram. Having lost their cases in the lower courts due to the cunningness of the persons in positions (often by the caste people) the MEP fathers had to appeal to the British Collector at Cuddalore to render justice to the poor and succeeded in their attempts to ensure human rights.<sup>6</sup>

### **The Caste in the Church at Pondicherry 1766-1955**

The caste system which is both a social and religious institution of the Hindu society is no doubt against the universal characteristics of the church and the teachings of Christ. When a person is baptized he sheds his old life and puts on new life. He is born in Christ. He becomes a new man. In the church there is no distinction between human beings; "no Greek or Jew, slave or free man, man or woman". All are children of God; children of the same Father.

Christianity in India is as old as Christianity itself. No doubt St. Thomas the very apostle of Christ, first preached in India. However Christianity widely spread in India only after the arrival of the Europeans. When the European missionaries tried to preach and baptize

the Indians, the greatest barrier they encountered was the caste system. Many Indians admired and were attracted to teachings of Christ, but were not able to join the church for fear of losing their caste and Hindu relatives. Many new converts who joined the church were not willing to shed their caste distinction either. They still kept, on their castes and took pride in calling themselves vellala Christians, Nadar Christian, odayar Christian, etc.

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## Growth of English Education in Tamil Nadu during 19<sup>th</sup> Century – An Over View

S.Sheeba\* and S.S. Sundaram\*\*

### Introduction

During the eighteenth Century the Hindu and Muslim seats of learning languished. The numerous political convulsions in the Country created abnormal conditions hardly conducive to intellectual pursuits both in teachers and pupils. The loss of political powers deprived native Schools of learning and of their public endowments.<sup>1</sup> In the beginning the East India Company felt no responsibility of educating the Indians, Only some English intellectuals felt its necessity and pleaded with the court of directors<sup>2</sup>. The first time the British Government endeavored to collect educational statistics with a view to initiating educational reforms was in 1822. India was entirely in the hands of the Company.<sup>3</sup> In Course of time, however, the British Government established its effective control<sup>4</sup>.

The demand for English education was growing fast throughout the first half of the nineteenth century. The governments declaration that English knowing Indians would be given preference in government jobs made English Education more popular.<sup>5</sup>

English seemed to have drawn the administration of the Indians who pursued it at higher levels to the extent that they made little efforts to bring the wealth of knowledge available in English into the native languages. Department of Public Instruction under an important officer was to be created, a scheme to establish universities was to be formulated a number of high schools were to be set up.<sup>6</sup>

### Saint Mary's Charity School at Madras

When the old and new companies amalgamated to form the 'united company of merchants trading to the East Indies, 'a clause was inserted in the new charter to provide schools masters in all their garrisons and superior factories, and in February 1712 the Directors wrote that they were determined to act upto this provisions. A year previously, in 1711, the Society for promoting Christian knowledge had offered to the directors to provide and maintain at Madras one or more charity Schools through the agency of the Danish missionaries at Tranquebar, of whom the chief was the famous ziegenbalg.

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In 1713 the Madras Government replied that they would do all in their power to aid these schools. Before this proposal could be carried out, the English inhabitant of Madras had convened a public meeting on the 28<sup>th</sup> October 1715, when it was resolved to establish a charity school for protestant (European or Eurasian) children giving them diet and education gratis. 'While they are entertained in the school the boys shall be taught to read, write, cast, accounts or what they may be further capable of and the girls shall be instructed in readings and the necessary parts of house wifely'. It is believed that this was the foundation of the school known as the fort school, of which the female branch has been closed.<sup>7</sup>

### Secondary Schools:

The increase in schools is mostly confined to those under private management, aided and unaided. The Changes under departmental and board schools are much smaller, the most important having taken place in Madras. In that provinces, the Department has withdrawn from the direct management of Secondary education as far practicable. One high School had been abolished. Six more had been transferred to municipal management. Thus the number of departmental high Schools had decreased from 16 to 9. Five of these were in the Agency Tracts, and continued to be maintained

from provincial funds, one was a special schools for mohamadens in the town of Madras.<sup>8</sup> Out of 402 Schools of that class in the Madras Presidency, only one remained under the direct control of the Department while 105 all managed by district and 12 by municipal boards.<sup>9</sup> The Government of India sanctioned a recurring grant of Rs.80,000/- for the improvement of aided English Secondary Schools in this presidency.<sup>10</sup>

### Teaching of English in Secondary Schools

In English Secondary Schools, therefore just 46 percent of the pupils are in the secondary stage of 264,918 pupils in secondary English in 1885-86, 224,832 actually learnt English, while 40,382 actually read as yet vernacular only. In the previous year those who read English and the vernacular alone numbered respectively 211,531 and 43,271. We have therefore an increase of more than 13,000 scholars reading English, while those who reads the vernacular only suffered a decline. When they reached a certain stage of proficiency, they were recognized as English Schools and were classed accordingly. There are others, again, which, though they have began to teach English, have yet to make good their claim to be ranked an English Schools and are still classified as middle vernacular. The returns show that there are 7,900 pupils, reading English in schools of this description. All these middle

*Statements showing results of the matriculation/ University examination for the year (1872-1881)*

Year	Government Schools & college		Aided Schools & College		Unaided School		Schools & College in Native		Private study		Total number		Total number	
											Pas sed	Examin ed	Pas sed	Exami ned
1872	170	58	194	19	7	-	81	12	40	8	492	1419	97	205
1873	227	43	259	13	13	-	87	18	25	2	611	1530	76	240
1874	208	49	292	43	10	-	85	19	31	14	626	1704	125	285
1875	248	71	403	49	10	-	27	33	27	30	715	1911	183	342
1876	208	81	323	56	20	-	95	34	16	16	662	2120	187	396
1877	337	66	644	43	33	4	157	14	79	4	1250	2469	131	418
1878	264	94	395	55	15	7	101	26	32	9	807	2441	191	507
1879	128	74	150	44	19	12	50	33	9	9	356	2597	172	663
1880	258	134	506	105	88	6	138	39	104	11	1094	3309	295	582
1881	338	60	648	71	144	2	164	27	107	7	1401	3519	167	478
Total	2386	730	3814	498	359	31	985	255	470	110	8014	23019	1624	4116

English class.<sup>11</sup>

### **The steps taken by Christian Missionaries**

In January 1812 a Sunday school was established at St. Thomas Mount, at the suggestion and under the direction of the military Chaplain at the Cantonment, and by the voluntary contributions of several Europeans at the Presidency. The object of this school was to afford elementary instruction on the Lancasterian plan to the half-caste and native children of the military and others resident there. The object as well as the plan of tuition being highly approved by the Government, an endowment of 300 pagodas per annum was granted from the 1<sup>st</sup> January 1812.<sup>12</sup>

### **Development Measures taken by Government**

The Government of Madras accordingly established, in 1826, a board of public instruction and under the care of that board, nearly one hundred schools was opened in the rural districts, together with a central institution for the training of teachers in Madras. This central institution supplied eventually the basis of the Madras High schools. But the schools in the districts languished, and in a few years were abolished as failures. By appointing other boards and by instituting various examinations, Government made several subsequent endeavours to encourage a demand for a better education than the indigenous schools afforded.

But upto 1854, the only attempt which proved to be success was the Madras High School founded on the Central Madras institution of 1826, it was opened as a High School in 1841 and for many years was conducted by Mr. E. B. Powell afterwards Director of Public Instruction. The High Schools quickly gained the reputation which under the name of the Presidency College, it has uniformly preserved. Two schools of a similar character were founded at Cuddalore and Rajamahendri in 1853 and 1854 respectively. When therefore the Despatch of 1854 was written, these three institutions in which English was taught were the only result of the effort which Government had made during twenty-eight years.<sup>13</sup>

### **Lord Elphinstone's Educational Scheme**

In December 1839, Lord Elphinstone, who had succeeded to the Government shortly after the plans of the committee of native education were submitted, brought forward a scheme providing for the immediate establishment of one Central Collegiate institution, called in the Scheme "University" at Madras and eventually of a set of provincial colleges and schools in connexion with the Central institution. The University thus contemplated was to be a teaching body. Lord Elphinstone dissented from the recommendations made by the Committee for native education and his scheme involve its dissolution. It was succeeded by a board called the University board.<sup>14</sup>

Mr. George Norton, the Advocate-General, a gentleman who had paid considerable attention to the question of native education, was appointed President of the new Board. Mr. Norton was strongly imbued with the necessity of restricting the Government Schools in the first instance to the instruction of the higher orders of the native community, and of deferring the adoption of any direct measures for the education of the masses, until an educated class should have been formed among those who were possessed of means and leisure to prosecute their studies beyond the mere rudiments of literature and science.

The immediate measure proposed by him for the improvement of education in the interior was the formation at some of the principal towns of superior schools, which might be eventually raised into colleges and become eventually the center of the crick of Zillah Schools, as in turn "Madras University" would be the center of these provincial Colleges and of the whole system of education Throughout the presidency.

One of the first measures of the university board was to procure the service of a competent person to Organize the new institution and the task of selection having been entrusted to Mr. Moustuart Elphinstone, formerly Governor of Bombay, Mr. E. B. Powell was appointed to the head mastership of the high school, which was opened on the 14<sup>th</sup> April 1841. This institution is now known as the presidency college. In the course of the proceeding year, a preparatory school

had been opened for preparing scholars for admission into the high school, the rules of the latter institution prescribing that an elementary knowledge of the English language should be an essential qualification for admission.

### **Separate colleges for the study of English**

The committee of public Instruction give a decided preference to the plan of establishing separate colleges for the study of English, and for the cultivation of European knowledge.

### **Law Departments in Colleges**

Law departments were in all cases attached to Arts college, since the university required that candidates for the degree of Bachelor of Law should have taken the B.A. Degree, or passed some other examination in Arts, which the university concerned considered sufficient as the preliminary to the study of law. The candidate for the degree of bachelor of Laws should either have passed an intermediate law examination, or should have graduated in Arts, and the latter prescribing that “any undergraduate of the university may be admitted to the Examination, provided he has prosecuted a regular course of study in a school of law affiliated to the university, for not less than two academical years, after having fully passed the Intermediate Examination in Arts”.

### **Medical College**

The institution for the training of students for the License in Medicine and surgery, or for the degree of Bachelor of Medicine, as well as for the higher degree of Doctor of Medicine, was the medical College of Madras. The qualification for the license in Medicine and surgery differs from the required for the bachelor of Medicine Degree, both in the preliminary educational test and in the final standard of examination. In Madras, the initial qualification for the license was the University Entrance Examination, and the course extended over four years, divided into two parts, by the first and second Licentiate Examination. For the degree, candidates must have passed the first arts examination and have to pass one preliminary scientific and two professional examinations. To those students who have graduated in Arts, taking physical science, before

entering on their medical course, the preliminary scientific examination and one year of study are remitted.<sup>15</sup>

### **Engineering College**

The requirements of the Madras University for the Degree of Bachelor of Civil Engineering, were that a candidate should have passed the first Examination in Arts, and should have subsequently read for two years in an Engineering College. All candidates for the degree were examined in Mathematics, natural philosophy, mensuration and the framing of estimates; those for the civil branch were also examined in surveying and leveling, constructive engineering, and architectural and topographical drawing, those for the Mechanical branch, in mechanical engineering and machine drawing.<sup>16</sup>

### **The New Madras University**

The Present university of Madras was incorporated by an Act dated 5<sup>th</sup> September 1857, ‘for the purpose of ascertaining by means of examinations, the persons who have obtained proficiency in different branches of literatures, science and art and of rewarding them by academical degrees as evidence of their respective attainments, and marks of honour proportional there unto’. The first entrance examination was held in September 1857 and first examinations for the degree of B.A. in February, 1858. In 1863-64, on examination called the first examination in arts was interposed between the matriculation and B.A. Examinations. the course for the B.A. degree extending over three years, candidate for the F.A. examinations were allowed to go up one year after matriculating. But the interval between the matriculation and F.A. examination was afterwards extended to two years, so that those up matriculated in 1869, could go up for the F.A. examination only in 1871.<sup>17</sup>

### **Conclusion**

Due to the natives, who were much interested in English education, the development of English education was high during the late later half of 19<sup>th</sup> Century and the first half of 20<sup>th</sup> Century. English education proved to be a boon to modern Indian youth in building a new nation by solving its numerous

problems. It has to be used and it is used as a tool for the realization of national aspirations and meeting the national challenges.

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## Trade Union Movement in Madurai: A Historical Perspective

M. Shankara Pandiyan \*

Workers of all the countries, unite! These quotes by Lenin not only alarmed workers from Russian countries but also from different countries in our world, especially in Madras Presidency and Madurai in Tamil Nadu, India. When we compare with Madras and Coimbatore, Madurai also played an important role in developing of Trade Union Movement. Among the cotton spinning and weaving mills, the most well-known are the Madurai Mills. Limited and the Pandyan Mills, Limited. (Meenakshi Mills limited), (Sri Mahalakshmi Mills limited), (S.S.N.Lakshman Chettraj and company), (Raja Mills of Mangalapuram and Sri Kothanda Rama spinning mills of Madurai) These are purely spinning Mills and besides there are some other spinning and weaving mills in the Madurai town. All these mills together employ about 20,000 workers. The transport equipment workers are 17 in number and they employ about 1,200 workers. Most well-known are the Southern Roadways, Limited, and the T.V.S. Lorry Service, Limited which Provides buses and Lorries in the southern districts and which owe their origin to the enterprise and ability of Sri T.V. Sundaran Ayyangar. The tobacco and cigar factories were 20 in number and

about 1,000 workers are employed in the Cigar factory of Mass. Spencer and company, limited at Dindugal.

Before the war, though strikers were not unknown, class consciousness was hardly developed among the workers and public opinion was, on the whole, apathetic towards the problems of industrial labour. In desperation the workers sought outside help from the educated sections of the population. As a result, a growing number of early leaders of the labour movement were also sympathizers or members of the nationalist movement. During 1917-1918, food riots broke out in Madras and Madurai, which involved workers from the cotton mills. Finding no sympathy for their grievances among the employees and government, the mill workers approached two young merchants Chelvapathy Chetty and Ramanujur Naidu, who ran an organization to cater for the spiritual needs of urban workers. They helped the workers to draw up a petition making a case for increased wages because of inflation. The petition was sent anonymously, but it was ignored by the Binnys, the largest employer of mill workers in Madras. A chance meeting led the young men to seek help from a prominent lawyer, BP. Wadia after

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consultations with workers and other interested parties, Wadia drew up a constitution and inaugurated the first trade union in India. Though word of mouth and reports in newspapers, this news reached the cotton mills workers of Madurai who were then engaged in a similar struggle.

However, a return to the pre-war labour relations could no longer be expected by the employer and government. The biggest Mills outside Madras were situated in Madurai and their chief occupation was spinning. The proximity of cotton crop, hand-loom markets for yarn and the availability of cheap labour encouraged the cotton exporters like Andrew and Harvey to establish a mill in Madurai in 1892. In 1918 this mill employed 1586 male workers, 778 females and 1406 children on average per day in 1920. The near by villages mostly, agrarian labourers were recruited as workers, ministries, who obtained huge bribes for securing jobs and even for promotions. In the Madurai mills the workers had to pay a sum of rupees 15 to 30 as bribe in the 1920s. The working and living condition of the workers were far from satisfactory. The wages given to the workers were not enough to have one full meal a day. It came forward to redress the grievances of labourers in Madurai. J.N. Ramanathan, a well-known social reformer and an active member of the justice party started his labour union activities in Madurai. Ramanathan was not able to continue his struggle against the mighty ruling government. The grievances of the workers and humanitarian sympathy evinced interest in these problems and many came to the rescue of the workers. P.Varadarajulu Naidu, a representative of the home rule league reached Madurai on 16 August to render his services to the workers.<sup>1</sup>

He stressed that the labourers should resume work until their grievances were redressed. The government also did not like to intervene so seriously in the labour problem after the suppression of the coral mill strike which took place at Tuticouin in 1918 under the leadership of V.O.C. Pillai and Subramania Siva, which ended in the victory of the workers but, the leaders were given severe punishment that earned bad reputation to the government. It openly accepted that it had at least a botheration about the problems of the workers and at the

same time it was not able to tolerate the activities of the political leaders, particularly against those leaders who worked against European management. P.Varadarajulu Naidu was sentenced to 18 months imprisonment and according to some 15 months regions imprisonment by the sub-divisional magistrate of Madurai district. The government took serious measures in suppressing the workers movement at Madurai where the strike spread to other industrial centre. The other working sects like post-men, mill workers, railway men, Trammens and venials, all struck work. The business magnets of European business community and their press, Madras Mail, were luscious at the growth of the trade union movement in the Madras Presidency. The congress leaders and the nationalist like V.O.C. Pillai Siva and others vehemently criticized the reform measure introduced by the British government. The home rulers also did not mingle with the congress during the Rowlett Satyagraha and this changed the course of the labour movement in the Madras Presidency. The nationalist like V.O.C. Siva, George Joseph and Ramaswamy Ayyangar tried to bring unity among the workers and to achieve this they took steps in merging the existing labour union. The government also involved in the labour problem and Lord Willington who took up the cause of the workers and showed much sympathy towards them. Later Lord Petland succeeded and introduced some measures to strengthen the relationship between the government and the labourers and thus tried to avoid further unrest among the workers.

The government of Madras in 1920 created the department of labour under a commissioner of labour. The management of Madras mills also gave some concession to its workers like increasing 35 percent of their wages and reducing working hours from 12 to 10. In spite of this, two strikes broke out in the Madurai Mill for getting recognition to their labour union the reinstatement of victimized worker and other condition of work. Madras, Madurai and Coimbatore were the foci of industrial development in the Madras presidency. There was Madurai mill strike in April 22 June 1920 and the reason for the strike is not for increased wages or shorter hours of work but protection of honour', This had been the general impression in various vernacular

newspapers of the period. When the woman experienced their desire to organize themselves, the mainstri began systematically bullying and abusing of the women, making their work life miserable and unbearable. This strike of women in the Madura mill was the first of its kind in the annals of Indian history according to the Hindu Newspaper. By April 25<sup>th</sup> the workers at large struck work on demands ranging from recognition of the union to dismissal of the head maistri. The point to note is that the evolving consciousness of women workers, their protest against the maistri's language and attitude, was viewed from a traditional angle, as a fight to preserve the honour of women, their chastity and self-respect. In Madurai, the mill management sided with the maistri and broke the strike with police repression and blacklegs. By June 1, 1920, almost all the workers were back at the mill. In Madurai, in March 1931, there was a major strike. The reason for the strike was the demands of the union which was not even recognized by the managements. This strike involved 9,000 persons of whom over 2,000 were women. The management tried to dissolve the union but came to loggerheads with the labourers. The astonishing reaction was the spirit of the women workers. In the major textile mill strike in Madurai in 1938, there was considerable involvement of women workers. In yet another meeting near Pandyan Mill, on 11-2-1938, 500 men and 200 women attended and, on February 19, 1938, in a meeting of Pandyan Mill workers at Manalmedu, two women workers addressed an audience of 250 men and 350 women.<sup>2</sup>

Then, a number of complaints from women workers of molestation by pickets were recorded. In the distribution of paddy among striking workers of Madurai on March 29, 1938 by the union, women were not given paddy. As a results, they were keen on joining work as soon as the mills reopened. Such gender differentiation with regard to distribution of supplies during strikes resulted in the alienation of women workers from the ranks of strikers.

The participatory actions of women workers during strikes were not less militant than those of men. During the strike in Madurai Mills in 1931, what astonished Shiva Rao was the spirit of the women workers more than that of the men. In a meeting of

strikers during the textile mills strike in Madurai, women volunteers spoke and advised the labourers to be united and asked for better wages and bonus. In fact, in a culture of violent militancy that developed in Madurai and Madras during the period of tumuturs industrial strike in the late thirties, Women were extremely active.<sup>3</sup> Again in the Madurai Mills, Madurai there was another strike. Most of the ring frame and women in the reeling department struck work on February 2, 1931, to show their resentment at the management move to dismiss four workers suspected of having a hand in the scuffle among the workers outside the mill premises on February 1. The manager refused to grant their request, and the police came to the mill and arrested the four men involved in the scuffle. The commissioner's letter continues that these four men and the workers who had been sitting around about the office left the mill at the ordinary hour with the other workers. The management decided to dismiss 15 of the workers who participated in the sit-in. The workers therefore went back to work as usual on the morning of February.<sup>4</sup>

One of the dismissed men managed to enter the mill. Immediately the dismissed man called out a number of his follow workers from both the old and the new mills and they gathered round about the manager's office. The district superintendent of police had that man removed from the premises. The workers refused to work, they squatted outside the manager's office and remained in the compound till the evening. On 5th February, 500 workers sat down outside the manager's office and refused to go to work until the 19 dismissed men were reinstated. The management said no to this, they decided to treat these rebellious workers as trespassers and gave a written report to the police asking them to remove the workers from the mill's premises.<sup>5</sup>

The district superintendent of police had these workers promptly removed from the mill's premise without further disturbance. Both the mills were thus kept running, though not fully a meeting of the workers was held the same evening. According to the governments estimates, about 3000 people were present. They decided to go on a strike, but not all the workers were actively involved in it. The division among the workers was a factor. The management went ahead



engaging new hands. Varadarajulu Naidu, secretary of the labour union suggested to the commissioner of labour that “the dispute might be settled if the management was to modify the punishment of these 15 men into suspension or something less drastic than dismissal”. The management agreed to re-employ the 15 men recently dismissed on certain conditions. According to the mill authorities the Madurai labour union should be wound up; the workers should form an internal committee free from outside influence which this committee would meet once a month and present any grievances to the manager. Varadarajulu Naidu protested that the “union should be left entirely to the workers themselves with advisers from outside. The right to form a union was arrested in the second strike which broke out in the same mill in the month of March 1931. The acting man refused to work on the frame given to him. In the afternoon most of the workers in the loving department stopped work. They refused to resume work until the decision of the manager was reversed. About 800 workers began to squat outside the mill office. They were removed from the mill premises by the police on the receipt of a formal complaint of trespass from mill authorities. In the end the mill authorities suspended work indefinitely. Also, they declined to recognize or deal with the union of textile workers of which Shiva Rao and Varadarajulu Naidu were office- learners.<sup>6</sup>

Shiva Rao and Varadarajulu Naidu exhorted the workers not to return to work. There were 35 labourers whom the mill authorities declined to re-employ.

The management was in an advantageous position. The district magistrate of Madurai noted. On April 3, mills were re-opened. Only a couple of hundred men presented themselves for work. There was thus a massive participation of workers in the strike. The mill authorities declined to concede this. The mill authorities adhered to their position that they would not re-employ the 12 specified men. Work was resumed at the mills on May 3 the strike was partially successful in the form of increased influence of the union, and the workers showed a sense of restraint and discipline.<sup>7</sup>

Pasumpon Muthuramalinga Thevar, the fiery Nationalist won the Ramanathapuram constituency defeating none other than the Raja of Ramanad by a huge margin young Thevar in 1938 organized and led Pasumalai Mahalakshmi Mill workers union Meenakshi Mill workers union and Madurai knitting company workers union. A strike was organized by Thevar at the Mahalakshmi mill protesting against retrenchment of workers and demanding pay parity with Madurai mill workers. The strike became a prolonged one and Thevar was arrested along with his vice-president P.Jeevanandham and about 450 male workers and sentenced to seven month imprisonment. Women workers who courted arrest were lathi-charged. The pay of all workers was substantially raised. The leaders and workers were released within 10 days. Thevar wanted Netaji to address a meeting at Madurai. Initially Netaji declined but thevar persuaded him to travel to Madurai. Netaji was given a rousing welcome by Madurai city congress president K.P.Janakiramman students and ordinary mill workers and weavers. Netaji's meeting was announced by workers rushing in bicycles.

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# Coping with Cholera in Urban Space: Madras City under Colonial Period

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When medical infrastructures were at its infancy stage, Madras city witnessed the appearance of cholera. It was a great threat to the colonial rulers, because untreated epidemics threatened what legitimacy British had enjoyed. When cholera entered into an urban space, before taking any steps to overcome this crisis, they had to know what to make cholera. So, the colonial rulers and medical authorities tried to define and interpret this epidemic based on their personal observation and experience. Their findings suggested a correlation between the symptoms of cholera in the individual and conditions in the urban spaces. Actually, the colonial intervention in the process of urbanisation made this urban space as abode of various epidemics disease.

Madras was founded by British in 1639, they chosen an auspicious location for its factory, protected as it was by Fort.St George.<sup>1</sup> As provincial capital, Madras functioned as regional centres of authority. Madras did not grow according to preconceived modes of a colonial Centre. The particular interest and ambitions of the colonial public were the influencing factors for the creation of division in the city; white and black, white town; the surroundings of St. George fort inhabited by Europeans and, the black town and its surroundings for Indian residents.<sup>2</sup> The English East India companies established this city in densely settled landscape; of village towns, hamlet, field and water tank that had been shaped over centuries. Over the years of Madras' growth, the villages lost some of their agricultural character. New high roads from fort through Madras and into colonial and commercial hinterland connected the villages with the urban, mercantile, military, and administrative centres, giving an increasing suburban character to them.<sup>3</sup> Gradually, Madras developed as an amalgam of three separate societies with overlapping nature; the suburban villages, colonial urban and suburban, reflected British colonial

policies and interests.<sup>4</sup>

By the later 1700 the colonial population had outgrown in the white town. The fort area lacked sufficient housing for their increasing numbers as well as space for the expanded activities of the settlement, it resulted the expansion of white town into both the black town and the suburban villages.<sup>5</sup> It was carried out by purchasing land from villages and construct suburban compound or garden house; it became so popular in some part of Madras under colonial period. It was designed to protect its occupants as far as possible from the attack of disease and to provide spaciousness and cleanliness thought to be essential for the health and survival of Europeans.<sup>6</sup> They completely squeezed out Indian population from that area and it became 'colonial enclave' to some extent.<sup>7</sup> This segmentation of space not only reflected on European settlements but also among the Indian inhabitants in rural areas. Indian elites occupied the more elevated spot of the generally flat territory of Madras, which protected their living areas from inundation during rainy seasons and free from epidemics. The lower caste tenants were inhabited in separate hamlets or paracheri. It was located on the lower-lying spaces, the occupants suffered from the consequences of living in unhealthy, swampy and poorly drained locations.<sup>8</sup> Due to congestion and poor sanitation mortality rate was very much high in the areas of black town and other urban village localities.

Before the institutionalisation of public health the medical infrastructure was not enough to provide health services to the public. The existing facilities were used only for military and European civilian officials; primary objective was to protect health of them. The existing hospitals and infirmaries was not enough to treat both Indians and Europeans. But in the case of madras, city had more European medical practitioners than were present in provincial town because it was a

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capital, a garrison town and an administrative Centre. The arrival of cholera in the city of Madras made some changes in their existing notions. Because they realised that, without extends medical support to indigenous people, they could not free the urban space from the epidemic of cholera.

The epidemic of cholera ceased to be mystery with the discovery of the cholera bacillus in 1883 by Robert Koch.<sup>9</sup> It was originated in India, however cholera was a global disease and outbreaks were common across the globe.<sup>10</sup> In Course of the nineteenth century, it was a great obstacle to the consolidation of British power, and gradually colonial government acquired more power and established new institutions to deal public health in general and cholera epidemic in particular. It gave an opportunity to colonial authority extent its state power into everyday lives of their subjects.<sup>11</sup>

As put forth by David Arnold, Cholera was the most formidable disease to have visited India in modern times.<sup>12</sup> The common symptoms of this disease are vomiting and diarrhoea, which can quickly, leads to dehydration. David Arnold, who studied the issue gives a detailed description about cholera and says, “Cholera struck suddenly and unpredictably. A person is apparently sound health that one might be seized the next by violent vomiting and uncontrollable purging. The mass loss of body of fluids that followed produced some of cholera’s most alarming symptoms the agonizing cramps, the cold, clammy surface of the skin, the deathly pallor which led rapidly to death, often within hours of first seizure”.<sup>13</sup> This disease was assigned different names like *morysey*, *mirtirissa*, *vizucega*, etc. in different language in different part of India.<sup>14</sup> This long list of names shows that it remained as a medical challenge and medical profession’s difficulties in coming terms with cholera.

The prominence of this disease was not only of its mortality rate, more than a killer, it degraded its victims. The symptoms of this disease violated nineteenth century notions of decency and civilization.<sup>15</sup> Cholera attained consideration more than a medical problem of the past. In the historical research, through the study of

this disease historians have gained insight into the history of societies, powers structure, and the development of medical knowledge, as well as perception and cultural appropriation of the disease during the period.<sup>16</sup>

When a diarrheic disease appeared in Bengal in 1817, the possibility of the spreading of epidemics in the other part of the British India was recognised by colonial rulers. Their expectations was occurred, after explosive outbreak, it spread towards the south, through rivers and roads. The colonial authorities turned their attention toward the experts on medical board when the cholera would reach the borders of the presidency and ultimately the city of madras itself to, to identify the nature of this disease before taking any steps to face looming threat. Medical authorities did not know what to make cholera but untreated epidemic might negatively affect their legitimacy of rule that they had enjoyed. So they collected data, hired doctors, installed quarantine and so on.

When cholera reached madras in 1818 and 1832, colonial authorities had to deal with this disease with not only little known and largely ill-defined disease but also ambiguous and described spaces that were barely legible to government officials. To overcome this situation, they tried to determine the nature of disease and extent colonial medicine in those urban spaces. On the basis of the personal information, the medical practitioners identified symptoms of newly arrived cholera with sudden onset of purging and vomiting, painful spasm, changes in body temperature, weak pulse, leads death within twenty four hours. They termed this disease *cholera spasmodic* and differentiated it from the common *cholera morbus*.<sup>17</sup> The medical authorities correlated cause of disease with the living condition of individuals in the urban space. These findings suggested a correlation between the symptoms of *cholera spasmodica* in the individual and conditions in the urban space. The physical location that lived by individuals with the characteristics of filth, stench, coldness or humidity etc., considered as the most dangerous. These spaces were inhabited by the poorest sector of the population. Their hamlets were located on damp ground near nasty rivers, water tank, and swamps.

Prior to the outbreak of cholera, there had been very rains and water had accumulated in the low-laying and swampy areas where the highest rates of infection occurred. But they did not take any measures to change existing local environment to prevent future outbreak of cholera due to the lack of human and financial resource. But at the same time, when the epidemic threaten the life of Europeans the government and the medical board demonstrated their willingness and ability to alter the environment. When cholera broke out in the village behind Mackay's Garden, paracheri, in 1832,<sup>18</sup> even it was confined to a limited space and affected only a number of persons, the government organised comprehensive action. On the basis of the investigation, the authority proposed the construction of a channel that would direct sewages into river; it helped to clear the filthy settlement. The bazar would be relocated from the centre to the edge of the village and new huts constructed as far as away from the river as possible etc. The responsibility of cleanliness of villages assigned to superintend of police. In this sense, Colonial medical institutions could grasp, define, and shape the predisposing feature of the disease in that setting because Europeans were lived in the neighbouring garden.

During these times they tried to redefine cholera based on local experience. For this purpose they organised the observations made during the time of outbreak and integrated them into the existing scientific knowledge. They connected all the factors that seemed to be play and used them as a basis of a scientific explanation for the disease's behaviour in individual bodies and space. William scot, a surgeon who served as secretary of medical board, took initiative to collecting and documenting various observations, examining them scientifically, and issuing report to define the disease based on local experience. By finding analogies, similarities, or connections he systematized the observations made during cholera epidemics and integrated them into scientific knowledge, even though his collection did not establish any theory, it was accessible for further research.<sup>19</sup>

The government in the capital presidency's made their own plan, by giving both extensive authorities

over the city's administrative resources as well as the duty to report regularly on the latest development to the medical board. The superintendent of police and the superintendent of madras were directed to support the superintending surgeon and his superiors on the medical board. The police would lay the foundations for the successes of the authority's measures. The duty of police was to register the death due to cholera in the city. It led to the establishment of information system.<sup>20</sup> It helped the medical board to monitor the course of the epidemic in all of Madras. The medical board rented houses to serve as temporary dispensaries at the favourable locations in the most populous part of the city to provide medical care for the whole population; one in Santhome, two in Triplicane, one in Chindadripet, two in Vepery, and three in Black town.<sup>21</sup> In order to make public awareness regarding this disease, the government translated Government Gazette Extraordinary into Tamil, Telugu, etc. and they were also accepted the service of Indian practitioners.<sup>22</sup>

The appearance of the cholera epidemics of 1818-1820 and 1832-33 disrupted the routine of colonial rule and made necessary changes in the government institutions. Even though, their success in the fight against epidemic cholera spasmodica was limited, within a short period of time the colonial state was able to enforce their control over the urban space and population by establishing new institutions in public health in general and cholera epidemics in particular. Cholera proved to be potent driving force in this process. The recurrent threat and outbreak of the disease over the course of the century pushed the authorities to modify both the medical infrastructure and the environment, offered hope for permanent improvement in the public health. Thus, sanitation and medicine became one of the areas in which the states' activities, expanded over the course of the nineteenth century. These progressive activities offered the authorities an opportunity to extend their reach in to the private affairs of the population.

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## Contribution of Raja Serfoji – II to Education and Literature

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Among the Outstanding royal patrons of the Maratha rulers, the name Maharaja Serfoji-II remains unsurpassed as he occupies a significant place in the history and development of 'Sadir' dance, presently known as "Bharatatiatyam". At a time of foreign invasion, despite limited powers and financial resources, his period witnessed a fresh impetus in its own way in socio-cultural and literary activities which was mainly spearheaded by King Serfoji-II. He was a great patron of art and literature and encouraged numerous scholars and poets of different braches of learning to maximize their outputs. His contribution to the development of education and literature and it's conservation is a remarkable and in the history of Tamil Nadu.<sup>1</sup>

### Contribution to Education

He was a distinguished King endowed with such high privity and encyclopedic knowledge in different subjects that he seems to have been truly blessed by the muse of learning. Apart from his erudition in different sciences, he was a multi-linguist, an ingenious composer of many celebrated works and above all the architect of the internationally renowned library - a rich legacy left behind to posterity by Serfoji-II. This library carefully preserves not only the artistic and literary productions of his period but many such fine works flown from the pen of his predecessors right from the period of Nayak rulers, their court composers, and such other numerous treatises, meticulously collected by the scholar king during his reign. As a fitting tribute to this sovereign master, this temple of learning has been

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appropriately named after him as the “Thanjavur Maharaja Serfoji’s-Sarasvati Mahal Library” (TMSSML). Raja’s munificent patronage and profound scholarship in variegated fields issued out in myriad ways found its expression not only in the overall development of the Tanjore Kingdom but made its impeccable record and remarkable position, quite rewarding in the cultural map of India.<sup>2</sup>

### **Sarasvati Mahal Library**

Remarkably, this literary treasure-house of knowledge has in its proud possession, a richest collection of innumerable manuscripts of rare merit, bulk of valuable treatises and books pertaining to varied disciplines such as Music, Dance, Literature, Grammar, Medicine, Ethics, Epics (Puranas, Itihasas), Astrology, Kamasastra, yoga, Mathematics, Philosophy, Architecture etc, in different languages – Sanskrit, Telugu, Tamil, Marathi, and Hindi “A major portion of the manuscripts in this library is in Sanskrit language a total number of nearly 37,000 manuscripts out of 44,000 belong to this language.”<sup>4</sup>

In this direction, the inscriptional evidence of the Chidambaram temple. is quite useful in unraveling the fact that several such libraries known as “Sarasvati Bhandaram” were in existence even during the period of cholas and Pandya kings. The rare books on literature, arts and sciences were preserved in temples and mutts. It is further learnt from these inscriptions that Svamidevar, the Raja Guru (royal teacher) to Rajaraja III (1220A.D) was instrumental in instituting a library called “Sarasvati-Bhandara” and that it was further enlarged and strengthened by King Sundara Pandiyan-I (A.D. 1263). This King is said to have appointed twenty members to attend to various activities in the library such as maintenance of the books, transcription of the old treatises and reading the contents of the cudgeon leaf manuscripts for the interested inquirers etc.

In addition to the voluminous collection at Sarasvati Mahal Library, they are 850 bundles of old records of the Maratha Kings written in Marathi shorthand script called nondescript. Though the library dates back to the Nayak period (16<sup>th</sup> century), then

known as “Sarasvati Bhandaram”, the credentials of painstaking procurement, preservation and cataloguing of such mind boggling collection of worthy informative, educative literary material and the establishment of such repository, go to no less a person than the munificent king Serfoji-II who was a renowned literary yeoman service to the cause of knowledge is inexhaustible.<sup>5</sup>

It is to be remembered that most of the worthy collection of manuscripts, treatises and books by King Serfoji-II are inaccessible and unprocurable anywhere in the world and it is highly touching to learn that the King made such a voluminous collection possible by purchasing many such unique material, in return for his precious belongings. This serves as an indicative evidence of his bibliomania and love for learning. In most of the books collected by the King, one finds his autograph and also his impressions and remarks on the marginal side of the book which speak not only of his avid reading attitude, thorough understanding of subjects but also his enchantment and unsatiated thirst for knowledge.<sup>6</sup>

He is accredited for starting the first stone type granite printing press with Devanagari type in 1805 A.D. at Thanjavur. This small press known as “*Navavidya Kalanidhi*” which is still in Tanjore, printed the first edition of the book “*Raghuvams’a*” in Sanskrit. The main aim of the King in setting up the printing press was for the production of copies of all the great works in different Indian languages for its publication and circulation among his people, especially for the students studying in the schools established by him. This miniature University also called as “*Navavidya Kalanidhi Sala*” had several departments attached to it such as Arts, Philosophy, Astronomy, Fine Arts and Linguistics (Persian, Arabic, Telugu, Sanskrit, Marathi and English).<sup>7</sup> This institution was mainly intended to impart knowledge free of cost to the boys and girls of Tanjore. The avidity and zeal with which he worked hard for the spread of knowledge to the people of his kingdom especially the younger ones is really laudable. His Vedic school which taught Alankara Sastra and Puranic subjects was open to all the children irrespective of the social strata they belonged to.

### Serfoji-II's Sanskrit and Marathi Works

Holding on to the tradition bequeathed by his ancestors and predecessors - the Nayaks and the Cholas, Raja Serfoji no doubt was a liberal patron of fine arts and literature but was himself a pastmaster in different fields. Some of his celebrated Sanskrit work's are as follows :<sup>8</sup>

- i. Kumara Sambhava Tika - This subject taken from the puranic lore, celebrates the birth of Lord Kumara or Subrahmanya. It is learnt from the Manuscript that the present work was composed by Serfoji on 11<sup>th</sup> December, 1812.
- ii. Mudraraksasachaya''' - a Nataka written in prakrit
- iii. Smrtisangraha
- iv. Smrti Sarasamuccaya

The Marathi works of Serfoji-II are mostly based on mythology. Some of them are as follows :-

- i. Ganes'a Lilarnava Nataka
- ii. Ganes'a Vijaya Nataka
- iii. Ganga Vis'vesvara Parinaya Nataka
- iv. Radha Krsna Vilasa Nataka
- v. MohinT Mahes'vara Parinaya Nataka
- vi. Sivaratri Upakhyana Nataka
- vii. Nilakanta Kulalavara Caritra
- viii. Nila Bhilla Caritra
- ix. Paksa Pradsha Sani pradosha
- x. Devendra Kuravanji Nataka
- xi. Tristhalli Yatrechya Lavanya
- xii. Sivaratri Katha<sup>9</sup>

Apart from being an adept in the oriental languages, the King had proficiency in foreign languages too such as French, German, Latin, Italian and English. Serfoji-II received his early education in English, Arithmetic and instruction in Bible from European scholars Rev. William Gerrick and the Christian missionary Rev. Schwartz. His interest for western learning was cultivated by these eminent teachers especially the latter in whose company and protecting care, Serfoji spent his childhood and who was instru-mental in restoring the throne of Tanjore to his worthy student.

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## Irrigation under the Parambikulam Aliyar Project- A Study

S Benazeer\*

### Introduction:

Irrigation in India has had a history extending to millennia. Tamil Nadu can be proud of some of the

oldest examples of irrigation works in the country. The Grand Anicut (Kallanai) built in the second century AD across the Cauvery by Karikala Cholan is considered to

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be the greatest engineering feat in ancient India; and, it is still operational. Ingenious and extensive system of tanks in Tamilnadu have been designed centuries ago to utilize river and rain waters for agriculture.

The Aliyar Reservoir was investigated as a part of the comprehensive Parambikulam Aliyar Project which would act as a balancing reservoir to receive surplus waters through Aliyar Feeder Canal diverted from Nirar, Sholayar and Parambikulam Basin (From Power House). The Aliyar Reservoir scheme was taken up as per orders of Government in their G.O.Ms.No.3347 PW Dated 31.08.1955 and the work was complete on 1962. The Aliyar dam was constructed in the plains at the foot of the eastern side of the Anamalais at a point about one mile below the Vannanthurai Bridge in the Pollachi Valparai ghat road. The Aliyar dam is the fourth major irrigation project undertaken by the national government in this district after the attainment of independence. The first three are lower Bhavani project the Mettur canal scheme and the Amravathi reservoir project. The constructions of other dams were completed in 1967.

In Tamilnadu, traditional systems of irrigation have existed alongside substantial unirrigated or 'dry' areas. This has enabled a variety of social scientists to use irrigation as a broad-frame of reference to analyse differences in the socio-economic characteristics of 'wet' and 'dry' areas in the state.

#### **Irrigation under the Parambikulam Aliyar Project:**

The Parambikulam Aliyar Project was the largest irrigation project under-taken during the second five year plan and it was inaugurated on 7<sup>th</sup> October 1961. The Parambikulam Aliyar project proposes is to utilize the streams in the Anamalais, which traverse through both the states of the Tamilnadu and Kerala and ultimately fall into the Arabian sea. The project was a multi-valley and multi-purpose project which, contemplated the utilization of water for irrigation and power resources for the benefits of Tamil Nadu and Kerala states. This project is a joint venture of Tamil Nadu and Kerala states. It envisages the construction of seven-inter connected reservoirs by harnessing from a group of rivers namely, Nirar, Sholayar, Parambikulam

and Aliyar are the two major rivers on the western and eastern slopes of Anamalai hills respectively, and from the project had taken the name Parambikulam Aliyar project, Parambikulam reservoirs is a key reservoir in this scheme.

The Parambikulam-Aliyar project was to meet the irrigation needs of the four dry taluks of Pollachi, Udumalpet, Palladam and Dharapuram. Parambikulam represented the former group of five rivers Nirar, Sholayar, Parambikulam, Thunacadavu, and Thekkadi and the latter two rivers Aliyar and Palar. Thus the Project had taken the name Parambikulam Aliyar.

The PAP is a unique project showing the symbol of interstate cooperation & unity by the sharing water. The project is located in the Parambikulam Aliyar river basin which has undulating topography with maximum contour elevation in the plain is 300m and the maximum spot height in the plain is 385m above MSL. This project area lies within the coordinates of latitude between 10°10'00" N to 10° 57'20"N and longitude between 76°43'00"E to 77°30'00"E.

Parambikulam Aliyar Project started in the year 1960 and Parambikulam Aliyar Project includes eight reservoirs 1. Upper Nirar dam 2.Lower Nirar dam 3.Sholayar dam 4.Parambikulam dam 5.Thunkadavu dam and, 6.Peruvaripallam dam, 7.Aliyar and 8.Thirumurthy dam. Among, the first 6 dams are located in the higher altitudes of the Anamalai hill ranges, and the last 2 dams are located in the plains. The irrigation canals take off and utilize the storages behind these dams to serve the command area. In this project the supply of water for irrigation is only through two dams Aliyar and Thirumurthy dam. The reservoirs in the Parambikulam Aliyar Project started in the year 1960 and came into operation one by one from 1971 onwards all the reservoirs in this project became to function from the year 1982. In the initial project became to function from the year 1982. In the initial project PAP is able to irrigate its total command area of 1,00,230, hac. But due to addition of ayacut area, the total ayacut of PAP increased to 1,71,050 hac and it was able to supply water to 1/4<sup>th</sup> of the command area. Hence the ayacut under aliya was divided into two zones of



Parambikulam and Thirumurthi dam was divided into four zones and supply of water from Aliyar for 135 days in a year to irrigating the land.

The four sub-basins covered are i) Sholayar, ii) Palar, iii) Aliyar and iv) Valayar. The Parambikulam Aliyar project consists of six irrigation canal systems. They are Aliyar feeder canal, Sethumadai canal, Pollachi canal, Vettaikaranpudur canal, Udumalpet canal, and Parambikulam main canal. The project was inaugurated on October 7, 1961 by Pandit Jawaharlal Nehru, the then prime minister of India.

The entire work-investigation planning, design, execution, management and control of the whole project have been done by the Indian engineers without any foreign consultants or assistance. The chief engineers who planned for the neat execution of the project were U. Ananda Rao. It was the only large irrigation project taken up during the third five year plan and was considered as the most prestigious irrigation project executed by the Tamil Nadu state government. The estimated cost of the scheme is Rs. 35.08 crores. Aliyar dam was completed and the reservoir was thrown open for irrigation on October 2, 1962. Inauguration of Aliyar dam on the Gandhi Jayanthi is another landmark in the history of irrigation of Coimbatore district. The Aliyar dam is the fourth major irrigation project undertaken by the national government in this district after the attainment of independence. The first three are lower Bhavani project, the Mettur canal scheme and the Amravathi reservoir project. The constructions of other dams were completed in 1967.

This project is considered as a gift to Coimbatore district as that of Nile to Egypt. Parambikulam- Aliyar scheme claims credit among the various irrigation programs of the state because for the first time the west flowing waters have been diverted to the east.

### **Cropping Pattern:**

The crops were classified into Cereals, Pulses, sugarcane, fruits and vegetables, Cumbu, Ragi, Chola, and oil seed crops. The other major crops were sugarcane, fiber crops (mostly cotton) and fruits and vegetables. Plants used for drugs and narcotics (either Tobacco) constitute more than 4 percent of the gross

area sown. Spices and condiments were also constitute the cropping pattern of Pollachi taluk, Coimbatore district.

The irrigated dry crops like maize, sunflower, ragi, groundnut, cotton, chola, and other millets will have to be raised consequent on the inclusion of additional ayacut the entire cropping per 1 M.cft for dry irrigation crops at the point of release i.e. Aliyar dam is adopted. However in the low lying areas if they are effected by seepage or have the benefit of supplemental well irrigation can be permitted to grow wet crops but these will not be any special release of extra water for the purpose of cultivation of wet crops. The treating of the whole ayacut for dry cultivation have been generally approved by the state Agricultural Department vide Director of Agricultural, Madras.

Irrigation is possible only under major projects especially dams. The most optimistic estimate attributes 25 per cent of the increase food grain production to dam irrigated areas. First the increase in irrigation coincided with increased uptake of other inputs and technologies, such as high yield varieties beginning in the 1960s, fertilizer, machinery, and multi-cropping. Even though the contribution of these cannot be reading disentangled; we can surmise that it lowers the proportion of the productivity increase due to irrigation alone. Secondly there are other methods of harvesting, water for irrigation and so some of the dam-irrigated areas would still have irrigated even if the dams had not been built.

The Aliyar project subdivides into two main rivers viz, the Parambikulam and the Aliyar which subdivide further down as they approach the sea into 21 and river respectively to feed the delta through a network of main channels and numerous branch channels, minors and sub minors.

Specific determinant of dam placement, however, is geographic suitability. Dam location is strongly influenced by river gradient. A river flowing at a moderately positive gradient favors irrigation dam; higher water level up streams facilitate water storage and diversion into irrigation canals. A cost benefit analysis suggests that the dams are, on average, only

marginally, cost-effective, although there is large variation from dam to dam. We also estimate that large dam increased All-India agricultural productivity by about 9 per cent, a number close to the world commission on Dam's estimate of 10 per cent, which has been criticized as too low by proponents of dams.

To improve the processing, storage and distribution of paddy levied from farmers by the government and the quality of rice and bran, four large modern rice mills were built with mechanical equipment for handling, conveying, drying, parboiling, Milling, bagging and storage of the grain.

### Conclusion:

By this project 1, 71,050 acres of land was benefited for agriculture. This project is an outcome of hard and sustained work done by the enthusiastic engineers. This project is considered as a gift to Coimbatore district as that of Nile to Egypt. Parambikulam-Aliyar scheme claims credit among the various irrigation programs of the state because for the first time the west flowing waters have been diverted to the east. It is a boon the people of the district. This is an

Inter-State project and the symbol of the Unity of our Nation.

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## Dravidian Newspapers: from Ayothee Thass to Annadurai

M. Kalaiselvi\*

In a society, the press and print media plays a significant role in arousing political awareness. Newspapers are one of the tools of print media and it helps in communication to a large unknown heterogeneous mass. This is especially true in the case of social movements. One of the objectives of newspapers and journals is to provoke a specific desired emotion among the people. This is done by newspapers by providing social movements, a prospect to influence a common man's perception of politics and society, and rally him to action. The newspapers and magazines of the Dravidian movement also did the same.

### Newspapers of Dravidian Movement

On 9 June 1907, a Tamil weekly magazine, **Oru Paisa Tamizhan**, was launched by Ayothee Thass who was the first anti-casteist leader of the Madras Presidency. Thass rejuvenated Tamil Buddhism through his weekly. The magazine had the ideas of Tamil Nationalism and the foundation of Dravidian movement was laid by the writings in the magazine. The magazine was later named as **Tamizhan**. It ceased its publication in 1934.

The South Indian Liberation Federation (S.I.L.F), the party which started the Non-Brahmin Movement,

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decided to start new newspapers to spread the outlook of their party and the movement. The party's English daily was *Justice*, the Tamil daily was *Dravidan* and the Telugu paper was *Andhra Prakasika*.<sup>1</sup> T. M. Nair, one of the founders of the S.I.L.F, himself edited *Justice*. The name *Justice* was given by him, derived from the famous French journal *La Justice*.<sup>2</sup> The first issue of *Justice* was released on February 26, 1917.

The editor of the *Justice* journal, T.M. Nair was an ingenious person who spread the objective of the Non-Brahmin movement through his articles. When the Justice Party decided to formulate a political platform to contend with the Home Rule policies, there was a series of articles written by T.M. Nair called as "*Political Reconstruction in India*" for the purpose of explaining the party's stand in constitutional reform. These articles were compiled as a reply for the "*Memorandum of the Nineteen*" and was signed by non-official members of the Imperial Legislative Council and presented to the Viceroy.<sup>3</sup>

The first Tamil journal to be published to express the ideology of Dravidian Movement was *Dravidan*. Like *Justice*, which was an English journal, the *Dravidan* was decided to be published to spread the idea of Non-Brahmin Movement to Tamil readers. The name "*Dravidan*" was coined by T. M. Nair and other leaders of the S.I.L.F to give a certain identity to the non-Brahmins such that it creates an ethnic stir in them.<sup>4</sup> The first edition of *Dravidan* was released on 1<sup>st</sup> June 1917 under the editorship of T. Bhakthavatchalam Pillai. In the year of 1928, the *Dravidan* journal's administration was handed over to Periyar.

*Andhra Prakasika* had the prestigious status of being the first Telugu newspaper in India. It was started in 1885 when Indian National Congress was established. The paper was edited by A. C. Parthasarathy Naidu. Due to financial crisis, the journal was sold to P. Theagaraya Chetty for his South Indian Liberation Federation (S.I.L.F).<sup>5</sup> The funds for the newspapers were collected from interested people of the Presidency. After a year, the newspapers were funded with the amount of around Rs. 100,000. And also, the S.I.L.F was known as *Justice Party* after the newspaper *Justice*.<sup>6</sup>

A fine target for all the three papers of the Justice Party was Annie Besant who was the leader of the Home Rule Movement. The *Dravidan* published articles under the headlines "Home Rule is Brahmana's Rule". Many pamphlets were published to question the trustworthiness of the Home Rule and Annie Besant. T. M. Nair wrote a series of articles in *Justice* declared that the only people who would be benefitted by Annie Besant's Home Rule Movement would be the Brahmins. He stated that the Brahmins are utilizing the opportunity of Home Rule movement to continue establishing their power under a new constitution.<sup>7</sup>

The Justice Party was isolated from the rest of the country significantly with its demands for communal representation for South Indian Non-Brahmins. To most members of the Justice Party, Gandhi was thought of as a threat to the ordered nature of the society. Thus, Justice Party, in both official and unofficial terms stood against Gandhi's ideas.<sup>8</sup>

The most expressive tool of the Justice party against Gandhi and Congress was the journal *Justice*. It was also assisted by *Dravidan*. The *Justice* depicted Gandhi as 'the least tolerant and most vain of public men trading on his popularity among the illiterate masses in order to propagate false doctrines'.<sup>9</sup> When violence spread in Malabar due to the Moplah rebellion, the *Dravidan* wrote that Gandhi was trying to change the nation to a cremation ground before independence.<sup>10</sup>

The calling off of the non-cooperation movement by Gandhi after violence broke out at Chauri Chaura in 1922 and the enactment of Bardoli decisions were also looked down by the Justice Party. *Justice* said that Gandhi was "a person who was cunningly skilled to win the support and sympathy of hundreds of ignorant people".

#### Journals of E.V. Ramaswami Naicker

To propagate the philosophy of Self-Respect movement, E. V. Ramaswami Naicker started many journals that existed as dailies, weeklies and monthlies. On the day of 2nd May 1925, Ramaswami Naicker started the issue of the Tamil weekly *Kudi Arasu*. In the year 1928, English weekly, *Revolt* was started on the

day of Russian Revolution i.e., on November 7<sup>th</sup>. *Revolt* was started to extend the call of Self-Respect movement for the English readers. But since it was not edited by Ramaswami Naicker, it had a very small readership and it ceased its publication after 55 issues. From 20<sup>th</sup> November 1933, a weekly named *Puratchi* was issued for a short period of time. Subsequently, in the next year from 15<sup>th</sup> March, a new daily called *Pagutharivu* was started and issued by Ramaswami Naicker for five years. After the first year, this daily was converted into weekly and published. On June 6 1935, a weekly journal, *Viduthalai* was started and later it was converted into a daily. In January 1970, a monthly, *Unmai* was started. In September 1971, English daily, *The Modern Rationalist* was started. The journals, *Viduthalai*, *Unmai* and *The Modern Rationalist* are in circulation even today.<sup>11</sup>

Of these the *Kudi Arasu* was one of the most significant newspapers. It was the most radical journal in the history of Tamil journals. The reason for this is the proprietor and the editor of the journal, Ramaswami Naicker.<sup>12</sup> The Self-Respect Movement (*Suyamariyatai Iyakkam*) was initiated to induce a respect and pride among the non-Brahmins and make them feel that they were not inferior to Brahmins. Ramaswami Naicker wrote in *Kudi Arasu* as: "All Brahmins in the nation believe that they are superiors compared to the people who belong to other castes who were 'Sudras' according to them."<sup>13</sup> *Kudi Arasu* was used to create awareness against religion and caste discrimination, dirty politics, social and financial inequalities and superstitions. It was specially targeted towards particular non-Brahmin groups who were not reached by the *Dravidan* of the Justice Party. Ramaswami Naicker also wrote that in contrast to other papers, he will boldly write whatever he thinks to the public. He was right about that. His editorials in *Kudi Arasu* contained many inflammatory remarks against Brahmins and he also assaulted the *Puranas*, the *Mahabharata* and the *Ramayana*.<sup>14</sup> Because of all these, this journal created a rational awareness and a serious impact on the lives of the people of Tamil Nadu.

## Journals of C. N. Anna Durai

During the period when C. N. Annadurai joined Justice Party, he was guided by the Late Mayor of Madras Presidency, Mr. C. Basudev for the labour cause. Basudev also encouraged Annadurai to start a labour weekly. After much effort, a labour weekly, *Nava Yugam* was started. Annadurai's writings were praised by many.<sup>15</sup> He also edited the monthly, *Bala Bharatham*, at this period. Later, he became the editor of the journal of E.V. Ramaswami Naicker, *Viduthalai*. He also edited the newspaper of the Dravidian Progressive Federation, *Nam Nadu* and *Kanchi*. On March 8<sup>th</sup>, 1942, Annadurai started a newspaper, *Dravida Nadu* in Kanchipuram. In *Dravida Nadu* and *Kanchi*, the letters he wrote that were addressed to 'Brother', were a sensation. He conveyed the then social problems, complex political issues and economical status of Tamil Nadu through these letters. In addition of expressing his political stand, the *Dravida Nadu* showcased the literary skills of Annadurai.<sup>16</sup>

Thus, the newspapers remained one of the most powerful weapons from pre to post independence period, during the proliferation of Dravidianism. They were used to spread the ideology of Non-Brahmin and Self-Respect movements and rally the non-Brahmins or the now called Dravidians against the Brahmins. A certain power and pride was induced within the non-Brahmins because of the words of the great writers who wrote in the newspapers and the non-Brahmins were made proud to say that they were Dravidians. The creation of Dravidian as an identity was promoted by the newspapers that were published in the first half of the Twentieth century. From Ayothee Thass to C.N. Annadurai, a number of newspapers and journals were started which inculcated rationalism among the Tamils and promoted Dravidian identity.

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## Social Welfare Policies – A Theoretical Perspective

**J. Balachandar \***

The History of Social Welfare is an interdisciplinary study of the evolution of charitable works organized activities related to social reform movements and non-profit or public social services designed to protect or benefit individuals, families and citizens of the larger society. Charitable efforts have often grown out of religious beliefs that inspired reformers to deep compassion firm ethical convictions and a strong sense of justice. The reformers faith backgrounds were the foundation of movements such as abolition, temperance, and the establishment of settlement houses. And from the nation's earliest days religious, groups and individuals have provided significant labour and financial support for social reform and humanitarian policies.

A Welfare state also implies an efficient administration, speedy justice for the people, a regime totally free from graft, corruption, inefficiently, sloth and the frustrating complexities of red tape etc., In modern times a welfare state means all this and much more. Among the measures which the people of such a state expects social welfare legislation adequate health and medical facilities especially for the poor, the weak, the old and the disabled in other words, the admittedly weaker sections of society.

### **Theoretical Perspective of Social Welfare :**

The welfare state is expected to provide development in all social welfare which would ensure not only the reduction in the incidence of absolute poverty but also the effective participation of the low income groups in the nation's advancement. This concept of social welfare of the emergent welfare state in developing countries is more comprehensive than that visualized.

In India the concept of the welfare state has a long history. During the British regime, social welfare was not among the principle objectives of the Government. The emphasis then being on maintaining law and order and also on facilitating the economic exploitation of the Indian people by British economic interests. But, since the dawn of independence in 1947, the Indian leaders have earnestly sought to establish a welfare state.

The Constitution of India, which was drafted after a good deal of discussion in the Constituent Assembly by the country's ablest people of all communities, seeks to establish a welfare state. The Preamble of the Constitution clearly indicates "general welfare" of the people as one of the objectives of the Union of India. The Preamble aims to Sovereign, Socialist, Secular, and Democratic Republic and secure to all citizens, Justice,

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Social Economic and Political, Liberty of thought expression, belief, faith and worship; Equality of status and opportunity. The Indian Constitution have been conceived and drafted in the mid-twentieth century, an era of the concept of social welfare state is peraded with the modern outlook regarding the objectives and functions of the state. It embodies a distinct philosophy of the Government. The extent, coverage and content of social welfare programmes are designed in such a manner as to fullfill the development role of social welfare.

Child welfare and development, women's welfare and development, welfare of the physically handicapped, social defense, social welfare planning and research in addition to operating central and centrally sponsored programmes, the Ministry provided general direction in social welfare policy formulation legislation and amended to legislation, review of welfare legislation promotion and assistance to voluntary effort and co-ordination.

The Tamil Nadu Social Welfare Board was formed in the year 1954 as the Central Social Welfare Board and was functioning as an apex body to Non-Governmental Organizations with the aim to extend financial aid and technical guidance to voluntary aid and technical guidance to voluntary organizations to improve, expand and strengthen their existing services to start and experiment new services.

The Tamil Nadu Government has been a model state in implementing various programmes for the welfare of women, children, senior citizens and third genders through the Department of Social Welfare and Nutritious Meal Programme. Tamil Nadu was the first state in the country to form the third gender welfare board with representatives from the third gender community thereby paving way for social inclusion.

This Department also functions as nodal agency for various social security pension schemes implemented through the Commissionerate of revenue administration.

### **To sum up**

In the 73 years since the independence of India, the Government of India has been based on the social,

educational, economic and cultural values of the people, the welfare of the children, the welfare of the women, the welfare of the backward and the tribal and welfare of the person with disabilities. The undeniable fact is that the government has enacted many social welfare laws and worked for the welfare of its people. The government is not alone in its inclination and therefore the government has been reluctant to seek the help of NGOs. This community has been fortified by caste system for two thousand years in which one section is educated and the other denies education. The government has enacted a number of social justice laws as a result of the struggle of leaders like Mahatma Jyotiba Phule, Ayodhidasa Panditar, Dr. B.R. Ambedkar and Thanthai Periyar and more leaders. The government has passed many social justice laws and thereby represent education and employment for the affected people to representation in education and employment for the affected people. Social welfare here should be viewed as social justice, by properly implementing the legal representation in education and employment to the affected and neglected people. The government should take steps to make the country self-sufficient in social welfare and establish our country as a social welfare state by taking drastic measures.

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## Genesis and Spread of Malaria in Madras City (1919 –1947)

K. Balaram\*

### A Study of Malaria

The word Malaria is derived from “*Mal-aria*” meaning bad air. It is caused by the female Anopheles Mosquito. Periodical Fever, Chill, Spleen enlargement and anemia are some of the apparent Characteristics. Malaria has been described by the Indian Physician Charaka and Surgeon Sushruta as remittent fever caused by an external agent. Reference to the disease has also been made in Atharva Veda. Of all the diseases, malaria had been more significant in determining the health condition of the people. Because not only it remained as a destroyer of Human lives but also it debilitated the affected persons. This in turn led to chronic invalidism among the people resulting in the loss of work efficiency of the people and ultimately ending with general economic deterioration of the nation. Therefore, malaria had been far more effective determinant in the health condition of individuals and communities. Even today, almost half of the world’s population is at risk from this disease which causes hundred million clinical cases and over one million deaths every year.<sup>1</sup> Malaria still eludes practical remedy although it’s an etiology, mode of spread and methods of Prophylaxis had long been established.

### Genesis and Spread of Malaria in Madras City

In India, the British administrators viewed malaria as a problem of imperial magnitude.<sup>2</sup> Col. J. A. Sinton, a distinguished malariologist had estimated in 1935 that at least hundred million individuals had suffered from malaria every year in India. The total number of patients treated for malaria in hospitals and dispensaries was around one million during the year 1930. This was only a fraction of the affected persons and a large number of

cases had not been properly diagnosed and reported. It seemed as though that no part of Madras City was free from this predator of mankind. Certain areas like Pattukottai Taluk in Tanjore District and Ennore in Chingleput District and a few areas in Tamil Nadu became Endemic to malaria.

The problem of malaria had always posed a great challenge to the Public Health authorities. A large number of deaths registered under “fever” were attributed to malaria by the health experts. Not only the death rate was very high among the affected persons but also the amount of chronic invalidism produced by the malaria parasite reduced, to an enormous extent, the potential productive capacity of the rural population.<sup>3</sup> Malaria was considered by the medical experts as essentially a debilitating disease which weakened bodies and minds. Further, its relation to Agriculture was frequently stressed by the Public Health authorities.<sup>4</sup> The construction of more irrigation canals which was intended for increasing the food production resulted in the breeding of malarial parasites and this in turn affected the labor efficiency in the rural Agriculture areas.

### Prevention and Control of Malaria in Madras City

The etiology, mode of spread and methods of Prophylaxis of malaria had been well established much less preventive measures were taken by the government and also by the local bodies due to various constraints. Dr. Paul Russell, the Director of Malaria Investigations, Pasteur Institute, Coonoor, had accounted the following, among other things, as “social obstacles” for the prevention of malaria. They were the absence of enlightened Public opinion, absence of sound

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administrative principles for applying malaria control measures as well as for obtaining effective co-operation among the departments such as Public Health, Public works and Agriculture and finally the lack of adequate training of Health officers in malaria control.<sup>5</sup>

By the 1920, the chief methods available for malaria control were the use of drugs. Particularly Quinine as a therapeutic and control of mosquitoes by devising suitable methods according to the different malarial tracts. As there was no special organization to find out the local conditions and devise suitable methods of preventive measures, the Government was inclined to encourage the use of quinine for malaria control. However, A. J. H. Russell, the Director of Public Health, had often insisted on the effectiveness of anti-malarial measures other than the use of quinine. He prepared a "Memorandum on Malaria" in which he traced the history of the Epidemic of malaria in the Madras city and explained the investigations carried out during that period, the preventive measures adopted and the results achieved. This memorandum was communicated to the president of the Madras Corporation, presidents of District boards and chairmen of municipal councils for their information and future guidance. Also, this memorandum was intended to serve as a basis for further Epidemiological investigation in the Madras city and in the mofussil areas.<sup>6</sup>

Further, the Director of Public Health urged the Government to depute a malaria unit to the area of the Mettur project, which was about to commence, to enquire about the prevalence of malaria in that area. In 1925, Russell himself visited mettur and had taken a survey of the prevalence of malaria. In the same year, the government had deputed one of the mobile bacteriological units attached to the King Institute of Preventive Medicine to conduct investigations at Mettur.<sup>7</sup> In fact, the preventive measures taken at the site of the project area had demonstrated the type of measures to be adopted in combating the disease in other parts of the areas. The Government of India had taken up the research aspect on malaria and the work of prevention and control were vested with the provincial

governments and the local bodies. The malaria policy of the government had been formulated in such a way to encourage the local bodies to take up organized anti-malarial operations recommended by the special malarial officer. The financing of such schemes were to be met partly from the funds of local bodies and partly by government grants. In 1925, the government sanctioned a grant of Rs.11, 400 for carrying out an intensive anti-malarial campaign in Viridhachalam.<sup>8</sup> Also the Government of Madras had utilized the grant of the government of India which was sanctioned for the improvement of rural areas for the purpose of anti-malarial operations. In 1934, a substantial amount of Rs.50, 000 had been spent for this purpose.<sup>9</sup> Yet, these funds were also insufficient to combat the menace since its magnitude was greater. This was further accentuated by the lack of trained staff. Therefore, the local bodies had taken little or no interest in carrying out the anti-malarial work.

Further, as the rate of incidence of malaria was rising during the year 1920. The government was greatly encouraging the people to use quinine as a remedial measure. But, the price of quinine was so high that common men could not afford to get it for treatment of malaria. It was at this juncture that the Sanitary Commissioner's Conference was held at Simla in 1920. It had passed a resolution on the quinine policy of the government. It had recommended that the production of quinine should be increased and insisted that the price of quinine in the open market as well as in the government supply should be the same.<sup>10</sup>

The Government considered that at least in the rural areas where it was found difficult to adopt measures against the breeding of mosquitoes, intensive "Quinization" should be adopted. At that time, quinine was practically a Dutch monopoly and therefore, it was sold at an exorbitant price in the open market. Therefore, the issue of quinine free of cost or at a price within the means of the people was largely a question of heavy financial drain to the government. Nevertheless, the Government of Madras had planned to distribute quinine free of cost to those living in the malarial tracts.<sup>11</sup>



In 1928, the government had implemented a scheme for the free distribution of the quinine in the malarial tracts in the Madras Presidency. A grant of Rs.95,000 was sanctioned by the government exclusively for this purpose.<sup>12</sup> Each treatment packet consisted of 25 grain tablets with instructions in local languages. The government, local and municipal hospitals, public health staff, missionaries, school teachers, village officers and certain voluntary organizations were appointed as agencies for distribution of quinine to the public. Further, the government had continued to extend the free distribution of quinine to more malarial areas for a further period of five years from 1932.<sup>13</sup>

Also, the packets of quinine were sold through post offices and other government departments. The system of sale of "treatment packets" either of 10 or 20 tablets had been introduced to impress upon the need for taking a minimal dose for the cure of an attack of malaria. However, the government itself had realized the high cost of the drug since the price of each packet containing 20 tablets was five annas which were too much particularly for the poor people. Therefore, it had proposed to break the packets and sell the tablet in retail. However, this proposal was objected to by the Director of Public Health as he considered that it amounted to "an almost absolute waste of poor man's money" for he believed that the required consumption alone would cure malaria.<sup>14</sup>

With regard to the efficacy of quinine, the government had a firm opinion that the quinine distribution had really reduced the severity of the disease. Also, various studies conducted in the year of 1930 suggested that quinine had to remain the chief measure for malaria control. The use of quinine became popular and in the year of 1933 nearly 1.5 million people were estimated to have taken it due to increasing propaganda by the Public Health staff.<sup>15</sup> Earlier, the government had aimed at earning some profit from the sales affected by it. In later years, the profits from the sale of quinine had increased. In the year 1935-1936, the government of Madras had made a profit of Rs. 1.5 lakhs by sale of quinine.<sup>16</sup>

During 1932, the anti-malarial operations were almost entirely suspended in municipal and rural areas on account of the economic depression. However, the free distribution of quinine was extended to new areas which were found to be malarial by the earlier surveys.<sup>17</sup> As a supplement to "quininization", the local boards were urged from time to time to set apart funds and staff for anti-mosquito measures. With the exception of the Chinglepet District Board which had appointed a special malaria officer to work for the eradication of malaria, no other local board came forward to extend its co-operation. The malaria officer of the Chinglepet District Board had continued its work particularly in the saidapet and ponneri areas which were the known as malaria tracts.<sup>18</sup>

The Sanitary Engineer of the Rockefeller Foundation, Carter, visited some of the malarial tracts of the City and offered some valuable suggestions on the Engineering aspects. Based on the investigations made in the Madras City, several preventive measures, on an experimental basis, were carried out in the locality. A scheme of intermittent irrigation was implemented in these places in order to avoid water stagnation and prevent breeding of mosquitoes.<sup>19</sup> Water-tight cargo gates for irrigation channels were installed in 1939 for the purpose of controlling the water in paddy irrigation fields and for preventing the wastage of water.<sup>20</sup>

A central Larvicidal fish nursery was also constructed for rearing fish required for the distribution in wells.<sup>21</sup> Killing of mosquitoes by spraying insecticides was suggested as an effective preventive measure. Further, the need for co-operation between the Departments of Public Health and Public works was stressed to prevent malaria since "engineer-made malaria" had sprung from irrigation systems, burrow pits. Faulty culverts and other such sources. Furthermore, the immediate appointment of specialists such as malarialogists, malaria entomologists, engineers and agronomists in the anti-malarial activities was very much emphasized.<sup>22</sup>

The major defect in the malaria control Program of the government during the inter-war period was that the efforts taken had been a serious of spasmodic

attempts to control the disease. This lack of continuity of efforts had always been accompanied by lack of staff and equipment to deal with the task of efficiently. In spite of sporadic surveys in different parts of the Madras City, the Public Health Department had not fully understood the geographical distribution, the intensity and the prevalence of malaria in several areas till the close of the British rule. Also, the department was notable to ascertain the conditions of contributing to the Epidemic of malaria.

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## A Study of Historical Perspectives of "Baramahal" and Its Topographical Views

M. Sathyalingam\*

### Introduction:

The word "Baramahal" conjures up an image of weird illegible meaning. The origin of the word and its meaning are akin to Urdu language. The word "Bara" denotes twelve and "Mahal" states fortress. When the readers have to connect these two words, they get the meaning. The original meaning of "Baramahal" represents twelve palaces. The twelve palaces can be located in regions adjoining one another in erstwhile composite Salem region. Cultural and social condition are the two aspects which probably engage the historians in the study of the concise and precise

meaning of Baramahal. Baramahal culture is said to be the pioneer of Tamil culture as it constitutes a continuum from the ancient civilization of Indus Valley. The pre-historic cultural traditions are still followed in some of the places in India especially more particularly in Tamil Nadu.

### Classification of the Twelve Mahals:

There are different interpretations on the number of "Baramahal" in the Wilks Index. They mainly deal with: Kaveripattinam, Virabhadra Durgam, Royakotta, Pennagaram, Thenkarakottai, Caveripuram, Paramathi,

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Omalur, Sankaridurg, Namakkal, Coorg, Anuntgery.

The twelve forts are very remarkable in history. They are: 1. Jagadevidurgam, 2. Nagamalaiddurgam, 3. Mathur, 4. Gaganagiri, 5. Thattakkal, 6. Mallapadi, 7. Krishnagiri, 8. Maharajakadiadurgam, 9. Kaveripattanam, 10. Virabhadradurgam, 11. Bolu Thimmarayandurgam, and 12. Royakottai. There are many smaller forts but only 12 forts and fortress are considered as significant connoting Baramahal.

#### **Historical and Geographical milieu of Baramahal:**

“Baramahal” is an exquisite site in Salem region. It is the symbol of art and architecture. It has a good vicinity with flora and fauna. It was located in north-eastern corner of Salem District spread over taluks such as Tiruppattur, Krishnagiri, Dharmapuri and Uttangari in Salem.

Tiruppattur is one of the ancient towns in the state of Tamilnadu. It has been a revenue sub-division since the British Period, earlier as a part of Salem District and then as a part of Vellore District. Tiruppattur is called as the “sandal city”. The word “Tiruppattur” is derived from two words “Tiruperur” and “Tirupattur”. The topographics and demographics are noteworthy.

Krishnagiri is a part of Kongu region in western part of Tamilnadu. The location of Krishnagiri is at bottom of Syed Basha Hills and its vicinity is connected with Hill rocks. This town was ruled by Cheran, one of pioneers in three kingdoms such as “Cheran, Cholan and Pandian”. These three kingdoms are very famous for their remarkable historical achievements in Tamilnadu.

Dharmapuri is also apart of the kongunadu like Krishnagiri. It is also considered as Adhiyaman Kottai, because it was ruled by the king Adhiyaman. During his period, there were innumerable temples built. So Dharmapuri is located on one of the geographically important areas in South India. It has the specific climatic condition. The weather is normal in this district. The historians have a lot of scope to study the district of Dharmapuri.

Uttangari is a taluk and town panchayat in Krishnagiri district. Once upon a time, it had prolific

surroundings and tranquil topographical features. But now it is as desolate as a desert because of famine, the destruction of nature, deforestation and so this part is not much admirable.

These four places constitute Baramahal. These four places have recorded the human habitations since Indus Valley Civilization. The historical significance of these districts are minutely analyzed in this studies. Baramahal has good archeological sources and natural sources. Even Paleolithic, Neolithic and Mesolithic studies can be possible in the epoch of Baramahal studies.

Since “Baramahal” located near Namakkal district it should not be considered as part of Namakkal. Moreover Baramahal district was placed under Captain James Graham with his headquarters at Krishnagiri.

The major ruler or arguably first ruler of “Baramahal” was Jagadeva Raya, father-in-law of one of the fallen kings of Vijayanagar, to whom it was granted by the king as a reward for his protagonist defense of the garrison of Penukonda against a Musalman force. Then Haidar Ali of Mysore invaded and captured Baramahal under The Treaty of 1792. After the succession of Haidar Ali of Mysore, the name is not in its use. The name has transformed into its present form.

The history of Baramahal is still being debated and its meaning negotiated in history. But F.J. Richards, a historian, mentions the name of the forts of the Baramahal as follows: 1. Krishnagiri, 2. Jagadevagarh, 3. Varnagarh, 4. Kavalgarh, 5. Maharajagarh, 6. Bujangagarh, 7. Kattorgarh, 8. Thiruppattur, 9. Vaniyambadi, 10. Ganganagarh, 11. Sudarsanagarh, and 12. Thattakkal.

#### **The Location of Baramahal:**

Baramahal was located in between two great military stations of Bangalore and Trichnopoly. It was naturally a centre of extensive commerce. The territory of Baramahal spreads between Malabar on the western coast and the eastern coast; between north and south from Madras to Pondicherry. One can find its way chiefly through this territory.

The ancient history of Baramahal goes back to the history of the “Kongu Country” ruled by the Pallavas, the Cholas, the Nayak of Madura, and by the Udayars of Mysore at the end of Tirumala Nayak’s rule. After the establishment of Vijayanagar kingdom in the south, the whole of south India was subject ostensibly to Vijayanagar Empire. Then Krishnadevaraya of Vijayanagar took over and took advantage of its weakness and his power authority spread far and wide. In the year 1564, the Deccan kings, namely Muhamad Kuli Kutub Shah (Golkonda), Ali Adil Shah (Bijapur), Hussain Nizam Shah (Ahmed Nagar) and Ali Barid Shah (Bihar) entered into an alliance against Vijayanagar and defeated and executed Ramaraya at Telikota in 1565.

#### **Baramahal references in Sangam Literature:**

In the modern era, the Baramahal area looks entirely different. The historians still seek the information about Baramahal. It is deemed as one of the most important places from Sangam literature to the present. Sangam literature is the earliest form of literature. There are many noteworthy persons mentioned in this literature. For example, Avaiyaar is one of the significant poetess who belonged to Sangam literature. The early dynasty which ruled over the present day Dharmapuri was known Adhiyaman.

When Adhiyaman ruled Dharmapuri, that place was very famous for Tagadur. Tagadur was considered as the capital of Dharmapuri. Actually Sangam literature refers to the ruler, Adhiyaman. There is an evidence for references to Adhiyaman in Sangam literature such as *Purananuru*, *Narrini*, *Ahananuru*, etc. They were called as Mazhavar Peruma. Later, inscriptions mention that the Adhiyaman was a clan and who belonged to one of the royal branches of the Cheras. The available literature refers to Adhiyaman Nedumidel, Adhiyaman Nedumananji and Adhiyaman Pogulezhini. Adhiyaman was ruling over Tagadur and its surrounding places. The epigraphs of the Baramahal shows the present day Dharmapuri and Krishnagiri district except Hosur Taluk were under their rule. The region was called as Tagadur Nadu.

#### **Administration of Baramahal:**

The Baramahal Records are valuable records maintained by the British officials in the territory of Baramahal, covering the period 1792-1799 for administrative purpose of Baramahal. These shed a light on social and cultural condition of Baramahal. The name Baramahal (Twelve palaces) is built by Jayadev for his sons, which came into the possession of the Nawab of Cuddappah, who was one of the persons and also associated with the naming of the region as Baramahal. Col. Miles in his book, *The History of HyderNayakas*, delineates the significance and prominence of Baramahal and its vicinity. This book gives a detailed account of Baramahal and its administrative process in all aspects.

Baramahal territory was captured by Tipu Sultan. Then British colonizers occupied Baramahal. Tipu’s administrative power was broken by the British colonizers. British captured this place for revenue administration with all their efforts which was directed towards collecting revenue in a systematic way. Moreover, the British administration thought that the standard revenue of Baramahal only comes from the annual lease of land to the renters. So they decided and preferred to give for the annual lease for their income and revenue of British administration.

In addition to stabilizing land revenue, the British also systematized the collection of revenue from other sources, namely, customs duties, imports, industry, commercial plantation and navigation. They thought about the growth and progress of revenue collection. The British colonizers systematically wiped out robbers and thieves from Baramahal territory. The collection of revenue, however, was followed by an improvement in the maintenance of law and order. They appointed many guards for maintenance of Baramahal’s surroundings for the people’s comfort and ensured security to the people for free and fearless travel.

The proper administration of British colonizers in Baramahal leads the foreign traveler to settle the place permanently. Everything was done by the British colonizers for the people’s development. Even they

received taxes regularly for the development of Baramahal surroundings.

### **Ryotwari System and its experiment in Baramahal:**

The origin of Ryotwari system is one of the important aspects in Baramahal studies. British administration was continued in India for nearly two centuries. The object of the British is to capture the land and its prolific wealth. The land revenue is the backbone of the British rulers. They earned the wealth by the grabbing of the land and simultaneously, they gave importance to the growth and development of the place.

The Ryotwari system was first experimented in the Baramahal region and later it was extended to certain other parts of Madras Presidency. The main concept of the Ryotwari system was to collect revenue direct from the ryots. It was one of the two main systems used to collect revenues from the cultivators of agricultural land. These revenues included undifferentiated land taxes and rents, collected simultaneously. Where the land revenue was imposed directly on the Ryots, the individual cultivators who actually worked the land system of assessment was known as Ryotwari. The system of Ryotwari settlement consisted of contracts for payment of government revenue, assessed in monetary terms for every intervention of a Zamindari, a village headman or any other intermediary. That is why the system was known as Ryotwari which literally means Ryots.

The social conditions is entirely different in Baramahal. A majority of the people of the Baramahal territory, which was part of Kongu Nadu, were speaking Tamil language. The present circumstances of Baramahal is also admirable. The past cultural conditions are reflected in the present because the number of inhabitants in the territory, according to the village accounts.

### **Conclusion:**

This paper presents one aspect of the meaning and its significance in historical perspective of Baramahal. It is mainly focused on the detailed study of Baramahal and puts together the various information. Some of the records in the Madras Archives were in brittle condition

and virtually break down at the slightest touch. An analysis of the Baramahal records is undertaken to gauge their wide spectrum, consisting of various sections of information in very minute way.

This paper concludes with a critical analysis of the records of Baramahal, and presents to the readers understanding of the facts in an authentic way with social, cultural and historical perspectives. To sum up, the Baramahal records are a treasure-house of information as could be seen from the fact that the Ryotwari settlement formed the basis of the system of land revenue in the Madras Presidency. The value of the information by Alexander Read was so immense that it is still studied as the example of colonial mind-set.

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## **Significance of Remote Sensing Satellite - with Special reference to severe Cyclones over the Tamil Nadu Coast**

**Girija Gughan\***

### **Introduction**

Cyclone and its impacts are common in many coastal areas of Tamil Nadu. Many techniques and data have been designed to gather information helping to manage natural disasters using satellite remote sensing and spatial analysis. Disaster Management is a typically multi-disciplinary endeavor, requiring many types of data with spatial and temporal attributes that should be made available to key players in the right format for decision-making.<sup>1</sup> In recent years, the focus of disaster management community is increasingly moving on to more effective utilization of emerging technologies such as remote sensing, geographic information system and satellite communication, enabling to prepare for and mitigate potential impacts.<sup>2</sup> Information derived from Geographic Information System (GIS) and Remote Sensing Satellite imagery plays an important role in disaster management and crisis prevention. Their effective application depends not solely on technical specifications, but is influenced by factors such as data collection, processing and distribution, capacity building, institution development and information sharing.<sup>3</sup>

Indian Space infrastructure consisting of Indian Remote Sensing satellites and INSAT system, is

uniquely placed to provide services related to Disaster Watching, Warning dissemination, Data collection, monitoring and damage assessment, vulnerability mapping, communication support etc.<sup>4</sup> The use of such technologies has been proven useful in the risk assessment, mitigation and preparedness phase of disaster management. The use of satellite remote sensing data for generation of information on the six natural disasters Cyclone, Flood, Drought, Forest fires, Landslides and Earthquakes.<sup>5</sup>

Cyclone is low pressure area in the atmosphere in which winds spiral upward. Cyclones are designed from simple thunderstorms.<sup>6</sup> However, these thunder storms can only produce to cyclone strength with help from both ocean and the atmosphere. The vertical wind shear in a tropical cyclones environment is also important. It is defined as the amount of change in the wind's direction with increasing altitude. A vast coastline of India with high density of population is exposed to these natural threats, making it one of the worst cyclone affected regions in the world. Due to the varying coastal bathymetry of the Indian Coast, the severity of the storm surge created by the cyclones varies from place to place for the same intensity to the cyclone.<sup>7</sup>

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**Table: 1**

Sl. No	Category	Wind Speed
1.	Low Pressure Area (LPA)	31km/h
2.	Depression (D)	31 to 61km/h
3.	Cyclonic Storm (CS)	62 to 88 km/h
4.	Severe Cyclonic Storm (SCS)	89 to 118 km/h
5.	Very Severe cyclonic storm (VSCS)	119 to 221 km/h
6.	Super cyclonic storm (SCS)	222 km/h

Source: Indian Meteorological Department, New Delhi, 2006.

Cyclones annual occurrence mostly in the north Indian Ocean including the bay of Bengal and Arabian sea ranging from five to six cyclones per year on average, and out of which two or three could be very severe cyclonic storms.<sup>8</sup> Cyclones which originate in the Bay of Bengal, move west, northwest or even north, strike the east coast of India. Over 58 per cent of them cross the east coast in October to November.<sup>9</sup> The frequency is more in the Bay of Bengal than in the Arabian Sea, the ratio being 4:1. Cyclones developing during the months (July to September) are generally not so intense.<sup>10</sup>

#### Cyclone frequencies in Bay of Bengal

Sl. No	Major Cyclones in Tamil Nadu	Fatality
1.	Oct, 1963 Cuddalore cyclone	Cyclone disrupted mainly in telecommunication, road, rail network.
2.	Feb, 1964 Dhanushkodi Cyclone	Destructive structural damages and death toll of 900 lives.
3.	Dec, 1972	At least death toll 23 lives and destructive damage to crops.
4.	Nov, 1975	Thousands of people were homeless and property damage.
5.	Nov, 1992 Nagapattinam cyclone	At least death toll of 400 lives and thousands of lives stock .
6.	Nov, 1997 Nagapattinam Cyclone	Created huge destructive damages of cash crops and death toll approximately 560 lives.

7.	Dec 29, 2011 Thane Cyclone	Left at least death toll 46 and total damages.
8.	Oct 31, 2012 Nilam Cyclone	Total death of 21 lives.
9.	Dec, 2016 Vardah Cyclone	Trees uprooted, infrastructure damages close to Rs.21000 crore and Chennai is mostly affected.
10.	Dec, 2017 Ockhi cyclone	Severely affected entire Kanyakumari particularly fishing people.

Sources: Annual Report for Indian meteorological Department, New Delhi, 2005-2015.<sup>11</sup>

#### Remote sensing Satellite Technology for cyclone

The term remote sensing was refers to the use of satellite- or aircraft-based sensor technologies to detect and classify objects on Earth, including on the surface and in the atmosphere and oceans, based on propagated signals.<sup>12</sup> Remote sensing arose with the development of flight. The balloonist G. Tournachon (Alias Nadar) made photographs of Paris from his balloon in 1858. Messenger pigeons, kites, rockets and unmanned balloons were also used for early images.<sup>13</sup> With the exception of balloons, these first, individual images were not particularly useful for map making or for scientific purposes. The radar can be utilized to find out the location of the cyclonic storm more accurately when the system comes within radar range.<sup>14</sup> In addition it can find out convective cloud cluster, wind distribution, rainfall rate etc.<sup>15</sup>

Beginning with the launching of Television and Infra Red Observation Satellite (TIROS) in April 1960, Satellites have been used to look for cyclones. The Dvorak technique was developed from early satellite images of cyclones to determine a real-time data on the cyclone's strength. Since the 1970s the technique has been used to estimate both the location and the intensity of cyclones worldwide.<sup>16</sup> INSAT programme was started with the procurement of INSAT-I series carry a Very High Resolution Radiometer (VHRR) providing images in visible and thermal infra-red regions with special foot prints of 2.5km to 11km. The instrument was capable of taking pictures full frame mode, normal frame and sector scan modes. INSAT-2E and INSAT-

3A carried a unique 3 channel Charged Couple Device (CCD) payload which provided images in visible, near infrared and shortwave infrared channels at 1 km resolution, imaging an area of 30 km by 6000 km every minute while the Indian subcontinent region is covered in 24 minute.<sup>17</sup>

Since the mid 1990s microwave imagery has been able to determine the center of rotation when that center is obscured by mid to high level cloudiness. Cloud top temperature is used in real-time to estimate rainfalls rates within the cyclone.<sup>18</sup> MET satellites of special relevance to cyclone analysis over North Indian Ocean are INSAT and Kalpana, OCEAN SAT-II, DMSP, NOAA, METEOSAT, METTPOS, TRMM and so on. All processed VHRR images are analyzed and advisories based on the imageries and derived products are provided to main forecasting centre of IMD.<sup>19</sup>

ISRO's first exclusive meteorological satellite Kalpana- 1 was launched in 12<sup>th</sup> September 2002, and its original name METSAT, renamed after Kalpana Chawla who perished in the space shuttle Columbia. Kalpana was a unique mission as it was realized in a very short time on polar satellite launch vehicle. Kalpana- 1 has a Very High Resolution Radiometer (VHRR) with three channels providing weather parameters like Atmospheric Motion Vectors (AMV), Rainfall estimates, Upper Trospheric Humidity, outgoing long wave radiation, sea surface temperature and various other agro met parameters. The half hourly images sequences are used for the monitoring of important weather events like heavy rainfall, onset of monsoons, cyclone and numerical weather prediction.

### **The Early Warning System**

Indian Meteorological Department (IMD) is authorized to monitor and give warnings regarding Tropical Cyclone (TC). Data resources are played vital role to early forecasting of cyclones. Satellite based observations are being extensively utilized. Satellite integrated automated weather stations have been installed on islands, oilrigs and exposed coastal sites.<sup>20</sup> The goal of any warning system is to maximize the number of people who take appropriate and timely action for the safety of life and property. All warning

systems start with detection of the event and with people getting out of harm's way. Such warning systems encompass three equally important elements namely are Detection Warning, Communication and Response.<sup>21</sup>

The second stage of "Cyclone Alert" is sounded 48 hours in advance of the expected commencement of adverse weather over the coastal areas. Forecasts of commencement of strong winds, heavy precipitation along the coast in association with arrival of cyclone are issued at the alert stage<sup>22</sup>. The third stage warning known as "Cyclone Warning" is issued 24 hours in advance. Landfall point is forecast in this stage of cyclone warning. In addition to the forecasts for heavy rains and strong winds, the storm surge forecast is also issued.<sup>23</sup>

During cyclone, Remote sensing data provide timely and detailed information that are required by the authorities to locate and identify the affected areas and to implement corresponding damage mitigation. It is essential that information be accurate and timely, in order to address emergency situations its dealing with diversion of inundated water, evacuation, rescue, resettlement, water pollution, health hazards and handling the interruption of utilities etc.

### **Conclusion**

Cyclone is a vulnerable disaster frequently affecting in Tamil Nadu. The consequences of cyclones are storm surges, flood, high winds, inundation and erosion. Along with loss of life, casualties and damages to the properties causing socio -economic loss. Remote sensing and GIS plays a crucial role in early warning, real time monitoring, impact and damage assessment and in the relief operations. Remote sensing and GIS inputs are useful and used to save innocent lives and for impact assessment to infrastructure and properties.

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## History of Spices during Vijayanagar Empire

A. Reshma \*

### Introduction

The Vijayanagar Empire was the most powerful and largest<sup>1</sup> and a prosperous empire in South India during medieval period<sup>2</sup>. Its riches and glory attracted the foreign travelers not only from the Asian countries but also from European countries. The spices have changed the history of the world owing to its nature as its value was often considered more than that of Gold. The name Spice derives from the Latin word 'Species' which means something of special value.

The spices are distinguished from herbs, which are the leaves, flowers, or stems of plants used for flavoring or as a garnish. An herb is the green, leafy part of the plant, where as a spice can come from the root, stem, seed, fruit, flower, or bark of the tree plant.

### Spices Grown Inside and Outside the Empire

In order to meet the increasing demand of spices the Vijayanagar Empire raided and captured huge tracts of spice producing country of Western Ghats. There were certain spices which were grown in the empire.

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The most important of the spices which were produced in the empire were pepper, especially black pepper. There occurred to have been two varieties of it, one was the ordinary black pepper and the other was the long pepper. Also among the important spices produced in the country was Cinnamon, cloves and ginger<sup>3</sup>. The ginger also consisted of two varieties, the green and the dried. Some of the other spices produced in the empire were cardamom, nutmeg, mace, mustard. These spices were largely produced in the west coast and exported to foreign countries where they were in great demand. The earliest spices recorded were mustard a sour citrus, turmeric and long pepper (pipali).<sup>4</sup> Long pepper was one of the important Indian exports of ancient times.

There were certain spices which were grown outside the empire like black pepper; it was brought to the empire on asses and cattle's from Malabar to Vijayanagar.

Almost the whole of the foreign trade passed through the hands of the Arabs, Portuguese and Europeans<sup>5</sup>.

The relations with the Arabs and South India were ancient.<sup>6</sup> The Arabs used to import commodities from the European markets, which they sold in India and they purchased Indian products like pepper. Ginger, spices, cloth etc., so these products could be sold in Europe. They would buy spice from India and the money they paid brought wealth, weapons and horses for the rulers of Vijayanagar Empire. As, horses did not develop in the Indian soil, they had to be imported from abroad mainly from Persia and Arabia; and the trade in horses became very Profitable.<sup>7</sup>

The power of Krishnadevaraya marks a new era in the commercial policy of the Empire.<sup>8</sup>

During the first half century of the Portuguese empire in India, their trade with Vijayanagar was of considerable importance.<sup>9</sup> The Portuguese were the first of the west European powers to use the new trade route to India. The Portuguese merchants were equally busy in the other parts of the Empire.<sup>10</sup> The principal commodities which were imported were glass, nutmeg, mace, silk, camphor and cloves.

The Indian goods were in great demand in the European markets<sup>12</sup>. On the sale of these spices in European markets enormous profit was made. Spices formed an important part of European trade with India. Later, the Europeans established themselves to explore the spice-yielding countries, trade with them directly and invade them. Vast quantities of aromatic spices were produced by the European countries.<sup>11</sup> The trade primarily consisted of the Malabar pepper, and spices.

In the later part of the sixteenth century during the history of Vijayanagar Empire the Europeans, Portuguese, and the Arabs were the trading group in the empire who constituted of good proportion of the population.<sup>12</sup> The Europeans hiked the prices of spices made lots of money from spice trade. They would buy spice from India and the money they paid brought wealth, weapons and horses for the rulers of Vijayanagar Empire.

When Krishnadevaraya was the crowned king of Vijayanagar he found the love of Europeans for spices. The people of Vijayanagar were great carriers of trade in India and far-eastern countries.<sup>13</sup> Trade and commerce flourished in the empire. There was overseas trade in the Empire which consisted of articles of export like Rice, Sugar and Spices, the items of import were horses, copper and mercury. This growing trade brought people from all over the world to the empire.<sup>14</sup>

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## History of the Chennai Rivers - A Study

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Kosasthalaiyar is river northern part of the Ennore port or river mouth. Kosasthalaiyar River, also known as Kortalaiyar in Manali a distributes, is one of the three rivers that flow in the Chennai metropolitan area. The Kosasthalaiyar river basin has a varied geology.

It has catchment area in North Arcot District with a branch near Kesavaram Anicut and flows to the city as Cooum River and the main Kosasthalaiyar River flows to Poondi reservoir. From Poondi reservoir, the river flows through Thiruvallur District, enters the Chennai metropolitan area, and joins the sea at Ennore creek. There are two check dams across the river at Tamaraipakkam and Vallur. The coastal fringe with a broad sandy Beach, the prominent rivers draining into the Bay of Bengal is the Kosasthalaiyar River. Kattivakkam has two smaller water bodies, apart from the Kosasthalaiyar River.<sup>1</sup>

Palar to Kosasthalaiyar, From Palar Anicut near Walajah to Poondi reservoir across Kosasthalaiyar through Govindavadi channel, Kaveripakkam tank surplus, Cooum River, Kesavaram Anicut, Kosasthalaiyar River, Poondi Reservoir. Palar river water from Palar Anicut is diverted to the Poondi reservoir located in Kosasthalaiyar River basin and to Chembarambakkam Lake located in Adayar River basin. Araniyar to Kosasthalaiyar, From Araniyar Syphon across Araniyar river to Poondi reservoir across Kosasthalaiyar River through Kandaleru - Poondi Canal Anicut and in turn to Poondi reservoir<sup>2</sup>

The excess discharge in the river is controlled by the Tamarapakkam Anicut located across the river in the downstream of Poondi reservoir. The 1.5 metre high structure will help water stagnation in the river for over two km. The river has eight storage structures between Kesavaram anicut and Ennore creek. The Water Resources Department has proposed to construct a check dam across the Kosasthalaiyar River near Bandikavanur village in Tiruvallur district, about 30 km from Chennai. Flood banks too would be raised to create a river in reservoir, a storage structure in the river. There are two check dams across the river at Tamaraipakkam and Vallur. The excess discharge in the river is controlled by the Tamarapakkam Anicut located across the river in the downstream of Poondi reservoir.

Poondi Reservoir later named as Sathyamoorthy Sagar was constructed in 1944 across the Kosasthalaiyar River or Kotralai River in Thiruvallur district with a capacity of 2573 Mcft and placed in service for intercepting and storing Kosasthalaiyar River water. Poondi Reservoir was constructed in 1944 across the this river in Thiruvallur district with a capacity of 2573 Mcft and placed in service for intercepting and storing Kosasthalaiyar River water. This river basin is made up of clays, silts, sands and gravels. Several reservoirs have been constructed across the river such as Poondi, which impounded the flood waters. In fact, the river flow is major source of water to the city of Chennai.<sup>3</sup>

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The river Kosasthalaiyar River discharges into the Bay of Bengal at Ennore. The Ennore port is located on the northern side of the river mouth. The Cooum River is one of the shortest classified rivers draining into the Bay of Bengal. The river is highly polluted in the urban area Chennai. Along with the Adayar River running parallel to the south river is tributaries the city and separates Northern Chennai from Central Chennai.

The northern or Elambore River flowed from the North parallel with the coast. It was a narrow peninsula lying between two rivers, the Cooum River in the South and another Elambore or North River on the west. The Cooum River was then clean and unpolluted. Three ancient Shiva temples are located at the source of the river.<sup>4</sup>

In the 1700s, the two rivers were linked by a cut to equalise the floods in both the rivers and a bridge was constructed between these rivers in 1710 across the cut. Improving the course of the Cooum River. The total length of the river is about 65 kilometers. The Kesavaram dam diverts the river into the Chembarambakkam Lake from which water is used for the supply of drinking water to the city of Chennai.<sup>5</sup>

Thereafter, the flow of water in the river is much reduced. It has nine major bridges built over the river. These are the Napier Bridge, the Wallajah Bridge, the Periamet Bridge, the Chintradripet Bridge or the St Andrew's Bridge, Harris Bridge, Commander-in-Chief Road Bridge, College Road Bridge, Spur Tank Bridge and the Aminjikarai Bridge. Apart from these there are several smaller bridges built across the river. The impact of high tide bringing in sea water is felt for nearly 3 kilometres in the river.<sup>6</sup> The 42.5 kilometre long river contributes to the estuarine ecosystem of Chennai. The catchment area of the river is 530 square kilometres. The river is also supplied by surplus water from about 40 ponds. The river is essentially a foul smelling open sewer. Cooum to Adayar from Zamin Korattur Anicut across Cooum River between Poonamallee and Tiruvallur to Adayar through New

Bangaru channel Chembarambakkam tank and its surplus course.<sup>7</sup>

Water Resources Department will carry out eco-restoration of the river in suburban areas. Various agencies such as the Chennai Rivers Restoration Trust, Water Resources Department, Chennai Corporation, Metro water, Tamil Nadu Pollution Control Board and Tamil Nadu Slum Clearance Board will also take part in a rehabilitation programme.

Chembarambakkam Lake is a lake located in Chennai, Tamil Nadu, India, about 40 km from Chennai. The Adayar River originates from this lake. Until the 1940's the river Adayar was the southern boundary of Madras. Adayar River crosses 6 lines Outer Ring Road landmark of Royappa nagar And JJ Nagar.<sup>8</sup>

I had no hesitation in replying, "The Battle of the Adayar River." The river receives a sizable quantity of sewage from Chennai after reaching Nandambakkam near Chennai. There are several bridges built across the river over the course of time. The bridge was meant for other, slow moving traffic across the river.

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## புவராகாரின் தைக்கால விஜயமும் இந்து முஸ்லீம் ஒற்றுமையும்

க.சுஜா\*

தமிழகம் பொதுவாகக் கூறுமிடத்து சமயப் பொறையும், மத ஒற்றுமையும் அமைதியும் கொண்டு விளங்கும் மாநிலமாகும்.

கடந்த காலங்களில் ஆண்ட மூவேந்தர்கள் கூட தங்களது ஆட்சிப் பிரதேசங்களில் பிறமொழி, பிற தேசத்தவருக்கு பிற சமய வழிபாட்டுத் தலத்திற்காக இடங்களைத் தானமாக அல்லது விலைக்கு அளித்து பிற சமய பிற மகத்தவர்களுக்கு உரிய உரிமையை அளித்துள்ளனர். மக்களும் அதை மனமுவந்து ஏற்று அங்கீகரித்துள்ளனர்.

பவுத்த - சமண மோதல்கள் தர்க்கவாதம் அடிப்படையில் நடந்தவைகளே அதிகம். வெற்றி பெற்றோர் அப்பகுதியில் வளர்வதும், தோல்வி பெற்றோர் அப்பகுதியை விட்டு வெளியேறுவதும் இயல்பான நிகழ்வுகள். ஆனால் மன்னர்கள் கருத்தியல், தத்துவம், வியாபார வளாச்சிக்காக, அக்கால அறிவியல் வளாச்சிக்காக மதவேற்றுமை பாராட்டாது அனைவரையும் ஆதரித்துள்ளனர்.

சைவ-வைணவ மோதல்களும் கடவுள் யார் என்பதில் துவங்கி, நிறுவன மயப்படுத்தும் முயற்சிகளுக்கு ஆதரவு தேடும்போது மட்டும் நேரடி மோதலாக உருமாறி உள்ளது. இதர நேரங்களில் அவ்வாறு இல்லாமல், ஒருவரை ஒருவர் ஆதரித்து வாழ்ந்தனர் என்பதே உண்மையான வரலாறு. ஒரே குடும்பத்தில் ஒருவர் பவுத்தராக, மற்றொருவர் வைணவராக வாழ்ந்தும் உள்ளனர்.

தமிழகத்தின் புகழ்பெற்ற எழுத்தாளர்களில் ஒருவரான 'கல்கி' கிருஷ்ணமூர்த்தி எழுதிய சிவகாமியின் சபதம் நாவலில் வரும் நாகநந்தி (பவுத்தம்), ஆழ்வார்க்கடியான் (வைணவம்) இருவரும்<sup>1</sup> ஒரே குடும்பத்திலிருந்து வந்தவர்களே.

20ஆம் நூற்றாண்டின் முற்பாதி வரை கிருஷ்ண ஜெயந்தி கொண்டாடுவோர், பிள்ளையார் சதுர்த்தி

கொண்டாடுவதில்லை. பிள்ளையார் சதுர்த்தி கொண்டாடுவோர் கிருஷ்ண ஜெயந்தி கொண்டாடுவதில்லை. காலம் செல்லச் செல்ல இரண்டு கோவில்களும் இன்று கூட்டம் அதிகரிக்கிறது. ஜெயந்தியும் சதுர்த்தியும் வீடுகளில் பண்டிகைகளாகவும், தின்பண்டம் செய்து உண்டு மகிழும் நாளாகவும் மாறி வருகின்றன.

தமிழக மக்கள் பரவலாக, தன்னை தமிழன் என்றோ, இந்து என்றோ எப்படி கருதிக் கொண்டாலும் தனது 'யாத்திரை' உலாவில் சிவன், பெருமாள் கோவில்கள், அம்பிகை ஆலயங்கள் மட்டும் அல்ல பூண்டி மாதா, வேளாங்கண்ணி மாதா, நாகூட; ஆண்டவர்,<sup>2</sup> முத்துப்பேட்டை தா;கா மற்றும் காஞ்சிபுரம், வந்தவாசி சந்தன கூடு வைபவம் என கிறுத்தவ, இஸ்லாமிய வழிபாட்டுத் தலங்களில் என்ன முறை பின்பற்றப்படுகிறதோ அவ்விதமாகவே வணங்கி, இறை நம்பிக்கையை வெளிப்படுத்துகின்றனர் வணங்குகின்றனர்.

சமய கட்டுப்பாடு காரணமாக மேற்கண்ட மூன்று சமய கருவறை அல்லது பூசுரர் பகுதி (Father, Mulla Aren) மட்டும் பக்தர்கள் நுழைவதில்லை.

நாகதோஷ நிவார்த்திக்காக, திருநாகேஸ்வரம் கோவிலின் முன்மண்டபத்தில் இஸ்லாமிய பெண்கள் பா;தாவுடன் அமர்ந்திருப்பதைக்<sup>3</sup> காணலாம். சபரிமலை அய்யப்பனை வணங்கச் செல்வோர் 'வாபா;' (இஸ்லாமியர்) சமாதி முன்பு வணங்கிச் செல்லுதல் நீடித்த மரபாக உள்ளது.

புகழ்பெற்ற ஐயவது கலீபாவும், அண்ணல் நபிகள் நாயகத்திற்குப் பின் பதவிக்கு அங்கு வந்தவருமான உம்மரின் மகனும், அவருடன் வந்த வியாபார தூதுக்கு முவினருக்கும் இன்றைய கீழ்க்கரையில் ராமநாதபுரம் மாவட்டம்) பள்ளிவாசல் கட்ட இடமளித்தவர் நெடியோன் என்று புகழ்பெற்ற பாண்டிய மன்னன் ஆவான்.<sup>4</sup>

\* உதவிப்பேராசிரியர், வரலாற்றுத்துறை, இராணி மேரி கல்லூரி, சென்னை.

நபிகள் நாயகத்தின் காலத்தில் கட்டப்பட்ட முதலாவது தொழுகைத்தலம் மதீனாவிற்குப் பின் உலகின் இரண்டாவது பள்ளிவாசல் சேர நாட்டில் இன்றைய கோழிக்கோடு அருகே சேரமான பெருமாள் என்பவரால் கட்டப்பட்டு இன்றும் உள்ளது. கிறுத்தவரான புனித தாமஸ் தங்கி வணங்கிய ஒரு தேவாலயம் சென்னை பரங்கிமலைப் பகுதியிலும், இதே புனிதரால் தங்கி கட்டப்பட்ட மற்றொரு தேவாலயம் கேரளாவிலும் உள்ளன.

இஸ்லாமியர், கிறுத்தவர்கள் வருகைக்கு சற்று முன்பான காலகட்டத்தில் வியாபாரத்திற்கு வந்த யூதர்கள், கேரளாவின் கொச்சி நகர்ப்பகுதியில் தங்களது வழிபாட்டுத் தலங்களைக் கொண்டுள்ளனர். ஆட்சியால் ஏற்பட்டது கோவா திருத்தலம். அன்பால் ஏற்பட்டது கொச்சி என்பது இத்திருத்தலங்களின் யூதவரலாறு.

உலகின் முதல் மாந்தன் என்று பைபிள் குறிப்பிடும் ஆதாமின் சந்ததிகளான ஆபேல், காயின் இருவரது அடக்கத்தலங்கள் இராமேசுவரத்தில் உள்ளன.<sup>5</sup> அப்துல்கலாம் நகர் மாலிக்காபூர் படையெடுப்பின் போது தளபதியாக வந்த அமீர்குஸ்ரு, இதற்கு பராமரிப்பு பொருளுதவி செய்துள்ளார். இராமநாதபுரம் கிழவன் சேதுபதி மன்னர், இத்தலத்திற்கு புதுக்குளம் என்ற கிராமத்தைத் தானமாகத் தந்து பராமரிக்கவும், தனது தானத்தை யாரும் ரத்து செய்யக்கூடாது என்று செப்பேட்டில் பதிவு செய்துள்ளார்.

காஞ்சிபுரம் வரதராஜர் பெருமாள் கோவிலுக்கு இராபர்ட் கிளைவ் தந்த நகைகள், மதுராந்தகம் ஏரிகாத்தராமர் கோவிலுக்கு அன்றைய கலெக்டர் ஹட்கசன் (Hudgasan) தந்த நகைகளும் இன்றும் உள்ளன.<sup>6</sup>

இந்து முஸ்லீம் ஒற்றுமை, இந்து கிறுத்தவர் ஒற்றுமை என்பது தமிழகத்தில் வரலாற்றின் ஆதாரங்களுடன் நிரூபிக்க எண்ணற்ற உதாரணங்கள் உள்ளன. பண்பாட்டு வெளியில் இவைகளின் ஒற்றுமை மிகவும் ஆழமானது.

இந்தப்பின்னணியில் சிதம்பரம் அருகே உள்ள ஒரு கோவில் எடுத்துவைக்கும் ஒற்றுமை உணர்வை இக்கட்டுரை சுருக்கமாக படம் பிடிக்கிறது.

சிதம்பரத்திலிருந்து 24 மைல் மேற்கே இருக்கும் ஊர் ஸ்ரீ முஷ்ணம் (திருமுட்டத்தூர் என்பது தமிழ்).

வைணவத்தின் 108 திவ்ய தேசங்களில் ஒன்று எட்டு சுயம்பு தலங்களில் ஒன்று. இவ்வூர் அமைந்துள்ள இடம் புராணப்படி ஜில்லிகாவனம் என்றும் ஸ்வேதாரண்யம் என்றும் அழைக்கப்படும். பக்கத்துலி வெள்ளாறு உள்ளது. அதாவது ஸ்வேத நதி.<sup>7</sup> பூமிப்பரப்பு செம்மண்ணாக இருந்தாலும், தண்ணீருக்காகத் தோண்டினால் வெள்ளை நிறத்தில் இருக்கும் ஊர்.

இங்குள்ள கோவிலின் மூலவர் பெயர் பூவராகசுவாமி.

இதர கோவில்களில் பூரண கும்ப கலச மாணியாதையுடன் முக்கிய நபர்களை வரவேற்பது போல இந்தக் கோவிலுக்கு வருகை தரும் முக்கிய நபர்களான அன்றைய ராஜாக்கள் துவங்கி, இன்றைய மடாதிபதிகள் வரை, பூவராக சுவாமியின் சடாரியை பல்லக்கில் கோவிலுக்கு வெளியே உள்ள மண்டபம் வரை கொண்டுவந்து எதிர்கொண்டு மாலை மரியாதைகளுடன் உள்ளே அழைத்துச் செல்வர்.

அகோபில மடம், பரகால் மடம், உத்திராதி மடம், சுமதிந்திர மடம், வியாசராய மடம், காஞ்சி, சிருங்கேரி மடங்கள் வரை இந்த பாத்தியதை (மரியாதை பெறுதல்) இன்றும் உண்டு.

பூவராகசுவாமி திருக்கோவிலுக்கு ஏராளமான மன்னர்களும், ஜமீன்தார்களும் திருப்பணி செய்து உள்ளனர். விஜயநகர மன்னர்கள், இரண்டாம் ரங்கன், அச்சுதப்ப நாயக்கன் முதல் உடையார்பாளையம் ஜமீன்தார் வரை செய்த திருப்பணிகள் இக்கோவிலில் உள்ள தெலுங்கு கல்வெட்டில் குறிப்பிடப்பட்டுள்ளன.

கோபுரங்கள், திருமதில்கள், பிரகாரங்கள், விக்கிரகங்கள் என பலரால் உபயம் செய்யப்பட்டுள்ளது.

இக்கோவிலின் மாசி மாத பிரம்ம உற்சவத்தில் ஸ்ரீமுஷ்ணத்தில் 7நாள் திருவிழா முடித்து 8ஆம் நாள் குதிரை வாகனத்தில் சுவாமி கிராமங்களுக்கு ஊர்வலமாகச் செல்வார்.

வாழ்க்கை, லாலாபுரம், சிதம்பரம், மேல் மூங்கிலடி, புவனகிரி, ஆலம்பாடி, கூட்டாம்பள்ளி, சாத்தவட்டம், தோத்தம்பட்டு, ராமாபுரம், கவரப்பாளையம் என்று பல கிராமங்களுக்குச் சுவாமி செல்வார்.<sup>8</sup>

இதில் கிள்ளை என்ற ஊரும் அடக்கம் கிள்ளை அருகில் தைக்கால் என்ற கிராமம் உள்ளது. இக்கிராமத்தில் குட்டி நவாப் (பிரதேச ஜமீன் போல) நல்லடக்கம் செய்யப்பட்டு உள்ளார்.<sup>9</sup>

இவரது பெயர்; ஹஸரத் ரணமதுல்லா வலியுல்லா ஹுக்க்தாரி என்பதாகும். பெரும் பணக்காரர்; உப்பு வணிகம். இவரது சந்ததியினர்; இன்றும் உள்ளனர்.<sup>10</sup>

இவருக்கு ஒருமுறை ராஜபிளவு (முதுகில் மூன்று கண் கொண்ட பெருங்கட்டி) நோய் வந்தது. யாராலும் நோயை குணப்படுத்த முடியவில்லை. இவரிடம் கணக்குப்பிள்ளையாக இருந்த மாதவ-பிராமணர்; நவாபிடம் அனுமதி பெற்று, பூவராகரை வேண்டி அர்ச்சனை செய்து அர்ச்சனையில் பெற்ற தீர்த்தத்தை நவாபிற்கு தந்துள்ளார்.

கட்டி உடைந்து நோய் குணம் அடைந்ததால், கணக்கு பிள்ளை தன்னிடம் பணம் பெற ஆசையால் செய்யவேண்டினார் போலும் என்று தவறாகப் புரிந்து கொண்டிருந்த நவாப், கணக்குப் பிள்ளை வசம் என்னவேண்டும் என்று கேட்டார். தனக்கு ஏதும் வேண்டாம் என்ற கணக்குப் பிள்ளை, இந்நாளில் பூவராகர் பெயரில் 500 பேருக்கு சாப்பாடு (சமாராதனை) போட்டால் போதும் என்றார். வியப்பும், திருப்தியும் பெற்ற நவாப், இவரைத் தவறாகப் புரிந்து கொண்டோமே என்று வருந்திப் பின் 100 ஏக்கர் தோப்பு, 50 ஏக்கர் நஞ்சை நிலம் பூவராகர் பெயருக்கு எழுதித் தந்தார்.

கிழக்கு சமுத்திரத்தில் இருந்து தைக்கால் ஒரு மைல் தூரத்தில் உள்ளது.

நவாபின் அரண்மனை இங்கு உள்ளது. வடக்கில் ஆதி நவாபின் அடக்கத்தலம் உள்ளது. பள்ளிவாசல் அருகில் உள்ளது.

மாசி உற்சவத்தில் இங்கு வரும் பூவராகரை கிராம மக்கள் வரவேற்கின்றனர். மகுதியின் மேல் புற வாசலில் சுவாமியை நிறுத்தி தீபாராதனை செய்வார். பிறகு மரியாதை தட்டுடன் கோவில் பணியாளர்கள் மேளவாத்தியங்களுடன் தர்காவுக்குள் சென்று சமாதியை வலம் வருவவர். படிக்கட்டுகள் வழியாகச் சென்று கல்லறை அறைக்குள் செல்வர். சமாதியின் பக்கத்தில் பூவராகரின் தட்டை வைப்பார்கல். தட்டில் உள்ள மாலையை எடுத்து அங்குள்ள காஜியார் சமாதிக்கு அணிவிப்பர். கற்பூர ஆரத்தி முடியும்வரை 'பாத்யா' ஓதுவார்கள். பின்னர் நவாப் அரண்மனைக்குச் சென்று அங்குள்ள மாடத்தில் கற்பூரம்காட்டி பழம், பிரசாதம், சர்க்கரை வைத்துவிட்டு திரும்புவர். நவாபின் சந்ததியினாண்டம் ஒப்புதல் பெற்றுத் திரும்புவார் பூவராகர்.<sup>11</sup>

மேம்போக்காகப் பாட;த்தால் ஆண்ட நவாபிற்கு மரியாதை செய்வதுபோல் இருந்தாலும் தீர்த்தம் சாப்பிட்டு குணமடைந்தவவர் என்பதும், அங்குள்ள அடக்கத்தலத்திற்கு தரும் மரியாதையும் இரு வேறுபட்ட சமய வழிபாட்டினரின் இறை நம்பிக்கையையும் ஒற்றுமையும் இன்றும் புலப்படுத்துகின்றன. சின்ன காஞ்சிபுரம் வரதராஜ பெருமாள், பெரிய காஞ்சிபுரம் வரை வந்து அங்குள்ள மகுதிக்கு உடரியவர்கள் வசம் 'தோசை' பிரசாதம் அளிப்பதும், உரியவர்கள் தட்டில் பெருமாளுக்கு பட்டுத்துணி தருவதும் இந்த ஒற்றுமை எங்கும் உள்ளதை அறிவிக்கின்றது. பெரும்பான்மையான பெருமாள் கோவில்களில் துலுக்க நாச்சியார் என ஒரு அம்மன் சிலை இருப்பதும் இந்த ஒற்றுமை அடையாளங்களே.

தைக்கால் அடக்கத்தலும், ஸ்ரீ முஷ்ணர் பூவராகரும் இந்து முஸ்லீம் ஒற்றுமைக்கு சிறந்த உதாரணமாகத் திகழ்கின்றன என்பது மிகையான ஒன்று அல்ல !

#### அடிக்குறிப்புகள்

1. கல்கி எழுதிய சிவகாமியின் சபதம் நூல் கதாபாத்திரங்கள்

2. சுற்றுலா துண்டறிக்கைகள்
3. களஆய்வில் கண்டது.
4. சீழக்கரை பள்ளிவாசல் முகப்புக் கல்வெட்டு, உதவி அப்துல் ரகுமான்.
5. 1944 இல்லட்ஸ்ட்ரேட்டா; வீக்லி இதழை ஆதாரமாகக் கொண்டு கவிக்கோ அப்துல் ரகுமான் கட்டுரை - தி இந்து 12, அக்.2014.
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## Childline 1098 – A Study

K. Selvakumar\*

Childline is India's first 24 hours free Emergency Phone Service for Children in need of aid and assistance. Whether you are a concerned adult or a child, you can dial 1098 the tollfree number to access our services. We not only respond to the emergency needs of children but, also link them to services for their long-term care and rehabilitation. 1098 is a four-digit telephone number allocated exclusively to CHILDLINE India Foundation by the department of Telecommunication. Ministry of Communication and IT, in order to setup a nation wide tollfree helpline for children distress. The Childline service is developed and implemented across the country by Childline India

Foundation. We work for the protection of the rights of all children in general. But, our special focus is on all children in need of care and protection, especially the more vulnerable sections. Childline mission will reach out to every child in need and ensure their rights and protection through (i) connect through technology to reach the 'last mile (ii) Catalyze Systems through active advocacy (iii) Collaborate through integrated efforts between children, the state civil society, corporates and community to build a child friendly social order and (iv) Communicate to make child protection everybody's priority.

## Krishnagiri DAM – A Boon to Salem District

M. Glory Bai\*\*

Salem district is one of the dry district of Tamilnadu. Both southwest monsoon and Northeast monsoons provides scanty rainfall to the district. For agriculture water is essential. As we know that agriculture gambles with monsoon in India and that is very particular in Tamilnadu. So artificial supply of water ie.; irrigation is essential. So during the administration of Shri. K. Kamaraj the Krishnagiri

Reservoir project was started. The project work was started in 1955 and it was completed in 1957. The Krishnagiri dam was constructed across the river ponnai. With the help of this reservoir project 7,500 acres of parched fields of Salem District were brought under cultivation Without this dam Salem District may remain as barren lands.

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## Reaction to Salt Tax of 1882 in the Madras Presidency

Hepzibah Joseph<sup>\*</sup>

The advisability of the policy of taxing salt being one of the essentials of life was given much thought in the government circles. The then Secretary of State for India Duke of Argyle in 1869, strongly argued that the tax on salt was in accordance to the established standards. The difficulties in making the masses to contribute to the expenditure of the state through direct taxes, could be overcome by levying a tax upon a basic dietary element and thus a large part of imperial revenue could be generated from that source. The provincial governments were obliged to generate funds for their administrative expenditure as well as support the financial stability of the central government under

Mayo's Resolution of 1870's, According to the Provincial Contract entered by the Imperial government the Presidency's revenue from land, customs and salt was reserved for central funds. The government in Madras which was struggling with its revenue at that time also sought to improve its financial standing by introducing various taxes. One of objectives of the newly introduced taxes was to affect a permanent increase in revenue to provide the means for defraying the expenditure on famine relief incurred from time to time. The burden of these severe taxation by the Madras government was ultimately borne by the general population.

## Women's Indian Association and its Services to the Society

S.Gajalakshmi<sup>\*\*</sup> and M.Thilakavathy<sup>\*\*\*</sup>

The year 1917 was significant for many reasons. The important one is the formation of Women's Indian Association. It was the first organisation to create awakening among women and to train them to shoulder their responsibility in public services.

Women's Indian Association was founded in 1917 at Adyar Madras by Annie Besant, Margaret Cousins,

Jinarajadasa, Dr. Muthulakshmi Reddy, Sister Subbulakshmi, and Sarojini Naidu. They referred themselves as "Daughters of India". Their main aim was to liberate women from the deplorable conditions. This Association later developed into a potent force to fight against Illiteracy, Child Marriage, The Devadasi System and other Social Evils.

## Plight of the Potters in Kanyakumari District

R. Stella<sup>\*\*\*\*</sup>

This Research article is an attempt to highlight the Plight of Potters in Kanyakumari District.

Pottery is the ceramic material which makes up pottery wares, of which major types include

earthenware, stoneware and porcelain. The place where such wares are made by a potter is also called a pottery. It is one of the oldest human inventions, originating before the Neolithic period. Pottery is made by forming

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a clay body into objects of a required shape and heating them to high temperatures in a kiln which removes all the water from the clay.

The Potters are one of the minor communities in Kanyakumari District. They have been struggling for survival in about 23 villages. They do not get any assistance from outside. More than 5000 members of this community have been living in 1100 families. Among them 700 families are engaged in pottery. They were settled in Villukuri, Chunkankadai, Aloor North Kusavar Street, Perumselvavilai, Thalakulam, Muttaiikkadu, and Theraikalputhur. 80 percentage of families have been surviving in small huts without a

patta of their own. They are classified into four families, namely PeayarullaVagai, MaruthurVagai, MathicodeVagai and KolliVagai. Father is head of the family. He has absolute control over his children, the family is kept under strict discipline. The potter community lives in unity. The head of the village is called 'Nattamaikkaran'. Cheraman Kusavan, Chozhiya Kusavan and Pandiya Kusavan were three types of potters who speak both Tamil and Malayalam languages. Low literacy rate existed in the community for the past 20 years. 5 percentage people have passed Secondary School Examinations in the entire Kanniyakumari district.

## **History of Irrigation Development in the Western District of Tamilnadu- an Over View**

**K. Radhika\***

Irrigation is the artificial application of water to land usually for assisting in growing plants. Irrigation plays a vital role in increasing food production of every country. About three-quarters of the irrigated lands are presently in the developing countries. In these countries, almost 60 percent of the production of major cereals, primarily rice and wheat is derived from irrigation. Irrigation is the most important of agriculture, rural

livelihood and food security in TamilNadu. Tanks, reservoirs and canals were the dominant features in irrigation. Development of irrigation was a gradual process moving from one stage to another, from wells and springs to small storage tanks and there on to diversion works and channels and finally the large storage reservoir and their commands.

## **Contribution of St. Anne's Congregation in the Promotion of Women Empowerment through Education**

**A. Bala Mary\*\***

A socially conscious education means an education, which brings about social change. an st. anne's sisters education brings about social change? it depends on the type of education being provided they must educate the students for a social revolution. social education means education for relevant leadership for social justice and human rights for radical structural changes. some of the distinctive statements regarding

education as factors for change as follows. education changes thinking, education makes people worldly wise, education enlightens a person, education raises social status and living standards, education persons think clearly, education helps in understanding the word of god, education brings spiritual social and political awareness.

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## **Women Empowerment through Micro financing in Tamilnadu - A Historical Study**

**Christina Kokila\***

Micro Finance is a new innovation with a focus on reaching the economically weaker section of the society. Financial assistance for “inclusive growth” has become the prime target of Micro Finance. Formation of Self Hel Groups (SHG) to take up a small business, trade or service activity with bank financial assistance is expected to empower a certain sections of the society.

Tamilnadu is the 11<sup>th</sup> largest state in India. It has 35 million female in its total population of 72 million (census survey 2011). It is 4<sup>th</sup> in India in terms of percentage of women headed households in India. Women suffer a lot due to helplessness, lack of financial stability, decision-making and so on. Women now are more conscious of their liberalization, globalization and privatization. The Empowerment of Women who works in informal sector is rarely studied. They earn 20-30 percent less than men. They have less access than men to invest in skills, knowledge and life-long earnings.

(The informal sectors like Garment Industry, Construction Industry, Brick kiln Industry, Domestic servants and so on). The primary and Secondary Sources were studied. Primary sources was analysed through field survey. Secondary data's collected from books, Journals, Articles, NGO Reports etc. The study was conducted by enquiring in three Self Help Groups of Kancheepuram district. The Empirical findings of the study suggest that Micro Finance has a profound influence on the economic status, decision making power and self-worthiness of women participants of Self Help Groups. It has thus played a positive role in upgrading women empowerment. The study suggest that Micro financing through groups has the potential for micro enterprise development and strengthening women's capacity and it is a yardstick to measure their performance.

## **An overview of Special Educational Programmes of the Chennai Corporation, Tamil Nadu, India**

**V.Kayalvizhi\*\***

The special educational programmes in Chennai corporation schools were meant specially to motivate the students. The present study reports the outcome of the assessment done on special educational programmes conducted in Chennai Corporation schools. The administration of Chennai Corporation reported that in 1985-1986, a large number of schools was maintained by it. However it drastically decreased in 1999-2000. Then

the corporation decided to formulate effective policy to impart education. The following special educational programmes were taken up in corporation schools: teaching of handicrafts and pre-vocational subjects; crafts like carpentry, weaving, net weaving, tailoring, embroidery, printing and book binding were first taught to the teachers and then to the students. At the higher secondary level vocational courses such as automobile

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mechanism, typewriting, shorthand, photography, nursing, and food preparation and preservation were taught as job oriented courses. After the implementation of the above special educational programmes, significant changes have happened. The number of schools increased from 329 to 354. The enrolment of

students also increased from 1.32 to 1.54 lakhs. The pass percentage which stood at 55% in plus-2 in 1996 rose to 70%. As many as 30 new play schools were opened; nearly four thousand children were enrolled in these. Finally concluded that the special educational programs helped to develop the students' knowledge.

## Cultural Traditions in Chithirai Festival

D. Uma \*

The temple is the centre of all social and cultural life. The Chithirai Brahmothsavam in Meenakshi temple is a great cultural performance. King Thirumalai Nayak reorganized the temple activities and the festivals. The history of *Chithirai* festival can be traced back to the period of Thirumalai Nayak. Thirumalai Nayak shifted the celebration of Meenakshi from *Masi* to *Chithirai*.

He first organized this festival in commemoration of his coronation. Every year he used to get the scepter of the Government from Goddess Meenakshi, an event which marked the beginning of *Chithirai* festival. Today the chairman of the Board of trustees of the temple is bestowed with this great honour. Like it many practices followed during this festival continue till today.

## Dr. T.S. Soundaram Ramachandiran – A Social Reformer in Tamil Nadu

C. Rouccoumany \*\*

Dr. T.S. Soundaram Ramachandran, Indian physician, social reformer and politician married Dr. Soundararjan at the age of 14 in 1918. Her husband encouraged her to study. But he died in her teens. By her parents' efforts, she had completed MBBS in Delhi in 1936, joined with Dr. Muthulakshmi Reddy started the *Avvai Home* in Madras in 1930 for children and the villagers. In April 30, 1930, she accompanied C. Rajagopalachari, in the Vedaranyam Salt Satyagraha, sentenced to six months imprisonment. On 8 July 1939, under the leadership of Vaithianatha Iyer, a Congress leader, T.S. Soundaram entered into the Madurai Meenatchi Amman temple along with Harijans. Dr. Soundaram was appointed as Pratinidhi of the 'Kasturba

Trust' in Tamil Nadu, actually the Trust, started by Gandhi in 1945 in memory of his wife Kasturibai. She set up a Kasturbagram at Erode near Coimbatore in 1945 to serve women and children in health, education, welfare and building up self-confidence and awareness among the village women. In 1947, Dr Soundaram started the Kasturba Hospital in Chinnalapatti, Madurai, to provide the rural health and family welfare. Gandhigram was founded by Dr. Soundaram in a village in Madurai district on 15 August 1942 where she took up work for development of services for health, education and integrated rural development. Along with her husband, Dr. G. Ramachandran, Dr. Soundaram founded the Gandhigram Rural Institute in 1947 in

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Author block, Madurai, as a memorial to Kasturba Gandhi, became a deemed university in 1976. Family Planning is an outstanding contribution of the Gandhigram Rural Institute. Dr. Soundaram started a home for orphan children and another for women in distress at Gandhigram, got the National Award for the best cooperation and contributions in cash and kind made by the people for various development activities in 1955. In 1952 and 1957, Soundaram was elected to the Madras Legislative Assembly and the member of the Lok Sabha in Third General Elections of 1962, representing Congress Party in developing facilities for

education, health, bus transport and electricity, with the full cooperation of the people. Vinobaji went on his Padayatra to Madurai and Soundaram took active part in his Bhoodan movement in Madurai district. In 1956, Soundaram visited China as a delegate of the Indo-China Friendship Association and studied the rural development activities in China. Under Soundaram's leadership, 'gram sevaks' took active part in controlling communal riots in East Ramnad district and thus helped the police and district administration to ensure peace in the area.

## **Convicts' Education in the Jails of Tamil Nadu**

**K. Lingappan\***

T.B. Macauley, shortly after his arrival in India as a Member, Council of India, suggested in 1835 for the first time the need to improve and reform prisons in India. But he didn't think that it was necessary to provide for the education of prisoners. "There is no man whom it would cost more to instruct than a criminal prisoner. There is none who would sooner forget instruction."<sup>2</sup> While acknowledging Macaulay as a great

historian and statesman, one cannot subscribe to his view that education would be a waste on prisoners. Education helps to distinguish between right and wrong, good and evil, use and abuse, freedom and slavery, God and his angels and satan and his minions. To deny the acquisition of an asset like education to convicts is to deny them a basic human right.

## **Rights of Indian Women**

**J. Sadayamuthu\*\***

Women in rural and urban India often face abusive situations related to dowry, domestic violence, physical and mental torture, wife-beating, sexual abuse and so forth. Cases are filled and campaigns are initiated, but the impacts so far are mixed. Most of the time victims do not get justice, the accused are acquitted and these incidents slip out of public memory. Many victims face endless time-consuming litigation.

### **Legal Empowerment of Women**

Legal empowerment is both a process and a goal to improve the material situation and/or to give women and the poor greater control over the lives. The success of legal empowerment work will be measured by looking for indicators of change that demonstrate improvements in the lives or position of women or the poor in some way.

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## **Dr. Paul Brand and his Leprosy Mission with Special Reference to Vellore**

**R. Selvi\***

Leprosy, also known as Hansen's disease is a chronic infectious disease caused by mycobacteria leprae. The disease mainly affects the skin, the peripheral nerves, mucosal surfaces of the upper respiratory tract and the eyes. Leprosy is known to occur at all ages ranging from early infancy to very old

age. Leprosy is curable and early treatment averts most disabilities.

Dr. Paul Wilson Brand, a legendary, iconic an holistic surgeon, who fought a war against leprosy, which was no less important for mankind. The men who laid foundation of conquering leprosy will remain immortal.

## **A Verbal Scroll Depicting the Pivotal Role Played by People in Mass-Based Movements**

**P. Kumaran\*\***

The native patriots in Tamil Districts began organizing protests against the Imperial repressive measures with the emergence of mass-based movements such as Khilafat, Non-Cooperation and Labor Movements to redress their grievances and uphold their rights from the yoke of alien rule.

### **Khilafat Movement**

The word "Khilafat" means the 'Caliphate'. In theory, the Caliph was both the spiritual and temporal ruler of Sunni Muslims all over the world. In the First World War (1914-1918), Turkey was defeated by allied powers and ported to sign the treaty of Sevres. According to this, the British Government abolished the title of 'Khalifa' of the Sultan of Turkey and his holy places of Islam were transferred to no -Muslim's hands.

This news was a shock to the Indian Muslims who launched the Khilafat movement for the restoration of the Caliph of Turkey. The Khilafat question, which stirred the Indian Muslims to their very depths, was considered by Gandhi as an opportunity to fulfill the twin objects by lending his support to the Khilafat movement for securing a unified voice of both Muslims and Hindus against the Government and launching of Satyagraha with mass rallying. In the joint Hindu-Muslim Conference held in Delhi in November 1919, a resolution was passed condemning the British Government's harshness towards Turkey. An all India Khilafat Committee was formed under the leadership of Moulana Azad, Hakim Ajmal Khan and Hasarat Mohani in 1919.

## **Medicinal Plants used by the Paliyan Tribes**

**M. Gopi\*\*\* and D.Latha Kumari\*\*\*\***

Tribe is a social division in a traditional society consisting of families of communities linked by social,

economic, religious, or blood ties, with a common culture and dialect, typically having a recognized leader.

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On the other hand, a tribe is a group of distinct people, dependent on their land for their livelihood, who are largely self-sufficient, and not integrated into the national society. It is perhaps the term most readily understood and used by the general public to describe such communities. Indigenous people is a collective term referring to the native people close to the land they inhabit but each person of the tribe has their uniqueness. They are in groups with different historical

and social backgrounds, languages, families, racial stocks and religious molds. Indigenous people constitute about the world population. In India a specific common features of a Tribes is its Isolation from the main stream of Hindu culture. This may be consequences of their Isolation lining in the hilly area and forest. The original religion of the Indian tribal is commonly characterized as animistic. This is correct to degree that tribes place various kinds.

## **Ethnic Crisis and Downfall of LTTE Sway in Srilanka**

**G.M. Sunder Singh<sup>\*</sup>**

The Sinhalese are Buddhist, migrated to Ceylon from India and settled in the Island. The Tamil community, who speak Dravidian Tamil, originated from Southern India is a minority in Srilanka. In 1833 the British introduced the idea of ethnic representation. This situation changed in 1920 due to constitutional reforms. The British government favoured the Ceylon Tamils and employed in the state after independence in February 1948. The Federal Party was the dominant Tamil political party for two decades. It was the first Tamil organization to claim territorial homeland for Tamils. In 1944 the legislature agreed that Sinhala and Tamil should replace English as the official languages of Ceylon. So the Federal Party convened a non-violent conference encouraging Tamils. It was followed by further violent anti-Tamil riots. So the Sinhalese Prime Minister S.W.R.D. Bandaranaike, leader of the Sri Lankan Federal Party, reneged on a pact with the Federal Party. When this failed the Federal Party stepped up its nationalist rhetoric in 1960s, of a Tamil

homeland based on the former Jaffna Kingdom. When the United National Party was electorally defeated in 1970, a new government, staunchly opposed to Tamil demands came to power. This prompted S.J.V Chelvanayakam, leader of the Federal Party, to resign from his seat in parliament. So Various Tamil parties began to unite, forming the Tamil United Front (TUF) in 1972. By the early 1970s, some Tamil youth, formed the Tamil Student League (TSL), headed by Ponnuthurai Sathyaseelan. The Tamil Student League became the Tamil Youth League (TYL) in 1973. The leader of the Liberation Tigers of Tamil Eelam (LTTE), Vellupillai Prabhakaran, participated in TSL and TYL meetings. Prabhakaran formed the Tamil New Tigers (TNT) in 1972 with Chelliah Thanabalasingham alias Chetti. In March 1975, the Tamil United Front changed its name to the Tamil United Liberation Front (TULF). Prabhakaran transformed Tamil New Tigers as LTTE on 5 May 1976 and adopted a five member central governing committee.

## **Crime against Women in Cuddalore District 1990-99**

**N. Parvathi<sup>\*\*</sup>**

Violence against women has become a prominent topic of discussion in recent years. Politicians and media have placed great focus in the issue due to continuously increasing trends during this period. In the

20<sup>th</sup> and 21<sup>st</sup> centuries, and in particular since the 1990s, there has been an increased activity on both the national and international levels to research, raise awareness and advocate for the prevention of all kinds of violence

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against women.<sup>1</sup> Most often, violence against women has been framed as a health issue, and also as a violation of human rights. It also appears that the same category has had the most dramatic rise over the years. According to the National Crime Records Bureau of India, reported incidents of crime against women increased 6.4% during 2000. And a crime against a woman is committed every three minutes.<sup>2</sup> The women of Cuddalore district are no exception to these issues.

The district has an area of 3,564 km<sup>2</sup>. It is bounded on the north by Viluppuram District, on the

east by the Bay of Bengal, on the south by Nagapattinam District, and on the west by Perambalur District. The district is drained by Gadilam and Pennaiyar rivers in the north, Vellar and Kollidam River (Coleroon) in south. Cuddalore is the most backward districts (out of a total of 640). It is one of the six districts in Tamil Nadu currently receiving funds from the Backward Regions Grant Fund Programmed.<sup>3</sup> The coastal district of Cuddalore lies on the east coast and to the south of Chennai city.

## **A Relook on Literacy Rate of Tribal Women: Issues and Prospects**

**S. Saravanan\* and B. Hameed Basha\*\***

Regarding the literary rate of tribal women, the disparity is clearly visible and even worse as the Scheduled Tribe women have the lowest literacy rates in India. In spite of the Government and welfare schemes they are putting enormous efforts to build equality among both the genders, there is still a clearly visible breach in the literacy rate between the male and female population of the Scheduled Tribe.<sup>1</sup> These tribes are not

only just behind in the literacy rate but also in the overall under development in all walks of life. The Literacy of our country and particularly our state represents and indicates the literacy rate of the tribal population in India and Tamil Nadu. It is below the average. This paper is focus on literary rate of tribal women, the issues and prospects.

## **Dalit Awakening in Pre-Independent Kerala**

**A.S. Arun\*\*\***

### **Introduction**

The state of Kerala came into being in 1956 with the reorganization of three regions: Travancore in the south, Cochin in the central and Malabar in the north. In the pre-independent period, Travancore and Cochin were Princely States. Malabar was part of Madras Presidency in British India.

### **Caste System in the Travancore Society**

Society was divided into four varnas viz as Brahmins, Kshatriyas, Vaishyas and Sudras as the process of Aryanization progressed. The people who were outside the pale of varna system were considered

as 'avarnas' or 'untouchables'. This type of division of society resulted in the emergence of a high caste 'savarna' governing class which was considered as pure and a low caste 'avarna' subjugated category considered as polluted. People in Travancore were hierarchically categorised into Brahmins, Nairs, Ezhavas, Nadars and Slave castes or Untouchables. The savarnas such as Brahmins and Nairs who enjoyed special powers and privileges of wealth constituted the higher castes. The avarnas viz the Nadars, the Ezhavas, the Parayans and the Pulayans were considered as the polluting castes and were looked down on and had to perform various services for the savarna Hindus. At the same time, it is

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also interesting to note that each caste in Kerala had its subdivisions, which was by nature and outlook as distinct from one another as to constitute almost separate castes

## **Historiography Section**

### **Historical Writings of Missionary Scholars on Social Issues**

**M. Annamalai\***

The conflicting interests, opposing ideologies, communal clashes, economic exploitation, corruption at all levels and high-handedness in every dealing were dealt by the missionary writers and publishers. Theirs was not merely a profession, a means of livelihood but a life-long mission, a crusade against evil and inhuman practices. They had a commitment to a cause and an historic role to play in combating the forces of status quo which block changes. They belonged to a creative and prophetic minority which raises its voice of indignation against all ills in society. By patronizing magazines and books which carry progressive ideas, they successfully sown the seeds of revolution and paved the way for social reorganization. Through the printed pages, the publishers could fire the imagination of readers and violently disturb the stagnant and stinking waters of the social cesspool of India. Through their mission they could help the bottomline people of the Indian social pyramid shake off their age-old lethargy and stir them into action.

In this respect, Christian publishers, writers and missionary scholars, particularly of the Nineteenth Century, have done yeoman service. Illustrious names such as Alexander Duff, Charles Grant, William Carey, Marshman, Bishop Robert Caldwell, Henry Whitehead,

Gustav Oppert, Abbe Dubois, Hutton, Francis Buchanan and a host of others would bear eloquent testimony to this great and undying fact of history. They have concentrated much on the socio-economic uplift of the people at the grassroots level.

By experience with writers and publishers, it is known that what is omitted is just as important as what is highlighted. In the name of national security, issues such as social justice, democratisation, people's participation, unemployment and other allied issues are coolly and conveniently omitted. For reasons of saleability, questions such as poverty, concern for the less fortunate members of society are not given serious attention. Almost every day in the papers some news on caste-class war, communal riots, bonded labour, Harijan killings, police atrocities, 'flesh trade' etc are found in papers.. But very few people seem to be perturbed over these issues. Writers do not touch these topics and publishers turn away from such themes, for fear of authorities or they are unpalatable to the taste of readers. There is a black-out on such socio-economic issues. Everything appears to be normal and pleasant. However, there are exceptions to this general indifference.

## **The Concept of Religion in Swami Vivekananda's Philosophy**

**M.K. Sreekesh\*\***

Swami Vivekananda was the first in Indian philosophy to imagine an ideal society. He was a Vedantist. He was a believer in Advaita philosophy. He

had a solid faith in the deeper unity of all religion. The Vedanta thought Vivekananda that the soul is infinite. He could see the inseparable linkage between the human

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soul and the universal soul. Vivekananda emphasized the similarity and omnipresence of the soul of the universe. He gave equal importance to all religions in the world. Thus he bravely championed the concept of spiritual equality. He affirmed that all man is equal and equally entitled to spiritual wisdom. This idea of

democratic spiritualism was indeed a radical step. This paper highlights Vivekananda's concept of religion is the concept of universal equality of human kind to keep universal brotherhood in society. It is an idea which is very important and necessary for modern global era.

## **Tourism potentials in Vellore District – A Historical Perspective**

**S. Thirumavalavan \***

The purpose of this paper is to highlight the tourism potentials in Vellore District. Vellore town, the capital of Vellore District is located in the 12.55<sup>0</sup> latitude and 79.08<sup>0</sup> E longitude on the southern banks of river palar.<sup>1</sup> It lies in the eastern ghats region and in the palar river basin. Vellore is for its rich history known town with famous Vellore Fort (with temple inside) built as early as 1500 AD to function as one of the major seats of administration in the Vijayanagar empire. Even now it is an important administrative center being headquarters of not only the erstwhile North Arcot

District for a long time but also the recently carved out Vellore District. Vellore region has a very interesting historic background. It is the region of historic antiquity. It is the center for tourism attractions. The most important tourist attractions in Vellore District are Vellore Fort and Temple, Arcot Fort, Villapakkam, Vallimalai, Pallikonda, Mahendravadi, Virinjipuram, Padaivedu, Thiruvalam, Amirthi Zoological park, Sripuram etc. It enables us to understand the present socio-economic conditions of Vellore District.

## **Origin, History and Development of Auxilium College of Vellore**

**M. Sumathi \*\***

The Salesian sister's congregation or otherwise known as daughters of Mary Help of Christians was founded by St. John Bosco and Co. Foundress St. Mary Domenica Mazzarello in Italy in 1872. With the missionary zeal to spread the Gospel of Christ they set their journey to India in 1922. The Daughters of Mary Help of Christians are present all around the world cater

to the needs of the millions of youth in the field of education. Every Salesian sister is committed to entrust her life to God and to young people, while being open to the on going need of the day.<sup>1</sup> In this research paper I would like to highlight the yeoman service done by the Salesian sisters to the Higher education in Vellore Dt, through Auxilium college.

## **Social Hierarchy of Agricultural Labour in Tamilnadu**

**Kamala \*\*\***

India is the second largest country in terms of population and holding strong presence in Global

Economy. Agriculture occupies 18% in our GDP. Though there were abandoned opportunities for work

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force but it is quite unfortunate fact that our work forces not been utilized in agriculture effectively. The less opportunity for expected revenue from agriculture and growing opportunity for industrialization were the key factors to convert Agriculture land into other commercial and industrial activities. There were many hindrances in our Social Hierarchy, our society is divided into many groups based on Caste, Financial

status and Landholding capabilities, this led to retain upper caste in same growing state and lower caste mainly agriculture labourers are continued to be suppressed state in our society. Considerable workforce had been forced to become as attached and casual labourers mainly due to indebtedness and in many cases their state continued to their next generation.

## **Economic Status of Dalit Women in Salem District**

**R. Thillainayagi\***

In this article, the researcher has discussed about the emergence of scheduled caste system in India and economic status of the scheduled caste people. The term 'scheduled castes' is a legal designation. It was adopted in 1935, when the British listed the lowest-ranking Hindu castes in a Schedule appended to the Government of India Act for purposes of statutory safeguards and other benefits. The concept 'Scheduled Castes' is relevant only in a context of statutory provisions, government programs and politics. Outside this context there are no 'scheduled' castes. Rather, there is a diverse population, numbering 64.5 million at the last census,

born into numerous communities, each with its own identity, traditions and problems. Further, some of the scheduled caste people were interviewed to examine their economic status in India particularly in Salem district of Tamilnadu. For this, 150 scheduled caste women were selected randomly and interviewed with the help of structured questionnaire. It is clearly portrayed the economic status of the scheduled caste women in Salem district of Tamilnadu.

**Keywords:** Scheduled Caste Women in India, Emergence of Scheduled Caste, Economic Status, Need for Economic Empowerment, Issues.

## **Water Resources of Kanyakumari District**

**M. Seleena\*\***

The Kanyakumari District is a paradise of natural beauty of mountains and water resources. There are many lakes, rivers, ponds, streams, natural and manmade dams. Most of the rulers of this area helped develop its water resources. There was an irrigational system from Neyyar to Kanyakumari district. Water sources in this area depend upon Thamparabarani river. It courses from the Western Ghats

(Agasthiyadkoodams) peak of Pothikai hills and one part flows to Kanyakumari district and other flows to Thirunelveli district. Thamparabarani river is also known as Palayar, Kothayar, Kuzhithuraiyar, Chittar etc. In the course of this river are lot of water falls (Thripparappu, Olakkaiaruvi etc.), dams (Pechiparai dam, Chittar dam 1, Chittar dam 2, Kodayar dam and Mambazhathuraiyar etc.) and lakes (Parakkai lake).

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## **Welfare Schemes towards Women Empowerment by the Government of Tamilnadu – A Study**

**L. Maheswari\***

In Tamil Nadu, the Welfare and empowerment of women have remained as one of the priorities of the State's development agenda. Marriage Assistance Schemes encourage the girls to take up higher education and provide financial support to the girl's parents during marriage. Governments of Tamil Nadu implement

various special schemes for the socio economic development of women through co-operative societies. The empowerment of women not only fulfill their economic needs but also makes them independent by using their skill and intelligence which paves the way for gender equality.

## **Economic Conditions of French India – 1850 A.D. to 1950 A.D.**

**S. Chinnappan\*\* and V. Balachandar\*\*\***

Pondicherry is part of the geographic and linguistic – cultural region of the South Indian Peninsula. It includes the coastal towns of Pondicherry and Karaikal in Tamil Nadu, Yanam in Andhra Pradesh, Mahe in Kerela and Chandranagore in West Bengal. The main occupation of the people was Agriculture. The main sources for irrigation are rivers. Industries also made a contribution to the French Indian Economy and provided more employment opportunities for the native population, mostly to weavers, dyers and artisans. From the beginning of the 20<sup>th</sup> century the French administration took measures to improve its revenue by

regularity of its taxes and improving the economy of the French settlement. This is a humble attempt to throw light on the various measures taken by the French India government to improve the economic condition of Pondicherry.

This topic can be discussed under the following headings:

1. Agriculture
2. Industries
3. Trade

## **The Origin of the Communities in Kongu Nadu: A Study from the Sangam Age to Present**

**K. Soundrarajan\*\*\*\***

A historical study of seven Saivaite temples in Kongu Nadu play a major role in the religious, political, social, and economic life of the people. The land of Kongu consists of various communities and castes. It was determines based on the occupations of

the people. The people of the Kongu region had the contacts with the foreign people for developing their business. The analysis of the castes and communities, coins and taxes needed to reveal their life story to the people through the inscriptions from the seven Saivaite

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temples of this region. Further, it helps to study customs, habits and practices of the people. The records from the seven Saivaite temples mentioned about the different communities like Devaradiyars, Kaikolars, Puluvas, Vellalas, Vettuvus, Brahmanas, and Siva Brahmanas. The people who were called as the Vettuvus were the tribal later they became as large group and dominated the Kongu region. The Sangam literature

presents that the Vettuvus were emerged from the pre-historic time itself and also they believed that the proto Austroloid, Negroloid and Naga stock might have been their ancestors. Their descendants were later known by various names such as Vettuvar, Irular, and Villiar. The Vettuva chiefs like Kadiyanedu Vettuvan of Kodiamalai and Kantira Kopperunalli were eulogized by a poet in Purananuru for their heroic deeds.

## **Socio-Economic Struggles of Dalits Empowerment in Tamil Nadu – A Historical Study**

**R. Rajalakshmi<sup>\*</sup>, G. Yoganandhan<sup>\*\*</sup> and R. Sthanislas<sup>\*\*\*</sup>**

The Indian society is known for its inequality social hierarchy and the rich and poor divide. The social hierarchy is the result of caste system. Which is unique to India? Therefore caste and class are two factors, which deserve attention in this context. The Study focus on Dalits Empowerment has been socially, economically, and politically discriminated in India. Both 'Dalit' and 'poor' were used interchangeably, thereby exemplifying the complexity of caste based discrimination not as an explicit barrier to equity but a subversive, sometimes systemic or culturally compounded, marginalization. Finally both Dalits and non-Dalits reported financial accessibility as a barrier to in the India society. In recent year the term "Dalit" is

freely used by politicians, Writers, media and the intellectual class. In this paper an attempt is made to evolve an approach of Historical oriented research for the Dalits Empowerment of downtrodden belonging to Scheduled Caste community which suffered deprivations for many centuries before the independence of India.

Apart from research the overall historical and socio-economic condition of the Dalits in Tamil Nadu. Therefore, this research paper mainly concentrates on the Socio-Economic Struggles and Educational development among Dalits in Tamil Nadu in historical perspectives.

## **Raja Sir Annamalai Chettiar and His Contributions to Tamilisai**

**P. Vijayalakshmi<sup>\*\*\*\*</sup>**

Raja Sir Annamalai Chettiar was a kind hearted and hardworking person. He is well renowned businessman, educationist and above all he has given new phase to Tamil Isai (Music). Annamalai University

and Tamil Isai Sangam speaks his name and fame even today. He Spent more money for educational institutions which was need of that time, mainly for Tamil Language and Tamil Music. He himself was fond of

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music. As he studied Tevaram, Thiruvagasam with much involvement that he himself understands the meaning of songs. He struggled to revive Tamil Music and succeeded too. In Tamilnadu, our people should hear Tamilisai, then only they will understand and enjoy the theme of music, was the thought of Raja Annamalai.

He started the Tamil Music Movement for Tamil Isai. Raja Sir Annamalai Chettiar is meant for his

Charity too. He had endowed huge money for reconstructing temples and also for the construction of many schools. Many Tamil Books were published in Annamalai University due to his encouragement and financial support to the young Tamil scholars. Raja Sir Annamalai Chettiar was a Pioneer in rejuvenating Tamil Music.

## **What Makes a Place to be a Port? A Case Study on Armagaon Port**

**Poornima Nannam \***

We all read ports are part of Urban History. Urban space is a settlement of multi-cultural people because of the activity at port. What makes a place to be a port? Natural advantages? Is location viable to better trade opportunities? Patronage? Political motives? Or commercial profits? Or demand for certain goods or

something else? Time? Context? War? Unrest? Natural calamities? This paper is trying to unravel these questions with the case study of historical port which is still existent in the present day called as Armagaon / Duggarajapatnam port.

## **Economy of Kashmir valley During Dogra Period with Special Reference to Horticulture (1850-1880)**

**Zahoor Yousuf Sofi\*\***

The overview of the foundation of the Princely state of Jammu and Kashmir by Dogras and its significance for Kashmir. The princely State of Jammu and Kashmir, the northern most part of Indian union was carved out by the Sikh feudatory and Dogra Raja, Maharaja Gulab Singh through the Treaty of Amritsar in 1846. Horticulture sector plays a vital role in providing livelihood security to the farmers globally under the changing agricultural scenario. Kashmir mainly depends on primary sector and among the primary sector; horticulture is the main contributor and is considered as backbone of state economy. Several travelers who visited the place during the period of our study demonstrated and recognized the essence of horticulture for the Kashmir economy as both food and a source of

income. Horticulture represents an important industry to improve income growth and employment in rural areas of Kashmir. Among the fruits apple, almonds, walnut, apricots peas, and cherries were important horticulture production. Kashmir with regard to its production and export of fresh and dry fruits is the major producer of apple and walnuts in India, 77 percent of apple and 90 percent of walnut production in India. They were abundantly grown in the valley and formed the main ingredients of trade and commerce. In this paper an attempt has been made to explore the economy of Kashmir valley through horticulture production during the period of Dogras (1850-1880).

**Keywords:** Economy, Horticulture Production, Employment.

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# **Legislative Measures towards the Empowerment of Women in Tamil Nadu Special Focus on AIADMK Administration**

**R. Rajasri\***

Legislation and Social conformity means two social mechanisms- Dharma and Achara or custom. Manu asserted that Dharma is “that which is observed by two the learned who are virtuous and who are always without hate or passion and that which is approved by one’s own heart.” The Constitution of India provides for equality of status and the principle of social, economic and political justice to all citizens irrespective of caste, creed, sex, etc. In fact, this is put as an Article in the fundamental rights which were justiciable. Untouchability was abolished by Article 17 and article 24 asserts that no child below 14 is to be employed in

any factor. The Directive principles of state policy of the Government to bring legislation in line with fundamental rights enunciated social legislation since independence. The present paper traces the Legislations Passed by the AIADMK government to the empowerment of women in Tamil Nadu such as E.V.R. Maniammaiyyar Memorial Widow Daughter’s Marriage Assistance Scheme, Annai Teresa Orphan Girls Marriage Assistance Scheme 1985, Sathiyavani Muthu Ammaiyyar Memorial Assistant Scheme, Cradle Baby Scheme, Mahalir Thittam etc.

## **Sarva Shiksha Abhiyan – Objectives and Implementaion at the Block Level – A Scheme Partially Revisited**

**G. Sekar\*\* and M. Siddique Ahmed\*\*\***

The paper attempts to revisit the objectives of SSA and its implementation at the block level in Tamil Nadu. It also traces the background for launching the scheme and its impact on the school education system. The study is limited to its launch and implementation at a grass root level. For writing the article the primary and secondary sources were consulted like G.O., SSA Planning Modules, Evaluation Report on SSA 2010, Planning Commission, Government of India, Tamil Nadu Government Abstract Report on SSA, Press Information Bureau, Government of India and the books written on Right to Free and Compulsory Education Act 2009 etc.

The paper starts with an introduction on SSA in the national and regional level, its objectives and implementation at the Block level followed by the

evaluation and conclusion.

Sarva Shiksha Abhiyan (SSA) is an Indian Government flagship programme aimed at the Universalization of Elementary Education(UEE) in a time bound manner as mandated by the 86<sup>th</sup> Amendment of the Constitution of India making free and compulsory education to children between the ages of 6 to 14 (estimated to be 205 million children in 2001) a fundamental right.

Sarva Siksha Abhiyan has been effectively working in India since its inception to till date. The overall infrastructure of the schools at primary and upper primary level has been upgraded to a great extent. The drop out in schools decreased at a very high level. The scheme of SSA is functioning satisfactorily. The Evaluation Report recently published by the

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Government of India on implementation of SSA showed the positive result and further said that the social

condition of students in the schools improved after launching the programme.

## **Contribution of Pandit. K. Iyothi Thass for Tamil Literature (1845-1914)**

**S. Kavinilavu\***

Iyothi Thass was born on May 20, 1845 to Kandasamy in Coimbatore district, his real name was Kathavarayan and he adopted the name of his teacher Iyothee Thass. He grew up in the Nilgiris and later settled in Madras. He was a native physician of repute in Siddha medicine.

The very first issue of Oru Paisa Tamilan was published in 19 June 1907. The meaning of this magazine “who knows the worth of the Oru Paisa Tamilan will value it as one crore (10 million) gold coins”. From 26 August 1908, it was published under the name Tamilan.

The early days of Iyothee Thass are shrouded in obscurity. A scholar of Tamil Classical Literature, a well-known practitioner of native Siddha medicine, and a commentator on contemporary politics. The magazine was published under his editorship till his death in 1914 and became a major vehicle for his divers’ intellectual projects. The reason for publishing this magazine was self-consciously pedagogic: ‘to teach justice, right path, and truthfulness to people who could not discriminate

between the excellent, the mediocre and the bad. A substantial body of Thass’s writings, including his reconstruction of the Tamil past, commentaries on major literary texts such as the Thirukkural, and opinion on contemporary politics, particularly on the swadeshi movement, were published in Tamilan. If the ritual practice of chasing out footloose Brahmins prompted the curiosity of the young Iyothee Thass, a bunch of palm-leaf manuscripts disclosed to him the details of what he claimed to be the Parayar’s true past –a past that was Buddhist.

He tried to find out which is related to Tamil and Buddhist text, among the Tamil literature, religious texts, Cevi Valikathaikal, and Proverbs. Tamils in 1907, for the first time when they begin to write a brief history of the Indirar Desa Sarithiram.

My paper going to point out Iyothi Thass, and his contrubution for tamil literature. Title ..

Contribution of Pandit. K. Iyothi Thass for Tamil Literature (1845-1914).

## **The Poligar and Tax System of Nayaks in Kongu Nadu**

**Nithiyakaran\*\***

Kongu Nadu was blessed with enormous wealth, a pleasant climate and distinct features, and it was ruled over by various dynasties namely the Chera, Chola, Pandya, Hoysala, Vijayanagara, Nayakka and British. The Kongu country was one of the earliest territorial divisions and home of the ancient Tamilians. It figures

in the earliest Tamil literature that, it has acted as the pass for foreign powers to penetrate or capture the Tamil country. The history of the Kongu Country was an integral saga and was of great value for the compilation of the history of Tamil Nadu as a whole.

The kingdom of Kongu lies between 10°15’ and

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11°18' N and 76° 39' and 78° 14' E with an area of 7,860 square miles. Coimbatore and the south-western taluks of the present Salem district formed the kongu country, and Coimbatore is still called the Kongunadu. The works of the Sangam age refer to the Kongu country as a separate unit<sup>1</sup>. The first historical ruler of the Kongu country, however, appears to have been the Chera, particularly the Chera king Kanaikakal

Irumporai, who is said to have conquered the north Kongu in the region of the Kollimalais in the modern district of Salem. The Chera was succeeded in the Kongu by the Ratta, the Ganga, the Chola, the Hoysala, the ruler of Vijayanagar and Mysore until it passed off into the hands of British in the closing years of the 18<sup>th</sup> century.

## Urbanization of Cuddalore during the British Period

R. Saritha \*

The urbanization of Cuddalore was the outcome of the continuous changes that took shape in the behavioral pattern of the people who chose to be part of that entity which came to be known as Cuddalore through a span of two and half centuries since 1690 A.D. This chapter therefore attempts to portray the social structure and settlement pattern of colonial Cuddalore. The life style of the Europeans, especially the English and its impact on the indigenous people are discussed to show how the shape of colonial Cuddalore underwent several changes in accordance with its social structure. Cuddalore taluk lies in the centre of the coast

of the district. and is the commercial and Educational Centre of the countryside The British period from 1801 A.D to 1939 AD is significant in political and economic history of India. During this period the British rule was established. The British administration resulted in the changes of economic activities, development of infrastructural facilities, reorganization of police, and rise of western Education establishment of churches, rise of new towns and cities, and reaction to British rule in India. The general features of this period had their impact on Cuddalore which resulted in its urbanization.

## திருவண்ணாமலை நகர வளர்ச்சிக்கு சுவரிமுத்து ராய் முதலியாரின் பங்கு - ஓர் ஆய்வு

ர. தனிஸ்லாஸ் \*\*

தமிழகத்தில் ஐரோப்பியர்கள் பல்வேறு மாற்றங்களை உண்டாக்கினார். அதில் பிரெஞ்சுக்கார்களின் பணியும் குறிப்பிட்டத் தக்கவையாகும். பாண்டிச்சேரியை தலைமையகமாகக் கொண்டு பிரஞ்சு கிழக்கிந்திய கம்பெனி 17-ம் நூற்றாண்டின் இறுதியிலும் 18-ம் நூற்றாண்டின் ஆரம்பகாலத்திலும் பாண்டிச்சேரி,

தென்னாற்காடு மற்றும் வடஆற்காடு பகுதியில் தங்களின் வாணிப கூடாரங்களை அமைத்தனர். வாணிபம் சிறக்க கல்வி மற்றும் பொருளாதார மேம்பட்ட தமிழர்களை துபாசியாக நியமித்து, சிறு வியாபாரங்கள் முதல், பெரிய வியாபாரம் வரை கிராமங்களில் கிடைக்கும் அறியப் பொருட்களையும் கம்பெனியர்கள் வியாபார

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வாணிபத்தில் வளர்ச்சி கண்டனர். இதில் சவரிமுத்து ராய முதலியாரின் தந்தை தைரியநாதன் முதலியாரும், அவரைத் தொடர்ந்து மிக துபாசியாக

பணியாற்றியதைப் பற்றியும், திருவண்ணாமலை முக்கிய சந்தை நகரமாக உருவாந்தை பற்றியும் இக்கட்டுரையில் கூறப்பட்டுள்ளது.

## நீதிக்கட்சியும் பெண்கள் முன்னேற்றமும் - ஓர் ஆய்வு

க. மேகநாதன்\*

இந்தியாவில் உருவான சமூக சீர்திருத்த இயக்கங்களில் சமய சீர்திருத்த இயக்கங்கள் பெண்கள் முன்னேற்றத்தில் பெரும்பங்கை வகித்தது. தமிழகத்தை பொருத்தவரை பெரியாரின் சுயமரியாதை இயக்கம் தமிழகப் பெண்கள் சமூகத்தை முன்னேற்றும் முயற்சியில் முழு

மூச்சாக ஈடுபட்டது. அதன் பெண்கள் முன்னேற்ற செயல்பாடுகள் அனைத்தையும் சட்டங்களாக இயற்றியது நீதிக்கட்சி. பெண்களின் பாதுகாப்பிற்காக கொண்டு வரப்பட்ட சட்டங்கள் பற்றியும், நீதிக்கட்சியின் பெண்கள் முன்னேற்ற நடவடிக்கைகள் பற்றிய ஒரு ஆய்வு.

## இன்றைய சமுதாயத்தில் ஆண், பெண் சமத்துவ உரிமையும் நீதித்துறையின் அணுகு முறையும் - ஓர் பார்வை

பி.மாறன்\*\*

இந்தியா உலகின் மிகப்பெரிய நாடுகளில் ஒன்றாகும். இந்தியாவின் மொத்த நிலப்பரப்பு 32,87,263 சதுர கி.மீ ஆகும். இதனை ஒரு துணைக் கண்டம் என்றும் அழைக்கின்றோம். இந்தியாவில் சுமார் இரண்டு கோடி மக்களின் வசிக்கின்றனர். இந்திய மக்களிடையே வேற்றுமைகள் காணப்படுவதில் விசித்திரமில்லை. புவியியல் அமைப்பே இந்தியாவில் காணப்படும் வேற்றுமைக்களுக்கு அடிப்படை ஆதாரமாக திகழ்கிறது. அரசியல், கலாச்சாரம், மொழி, தட்பவெப்பநிலை, இனம், பண்பாடு மதம் ஆகியவற்றில் காணப்படும் வேறுபாடுகள் புவியியலின் அடிப்படையிலேயே தோன்றினர். ஆனால் இவ்வளவு வேற்றுமை நிறைந்த இந்தியாவை உற்று நோக்கினால் ஓர் ஒற்றுமை இருப்பது தெரியும். இந்த அடிப்படை ஒற்றுமை உணர்ச்சி மிகவும் தொன்மையானது. இந்தியாவின் பெருமைக்கு இதுவே சான்றாகும். இதனையே

வேற்றுமையில் ஒற்றுமை என்று பண்டிட் ஜவர்கலால் நேரு மற்றும் வினசன்ட் ஸ்மித் ஆணையோர் குறிப்பிடுகின்றனர்.

இந்தியாவில் தற்பொழுது சுமார் 1652 மொழிகள் பேசப்படுகின்றன. அதில் 18 மொழிகள் இந்திய அரசியல் சட்டத்தால் ஏற்றுக்கொள்ளப்பட்டது. நம் நாட்டில் இந்து, புத்தம், சமணம், சீக்கியம் சைவசமயம், வைணவசமயம், ராதிக்குடிகலின் கிராமிய மதங்கள் என்று பல மதங்களுக்கு தாயகமாக திகழ்கிறது. மேலும் இஸ்லாம், கிறிஸ்துவ சமயங்களும் பரவி கிடக்கிறது. இது உலகின் பல நாடுகளின் ஒரே மதமாக பின்பற்றப்படுகிறது. இந்துமதத் தத்துவங்கள் இந்திய மக்களிடையே ஒற்றுமையை வளர்க்க உதவுகின்றன. இந்து சமுதாயம் பெரும்பாலும் ஒரு சில பொது தார்மீக கருத்துக்களை உள்ளடக்கியிருப்பதாலும், பல பொதுவான

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நம்பிக்கைகள், வாழ்க்கைக் குறிக்கோள்கள் போன்றவை மதிப்பீடு செய்யப்படுகின்றன.

இந்து சமயத் தலைவர்கள் இந்தியா முழுவதும் மக்களால் மதிக்கப்படுகின்றன. இதனால் இந்தியாவில் சமய ஒற்றுமை நிலவுகிறது. இந்தியர்கள் இனம், மொழி, சமயம், பழக்க வழக்கங்கள் முதலியவற்றில் பல வகைகளில் வேறுபட்டுக் காணப்பட்டாலும், தேசிய உணர்வாலும், பண்பாட்டாலும் ஒற்றுமையாக

செயல்படுகின்றன. மேலும் நம் நாட்டின் ஒருமைப்பாட்டிற்கு இந்திய பண்பாடை அடித்தளமாக அமைகிறது. இதனால் நம் நாட்டில் ஒருவனுக்கு ஒருத்தி என்ற கோட்பாடு பின்பற்றி வருவதால் உலக நாடுகள் நம்மை வெகுவாக பாராட்டுகின்றது. சிந்து சமவெளி நாகரிகத்தில் ஆண்கள் பெண்களை சமமாக நடத்தினர். இதனால் சமுதாயத்தில் பெண்கள் உயர்வாக மதிக்கப்பட்டனர்.

## அயல் நாடுகளில் சோழ மன்னர்களின் வெற்றியும் தமிழ் பண்பாடும்

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'கல்தோன்றி மண் தோன்றாக் காலத்தே முன் தோன்றிய' இம் முதுமக்கள் முதிர்ந்த நாகரிகமும், தனித்த கலாச்சாரமும் பண்பட்ட வாழ்க்கையும், கடல் கடந்த வாணிகச் சிறப்பும் பெற்ற நம் முன்னோர், 'யாதும் ஊரே யாவரும் கேளிர்' என்ற பரந்தக் கொள்கையும், விரிந்த மனப்பான்மையும் கொண்டு வீரப் பெருமக்களாக வாழ்ந்தனர் என்பது உள்ளங்கை நெல்லிக் கனியென இனிது விளங்கும். தெவிட்டாத தெள்ளமுதாய்த் தித்திக்கும் தீந்தமிழைத் தாய்மொழியாகக் கொண்டு வாழும் மக்னீள் நிலவிய நிலப்பரப்பே தமிழகம் என்று ஆன்றோரால் வழங்கப் பெற்றது. காவிரி பாய்ந்து வளப்படுத்தும் நாடு தமிழகம் ஆகும். அத்தமிழகத்தில் வாழ்ந்த மக்னீள் மிகவும் சிறப்புப் பெற்ற கடல் வழி பயணம் செய்து வாணிகம் சிறக்கப் பெற்றனர். கடல் கடந்த நாடுகளில் தங்கள் பண்பாட்டை எடுத்துக் கொண்டு சென்றனர் பண்டையத் தமிழர் என்றே கூற வேண்டும்.

பண்டையத் தமிழர்கள் 'அயல் கடல் நடுவில் பலகலம் செலுத்தி' உரோம், சீனம், பாரசீகம், ஈழம், மலைநாடு, சிரியா, ஆசியா, எணுப்பது

ஆகிய கடல் கடந்த நாடுகளுடன் வாணிபடம் நடத்தினர் என்பது உலகறிந்த உண்மை. தமிழர் கப்பற்படையைச் செப்பம் செய்து சாவகம், புட்பகம், கடாரம், ஈழம், போன்ற நாடுகளை வென்று திக்கெட்டும் வெற்றிக்கொடி நாட்டிய மறக்குடி மக்னீள் என்பதும், தமிழிலக்கியங்களால் அறியக் கிடக்கின்றன. தமிழ் நாடு நீண்டு நெடிய அழகிய கடற்கரையுடையது. சோழ நாட்டுக் கடற்கரை, சோழ மண்டலக்கரையென்றும், பாண்டிய நாட்டுக் கடற்கரை முத்துக்கரையென்றும், சேர நாட்டுக் கடற்கரை மேல்கரையென்றும் அழைக்கப்பெற்றன. தமிழகம் முக்னீடலால் சூழப்பெற்றிருந்தன என புலவர் பெருமக்களால், சூஇத்தமிழி கடல் வேலித் தமிழகம் எனவும் போற்றப்படுகிறது. பழந்தமிழர் மன்னர்களில் சேர, சோழ, பாண்டியர்களில் சோழர் முடியுடை மூவேந்தருள் நடுவண் வைத்துப் போற்றப்படுகின்றனர்.\* அம்மன்னரின்

படையெடுப்பின் வெற்றியும், தமிழ்ப் பண்பாடும் பற்றிக் இக்கட்டுரையில் காண்போம்.

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# ARCHAEOLOGY, ART AND CULTURAL HISTORY

## ADDRESS OF THE SECTIONAL PRESIDENT

### Subsistence Pattern in Early Historic Tamil Nadu

N. Athiyaman\*

Dear President, Secretary, office bearers of TNHC, distinguished delegates, ladies and gentlemen before I deliver my sectional president's address I would like to record my sincere thanks to the Executive Committee and the members of TNHC for honouring me to preside over the Archaeology, Art and Cultural History section in the 25<sup>th</sup> session of TNHC being hosted by the Department of Indian History, University of Madras. I would like to dwell upon a subject discussed by the scholars over a century and two decades.

Certain occasions sometimes enable us to look at old sources differently and gain new visibility quite worth the exercise<sup>1</sup>. For over a century and tow decades, many scholars attempted to understand the Early Tamil Society comprising present Kerala and Tamil Nadu by looking them in various paradigms. To study the social dynamics, for the paucity of primary sources most of them made use of Tamil Literature called as Sangam literature of early historic period. Some scholars celebrated the history of Tamils purely based on the literature while some disowned such conclusions. Where as the truth lies in between. Notable among such Scholars are Kanakasabhai, P.T.Srinivasa Iyengar, Kailasapathy, Sivathamby, Champakalakshmi and Rajan Gurukkal.<sup>2</sup> Though the archaeological evidences are very few, the cropping of new archaeological evidences tend to attenuate most of the allusions found in the literature.<sup>3</sup> Being the latest among all the scholars, updating all sources, through anthropological perspective using structuralist Marxist theory, Rajan Gurukkal attempted in several articles to visualise the early Tamil society.<sup>4</sup> However, his conclusions need revision for the following reasons.

a. Regarding the politico structural hierarchical order,

he observes that *kilar* or *kilan* were the leader of villages (*ur*) and *velir* held sway over slightly a bigger territory constituting a few villages generally in hilly region and the bigger expanses were held by *ventar*. Actually there is no such terminology as *kilar* or *kilan* in the entire corpus of Tamil literature. In the literature the term *kilavan* only occurs with prefix of *ur* (village), *malai* (hill), *natu* (region) which means the possessor of some geographical region.<sup>5</sup> In those days this term was not only used in political sense but also the possessor of any object or subject which includes wife too. However, one must accept the fact that the term *kilar/kilan*, used in the medieval period could have been derived from the term *kilavan*. *Tolkappiyam*, the earliest Tamil grammatical treatise advocates the term *kilavan* as the leader not as the leader of the primary settlement *ur* alone.<sup>6</sup> The female counterpart is *kilatti* which never occurs in the literature at all. Hence, assuming or assigning the term *kilar/kilan*, as a political entity during early historic period is unwarranted and any political structure built upon the assumption needs revision.

b. There are several instances in which Gurukkal mixed up the words from the literature and coined the new terms. For instance, the usage of the terms like *vetarkoman* and *kutimakkal* could not be cited, since they are unfound in the entire corpus of Early Historic Tamil literature.<sup>7</sup> Likewise the term *kuravar perumakan* occurs only once in the entire literature. In the said poem, it was sung for the chief Earikkon not for the Ay family as Gurukkal purports.<sup>8</sup> The term *perumakan* is not only used for hill chiefs but also leaders of other regions also.<sup>9</sup> Similarly suggestion of derivation of the term *vel* with *vet* is also not compatible. Instead, the

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explanation by Doari Rangaswaym<sup>10</sup> and the derivation of term *vel* with 'light' proposed by Poongundran<sup>11</sup> based on the Romila Thapar's work, is more appropriate. Gurukkal assumes the *vetar* or *kuravar* were hunters.<sup>12</sup> In the literature the hunters were never called as *vetar* instead, they were always called as *vettuvār*. Of course the term *vetar* is the later form of *vettuvār* but they never occur in the period which he dwells upon. The term *kuravar* is mostly mentioned in the context of the farmers. The nuance of this term is discussed in the later part of this article.

- c. While discussing the term on *ur*, he quotes *mutur* (old village), *cirur* (small village), *perur* (big village) and even *putur* (new village).<sup>13</sup> Of them the term *putur* never occurs in the literature at all.
- d. Rajan Gurukkal in his same work assumes that slash and burn cultivation is primitive in nature of subsistence pattern. He failed to notice that in hill slopes frequent rain carries off the humus which are essential nutrients for the plants to grow. The agriculture in barren hill slope will not be rewarding over the period of time. Slashing and burning of forest and subsequent tilling will enrich the soil for a few years. The hill side residents were very well aware of this fact and the method is purely eco-specific and is being practices even today and should not be called as primitive.
- e. He observes that in entire Tamilakam there was agriculture, but this was in primitive stage in pastoral and hilly region, which was not the actual case. This aspect also will be discussed in the succeeding part of this address.
- f. While discussing on the physiography of the Tamilakam, under the topic of agricultural lands he dwells on *menupulam* (fertile soft soil) and *vanpulam* (less fertile hard soil). He failed to notice another important term *punpulam* (Dry land) which occurs more instances in the literature than the other two terms. In fact the process of agriculture should have been studied under terms *pulam* and *panam* which are more revealing. The above said prefixed terms only provide the idea of the quality of land and not the entire process of agriculture.
- g. He argues that the plough agriculture was the superior in terms of technology and productivity, which was yet to secure its socio-political and cultural conditions of domination. And this was the basic contradiction within the social formation. The limitation of kinship-based production in terms of surplus, the low level of economy and the destructive effects of predatory exactions were other handicaps of the system.<sup>14</sup> If one thoroughly scrutinise the literature, it can be seen that agriculture was the major subsistence mode throughout the region, which implies the homogenised unidimensional social formation. There are evidences in the literature that plough was used in all the regions of Tamilakam. There are only a very few instances about hunting of animals for food when compared to information on agriculture in all the regions, although use of animals meat is found accounted in many instances.
- h. Similarly on discussing the *turai*-s in the chapter on semiotics of ancient Tamil Poetics he mentions that *untattuturai* poems versify the context or collective drinking and dining by the warrior folk before setting out for a raid. However, the accomplishment is only opposite that the poems describe feasting and dining of warriors after victory as of the seizure of cows only and not on any other form of raid.<sup>15</sup>
- i. During early historic period the literary source points to the fact that family system had already evolved. For example the daughter of a salt merchant bartered salt with paddy in the streets of villages inland.<sup>16</sup> Had the settlement was clan based, the selling of salt in the street (*ceri*) where families lived cannot be substantiated.<sup>17</sup> Similarly in one of the poem, the daughters of the *paratavar* community standing on the shore seeing the boats reaching ashore talking with themselves as "this is the boat of my father and that is the boat of your father's" is accounted.<sup>18</sup> If the subsistence was kin based, accounting of farmer who has single plough in the literature, that too in hard red soil region, cannot be attuned with the theory.<sup>19</sup> These adduce

the fact that the family system already got evolved in all the geographical regions of Tamil Nadu.

- j. From Vidharba to Kanyakumari the entire subcontinent witnessed a uniform culture called Iron Age during second millennium BCE with minor regional variations. Then how an uneven society could have evolved during early period that too only in part of South India while the transfer of technology was in reachable vicinity? A poem clearly states about mixer of various factors of different region.<sup>20</sup> Though it is a poetic composition, it implies the transfer of knowledge and culture at different regions. So the transfer of technology to various region is not beyond the scope. This enigma has not been attempted by the scholars.
- k. He concludes that the society witnessed uneven developments in different physiographical regions. Based on the study of literature he opines

‘It is true that all these are conventional war poem and one cannot make generalisations on the social Subsistence Pattern on their basis. But once we identify them as signifiers of a plunder-based redistributive social system, the dominance of the warrior culture becomes natural to it. Such a step could hardly have helped agrarian development. This predicament would mean plough agriculture though superior in terms of productivity, was yet to become dominant through articulation of its expansion.’<sup>21</sup>

Based on the above factors an attempt is made to review thoroughly, scrutinising the sources from the early historic literature, the main attribute of social formation, namely, forms of subsistence. Here the sources from the colophons and editors comment on the poems which were done nearly a thousand years after the composition is avoided.

### Historiography and Methodological Preliminaries

Since a century and two decades many attempts have been made by scholars to visualise the ancient Tamil society from various angles through the literature. As the historiography of Early Historic Tamilakam is deeply covered by Rajan Gurukkal it is not necessary to dwell upon as the subject matter is vast. Rajan Gurukkal

used the structuralist Marxist approach to visualise the nature of production particularly the agriculture in Early historic Tamilakam mainly using the literature. Here, an in-depth examination of each and every attribute of social dynamics and enumerating all those is made to uncover a clear picture of the social formation.

The present writer uses only the literature for the analysis as the archaeological and other source materials are already covered by Rajan Gurukkal.<sup>22</sup> Though much has been written about the Early Historic Literature of Tamil a brief account of them is given as they form the primary source of study.

The earliest available literature in Tamil is the literature composed during early part of Tamil history which is also called as Sangam literature. These poems are anthologies of bardic compositions. The chronological span of this literature is still under debate, but it is generally accepted that these dates fall between the 3<sup>rd</sup> century BCE and 3<sup>rd</sup> century CE based on archaeological, epigraphical, numismatic sources and the various linguistic and literary parameters. Sangam corpus is classified as *ettuttokai* (eight anthologies) and *pattuppattu* (ten songs).

The *ettuttokai* is the eight different collections of small poems having a minimum of 3 lines to more than 50 lines. Based on the poetic analysis, two of the *ettuttokai paripatal*. The other six anthologies are considered to be earlier, though some of the poems in the collections are considered to be late slightly. They are *narrinai*, *kuruntokai*, *ainkurunuru*, *akananuru*, *patirrupattu* and *purananuru*.

The *pattuppattu* are the ten poems, each one of which is more than few hundred lines where the poet describes about a hero or a leader or a king and his country. They are *tirumurukarruppatai*, *prornarruppatai*, *cirupanarrup patai*, *perumpanarruppatai*, *mullaipattu*, *maturaikkanci*, *netunalvatai*, *kurincippattu*, *pattinappalai* and *malaipatukatam*. Of these *tirumurukarruppatai* is considered to be late.

These eight anthologies or collections and ten songs were the poems of sentiments and exploits of the ‘noumenon’ and the ‘phenomenon’ in Tamil

terminology of the *akam* and *puram* or somewhat simplified, poems of erotic experience and heroism.<sup>23</sup>

Poems of *akam* generally narrate the socio-cultural aspects of the people, while *puram* poems narrate, the war, warfare and heroes of the war. Though the poets' purpose was not to write a *puram* or *akam* poem, the classification is done, only when these anthologies were collected at a later period. Interestingly, the *akam* and *puram* poems have been further classified on the basis of *tinai* (the mood of the song). The *tinai* of a poem provides information about a particular geographical setting, in order to imply the character of entire song. The *tinai* of *akam* category is divided into five zones, namely, *neytal* (littoral tract), *marutam* (fertile tract), *mullai* Pastoral region), *kurinci* (the hill tract), *palai* (the dry zone). The *tinai* of *puram* categories are divided into *turai* which connotes the nature of conflict. The *akam* poems tend to portray the geographical settings of the particular region with flora and fauna peculiar to the specific region. Though one cannot go by the apparent contents of the poem, their overall institutional and ideational contexts that are not far removed from reality can be depended upon.<sup>24</sup> Actually the entire literature leaving *paripatal* and *kalittokai* of anthologies and *tirumurukarruppatai* of songs (*pattu*) alone should be studied in isolation evading the bias from the commentators.

Almost all the scholars have been carried away by the commentaries, colophons, prologues and epilogues which were added in succeeding period. Not only on the commentaries, but also on the number of poems which lead them to understand that the population was in primitive stage which resorted to predatory raids, where in small pockets of wet land agriculture was in vogue and the society of ancient Tamilakam found the uneven development. If we look at the composition of the literature we will get the idea.

### Composition of Poems: Genre wise

In total there are 2372 poems considered to be the Sangam Age. Leaving *paripatal* and *kalittokai* of anthologies and *tirumurukarruppatai* of songs (*pattu*) these are 2187 altogether, comprising 1700 *akam* type and 487 *puram* type songs. There are 391 allusions to

royal personage in *akam* poems.<sup>25</sup> Even if we put together those poems as *puram* category there are 878 poems which pronounce about a leader with his name and his activity, still the *puram* poems are less than a half compared to *akam* poems.

### Akam genre poems

If we look into the percentage wise calculation (Table.1) *palai* songs are about 29.29% and next comes *kurinci* which is 26.82%. In fact both *kurinci* and *palai* constitute 56.11% of the poems. When we extract the data naturally one will easily conclude that the population was subsisting on predatory march and hunting-gathering was of order of the day. However, the reason for domination of both the themes are that the separation and union, the core themes of those poems, will interest the listeners rather than agony of separation, sulking and waiting. Hence, while using such biased sample distribution one must always be cautious in arriving at conclusions.

	kurinci	mullai	marutam	neytal	palai	Total
kurunto kai	146	44	49	72	90	401
akanan uru	81	40	40	39	200	400
narrinai	129	28	34	100	100	399
ainkuru nuru	100	100	100	100	100	500
	456	212	223	311	498	1700
percent tage	26.82	12.47	13.11	18.29	29.29	99.98

Table 1. Percentage of *akam* genre poems in Sangam literature

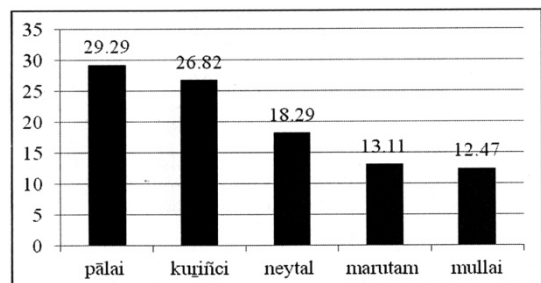


Fig. 1. Chart showing the percentage of *akam* genre poems

## Puram genre poems

Leaving *paripatal* and *tirumurukarruppatai* there are 487 songs (*patirruppattu*- 80, *purananuru* – 398, *pattuppattu* 9). The *akam* genre poems are 3.5 times more in number of *puram* genre poems. The *purananuru* poems with each *purattinai* categories are tabulated below (Table 2).

Sl. No	tinai	Division	Numbers
1	patan	Praising the fame, valour, gifting, gracing	139
2	vakai	Victory of the leader	81
3	potu	General theme pertaining to all region	76
4	kanci	Protecting the place from the enemy	32
5	tumpai	Announcing the war against the enemy	27
6	karantai	Cattle retrieval form the cattle raiders	13
7	vanci	Capturing the enemy's place	11
8	peruntinai	Improper love	8
9	nocci	Protecting the forts from enemies	6
10	vetci	Announcing the war by raiding the cattle of enemy	6
11	kaikilai	One side affair	3
	Total		402

Table 2. Number of *purananuru* poems *tinai*-wise

If we look into the number of poems as representative of the population, then *patan* and *vakai* division dominate the scenario. It is important to keep in mind that the *karantai* division of songs related to cattle retrieval are only 13 and *vetci* division of poems related to cattle raiding are only 6 implying the marginal character of such activity when compared with other activities.

Further these divisions are classified into 64 themes called *turai* in *purananuru* alone. These themes signify particular activity of the division. With the caveat of assuming the poems representing the sample of the society the exact nature of the society can be culled out. But, scholars always tend to choose the poems which suits their hypothesis or frame work and

left out other poems in total. Though their approach is unintentional but it leads to distorted conclusions. Therefore a due weightage to be given to the frequency of *tiani* poems while looking for the social formation as it provides general landscape based eco-settings.

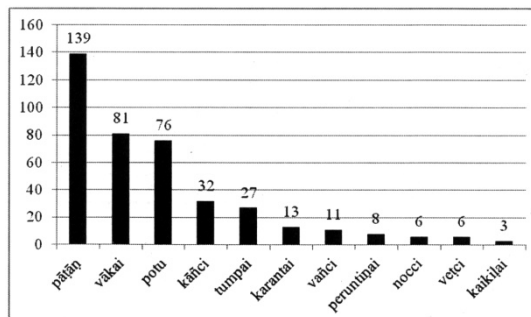


Fig. 2. Chart showing the frequency of *puram* genre poems in *purananuru*

## Subsistence Patterns

The prime mover of any social formation is plough agriculture. And it was the most superior in terms of technology and productivity. The various productive attributes of agriculture namely type of land, technology of tilling, water harvesting and the labour in different geographical regions are discussed one by one based on

Land category	puṇam /pulam	pulam/kaḷai	tuṇai
tinai	kuṇṇi, mullai, pālai	marutam	neytal
Land Characteristic	vagṇulam/puṇṇulam	megṇulam	Sea Shore
Primary Subsistence	Agriculture	Agriculture	Fishing
Subsistence tools	plough>nāṇṇil, kaḷappai, ēr	plough>mēḷi, ēr	net>valai, lance>eriḷi
Products	tiṇai, varaku/millet, varaku/millet, aṇṇam/ hill paddy, paruti/cotton	net/paddy, kurumpu/sugar cane	mīḷ/ fish, conch/ conch shells, mṇṇu/egg
Secondary subsistence	Plundering, weaving, puṇavu/ Cattle Grazing, Hunting		Salt Production
Subsisting Major Social Groups	karuvu/ kḷavuri/ hill-men, kolamar/ grains sorter, kḷavar/ farm, cattle keeper, iṇṇu/ kḷavar/ Cattle grazers	ṇḷavar/ farmer, viṇṇu/ seeder, ṇḷavar/ farm, cattle keeper, aṇṇu/ harvest labourer, kalamu/ grains sorter	parutavar/ valaiyar

Fig. 3 Subsistence pattern of Early Historic Tamil Region

## Hunting and the Hunter

Hunting was called as *vettam* and *vettai* in the literature. Hunter was called *vettuvar* or *vettuvan* and not as *vetar* which was derived from *vettuvar* during later period. The term *vettai* (hunting) is found to occur only once in the literature compared to <sup>27</sup> occurrence of



*vettam*. Actually the term is generally used for catching fauna for food consumption. On five occasions, this term is also used to portend the wealth hunting, showing the valour of the patron, comparing cub hunting the elephant to the valour of young *Karikalan* in the battle field, cattle raid and hunting animals by tiger.<sup>26</sup> Of remaining 22 occurrences the data is analysed, based on *tinai* concept. Interestingly, the *marutam* tract poems do not provide any information on hunting. The fish hunting<sup>27</sup> occurs for 10 times and other three *tinai*-s have almost equal distribution<sup>28</sup>. Of them, the hunting of deer by the lion and hunting of elephant for tusk is quoted for three times in total<sup>29</sup>. The real hunting of animals for food is quoted only 8 times. The animals hunted for food are big wild lizard, rabbits, wild pig, deer and fish. The use of dogs for hunting also is quoted two times in *palai* region. All the data pertaining to real hunting is tabulated below (Table 3).

tinai	Hunting	Hunter	Total
neytal	10	2	12
marutam	0	3	3
mullai	4	5	9
palai	3	3	9
kurinci	5	4	9

Table 3 Number of accounts on hunting and hunter

If we look into the terms hunter in *akam* poems, only six occurrence of *vettuvavar/vettuvan* are found that too three occurrence in *palai* region as bird hunters. One each in *marutam*, *mullai*, *kurinci* are encountered in the literature. For the *puram* poems the physiography in the literature was used to demarcate the kind of *tinai* for hunting as well as the hunters.

The animals hunted for consumption were big lizard (*Varanus Bengalensis*), wild hare, wild pigs, deer and birds. The elephant, tiger and lion hunting are also mentioned. The hunted meat was bartered for paddy in the fertile region. They also used hunting dogs. In the entire literature only 45 instances of the hunting/hunter is accounted among 2187 poems under study amounting only 2.05% leaving us to believe that hunting is not the primary subsisting pattern. If we keenly observe this term, in can be clearly understood that the social group

which hunts are found mentioned in all regions of Tamilakam. The term *vetaai* (hunting) is used in the sense of catching or killing of fauna for the consumption. In this context even the fishing is alluded to as *vettai*. In some instances, it is alluded as hunting of heart of female counter part of the leader. So it is clear that hunting was practiced by special social group in a limited way and they never confined to *kurinci* tract alone. From this it is also clear that the primary subsistence pattern of hillside dwellers was not hunting and gathering as generally proposed by the scholars.

### Cattle raiding and retrieval

The cattle raiding and retrieval are classified as *vetci tinai* and *karantai tinai* respectively. In entire poems of *purananuru* and *patirruppattu* there is hardly any evidence to show that *Ventar* were involved in cattle raid.<sup>30</sup> Only in one instance the cattle grazers voluntarily offered their cattled herds to *Ventar* is found accounted.<sup>31</sup> In *vetci tinai* there are only 6 poems in total regarding cattle raid. Of them 5 belongs to the hero consuming alcohol after cattle raid which belong to *untattutturai* and a solitary poem express the happiness of the kin with cattle raid of the hero arranging for alcohol is accounted. In *karantai tinai* there are 12 poems of which nearly a half of them condole the death of the hero<sup>32</sup> in the cattle retrieval, 2 songs give self-praising of the warrior,<sup>33</sup> and solitary songs on the lineage, fierce fight of the hero, the word of vengeance by the hero and denying the price for want of wetland.<sup>34</sup> This point to the fact that cattle raids and retrievals were marginal in the society.

### Plundering

Plundering was a part of life of small subsisting warrior group in the dry or border region. Most of the plundering took place in the ways connecting settlements. There were warrior classes namely *malavar*, *maravar*, *ilaiayr* and *eyinar* and were depicted as soldiers and a few times plunders. The assumption of *vettuvavar* as the warrior class by M.G.S. Narayanan is not found in the literature of the poem he quoted.<sup>35</sup>

### Cattle Grazing

Cattling rearing is vividly described in the literature. Cattle were called as *ayam*. This generally

meant both cows and oxen. The sheep were called as *cirutalai ayam*. The meaning of *cirutalai* is the cattle with small head implying indirectly the sheep. The people who looked after these cattle were called as *itaiyar* or *kovalar*. In the literature the term *itaiyar(n)* was used to mean the people who rear sheep, and the term *kovalar* meant the cattle grazers. It is interesting to note that the term *ayar* (the rearer of *ayam*) is not found used in the entire literature under study and only in *kalittokai* this term came into vogue. However, the female counter part of the *itaiyar* or *kovalar* were called as *aymakal* (the wife or daughter of possessor of *ayam*) who was exchanging the dairy products like butter and butter milk for rice and other consumable items. The poet of *perumpanarruppatai*, *Katiyalur Rudrankannanar* uses all three terms *aymakal*, *itaiyar* and *kovalar* of which last two terms are synonymous.

### Weaving

Exclusive cultivation and harvest of cotton in *mullai* is clearly seen in the literature. The women took to spinning. Dying was carried out and the weaving was done in the looms. There were many varieties of cloths mentioned in the literature. The production was sold by the family members in the markets and they were exported also. This is clearly proved by the author elsewhere in his article.<sup>36</sup> The use of *talaiyutai* (dress made of leaves) by the women and leader of *kurinci* region is the farfetched idea.<sup>37</sup> As such the term *talaiyutai* never occurs in the poem at all. Instead they are found as *talaiyani* meaning the adorning the leaves and flowers as the ornaments. Rajan Gurukkal assumes that the leader of *kurinci* was also wearing the *talaiyutai*, using a solitary reference to the leader wearing the dress made of plant fibre.<sup>38</sup> Use of cotton and cloths made of silk was prevalent in the entire geographical regions of Tamil Nadu and there was a separate social group subsisting on textile industry. The large occurrence of spindle whorls in archaeological excavations spread over Tamilnadu, dyeing tanks unearthed at *Arikamedu* and *Uriayur* and recent excavations of remnants of brick structures pertaining to textile industry at *Keeladi* near *Madurai* support this view.

### Fishing and Salt Production

Fishing was the primary subsistence of the *neytal* region. The fishermen were invoked with term as *paratavar* and *valaiyar*. There is a clear difference between both the terms if one looks at the context of the poems. While *paratavar* fished in the sea with nets and lance, the *valaiyar* fished in the ponds of *marutam* region. Moreover, the *paratavar* community dived for conch and pearls.<sup>39</sup> These products were exchanged for the products of other region namely food and other items. Salt production was also performed by the coastal population probably a section of *paratavar* community itself.<sup>40</sup> Salt was sold inland by a community called *umanar*. There is no evidence in the literature, if they were the sub groups of *paratavar*.

### The Farm Lands

The farm land in the literature is called as *pulam* or *punam*, while *pulam* generally signifies only the farm land of wet region. The term *punam* signifies exclusively the agricultural land in the hill and hill slope areas. Based on the crop and the wet condition of land, they were also called as *kalani* where paddy is grown and *enal* where millets were grown. The term *pulam* has ten contextual meanings in the literature. They are direction, place, farm land, knowledge, region, battleground, hillside farm land, hill, sky and Veda. In this analysis the term implying farms and farming are only considered for the analysis.

Based on *tinai* concept, if we look into the physiography of Tamilakam, it embraces the hills and hill slope namely *kurinci*, the pastoral zone namely *mullai* and the river fed deltaic zone *marutam*. The region *neytal* has thin littoral land mass. The temporal region *palai* was the region of agriculture during rainy period.

### Farming tools in different Geographical Regions

The prime farming tool for agriculture is the plough. Ploughs were used in all three regions namely *kurinci*, *mullai* and *marutam*. The soil characteristics vary in *marutam* region which is soft (*menpulam*), and in *kurinci* and *mullai* regions they are hard (*vanpulam* and *punpulam*). Hence, tilling of lands required different technology, that is the shape and weight of

those ploughs. The literature clearly differentiates the ploughs used in different region. For the soft soiled *marutam* region, the ploughs were termed as *meli* and *er* where as for the hard soiled *mullai* and *kurinci* regions they were termed as *kalappai*<sup>41</sup> and *nancil*.<sup>42</sup>

The *nancil* was a heavy weight plough which can till the hard soil. The shape of *nancil* is alluded to the tusk and head of the elephant killed in the war.<sup>43</sup> The allusion to the shape as elephant head and trunk is also adduced by the later literature *kalittokai*.<sup>44</sup> In fact the later evidence clearly states that *nancil* ploughed the hard soil. Hence the technological know how for tilling different kinds of land was prevalent in all the regions of Tamilakam. Instances of plough called as *er* used in the rain fed red soil (*mullai*) and rain fed land<sup>45</sup> are also found to infer that *er* was a common term but the term *nancil* was specifically used in the *mullai* and *kurinci* regions only. It is pertinent to mention that the plough share (*kolu*) is also accounted in the poems, two of which pertain to *nancil* and one without any mention of type of plough.<sup>46</sup> It is relevant to account an inscription dated to 1<sup>st</sup> c.CE at *Alagarmalai* mentions a trader as *kolu vanikan* (plough share merchant). This implies plough share was an important commodity of trade. The importance of plough in the society was felt so much that the armed men were invoked as the men who possess the arm (*vil er ulavar*) for war or raid is like the plough for the farmers.<sup>47</sup> The plough in farming is also alluded to the arm of war (*ulu patai*) in the poems.<sup>48</sup>

### **Farming in *kurinci* region**

The major crops in the *kurinci* region are Italian millet or cereal (*setaria italicum* called '*tinai*'), common millet (*paspalum scrobiculatum* called '*varaku*') and mountain paddy (*oryza mutica* called '*aivanam*') and other vegetables like beans. The basic system of agriculture is slash and burn technique. The land is burnt and then put into use. The secondary form of subsistence is hunting. There is no evidence for gathering in entire literature. Hence usage of the phrase hunting gathering warrants some reservation in the present study. They are instances that the anthologies pointing out that plough pulled by the ox was used in *kurinci* region.<sup>49</sup> Assuming from a poem *kuruntokai*

(214) that *kanavan* who hoed the land and seeded the grains, Rajan Gururkkal proposal of tilling the land with an iron tipped stick in the *kurinci* with a solitary account is farfetched idea that neither such implement is mentioned nor ploughing is directly given in that poem.<sup>50</sup> The meaning of hoeing can be best understood from the above evidence that plough was used in the hilly terrain also. More instances of farming have been casually treated by Gururkkal and he gives importance to hunting only. If one seriously looks into the poems of *kurinci* region, more than hunting the farming received the importance as the millets constituted the major item of subsistence.

Evidences show that indigenous population of hilly tract were called as *kuravar* and also invoked as *kanavar* who took to slash and burn cultivation. On only one occasion they are depicted as the eater of deer, Porcupine and big lizard (*Varanus bengalensis*, called as *utumpu*) and showing the hint that they were pastime hunters (*malaipatukatam* 175-185). Otherwise they are depicted as farmers ploughing, seeding and driving the birds and elephants from the destruction of crops. Hence, it can be inferred that for entire population of hill tract the primary subsistence was only agriculture.

### **Farming in *mullai* region**

In this region common millet (*paspalum scrobiculatum* called '*varaku*') was grown.<sup>51</sup> In the transitional sloppy zones of *mullai* and *kurinci* regions cereal (*setaria italicum* called '*tinai*'), was grown. Another major crop grown in this region was cotton. In fact the poems shows separate villages were thriving on the cotton cultivation alone.<sup>52</sup> As stated above working on cotton for textiles were performed by women.<sup>53</sup> The weaving and marketing was carried over by the other family members.<sup>54</sup> The ploughing in the *mullai* region is found akin to *kurinci* region.

### **Farming in *marutam* region**

The land in the *marutam* region was soft and the perennial water source from rivers allowed the population to cultivate paddy and sugarcane. The water availability would have allowed them to go for double crop in an year unlike the rain-fed regions. Hence the required labour force would have compelled

them to cluster their settlements called ur. There are many instances of wetland cultivation being quoted in the literature. It is needless to discuss about the farming in *marutam* region as it has been dwelt by many scholars at length.<sup>55</sup>

### Other Subsisting Minor Social Groups

Besides the secondary subsisting group discussed above there were ancillary groups who took to the allied professions. In the literature we find the specialised agricultural works carried out by the different class of people in all three types of geographical regions. There are large number of artisan groups found mentioned in the literature to understand the division of labour in the society. Notable among them are *kannular* (dancer), *kammiyan* (goldsmith), *kammiyar* (weaver), *karuntolil vinainar* (carpenter), *kollan* (black smith), *kaliyar* (washer man), *kalor/kolor* (mahout), *kuvalar* (well diggers), *kuviyar* (seller of rice cake), *kotiyyar* (music performer during war), *toluvar* (cattle keeper), *nunkol akavunar* (player of flute), *punainary* (fine worker of gold), *pulaitti* (washer women), *nulaiyar* (fisherman), *putaiyunar* (one who strikes the bamboo instrument), *pulaiyan* (cremation performer), *tutiyar* (the drummer of *tuti*), *panar* (bard), *paraiyar* (the drummer), *vitaiyar* (seeder), *arinar* (reaper), *erteruvar* (costumer) and so on.

### Discussion

The Sangam poems did not evolve suddenly during 3<sup>rd</sup> century BCE rather they were nourished over centuries probably from Iron Age. When Southernmost part of Indian Subcontinent witnessed such a folk tradition in Tamil language namely Sangam Literature, the Middle part (Deccan) witnessed the folk songs namely Sattasai. Hart aptly quotes that 'In the north, this Deccan culture merged with Aryan culture in Maharashtra to produce a civilisation which today perhaps the most complete synthesis of Aryan and Dravidian in India. Both these offshoots of the original Deccan culture produced important literatures in early century of Christian era; Tamilnadu gave rise to the poetry under discussion here, while Maharashtra produced Sattasai of Hala, representative of large body of popular poetry, the great bulk of which has been

lost'.<sup>56</sup> In fact, it should be wondered only if tribal elements are absent in those songs. The point is that the literature has such a sources that anybody can use the data for any model to conceive the society. Some vouch for paucity of archaeological evidence to corroborate the social formation. They fail to understand for that for tribal model also there are lesser archaeological evidences.

From the available information it is proposed by the scholars that the paddy was considered a luxurious food when compared with the millets. There are few occasions that poets account that the people of *marutam* region fed rice to the people of other region<sup>57</sup> and in the rain fed soil paddy will not grow.<sup>58</sup> This does not preclude that the people of other regions were happy with millets. There are occasions that poets account that the trespassers were fed with millets also. The point here is the primary form of subsistence, existed in particular eco-zone substituted with the technological advancement. One should take the accounts of burning of paddy and sugarcane wetlands, destroying the fortifications in the literature as a war strategy rather than intention of possessing the land. If the intention was to possess the wetland then they should have brought the land under their control rather than destroying the farm lands.

Most of the scholars including Rajan Gurukkal were carried away by the classification of poems into various geographical regions and the external life aspects of society. No doubt they are useful in visualising the society but caution should be exercised while using the colophones, commentaries and classifications. For example, two of the commentators of medieval period elucidated the meaning of the term *yanar* in Sangam literature as 'new income'. The succeeding editors followed the same meaning. However, indepth contextual analysis shows that the meaning is only 'new' of 'fresh'. This reinterpretation provides clarity to the meaning of poem and gives a new insight into the social studies, where in formation of new settlements and capturing of new lands in those days could be well understood.<sup>59</sup>

In Rajan Gurukkal's semiotic analysis of Tamil poetics, he extensively dwells upon the grammar work, Tokappiyum on tinai, which he groups as sub categories of ecosemiotic signs and classifies those turai-s, the classificatory syntagms, into seven groups. Actually these turai-s are to be seen under the light of concerned ecosemiotic sign (*purattinai*) alone. This is incompatible with the decoding of semiotic analysis as each classificatory syntagm should be studied only based on the concerned sub categories of ecosemiotic signs. For example *untattuturai* a classificatory syntagm should be studied only under the *vetcittinai* sub category of ecosemiotic sign alone. This cannot even be studied in *karantaittinai*, because the very themes of those ecosemiotic sign are in binary opposition. If the classificatory syntagm *untattuturai* is used for the subcategory *vakaittinai* then the decoding would suggest that the warriors were feasting and dining after victory by seizure of cows which was not real, where as the theme of the song itself is winning enemy and not the seizure of cows. So the classificatory syntagms should not be codified under preconceived groups which will lead to wrong inferences.

Cultural signifiers are more useful in analysing the social behaviour. At the same time the intensity of the signifiers also should be brought under analysis. Rajan Gurukkal's appropriation of the society, in his own term the plunder-based redistributive social system is not found in the grammatical classification at all. A few songs refer to cattle raid and recovery found place in the grammatical classification but a few plunder incidence accounted in the vast literature did not find in the grammatical classification. Besides, the terms for the various forms of taxes in the literature can not be substantiated with his arguments. They are, *irai*,<sup>60</sup> *konti*,<sup>61</sup> *patuvatu*,<sup>62</sup> *pintam*,<sup>63</sup> *pon*<sup>64</sup> and *puravu*.<sup>65</sup> Therefore the study of society from the literature does not provide the reality, while one goes by grammatical signifiers and must be studied in isolation. Grammar works are mere classificatory works and they provide only an abstract idea of the content of the poems. If there are only a few poems which describe some aspects of the society and a large number of poems which

describe the opposite nature, the dominant factors are only to be considered.

The above simple analysis, exclusively on various subsistence pattern, of early historic Tamilakam suggests that the primary form of subsistence in entire region of Tamilakam was agriculture. In the littoral region it was mainly fishing. The classification of songs based on grammar works and analysing the poems do not necessarily reflect the society of those period. They can be used as tool to look into the poems to seek the nature of society, but should be cautiously analysed leaving the colophones, commentaries and classifications as they offer only some insight not intotal. The sangam poems are to be studied with the text alone and not with preconceived ideas of *tinai*-s and *turai*-s. Setting aside the commentaries, hermeneutics analysis of ambiguous terms from the early historic literature are to be undertaken. The analysis of various social parameters like distribution and exchange system, trade, polity should be under taken in this line to envision the real social process of the Early Historic period.

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## Rajaraja - I and Rajendra - I as Gleaned from the Epigraphs of Bilavanatheswara Temple – Tiruvallam

D. Kalyani\*

The land of Tamil country is studied with stupendous temple built by the Pallavas and the Imperial Cholas. This temple was sanctified by the Nayanmars and Alvars by their sacred songs. The Imperial Cholas engraved their valuable inscriptions on the walls of the temples. One such temple was the Bilvanatheswara temple of Tiruvallam. The temple is said to have been built by the ancestors of Sankaradeva.<sup>1</sup> The temple was renovated before Rajaraja I's period.<sup>2</sup>

### Location of Tiruvallam

Tiruvallam (or Vallapuri) is a village in the North Arcot district on the western bank of the Nivariver (Nuha or Ponni), a tributary of the Palaru, just before it joins the main river. It is 9.66 km south of Melpadi. It bears the name of Tikkali of Tikkali – Vallam and it was the capital of the Banas under the name of Banapuram. Their country was known as Perumbanappadi of 12, 000 villages lying to the west of the trunk road leading to the Andhra country (Vadugapperuvali).<sup>3</sup>

### Name Derivation of the Village Tiruvalam (or) Tiruvallam

The Legend is woven with Lord Ganesa and

Subramanya, in quarrel over a mango fruit, which was brought by the sage Narada. A contest was conducted that whoever goes around the world first and comes back would be offered the fruit. While Subramanya went around the world on his Vahana, Lord Ganesa encircled his parents and got the fruit as a token of appreciation. It is said that the incident took place in this village, hence came to be called as Tiruvalam, which later on came to be transfigured as Tiruvallam. The temple is now called as Vilvanatheswara temple. Of the sixty epigraphs, nearly 20 are assigned to Rajaraja I and Rajendra I Chola. However, the earliest inscriptions are assigned to Pallava king VijayaNandivikramavarman i.e. Nandivarman II,<sup>4</sup> and MahavaliBanaraja, Vanadirayar.<sup>5</sup>

The inscription of Rajaraja I appears from his 7<sup>th</sup> regnal year (991 A.D) the village is mentioned in the epigraphs as TikkaliAlvar and TikkaliVallam which was in Miyaru Nadu, a sub division of Pudukottam. It records that MadurantakamGandaradittan visited the temple and offered thousand jar of water for offerings to the God. On this occasion he observed the poor maintenance of temple lamps and called the Sivabrahmanas and demanded detailed report of the

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temple revenue.<sup>6</sup>

In another we find that Madurantakan Gandaradittan inspected the temple accounts and checked out the details of expenditure for 74 kalanju of gold as levied as fine from Sivabrahmanas for misappropriation of temple lands. For making the deficit, a fine of 7 kalanju and 5 manjadi was levied. The total amount was entrusted with the assembly of mandiram alias JayameruSrikaranamangalam, a devadana and brahmadaya of Tuynadu. The interest collected was 1/8 kalanju per kalanju per annum. This amount was to be spent for conducting margazhi festival and offerings to the deity.<sup>7</sup>

Yet another epigraph of Rajaraja I (998 A.D.) has recorded the supervisor Arascrudaiyan Irayiravan Pallavarayan alias Mummudisolaposan has found out that one of the member of the ganattar failed to maintain the endowment of a lamp, for which he received 25 kalanjupon. The endowment was created by Singapirattiyar and his nephew Sarvadichchdangavi. The donor had decided to continue the charity and donated again 600 kuli of his land for the same porose.<sup>8</sup>

The revenue of the temple was audited even during the time of Rajendra I, the son of Rajaraja I (1016 – 1017 A.D.) the auditing was made by PurvattabhattaSomayajiyar of Kottaiyar, who was seated in the hall called Arumozhidevan, on the northern side of the temple of Cholendra Simhesvaramudaiyar at Melpadi alias Rajasrayapuram. He audited the temple accounts, the scale of expenditure of previous year i.e 7<sup>th</sup> year record issued byRajaraja I and the current account.<sup>9</sup>

### **Consecration of Idols**

This inscription was issued by Rajaraja I (992 A.D.) and records that Vikramudittyan alias KirthimartandaBrahmadirayar, a Siva brahmana of Naratungachaturvedimangalam in Karainadu, a sub division of PadavurKottam, has consecrated the image of Uma Bhattaraki and provided for a perpetual lamp and food offerings in the temple of TiruttikaliAlvar, by purchasing 1700 kuli of land from the Sabha of Mandiram alias Jayameru Srikarnamangalam in Tuynadu and making it over to the temple authorities.<sup>10</sup>

### **Gift of Ornaments**

Rajaraja I during his 13<sup>th</sup>regnal year (998 A.D.) the Sabha of Tiruvallam endowed one sacred string (tali) and pendant made out of 40 kalanju and 7 manjadipon to the goddess of TirukkaliAlvar. The gold was accumulated in the treasury through various sources. It also mentions the gift of a lamp and ornaments endowed by Mummudichola Posar.<sup>11</sup>During the reign of Rajaraja I (1038 A.D.) similar gift of sacred string (tali) and ear ornaments were gifted by the officer Mandaikilar Maratama Nilaiyar alias Nittavinoda Muvendavela to the image of the consort of Panmahesvara Vitankarcon seccrated by him. Besides, for offerings on Sribali to Pasupatamurti endowed land by the same person. The gold was measured by Kudinaikkal and mentions the coin Madurantakadevan Madai.<sup>12</sup>

### **Gift of Gold / Silver**

A 13<sup>th</sup> year record of Rajaraja I (998 A.D.) refers to the gift of Silver Kachcholum to the deity of Tiruvallam. Yet another record refers to the gift of 11 Kalanju<sup>13</sup> of gold to TirukkaliAlvar for conducting the PavithraRahama festival by IrayiraPallavarayan alias MummudiCholaPosar of Araisur in Tenkarai Pambuni Kurram a sub division of Chola nadu.<sup>14</sup>An Inscription of Rajaraja I (1010 A.D.) mentions the gift 89 Pattam (gold band) made of 11 kalanju of gold weighed by Dhanmakattalaikal by the Madhyasthanof the village for the deity TikkaliAndar of Tiruvallam in Karaivali a sub division of Perumbanappadi.<sup>15</sup>

### **Gift of Land**

The endowment of land to the temple was common during the Chola times. It was gifted for various purpose such as for maintenance of the temple, servants, for burning perpetual lamp. A record of Rajaraja I (995 A.D.) mentions that the headman of Kurukadi Paramam Kuncharamallam alias Rajasekharan Pallavarajan purchased land and maintain the servants of the temple TiruttikaliAlvar at Tikkalivallam in Miyaru Nadu of Pudukkottai.<sup>16</sup> In the 998 A.D. six ma of land was gifted to the temple by the assembly of Tiruvallam for burning four lamps during the three sandhi of the day, by Araisurdaiyan Iraiyan Pallavarayan alias Mummudi Chola Posar.<sup>17</sup>



Yet another record of Rajaraja I (1001 A.D) refers to the sale of 700 kuli of land by the Ur of Vanagaram to SivamaharajaTiruvaiyamSankaradevan and endowed as archanabhoga to the temple TiruvaiyaIsuvam, located to the south of the TiruttikalliPeruman Temple at TikkaliVallam. The donar has the title Kongunivarma Maharaja and KuvalapuraParamesvara. The historian Dr. T.V. Mahalingam identified him with Vaidumba chief.<sup>18</sup> Yet another epigraph of Rajaraja I (1006A.D) refers to the sale of land to the Rajarajaisvaram, a shrine within the temple, for feeding the brahmanas of the temple. The officer AraisurudayaIraiyavanPallavan alias MummudiCholaPosan is also mentioned in the epigraphs.<sup>19</sup> An epigraph of Rajendra I (1027 – 28) mentions the gift of gold to temple.<sup>20</sup>

### **Construction of Shrine and Gift of Land**

A record of Rajendra I (1015 A.D) refers to the construction of the Mahadeva shrine of TiruvaiyaIsvara temple by the Vaidumba family. The Vanapuramur sold 1000 kuli of tax free land to Somanatha son of Sankaradeva, for the construction of the shrine. The shrine was in existence even during Rajaraja I period.<sup>21</sup> The title of Sankaradeva is engraved in the epigraph.

In the subsequent year 1017 A.D., when Rajendra I captured Ceylon, a record was engraved stating the sale of 500 kuliland by the Ur of Vanapuram in Karaivali in Perumpanarrupadi in Jayangonda Cholamandalam. It was purchased by Nambur Tirunilakanda, Kramavitan, who was a member of alumganattar of the Ur. The tax exempted were nirvilai, chillirai, vetti, amanji.<sup>22</sup> Rajendra Chola I, in his 26<sup>th</sup> regnal year (1038 A.D) conquered kadaram. It registers the sale of land by the Sabha of Tiruvallam in Karaivali in Perumbanapadi in Jayangondasolamandalam and endowed to the Temple of Tiruvallam.<sup>23</sup>

### **Reclamation of Waste Land**

During the 6<sup>th</sup> regnal year (1018 A.D) of RajendraChola I, refers to the sale of waste land by the resident of Vanapuram. It mention about Aimbani alias Vidilvidugu Vikramaditya Chaturvedimangalan in Miyarunadu of Paduvurkottam a district of Jayangonda Cholamandalam.<sup>24</sup>

### **Gift of Flower (Tumbai Flower)**

RajendraChola I in his 7<sup>th</sup> regnal year, mentions the treasury received a deposit of gold and agreed to supply tumbai flower and extra flowers during 12 Sankranti days in the year for the worship of Tirukkaivallam Udaiyar at Tiruvallam. It mentions the grain measure called Panchavarakkal.<sup>25</sup>

### **Gift of Lamp and Sheep**

Rajaraja I's (1006 A.D) epigraph mentions the gift of perpetual lamp by Nannamaraiyar, son of the Vaidumba Takkarai of Ingalurnadu in Maharajapadi to the temple of Tikkalivallanalvar at Tiruvallam in Miyarunadu in Paduvur nadu.<sup>26</sup> Another record of the same king (1008 A.D) mentions the gift of 96 sheep for burning a perpetual lamp in the shrine of Brahmisvara situated in the Siva temple. The gift was made by the queen Cholamahadeviyar and the daughter Tittaipiran. Besides, gold was gifted to the temple for a chauri and offerings.<sup>27</sup>

The military Regiment called Nittavinodaterinda valangaivelaikkarakar endowed a perpetual lamp to the unnaligaiudaiyar and devakanmis. This record was issued by Rajendra I in 1043 A.D.<sup>28</sup>

### **Conclusion**

The above analysis reveal the fact that Rajaraja I records are 15 and Rajendras (11) are reported from the temple. It also reveals all the achievements of Rajendra I who conquered Ceylon and Kadaram. Vaidumbas were the subordinates under Rajaraja I but they acted independently, which is known from their title. The auditing in the temple was undertaken both by Rajaraja and Rajendra. It is to be noted here the work started by his father was continued by his son. A name of the official peruntaram is found in the epigraphs. Above all this Tiruvallam was one of the Peruvazhi (Highways) leading to Karnataka, and served as a strategic place in Northern Tamilcountry.

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## Inclusive Education during the Colonial Period in the Madras Presidency – A Study.

M. Viji \*

*Education is the most powerful weapon which you can use to change the world.*

**Nelson Mandela**

### Introduction

During the nineteenth century, women were considered and were not permitted in the public interaction. Religion, caste and gender segregated women from education, the efforts taken up by Christian missionaries and the British to nullify their adverse effects on exclusion and discriminatory access. Women of privileged communities participated in formal education than the others, the inequalities in the society were there in the public instruction system even during the British period. In general, formal education was not possible the different community responses to women's education were inadequate to explain the minimal access of girls to formal education. A British policy on women's education was also gender oriented.

The Victorian period offered education to women. Only after the social Reform Movements

during the late nineteenth century, women's education as culturally sanctioned by ancient Hindu texts, and more of educated males wished to have educated wives, the education of girls was selective. To understand the emergence, growth and nature of girls' education in Madras Presidency, it is necessary to look at the social and historical contexts of women's education in Madras Presidency.

The fear that educated girls would become widows at a young age was also widely prevalent. A Tamil proverb 'choose a prostitute for a wife, but not one who can write' shows how traditionally women's education was scorned, for which a little knowledge to read and write in the vernacular, to do a few practical sums and to practice some elementary needlework was considered sufficient. It was universally believed that women involved in intellectual work were risking their reproductive energies (Sayers 1982: 7-25). Colonial documents and reports on India effectively reinforced the educational incompetencies of women, by

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upholding their primary skills in home-making.

The first educational despatch of 1854 had included women's education in its agenda, but the Sepoy Mutiny in 1857, delayed concerted action. Mary Carpenter, who established the first teacher training college at Madras in 1870, also impressed upon the British to consider women's education as an exclusive field needing special intervention. Only Missionary Schools got funds from the government and the others were requesting for financial support from the government ever since 1854, in order to meet the expenses involved in innovating a variety of special concessions to attract large number of girls to their schools.

The Christian missionaries who were the first to attend to women's education since the late eighteenth century and were active throughout the colonial period; educated women themselves, who formed organisations and conducted conference for their education as an issue, justifications for differential education of men and women got strengthened. The quinquennial report on the Progress of Education in India for 1902-07 noted the misapprehensions about girls' education in the middle class society. (PEI 1902-07: 256) To educate girls were cautious and suggestions to handle the sensitive topic were made by every committee and conference on women's education. Each tried to impress upon the government that efficient home-making must be the only objective behind educating women. One of the important recommendations of the first AIWC held at Poona in 1927 was that moral training based on religious and spiritual ideas should be an essential core of the education of girls.

Madras Presidency in 1882, was candid in her remarks (GOM 1884: 9): If girls are to receive education, they ought surely to know their vernacular, geography of the Presidency, of India and Asia, history of the country, arithmetic, hygiene and needlework. Differential curriculum at different levels gradually led to considerations about maintaining at different levels of schooling was accepted that the same curriculum could be followed for both girls and boys at the primary level, differentiation was considered essential at the secondary and higher levels. Official policy, despite sticking to a

common curriculum for both sexes at the primary level, encouraged the private schools receiving government grants to popularise girls' education by catering to parental desires regarding differential socialisation of girls and boys

Secondary schools for girls in Madras handled a bulk of themes in domestic economy such as treating food substance, choosing furniture and arranging them at home, dress-designing and home making. For the few women who crossed the hurdles of the primary and middle school examinations, reached college, the courses of study were still gender-defined to a large extent. While few women were in medical or teaching professions, hardly any in engineering or law. Even in non-professional colleges, girls were more in arts than in sciences.

In Madras, in the Queen Mary's College, where the BA course was instantly popular since its introduction in 1914, science degrees were introduced only after 1927 (PEI 1922-27: 164) Girls have certainly had its bearing on the gap between girls and boys in science education found in the report of the Madras Provincial Committee of the EC (GOM 1884: 691, views of highly educated women like Muthulakshmi Reddy (1929). Even in the many Hindu private (aided and unaided) schools, the local intelligentsia advised the authorities to teach Sanskrit, so that girls who spent their time before marriage at school may learn the traditional duties of a Hindu wife (PEI 1907-12: 219).

To all categories of women, religious instruction had the subtle but larger purpose of reinforcing tradition: As religion provided the base for the inferiority of women to men and idealised the virtues of self-denial, patience, etc., religious instruction to girls also served to reinforce the ideals of 'patriarchy'. Related to curriculum content were debates on English education for girls. Attitudes favouring vernacular instruction for girls were common throughout the colonial period. While the United Provinces forbade English teaching as unnecessarily loading the course for girls (PEI 1907-12: 217), Bombay was so swayed by the language that girls complained when their English teacher spoke frequently in Marathi (PEI 1917-22: 134).

In Madras (PIR 1911-12: 51; PEI 1907-12: 214), English was generally considered unnecessary the traditional Hindu girls to talk or write in that language. Only among the elites enamoured by the western customs, English education for girls received considerable importance, the language and the styles of dressing, house-keeping, socialising, etc., came handy in their association with the British families in the country. For the general population, vernacular schools were considered to be the most suitable; for since girls hardly studied beyond the primary level, the best way to make maximum use of such schools was to stick to the mother-tongue as the medium of instruction. However this choice led to the characterisation of schools as vernacular, and boys' schools as English.

Femininity' and examination closely related to the curriculum choice was the concern about the impact of examinations on girls the exam phobia was commonly absent at the primary level, it was more frequent and greater at the secondary and higher levels. Inspectress of Madras in the 1880s disapproved of the examination system for girls as encouraging a system of learning by rote, on the ground that knowledge gained in one standard was forgotten in the next (GOM 1884: 9). Opinions on alternative curriculum for girls therefore rested on simpler courses specially designed to meet the needs of the majority of girls who did not wish to proceed to a college was recommended by the AIWC in 1927.

Examinations at the higher level were bound to be more difficult for girls, all that the Madras government did towards women in the higher institutions was introduce some unrealistic concessions such as exemption from attendance in mixed colleges. Madras University had from its inception, a rule that 'girls could be admitted as special candidates to examinations without attendance at a college' (PEI 1907-12: 215). This is a case in point to the indifference of the educational policy on women, to whom it would have been well-nigh impossible to appear for a University examination without even the basic assistance of lectures. Non-formal education for girls an alternative to the secondary school system so oriented towards encountering an examination, and in view of making

women's education a functional, industrial schools for girls were introduced as early as the 1880s.

Madras Presidency where girls from a particular caste artisan, weaver or goldsmith, attended a school, training on their respective caste occupation was considered suitable. During the 1929, the Wesleyan Mission Vocational School at Ikkadu village in Madras and the Lucy Percy Noble Institute for women in Madurai were notable industrial schools for girls (PEI 1922-27: 162). Besides training women for the traditional feminine occupations, industrial schools were gender biased.

Society for the Propagation of Gospel Art School in Trichy (Sharrock quoted by Anantha Raman 1996: 89), the industrial school for weaving in Nazareth, where boys alone operated modern weaving looms, winding machines, etc. (Bhargava 1968: 30). The gender question also assumes importance in all industrial schools were eligible for grants from government to invest in tools, etc., such grants were exclusively monopolised by boys' schools. Certainly, making paper flowers, baskets, silk bags, Palmyra mats or toys was also profit-oriented. It developed skill, self-confidence and earning capacity in women by and large, both industrial and night schools had little value as educational institutions' (Bhargava 1968: 30),

Early colonial reports on women's education, the discomfort of girls in the presence of male teachers combined with the suspicion that the already weak intellectual and moral capacity of girls. Mary Carpenter set up the Government Female Normal School or the Presidency Teachers' Training College in Madras in 1870. Girls were encouraged to take up training in Free Church Mission School succeeded in retaining its older students as teachers (GOM 1884: 58-59), Government Female Normal school failed in this experiment. On the EC's question as to the nature of women who should become teachers of girls in Madras Presidency. Whenever a new girls' school was opened, devadasi girls were the first to seek admission (PIR 1871-72: 74).

The government training school in 1870 till about the 1880s, the only women who attended it were (a) native Christians, who were often trained and absorbed

by mission schools; (b) wives of school masters, who had the advantage of a resident life within the village (c) widows who, by engaging in teaching young girls for social welfare, the government placed much hope on training widows as teachers because the EC had found that there were half million widows below the age of 24 in India, and training them would be advantageous to both the widows and the girls' schools (GO1 1883: 540), teacher training for widows did not succeed for the following reasons: a) No facilities like hostels and boarding, in 1912. Public Instruction department had not established a single widow hostel (I-IK 1911-12: 50) Deputy Inspectress of the Presidency, Drysdale took initiative to open a widow school with a hostel at Triplicane (Brockway 1949: 99). Sister Subbulakshmi, herself a widow started a boarding school for widows in the midst of Triplicane Brahmins. b) Most widows who came for training were very poor, attended the training course, merely to receive the stipend (PIR 1911-12: 49). C) There were very few high caste widows in training institutions, until Brahmin widows were attracted during the 1920s. d) Most widows in the age group of 18-25 years (PIR 1911-12: 49). e) Child widows in the age group of 8-18 years, who willingly accepted the training and education with interest due to fewer family responsibilities, were quite few in number (PEI 1907-12: 223; PIR 1911-12: 50).

Government tried to attract suitable girls for the teaching profession, by offering special scholarships to promising students from the high castes to take up teacher training courses. Number of English women teachers in India increased by the beginning of the twentieth century, fear and social stigma against the teaching profession, inadequate training facilities hindered women to take up the courses. Training schools were open to girls only in theory, because they were often located in urban locales, inaccessible to many. Data available for the 1920s show that out of 35 training schools for teachers, 32 were located in the Municipalities, and total of 130 taluk training schools, only 23 were at local centres (GO1 1929: 180).

Religious sentiments were a major source of occupational difficulty: (a) Christian girls were the majority in the teacher-training category, accounting at

times for almost 100 per cent in Madras Presidency; Hindu and Muslim villages did not accept their services for their women-folk (GO1 1929: 179); (b) Muslim teachers, though very few, could not reach beyond few Muslim students because of purdah. (c) among Hindus, seclusion at home, that women were not allowed to leave their homes for anything, let alone for teaching strangers. The few women teachers who were working in a largely male dominated profession faced occupational difficulties by lack of suitable inspectresses (GO1 1883: 540).

Uniqueness of Madras in all regions were mixed schools helped in attendance of girls in boys' schools, in the lower primary classes. Expenditure involved in establishing two schools, the increasing demand for various scholarships necessitated the conduct of competitive examinations for shortlisting the recipients in certain schools (PI31 1907-12: 220). The residential scholarships to unmarried girls, widow scholarships to college students, and the more attractive State scholarships introduced in 1920s to promising girls for pursuing higher studies abroad. In 1924, Madras government's expenditure on scholarships to girls was estimated to be Rs.10,000 per annum (PEI 1922-27: 167).

Institutions for females under government were only primary; the actual establishment costs on women's education were also much less than men. Number of institutions decrease in primary institutions during 1931-36 was a improvement (PEI 1936-37: 152), because smaller inefficient schools were then consolidated into single large schools, government continued to open new institutions all levels. The age at school for girls fixed for offering incentives, scholarships, concessions at the secondary or high schools and colleges.

Only very few girls utilised the educational opportunities, mostly at the primary level where the cost per student was relatively smaller. Consequently, notwithstanding official claims of additional cost to girls' education, the actual cost was much less for boys'. 'It is not possible to divert any funds available for the education of boys to that of girls, nor is it possible to

restrict the expansion of boys' education and to make available all additional funds for girls' education' (PEI 1932-37: 155).

### **Evaluation of Colonial Policies on Women's Education in Madras Presidency:**

- 1) In 1870, Colonial educational concerns were hardly directed towards women. Pioneering efforts by Christian missionaries on women as an educable category, the government played it safe by adhering to its "religious neutrality", officially permit missionaries. Mary Carpenter visited India in 1867, as a special envoy from Britain to enquire about the women's education in Madras Presidency, and strongly voiced her opinion about the total absence of government initiative, Public Instruction department began to show concern for women's education.
- 2) Government's attempt was not to begin at the grass-roots level women's education or establishing schools for girls. It opened a teacher training school to cater to the top few, restricting admission to high caste students alone.
- 3) The government's major measure was to safely take over the management of ten already well-established Municipal and Local Board girls' schools situated in Nellore, South Arcot, North Arcot, Salem and Tanjore districts in 1875 (GOM 1884: 13).
- 4) It was only by 1880 the government began to offer grants-in-aid to institutions recognised by the Public Instruction department.
- 5) In the Madras Presidency 85 percent of boys and girls were in private schools (GOI 1883: 361-62; 382). The number of government institutions never exceeds the number of private institutions.
3. Maintaining a principle of religious neutrality, the government institutions, attracted more Hindu and Muslim Girls than the Christian Schools.
4. In women's education such as curriculum and separate schools were seldom discussed in missionary circles. Decisions were made to suit the particular local community, and therefore there were no standard patterns.
5. The government also took initiative in utilising the expertise of educated women in guiding schemes to promote women's education.
6. The government recognised that women's education cannot be approached in isolation, but were closely related to their educational betterment. First All India Women's Conference had an influence on government legislations such as the Sarada Act, and the Age of Consent Bill and on welfare measures for women in general (Brockway 1949: 120, 125). Government organised a conference of women officers of the Education department in August 1927. This led to an official enquiry into areas without schools with a population of 2000 and above followed by subsidies to open elementary schools for girls (PIR 1927-28: 2, 20).

More precisely, the colonial government's policies on women's education can be evaluated in terms of: (a) the aims and objectives underlying these policies; and (b) the actual implementation of such policies. Discussions on curriculum, coeducation, sex of teachers, etc., had clearly indicated that the women's education was to enable them to maintain status quo, in the patriarchal society. Colonial government accustomed to its Victorian ideals of womanhood,

### **Women's Education in the Presidency's uniqueness:**

1. The government brought girls' education.
2. All Schools were not efficient, because there was no common standard in quality until

facilitated schooling as an efficient tool for gender socialisation. In 1928, less than 33% of the total school going population of girls in primary schools and about 13% of them in schools were in rural areas (Report on the Development of Women's Education in the Madras Presidency 1928: 48).

Colonial administration sought to uphold the traditional status of women in Indian society in its approach to women's education. Policy decisions aimed at reinforcing the status quo of the traditional society, rather than alternative paths to women's development, a) Gender-type of the curriculum with 'masculine' and 'feminine' subjects and thus limiting the interests of girls within domestic subjects; b) maintaining distance between the sexes through separate schools for girls and boys, and appointing female teachers only at lower classes; c) concentrating women's interests towards teaching, constantly reassuring them as the most suitable employment; and d) giving priorities to expenditure on boys' schools over girls'.

Colonial administration also sought to implant its own patriarchal attitudes on women's education in India. Indian reformers, leaders who assumed the superiority of the knowledge of their masters in the field of women's education highly favoured the Victorian approach. Inequality before men's and women's education in the pre Independence period is established gender divisions in education. Women's access to education has greatly increased in the post-colonial era, the features of caste, community, and gender continue to narrowing down the educational inequalities of girls, fee exemptions; scholarships, salary grants, result grants, conveyance grants, and other grants. Madras Presidency was the only one to have women in such responsible offices (Hartog report, 1929: 158). During the 1920s, Madras had a Deputy Directress, who could start new schools for girls, modify the syllabus, etc. The function of education is to teach one to think intensively and to think critically. Intelligence plus character - that is the goal of true education.

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# Political Iconography in the Sculptures of Tamil Nadu

A. Mahalingam\*

The Indian sculptures accommodate a spate of themes which reveal aesthetic principles, religion, philosophy, socio-cultural aspects etc., The Indian monarchs made contribution and patronage to the development of art and architecture in terms of Buddhism, Jainism and Hinduism. The South Indian kings like Pallavas, Pandyas, Cholas and Vijayanagara Nayaks indulged and ponder to depict some iconography in their temple.

For as Mr. Lawrence Binyon has well said, the supreme aesthetic quality of the great religious art of India lies in the fact that it is not self conscious. Indian Art is essentially idealistic mystic, symbolism and transcendental. The divine power as god and goddess has another form of activity besides the creative one, exercised in the external conflict between good and evil, the *devas* and *asuras*.

Together with the extensive use of *silpa sastras* of appearance, the attitude towards the inner experience and towards creating now becomes conscious. A critical distance separates the king visualized from the mode of creating it. In this gap, between the inner experience and form, the artist now mirrors his own attitude towards both, not however as an individual, but subject to an unavoidable situation. From being entirely borne by the experience of nature, expansive and manifested and again inflected and transubstantiated. Indian sculpture now has become reflective in its attitude.<sup>1</sup>

The systematic temple art tradition initiated by the Pallavas of Kanchi. This must be accepted with proper reservation as even at their height of hegemony they never held the whole of Tamilnadu under their scepter, though for a short while the Chola country was subject to their sway and the Pandya kingdom was almost free.

A historical geography approach would in addition go a long way towards establishing the contextual significance of the location and spread of the

ideological tools and their links with the material base or rather how they act as hinges of the material infrastructure.<sup>2</sup>

The greatest imperial power in South India, by the 10<sup>th</sup> century the Cholas, had reached the border of the Rashtrakuta kingdom in the north, replacing brick temples with grander stone ones as they went.<sup>3</sup>

## Govardana

A popular sport of Lord Krishna was the lifting up of the hill called Govardana in order to protect the cowherds from the torrential rain sent down by Indira. This scene is depicted in the *Krishna mandapa* at Mamallapuram in which Krishna stands in the centre with his left hand raised straight up to support the hill, while his right hand is appeared in the *varada mudra*.<sup>4</sup>

## Somaskantamurti

This is the most popular theme during the Pallava period and Chola period as well. The group is represented on the back wall of a niche in the second storey of Dharmaraja ratha at Mamallapuram and in the devakostas of Kailasanatha temple at Kanchipuram and also found in the shore temple at Mamallapuram.<sup>5</sup> A noteworthy feature of Somaskanta is found in niche of the Muvar Koil at Kodumbalur.

## Tripurantakamuti

It was assumed by Siva when he killed three demons called Tripura and reduced their three magic cities to ashes. It is one of the favourite items of sculpture during the Chola period. It is found several places in the Prahadisvar temple at Thanjavur and Gangaikonda Cholapuram.

## Bhuvārāha

The panel represents Uttarakuru region of Jambu. It replicates a portrayal of Boar rescuing goddess Earth that appeared in Adi Varaha cave temple at Mamallapuram and later Vaikunta Perumal temple.

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Boar holding goddess east in its sanctum signifies vedic sacrifice as their basis, for boar is the sacrifice.<sup>6</sup> Temples dedicated to the Boar-incarnation of Vishnu are not many. This incarnation was particular favorite of the Western Chalukya kings in the early centuries of the Christian Era.<sup>7</sup>

### Chandesanugriha Murti

This fine sculptural image is found in many edifices of Pallavas, Pandyas and Cholas. The earliest form of Chandesa found in the Dharmaraja ratha, Mamallapuram, Kailasanatha temple, Kanchipuram, Malaiyadiatti, Kudimiyanmalai, Prahadisvar temple at Thanjavur and Gangaikonda Cholaपुरा. The cult of Chandesa gained now lease of life from the time of the imperial Chola monarch Rajaraja I who built small temple for Chandesa closer to the *pranala* on the northern side of the main Vimana, initiated by Rajaraja I is continued in all the Siva temples till date.<sup>8</sup>

### Narasimha

The concept of *avatara* associated with Vishnu from very early times led to the evolution of several incarnation of the deity, of which ten came to be standardised by the 7<sup>th</sup> and 8<sup>th</sup> centuries. The epic origins of this concept were carried further by the *puranas* by introducing various incarnations capable of assimilating popular form.<sup>9</sup> The *puranic* story of Narashima is depicted in the Vaikuntha Perumal temple at Kanchipuram, Ranganatha Swamy temple at Trichy, in the Kalyana Mandapa of Alagar Koil and Varadaraja Perumal temple at Thadikombu. The Pallava king Narashima Varma Pallava supposed to have named after the Vishnu's incarnation Narasimha. During the Vijayanagara Nayak period, this theme Narasimha

slaying Hiranyakasipu episode is vividly depicted dramatically one by one, i.e., the appearance of Narasimha and the demon, fighting each other, defeating the demon, finally Narasimha pull out the intestine of demon.

The above discussion is the interpretation of the political iconography reflected through the temple institution. Both Saivism and Vaishnavism propounded their superiority by *puranic* and literary creation. *Bhakti* cult was played greater role in promoting the temple building activities by the influence of kings. Some of the sculptural themes are the most favoured by the kings. The themes have implicitly and explicitly been depicted allegorically and metaphorically in the iconographical frame work in the temples of Tamil Nadu.

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## Royal Lessons: Architecture of Water Foundations in Tamilnadu

Shan Eugene Palakkal\*

### Harvesting History

Ecologically safe engineering marvels of water conservation have existed in India for nearly 1500

years, including traditional systems of water harvesting, such as *Bawari*, *Jhalara*, *Nadi*, *Taanka*, *Khadin*, *Talab*, *Baoli*<sup>1</sup>, *Ahar Pynes* (Bihar), *Johads* (Odisha), *Panam*

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*Keni* (Kerala), *Bhandara Phad* and *Ramtek* (Maharashtra), *Zing* (Ladakh), *Kuhls* (Himachal Pradesh), *Zabo* (Nagaland), *Jackwells* (Nicobar Islands), *Pat system* (Madhya Pradesh) and *Eris* (Tamil Nadu). Even today these systems remain viable and cost-effective, alternatives to rejuvenate depleted groundwater aquifers. These structures could be upgraded and productively combined with modern rainwater-saving techniques such as anicuts, percolation tanks, injection wells and subsurface barriers.

The engineers of the urban Harappan civilization created large-scale hydraulic works such as the Great Bath at Mohenjo-daro, a huge lined pool within a larger complex of wells and drains<sup>2</sup>. Recently in Dholavira (Kutch), archaeologists have excavated a 5000 year old stepwell, which is rectangular in shape - 73.4m long, 29.3m wide and 10m deep<sup>3</sup>.

Dravidian architecture was a style in architecture that was found in majority of the existing buildings that are located in the southern Indian states of Tamil Nadu, Andhra Pradesh, Kerala and Karnataka. And the temples of medieval south India had been a great strengthening factor in keeping the people united and played a vital role as the centre of all social activities of particular village or region<sup>4</sup>.

### Engineering Marvels of Tamil Nadu

There is a lot of wisdom in traditional water harvesting and storage methods which needs to be revived by scientific study for adaptation. According to Sangam literature - *Purananuru*, the construction of reservoirs and digging of canals was considered one of the seven meritorious acts – *Saptasantana*<sup>5</sup>, which a person should perform during his lifetime. Pandyas must have been the earliest to excavate lakes, going by this evidence.

### Padithurais

There are references about *padithurais* in Sangam literature, which speaks about how the structures sheltered the city during floods<sup>6</sup>. Each *padithurai* had a *mandapam*, which the deities used as abode during *Chithirai*, *Putthuthoppu* and *Kaman* festivals. Today these ghats exist only in the names of the streets that once led to them<sup>7</sup>. They were lost around 1980s when

the corporation paved a road along the river and the riverbed was heavily silted in the great flood of 1989. These ghats were established by the Nayak kings during their regime in Madurai. They built these structures with stones and there used to be a safe place for those wanting to access the river for various purposes. After the construction of the Vaigai dam, these structures were eventually wiped out.

### Temple Tanks – Kovil Kulams

There are many reasons behind the creation of tanks in Hindu temples. A tank was a source of water supply for the temple and for the people inhabited nearby<sup>8</sup>. The water was used for temple rituals too. Some temple tanks had curative powers too. Traditionally, the belief is that when one goes to the temple should sit for a while before coming out, otherwise the visit would be fruitless. Tanks and stepped ponds were integral to the architecture of temples.

The Chola king Rajendra Chola-I (1012-1044A.D) constructed the 16-mile long tank (reservoir) called *Cholagangam*, with sluices at his capital town Gangaikonda Cholapuram, at the side of the temple Gangaikonda Cholapuram<sup>9</sup>. Water was channelized to a large area north of the Kollidam river, and a smaller area from the Vellar river through sluices and canals. In Tamil Nadu, temple tanks were called *kovil kulam*.

We need to thank the Chola king Rajaditya (10<sup>th</sup> century), for excavating a tank to collect surplus water of the Kollidam river (Cuddalore district). It was christened as *Veeranarayana*<sup>10</sup>.

### Oorani and Eris

Tamil Nadu has no perennial rivers, they are all fed by monsoons. These rivers had to cross state borders before they irrigate the fields downstream. Several years ago, a system was devised to utilised the water flowing in the rivers to the fullest before it reached the sea. It was a simple act of engineering that diverted the river water into tanks through dug out earthen channels, which in turn took care of the irrigation needs of neighbouring villages. The engineers found a simple solution - a series of cascading tanks – *Eris*<sup>11</sup>. The outflow from one tank would serve as the inflow for the

next one in the series, since the tanks were designed to allow excess water to flow out after it has reached its full capacity. Most of the tanks in Tamil Nadu are 'System Eri'.

The Chola kings constructed many magnificent temples and are celebrated as the premier patrons of religious art and architecture in medieval south India. They constructed massive yet artistically ornate and elegant structures.

### Stepwells

Stepwells are India's forgotten architecture. They represent a synthesis of technology, architecture and art that is unique. Stepwells were the most vital, multi-functional structures. Gujarat and Rajasthan are popular for its huge subterranean stepwells. Some are vast, open craters with many steps paving each sloping side, often in tiers. Others are elaborate, with long stepped passages leading to the water via several storeys built from stone and supported by pillars, they also include pavilions that shelter visitors

These built form of stepwells made its emergence during the 12<sup>th</sup> to 15<sup>th</sup> c AD. The first rock-cut stepwells in India date from 200-400 AD<sup>12</sup>. Pavilions, ornate columns, sculptural niches etc. shows its religious and cultural aspects in addition to their hydrological parts.

### Swasthik Stepwell

- It is also called as the *marpidugu perunkinaru*<sup>13</sup>
- This unique stepwell is located in the Pundarikakshan Perumal temple, Thiruvellarai village, 27 kms from Tiruchirapalli
- There are four stepped gateways, each having 51 steps that form the swasthik shape around the square shaped well
- It was constructed around 8<sup>th</sup> c.AD. by the Pallavas
- There is an inscription engraved on the parapet walls, that this well has been dug by Kamban Araiyan, during the period of the Pallava king Dantivarman in (796-847AD)
- Now it is maintained by the Archaeological Survey of India

*Chinnayan Kulam*

- It is located at Chinnayanpettakulam, 40kms from Thiruvannamalai and is around 400 years old
- It was built in about 16<sup>th</sup>-17<sup>th</sup> century CE, by a local chieftain named Chinnayan.
- Events from the epics Ramayana and Mahabharata, landscape scene are depicted on the steps and parapet walls of this square tank
- Erotic scenes that are not found elsewhere in Tamil Nadu are also a unique feature of these tank

*Saravana Theertham, (Vaalikandapuram temple, Peramballur)*

- This temple is located 12 kms north of Peramballur
- This is a unique tank, as there are mandapas constructed around the pond are all underground
- This structure is similar to a stepwell
- Its area is 5781 sq.ft and constructed in 800AD by the Cholas

*Nadavavi Kinaru*

- It a underground stepwell built near the Sri Sanjeevarayar Temple, Ayyangarkulam, Kancheepuram district
- It was built by the Pallavas
- It has a square shaped well like structure, with a 16 pillared underground hall and cloistered verandahs
- A flight of 27 stairs leads down to the underground mandapam, where the well is surrounded by 12 beautifully carved pillars, with inscriptions on it

### Ravaged by the Sands of Time

#### The Last Drop : Conservation

The water management scheme was launched with the aim of rejuvenating the state's crumbling water bodies and water foundations of architectural beauty. *Kudimaramathu* is an ancient Tamil concept of participatory water management. The term is derived from two words – *Kudi* (people) and *Maramathu* (repair)<sup>14</sup>. The entire village get together to perform repair and maintenance work to keep all the physical structures intact. A *neerkatti*, a dedicated person kept a close watch on the water level and was in charge of channeling this water to the individual fields. After the

Madras Water Board Act of 1930 and subsequently the Grow More Food campaign of 1946 during the British period, this ancient system fell by the wayside.

Stepwells are often seen as archaic structures that are not factored into modern town planning. But an upscale housing colony called Umaid Heritage in Jodhpur, Rajasthan, is experimenting to change that by creating a modern interpretation of a stepwell<sup>15</sup>. Adaptive reuse as a solution can be : (1) Adaptive reuse helps in preserving architectural and cultural heritage, which also serves educational purpose of displaying techniques and lifestyles of bygone days (2) Adaptive reuse also helps in providing job opportunities to the local craftsmen and laborers. Since most of the building is already built, the work needed to fit new function requires less money, making them economical (3) These old building are also environmentally beneficial, as they are designed to include natural light and ventilation, thus conserving energy.

We have monuments and culture that are alive and vibrant but we need to get the younger generation to understand and respect what we have and preserve what our ancestors have given us. Modern day building projects don't seem to think twice about filling up lakes and water bodies to reclaim land at great cost to the environment.

These places have become tourism and cultural places of interest, whilst the growing urgency for water conservation has led to a new appreciation of these ancient systems of water storage.

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# Architectural and Historical importance of Thiruvalandurai Mahadevar Temple at Pullamangai, Thanjavur – A Study

K. Menaka\*

The Cholas were the successors of the Pallava rulers in south India and had established themselves firmly by the ninth century CE. Their religious and artistic activity centered in and around Tanjore. Early stages of temple architecture began under the reign of Aditya I (871-907 CE) and Parantaka I (907-955 CE). The first phase of Chola artistic activity can be dated from the ninth to the early half of the tenth century CE, the temples during this early phase were generally constructed entirely in stone and were smaller in size<sup>1</sup>.

The Brahmapurishvara temple is located in a tiny hamlet presently known as Pasupatikoyil about 14.48 km from Thanjavur. This temple is classified as Paadal Petra Sthalam and is the 16<sup>th</sup> temple in the group of Devara Sthalams. Earliest references to this temple are found in “Panniru Thirumurai” a famous collection of Saivite devotional hymns in Tamil, compiled during the middle ages. The first three books of Thirumurai collection contain hymns on various temples of Lord Shiva sung by Saint Thirugnana Sambandar, a child prodigy who lived during early part of Seventh century AD. One of the temples sung by Sambandar in Chola Mandalam area (present day Thanjavur, Kumbakonam and Thiruvarur districts of Tamilnadu) is the Thiruvalanthurai Mahadeva temple at Pullamangai.

## Sthalapuranam

The local history is that this town was known as Pullamangai and the temple name was known as “Alandhurai”. Temple is situated on the banks of Kudamurutti, a distributary of river Cauvery. Since this temple Thala Vriksham is “Ala Maram” hence it is called as “Alandhurai”, some people say this too. Another story for this place is, when Devas were trying get nectar by churning the milky ocean, the snake they were using spewed poison, and it is said the God abode here took that poison and settled here. Hence the name Alandurai or Alanthurai. Also there is a legend that

Parvati is said to have taken the form of a Chakravaha bird and worshipped Shiva here, hence the name Pullamangai

## Inscription

There are 22 inscriptions have been found in this temple and all these 22 inscriptions belong to the Chola period<sup>3</sup>. They have been engraved from the era of Parantaka I (907 – 955 AD) to the days Vikrama Chola I<sup>4</sup>. A scrutiny of these inscriptions provide a wealth of information pertaining to the geo-political, social, economical conditions that prevailed then and also tell us the system of temple administration that existed and the powers of the members of the sabha wield. Pullamangalam is referred to as a Brahmadeya in all the inscriptions, which means the village was donated to the Brahmins. This village seems to be Brahmadeya village throughout the chola reign and was under the jurisdiction of a Mahasabha<sup>5</sup>.

There are a number of Parakesari inscriptions here without distinguishing epithets, and some of them could relate to Parantaka I; one, of the third year (549 of 1921), mentions that the Village Assembly met in the *mandapa* in front of the Tiru Alandurai Mahadevar temple and executed the sale of some land to the temple of Kala Pidari in Nadu-virchcheri (perhaps the modern village of Nalluch-cheri) for 25 *kasu*, making the land tax-free. An inscription of the 6th year of a Parakesari, which could be assigned to Parantaka I, registers a gift of land by Sembiyan Mahabali Vanarayar for conducting the morning service to this Lord. This chief is the famous Ganga feudatory Prithivipati II, on whom Parantaka I had conferred the Bana country and the titles of ‘Banadhiraja’ and ‘Sembiyan Mahabali Vanaraya’ after his conquest of the Banas with the help of Prithivi-pati<sup>6</sup>.

An interesting inscription has been engraved during the period of king Parakesarivarman. The

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accountant of the village punished as he had failed to produce proper accounts. As penalty a piece of his land was taken away and sold. An inscription of Rajaraja I speaks about a highway<sup>7</sup> that ran through the settlement. A recording of the ninth regnal year of Vikrama Chola refers to a punishment meted out to an alleged offender. He had caused the death of another and as penalty was ordered to provide a perpetual lamp to the temple.

### Architecture

The temple faces the east. The Sanctum<sup>8</sup> and the ardhmandapa<sup>9</sup> are the only components of the old temple of the days of Parantaka I the rest being put by later kings.

The Vimana of the temple is an east facing tritala<sup>10</sup>, Nagara<sup>11</sup> in type. It has an ardha mandapa, Maha mandapa and Muka mandapa. The adhishtana<sup>12</sup> of the vimana and ardha mandapa is Kapotabandha in type. Adhishtana has upana<sup>13</sup>, jagati<sup>14</sup>, vruttakumudha<sup>15</sup> which is sandwiched between urdhvapadma and adapadmavari<sup>16</sup>, kantha complex and kapota. Above the kapota<sup>17</sup> yalivari is shown.

At the base of the koshtas and in the moulding of the kanda below the kapota, there are panels of miniature-sculptures of delicate workmanship and fine finish. The kapota is adorned with circles on its edges and scroll-work in the middle and at the two ends. This is surmounted by a frieze, and at the edges there are makara heads, with human beings in various wonderful postures set within their gaping mouths. Over this yali frieze in each of the there are four panels of miniature-sculptures. In addition to the main figures of the devakoshtas, there are attendant deities and their vehicles in the adjacent wall-space between the inner semi-circular pilasters, flanking the niche-figure and supporting the makaratorana<sup>18</sup> above, and the octagonal pilasters enclosing the whole bay. The upper portions of the shafts of the pilasters are adorned with scroll-work, and the abacus (palaga) is thick and large in size. There are at the bottom two gaping makaras with riders placed so as to face two other makaras at the top, with a number of smaller makaras in between. This outer border of the torana is crowned with a figure at the top. The pediment contains another line of small-

sized makaras enclosing the figure of a deity in the centre. The pilasters are decorated with bas relief, floral scrolls, dancing figures, birds, yalis, and garlands of beads or pearls. Over the palagai of the octagonal pilasters and below the main cornice, there are bracket-figures, rearing yalis with riders which seem to be flying in the air as in the toranas of Sanchi.

Between the devakoshtas, there are pancharas in two talas. The lower tala has two four-sided pilasters resting on a yali varimanam and two base-panels of miniature-sculptures. The second tala of the pancharas is in the form of an attic with a central niche-figure of marvellous charm in a striking tribhanga pose, flanked by two rampant yalis on the sides. Its sikhara is rectangular and has a wagon-roof shape, and this is inserted into the kudu of the main cornice. Between the architrave and the main cornice of the garbhagriha, we have a bhutagana frieze, full of animation and a variety of forms interspersed with birds, animals and a sculpture of Lord Ganesa. The cornice is adorned with circles at the edges and kudus along the facade.

There are two more talas above the garbhagriha. There are rectangular, wagon-roofed pancharas (salas) in the centre and cubical ones at the ends.

The ardhmandapa, also a part of the original temple, is supported by four pillars with pilasters at the sides. It measures 26 ft. by 22 ft. The edges of the cornice are adorned by miniature shrines. On the sides of the entrance to the ardhmandapa, there are two dvarapalas in two different postures as in the temple of Tirukkattalai. The headdress, the thick rolled yajnopavita, the necklace and the armlets recall Later Pallava sculptures. The shrines of the parivara-devatas have disappeared.

### Sculptures

On the outer walls of the vimana and the ardhmandapa, there are five devakoshtas containing Ganesa, Dakshinamurti<sup>19</sup>, Lingodbhavar, Brahma and Durga. Ganesa is seated on a lotus pedestal and under a parasol-canopy. His rear hands carry a broken tusk and a flower, while his forehands hold his favourite sweet modhagam. Ganesa is depicted in the ardhmandapa niche. Dakshinamurti Sculpture is seen

in the southern niche of the Vimana. Lingodbhavar Sculpture is seen in the western niche. Brahma and Durga Sculptures are depicted in the northern side. Many beautiful sculptures are depicted in the basement of the vimana and the ardhmandapa. Although they are of the size of a lady's finger, each panel is capable of conveying a story of its own. Some of these panels portray various mythological themes including the Ramayana. In one miniature Vali is seen on his death bed surrounded by his monkey kith and kin, all wailing and weeping, while his wife Tarai is seated at his feet in a melancholy mood. In another, Sita is being abducted by Ravana and the expression on her face shows that she is being removed forcibly. These marvels in stones portray the inner feelings of human beings.

Pullamangai is not only a temple of art but also a centre where various other social activities flourished. But it has failed to draw the attention of the present day people and is silently undergoing the process of slow ruination. It is a duty of Historians and history students to take steps to preserve these kinds of temples and monuments.

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8. Garbhagriha
9. The mandapa which is seen in front of the Sanctum.
10. Three tier.
11. Squire in shape.
12. Base of the vimana which are of three types namely, padabandha, pratibandha and kapotabandha.
13. A thin strip of projection.
14. The first member of adhishtana.
15. It is seen above the jagati. The shape of the kumudha is Circular (vrutta)
16. The tip of the petal of the lotus is turned upwards and downwards respectively.
17. It is an outward and downward extension of the roof.
18. The arch of the torana made of the festoons emitted by the makaras.

This sculpture is seen for the first time at Olakaneshwaram at Mamallapuram which belonged to the period of Rajashimha Pallava.

## Forgotten Tiruvilichil under Amur Kottam - A Place Name Study

G.Thirumoorthy\*

The ancient Tamil country was divided on the basis of geographical features and the villages were named after appropriate factors such as location, environment, and circumstantial evidences such as hill, forest, river, lake and others<sup>1</sup>. The place name with suffix such as *ur*, *pakkam*, *puram*, *mangalam*, *palli*, and *agaram* denotes type of settlement. The place names mentioned in Sangam literatures, *tevaram* and *nalayiradivya prabandham*, inscriptions and copper plates and even foreign accounts of Ptolemy helps to understand the significance of place names. It is a fact

that the most of the names of such ancient villages have been slightly modified or changed and thus lost their historical importance<sup>2</sup>. While some of the places still retain its original names and others have been forgotten. A careful study made by the author has revealed that one of such ancient place names forgotten in history is Tiruvilichil at Saluvankuppam<sup>3</sup> near Mamallapuram. as recorded in inscriptions.

#### Historicity of Tiruvilichil

The ancient Tiruvilichil now identified with

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present Saluvankuppam is a coastal village and it is located 5 km to the north of Mamallapuram on Chennai-Cuddalore East coast road in the district Kanchipuram. It is important to mention that the ancient name tiruvilichil is recorded in a rock inscription just 50 mts to the coastline in the Saluvankuppam village. The inscription is in tamil and it runs 50 lines. It is dated to 1215 CE of Chola kulotunga III. and refer Subramanya devar temple at tiruvilichil in Amur kottam, a subdivision under jayamkonda cholamandalam.

The ancient tiruvilichil is historically important for its rock cut pavilion known as tiger cave and Atirana chandeswara rock cut Siva temple with bilingual inscription of Pallava Narasimhavarman II. (700 – 728) ,Saptamatrika sculptures and Mahishamardini bas relief figure besides the already mentioned rock inscription of Chola kulotunga III. The ancient tiruvilichil ought to have formed as suburb of Mamallapuram, the port town and the secondary capital under the Pallavas of kanchipuram. It seem that the tiruvilichil was abandoned due to tsunami positively in about 13<sup>th</sup> century CE. The area of ancient Tiruvilichil with its rock cut Siva temple and inscriptions was studied by the epigraphy branch of the Archaeological Survey of India in 1907 and name of the findspot was mentioned as *idayan pandal*<sup>4</sup> (the place located in between) near Saluvankuppam. It is necessary to mention that a fishing hamlet adjacent to north of the rock was in existence till it was destroyed by the Tsunami in 2004.

### Discovery of Subramanya Temple

The sandy area has a natural rock with inscription of Chola kulotunga III and it records the existence of Subramanya temple. After a gap of hundred years i.e., 2005 another inscription at the bottom of the same rock was found<sup>5</sup>. The inscription dated to 943 CE of Rashtrakuta king Krishna III too refer the Subramanya temple and the gift of land as *unnaligaipuram* (land for maintenance of temple garbagriha) of the god Subramanya bataraka at tiruvilichalur in Amurkottam. Based on the above concrete epigraphical references and the adjacent Pallava rock cut Siva temple that an archaeological excavation work around the natural rock was carried out by the Archaeological survey of India,

Chennai circle in 2005<sup>6</sup>. The excavation work aimed to expose buried temple have brought to light a massive ruined brick temple complex with stone spear identified as *vel* i.e., iconic representation of lord karthikeya<sup>7</sup>. The excavation yielded vestiges include sand stone hand portion of god, bronze lamp with cock figure, terracotta figurines of elephant and plaque sculpture depicting *kuravai kuthu* , pottery, grooved roofing tiles and Pallava inscriptions, assign the temple complex dating back to 3<sup>rd</sup> century BCE.

Three pillar inscriptions found in the temple complex are dated to 808 CE of Pallava Nandivarman II<sup>8</sup> and 886 CE and 887 CE of Pallava Kampavarman<sup>9</sup> respectively. The inscription of Nandivarman II refer gift of 10 *kalanju* of gold to conduct kartikai festival for the god Subramanya at tiruvilichil in Amurkottam.. The inscriptions of Kampavarman refer gift of 16 *kalanju* of gold for a burning perpetual lamp [*nanda vilakku*] and grant of land for food offerings [*tiruvamirthu*] to the god Subramanya bhattarar at tiruvilichil. Such a prosperous temple in the Pallava period was forced to sale its devadana lands due to paucity of funds in the temple as the pathetic condition is recorded in the inscription of Chola Kulottunga- III, dated to 1215 CE. The archaeological study of structural remains show that the temple dedicated to the god Subramanya at tiruvilichil was evidently built in c. 3<sup>rd</sup> cent BCE and underwent additions and alterations in Pallava and Chola times and abandoned in about 13<sup>th</sup> cent CE. Its massive eastern brick prakara in N-S orientation, had fallen and leaning towards west is evident to the tsunami attack .It is to be noted that the tsunami was known in ancient times as the term *kadalkol* (inundation by sea) is recorded in Sangam literatures and inscriptions. The destruction of the coastal town of Pimpur and migration of people to Kanchipuram after the tsunami is recorded in *Manimekalai*. It is pertinent to mention that the observation made by A.H. Longhurst in the Pallava Architecture published in 1930<sup>10</sup>. “ it seems that this part of the coast was visited by mighty tidal wave that destroyed Mamallapuram and the neighbouring suburbs of Saluvankuppam ( 3 miles north of Mamallapuram) just as the seaport of Masulipatnam on the same coast



was wiped out by an inundation of the sea in 1864". He further adds that the temples at Saluvankuppam and ruined temple known as Mukundanayanar at Mamallapuram were found to have buried in sand 12 ft deep.

### Significance of the name Tiruvilichil

Though the rock inscription of Chola kulotunga III was copied in 1907 and discovery of Pallava inscriptions in 2007 that the significance of tiruvilichil name was not studied. The term *tiruvilichil* is explained as *tiru* sacred prefix for temple town and *ilichchu*<sup>11</sup> (pull down or dismantle) + *il* (residence). In the light of the discovered ruined Subramanya temple, along with Pallava, Rashtrakuta and Chola inscriptions it is clear that the temple was rebuilt after dilapidation due to tsunami in the early Pallava period. Hence the name tiruvilichil i.e; the place where the temple was dismantled, was attributed to the village as it is recorded in Pallava, Rashtrakuta and Chola inscriptions. It is important to mention that the usage of unique term *ilichchu* was continued in Tondaimandalam region for copying the old inscriptions during temple renovation works. An inscription of Ganga Pallava ruler Vijayanandi Vikramavarman<sup>12</sup> dated to 9<sup>th</sup> cent. CE in the temple of Bilvanatha at Thiruvallam in district Vellore refer copy of the stone inscription which was already in existence before dismantle and rebuilt of the temple's mahamandapa. (tirumandapa milichi yedupadakarku munbulla silalekaipadai). Another inscription of Kadava Koperunjinga Deva<sup>13</sup> dated to 1269 CE in the Vaikunda perumal temple at Tiruvennainallur in district villupuram also record the term *ilichchu* while re-engraving two earlier inscriptions due to demolition of srivimana during renovation works of the Vishnu temple (i srivimana milichu edukkira pothu padiyedutha padipadi irrainalal kalvettinapadi).

Thus the discovered ancient Subramanya temple with inscriptions reveal that the name of tiruvilichil was attributed to the temple village due to circumstantial evidence of dilapidation of the Subramanya temple in the ancient times. After the temple was ruined that the name tiruvilichil was forgotten and the area was perhaps called as *idaian pandal* near Salavankuppam since there was no

settlement. A fishing hamlet was alone existed in the newly discovered temple area. It is to be noted that not only the temple is ruined but also the rare village name of tiruvilichil is lost, hence it is significant in the place name study of Tamilnadu. The continuation of usage of the term *ilichchu* in the inscriptions upto Kadava Koperunjinga deva times is necessary to be noted.. So the term tiruvilichil, a factor for having named the village occupies a unique place in the history of ancient Tamilnadu

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# Vrikshadevata-tree Nymph in Sculptures

V. Sandhiyalakshmi\*

Ancient temples are the ideal place to appreciate the beauty and meaning of the icons and its symbols. There are numerous sculptures of Gods, Goddesses, animals, trees and other images created as per the tradition or agama of the temple. Thus, the temple is a wholesome depiction of aesthetic beauty and its splendor.

In that sense an important depiction is that of Vrikshadevatas depicted on either side at the entrance of the temple in the bottom of the door jam, below the Gopura (pi. 1). These are symbols of fertility. Trees were the natural abodes of the spirits, many of whom were identified or named for the tree. They are well known by Salabhanjika in North India and Latasundari in South India. A beautiful sculptured dryad is seen holding the branches of tree or a creeper.

The Mahabharata mentions goddesses (dryad) born in trees, to be worshipped by those desiring children. Such goddesses being designated as Vrikshadevata<sup>1</sup> (dryads). Such fertility roles are numerals. Even today, the sacred trees of a temple or a village, devotees perform circumambulation for progeny and adorn the trees with coloured cloth and offerings.

The tree goddess was frequently invoked due to her association with fertility. These are depicted in sculpture by the tree bursting into bloom when the goddess's heel touches its trunk. Sometimes, she holds a branch of any flowering trees, like asoka, kadampa, champa and mango. She is actually Vrikshaka<sup>2</sup>. She becomes responsible for the flowering and fruition of the tree whose branch she holds. The motif of the tree goddess is found in Buddhist, Jain and Hindu art. The Goddesses heel touches the tree trunk. Hence, the goddess who represents the life energy and fertility of the tree is herself most aptly visualised in this magic posture of fertilization.

Early Buddhist literature describes the Shalabhanjika festival as celebrated on a big scale in

Shravasti<sup>3</sup>. Ananda Coomaraswamy states: "There is no motif more fundamentally characteristic of Indian art from first to last than is that of the Woman and Tree."<sup>4</sup>. The Shalabhanjika motif in art originated in a flower festival customary in ancient India, and that the motif "is a truly indigenous element of decorative art"<sup>5</sup>. Vogel has pointed out that Asvaghosh was probably the first writer to use the term 'torana Shalabhanjika'<sup>6</sup> in his Buddhacharita .

Shala (Shorea Robusta) is a tall and stately tree. The word is also used for a tree in general. Bhanjika, from the root bhanj, means to break, shatter. Bhanjika, breaking, plucking, is used after the names of plants and trees to denote particular games, e.g. Shalabhanjika and Sahakarabhanjika. Maidens gathered flowers from trees such as Shala and Ashoka. Shalabhanjika originally was an udyana-krida or garden sport of ladies, prevalent in eastern India, where Shala trees abounded. Women gathered Shala flowers when trees were in full blossom<sup>7</sup>. This and similar garden sports, udyana-kridas, were popular in eastern India as mentioned in the Ashtadhyayi.<sup>8</sup>

The Vrikshadevata (tree spirits) were believed to help woman to conceive, and trees to blossom and bear fruits where she reside.

In the course of time the Shalabhanjika game and parva lost significance and were replaced by the motif of a beautiful woman bending the branch of the Shala, Ashoka or any other tree and standing cross-legged beneath it.

## Vrikshadevata in Sculptures

2nd century BCE to 14th century CE

In early sculptural art Shalabhanjikas are depicted in two ways torana-shalabhanjika carved on the brackets of an arched gateway stambha-shalabhanjika carved on the face of a pillar. Chaitya-shalabhanjika embellishing

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Dr.S. Govindaraju Endowment Prize Article.

a chaitya window, in the art of Amaravati and Nagarjunakonda in Andhra Pradesh.

The Vrikshadevada motif, was poetically expressed in Indian literary and visual arts by 2nd century BCE. There are numerous depictions of torana-shalabhanjika at Sanchi(pls. 2&3). 2), Mathura(pl. 4), Sonkh, Kausambi, Jankhat near Kannauj and other early sites. At Sanchi, there are four torana gateways, each bearing six Shalabhanjika figures. Originally there were 24 shalabhanjikas on the toranas of Stupa I (1st century BCE). At Kumrahar, Patna, (1st century BCE), and in Mathura (1st -2 nd century CE) Shalabhanjika figures are carved on both sides of the bracket(pl. 3). The trees depicted generally are ashoka, kadamba, mango, amra, champaka, and nagapushpa.<sup>9</sup> Shalabhanjika is standing in a tribanga pose with their right arm raised bending down the branch of a tree or holding its branch in the right hand and their left leg and arm shown as entwining the trunk of the tree or her left foot touches the trunk of the tree. standing beneath and entwining shala, ashoka and other trees as Coomaraswamy observed, are voluptuous beauties, almost nude, but for thin loin cloth, and always provided with the "broad jeweled belt (mekhala) which already appears on the pre- Maurya terracotta figures of fertility goddesses"<sup>10</sup>.

In the gupta art not many examples of Vriksadevada figures are found when compared to the Sunga and Kushana periods they are replaced by Nadidevada( river goddesses) Ganga and Yamuna. In the medieval period torana-shalabhanjika figures are not seen on toranas of Shamalaji and other places. In the south under the Chalukyas of Kalyana and Hoysala temples are well known.

The Virukshadevatas sculptures are seen on the lower part of doorjamb at the entrance to the Narasimha shrine from Varadharajaswami temple (pi.5a, 5b &5c) and the winding creeper on the upper part. Inside the circles formed by the creepers are depicted attractive dancing girls are not on the usual Tamilnadu style (contain animals, birds, gods and goddess) but bear close resemblance to western Chalukyan sculptures of 9<sup>th</sup> century CE. According to Dr. Nagaswami, this sculpture belongs to KalyaniChalukyas brought by

Rajathiraja son of Rajendral as a trophy after the victory over KalyaniChalukayas<sup>11</sup>.

He has identified these sculpture as the river goddesses Ganga and Yamuna. But they are not river goddesses, they are Virukshadevatas. The river goddesses Ganga and Yamuna are generally represented by their respective mounts makara and turtle or holding water pot or water waves are seen at the bottom of the goddesses (pis.6a, 6b ).

From the beginning of the 10<sup>th</sup> century onwards, Vriksadevada sculptures are represented on brackets of pillars or stambha-shirshas, mainly in the interior of mandapas, and not on brackets of toranas.<sup>12</sup>

In the south, from the 15th century CE in the art of Vijayanagara and post-Vijayanagara periods, there is a revival of the Vriksadevata theme, and a motif called lata-sundari, akin to Shalabhanjika, is represented on the gopura passageway. The general characteristic features are:

The Vrikshadevatas sculptures are seen on the lower part of door jamb at the gopura entrance on either side and the winding creeper on the upper part. Inside the circles formed by the creepers are depicted in mythological stories of gods and goddess, saints, animals and birds motifs. Vrikshadevata is standing with two arms in a tribanga posture with right leg raised and the heel touching creeper stalk and the left leg resting on the pedestal firmly or in some sculpture it is reverse. In some sculpture she is standing in a padaswastika^cross legged) posture. In the Ekambaranathaswami sculpture she is standing on a lotus pedestal (pl.8a,8b ). In one of her hands is raised and holding the creeper with embracing the creeper near her shoulder and other hand rests on the richly bejewelled girdle which she wears on her hip. Her hair is parted at the centre and combed back and have a huge knot at the back which is seen on the right or left shoulder. In some sculptures top knot also seen. All her features are well sculptured.

She is adorned with all ornaments like head dress, earring, necklace, armlet, bracelet, waist girdle and anklets. She is also adorned with sandal in (pi.7b)

Generally the upper part of the body is bare where as in few sculptures (pi.7a) She is adorned with breast band and the lower garment reached up to the ankle and the schematic folds are clearly seen.

### Conclusion

In some of the temple of the Vijayanagara period, gopura entrance had the combination of Virukshadevada on one side and Nadidevada (Ganga) on the other side of the door (pi. 12a, 12b). In nearly other temple goddess Ganga are seen on either side of the doorjamb. It should need further research (pl.13 a, 13b).

Images of these divine beings were positioned in temples at points of transition from the ordinary to the sacred space; as auspicious guardians. They blessed the worshipper's journey to the central shrine of the temple.

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### Plates with Numbers

1. Ekambaranathaswami Temple Southern Gopura Entrance (pi. 1)
2. Shalabhanjika from Easten Gate way of the Sanchi Torana ( 2-1 BCE)(pl.2)
3. Shalabhanjika -Sanchi bracket figure- British museum(courtesy: British Museum)(pl.3)
4. Shalabhanjika-Jaina Mount, Mathura, (courtesy: Los Angel Museum) (pi.4)
5. Vrikshadevatas, Narasimha Shrine entrance, Varadarajaswami temple, Kanchipuram (pi. 5a, 5b, 5c )
6. River Goddess Ganga from Kachipaesvarar Temple(pl. 6)
7. Vrikshadevata, Varadarajaswami temple, Kalyana Mandapa Pillar(pls. 7a, 7b)
8. Vrikshadevatas, Varadarajaswami Temple- Eastern Gopura, Entrance, Kanchipuram (pis. 8a, 8b & 8c)
9. Vrikshadevatas, Ekambaranathaswami Temple - Southern Gopura Entrance, Kanchipuram ( pis.9a,9b, 9c& 9d)
10. Vrikshadevatas, Ekambaranathaswami Temple - Southern Gopura Entrance, Kanchipuram ( pis. 10a, 10b)
11. 1 \.Vrikshadevatas, Depaprakasara Temple- Gopura Entrance, Kanchipuram (pi. 1 la, lib)
12. Vrikshadevata & Nadidevata Viraragavaswami Temple- Gopura entrance, Tiruvallur, (pis. 12a, 12b)
13. River Goddess Ganga, Sri Parthasarthy Temple, Triplicane(pl. 13a, 13b)

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## A Comparative Study of the Architecture of Vadakailayam and Thenkailayam of Thiruvaiyaru

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### Introduction

Thiruvaiyaru, a small town renowned for the Iyarappar temple is lying on the banks of the river Cauvery, is 13 kms from Thanjavur. Besides Iyarappar shrine, Vadakailayam and Thenkailayam are the two other Saiva shrines located on the outer prakara of Iyarappar temple complex. This article is purely based on field study and attempts to bring to limelight the architectural excellence of the two shrines belonging to the two great giants of Chola dynasty who are known for their rich contributions in the Temple architecture with individualism. Besides, the study also enriches the knowledge of a near contemporary architecture of same dynasty. Both the shrines have developed into a full-fledged complex but the study is restricted to the vimana and the mukha mandapa of both the shrines.

### Vadakailayama and Thenkailayam - an Over View

Both Vadakailayam and Thenkailayam have a vimana, mukha mandapa and maha mandapas. In addition, the Thenkailayam has a thiruchurru and a gopura. The earliest available inscriptions of the temple complex belong to the Early Cholas; Aditya I and

Parantaka I, found in the Iyarappar shrine. The 21<sup>th</sup> regnal year inscription (ARE 1894 : 219, SII: 518) of the Rajakesari Rajaraja Chola I reveal that the Vadakailayam or Ologamadevi Iswaram was constructed by his chief queen Ologamadevi. As like, the 31<sup>st</sup> regnal year inscription (ARE 1918 : 148) of Parakesari Rajendra Chola I at Thenkailayam speak about the construction of the temple by his queen Panchavanmadevi.



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VADAKAILAYAM

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## **Vadakailaya-Thenkailayam Vimanas – A Comparative Study**

The vimanas of Vadakailayam and Thenkailayam are asthanga misra vimana; the talas are nagara and crowned with vesara sikhara. Both the vimanas are raised on a upapitha; the upapitha of Vadakailayam is carrying the usual components of upana, gala complex and peruvajana whereas the upapitha of Thenkailayam is inhumed due to the newly paved stone slabs. However, the traces of sala sikhara with row of stupis and finial of the kudas at frequent intervals on the face of the peruvajana reveals the existence of miniature shrines on the face of the upapitha. Such ornamental upapithas are seen in the later Chola architecture, especially at Airavateswara temple, Darasuram, Jwarahareswara at Kanchipuram. Thenkailayam is the earliest example of this type of ornamentation in Chola region. In both the vimanas the upapitha expands accordingly to the recession and projection.



THE VIMANA AND MUKHA MANDAPA OF  
THENKAILAYAM

Whereas in Thenkailayam both the karnas and the bhadra sections are projected, in that the bhadra is intensely projected than the karna sections. The protrusion of all the three elements of the vimana gives a deep recession in between. The recession and projection in successive arrangement add elegance to the vimana. In addition, the recessions are decked with a panjara which enhance the beauty of the vimana.

The adhishtana of the vimanas of Vadakailayam and Thenkailayam are of varied types. While

Vadakailayam has a pratibandha adhishtana, the Thenkailayam has padabandha adhishtana. But in both the adhishtanas the jagati is ornamented as padma. In both the vimanas, the vedika complex runs in between the adhishtana and bhitti, at Vadakailayam miniatures are shown at some places in the vedikantha whereas it is absent in Thenkailayam.

In both the vimanas the bhadra is decked with a koshta. The koshta is flanked by rudrakantha pilasters in Vadakailayam whereas in Thenkailayam it is brahmakantha pilasters. The makarathoranas crowning the koshtas are well formed and ornamental with miniatures in Vadakailayam whereas in Thenkailayam it is shallow creation. Pilasters and makarathoranas are highly embellished at Vadakailayam than Thenkailayam.

In Vadakailayam, the cardinal deities are shown; Brahma in the north, Dakshinamurthy in the south and however the western koshta is empty. But in Thenkailayam, it is quite interesting to see all the three koshtas are adorned with Lord Siva in seated posture.

The potikas resting above the pilasters are angular-taranga with kulavu and median patta in the Vadakailayam whereas at Thenkailayam it is simply angular and ornamented with median patta. Kulavu, an important feature of ornamentation in potikas is generally seen in early temples of Tamil Nadu. However, some of the Rajaraja Chola I temples also possesses this ornamentation, it is seen in the Vadakailayam also.

In both the vimanas the kapota is ornamented with corner and central pattas and kudu arches at frequent intervals. The kudas at Vadakailayam are adorned with gandharva heads, whereas at Thenkailayam flower medallions are seen. As usual, bhumidesa is represented with yazhi frieze in both the vimanas. The superstructures of Vadakailayam and Thenkailayam vimanas are refurbished and lost its originality.

## **The Mukha Mandapas of Vadakailaya and Thenkailayam – A Comparative Study**

In Vadakailayam, in between the vimana and the mukha mandapa a recession is shown and the recession is adorned with a panjara. Whereas at Thenkailayam the

recession is absent instead the mukha mandapa directly adjoins the vimana.

At Thenkailayam, as like its vimana the mukha mandapa also has a projected sala in the north, south and west. While the projected sala is adorned with a kosktha in the north and south, the doorway of the mukha mandapa is in the west. Besides, the two spaces between the pilasters on either side of the projections are also adorned with a kosktha. The kosktha to the east of the projection on both sides are adorned with deities whereas the kosktha to its west is empty.

Whereas at Vadakailayam the bhitti is cantoned by four pilasters and the middle space is decked with a kosktha whereas the space on either side is adorned with a panjara. The koskthas are housed by deities. Inside, the mukha mandapa of Vadakailayam carries four ornamental pillars whereas at Thenkailayam the mukha mandapa is plain without pillars.

### Conclusion

The comparative study of Vadakailayam and Thenkailayam reveals that both the shrines carry its own architectural excellence. Though it belongs to the period of a father and son it varies and carries its own traits. It also bring to forefront that the queens of the great rulers also participated and marked their zeal in architecture. Though the basic rules of the temple architecture viz, adhishthana-bhitti-prastara and karna-bhadra-karna is followed in both the shrines still individual traits are conspicuous. While Vadakailayam gives much

importance to ornamentation of every components of the shrine, Thenkailayam gives much importance to segmentation of the vimana and mukha mandapa that augments the elegance to the shrine. Hence, these great personalities not only left their imprints in constructing Temples in Tamil land but also elevated the same to zenith with their individualism.

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## Multi-Dimensional Nature of Temple beyond a Mere Religious Institution in Medieval South India

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### Introduction

The temple as a religious institution was patronized by the state as well as other owning groups in various ways. In the history of earlymedieval south India, the emergence of the temple dedicated to one of the two agamic deities, Saiva or Vaishnava.

Sangamperiod, which was not come across a society, had gained acceptance with Vedic-Hindu religion.<sup>1</sup> Hindu religion were obtained and occasionally sprinkled with Vedic – Sastraic- Puranic ideas.<sup>2</sup> The strong presence of the Brahmana with his Vedic sacrifices and even agamic ideas is hard to miss there. Brahmana

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settlements with vast areas of agricultural land had not yet taken shape. In this paper the article writer tries to explain how the State benefited from the religious institution and how it turned temple for its own purpose. The writer explains facts what happened in the period between 7<sup>th</sup> and 12<sup>th</sup> centuries with a motive of, energizes the present and future generation to see the temple as multi-dimensional treasure.

### **Brahmana Settlements**

In the 7<sup>th</sup> and 8<sup>th</sup> centuries, monarchical state had established in Tamilnadu. The agamaic variety of Brahmanical religion struck deep rooted. Earliest Tamil literatures are evident and elaborated with the Brahmins that they were only responsible to infiltrate the agamaic and puranic variety of Brahmanical factors and they were responsible for the end of chiefdom-level organizations and the emergence of state in the society of south India.<sup>3</sup>

Brahmins gained the confidence of the chiefs and obtained brahmadayas, devadanas and other privileges from them. They established themselves as a considerable force in society and economy. The proliferation of Brahmana settlements and the consequent rise of temples made revolution in south India in the age of Pallavas and Pandyas.

### **Agrarian Order**

The ideologies of the Bhakti Movement strengthen the Brahmanical settlement in the society. This led the agrarian order and brought differentiation in the society. Caste hierarchy also grown in the society. That was known as “Varanasramadharm”. Wealthy groups of the society accepted this ideology. Bhakthi movement, which was in reality a temple movement, was responsible for the emergence and fulfillment of the temple.<sup>4</sup>

### **Temple Patronage**

The temple received its patronage from many quarters like royalty, political chiefs, landlords of all varieties, and trading groups. They were responsible of any consequence in society. They provided land and gold to the temples. In return all these groups benefited immensely from the temples. Temples received

patronage from bigger “Monarchs” or Minor chiefs, who were the more important sections of society.

Brahmanical groups received vast extents of land in name of temple. This land was known as ‘devadanam’ (a gift to the God) and ‘brahmadeyam’ (‘A gift to Brahmanas’) ‘devasvam’ (‘Gods Property’) and ‘brahmasvam’ (‘Brahmana’s property’). The patronage of temple leads to the patronage of Brahmanical groups.

### **Political Institution**

By the ninth century, social change resulted emerging political institution. The Cauvery valley itself becomes the core region of a new kind of monarchical state. The political institution was found its culmination and fulfillment in the Chola country. The Bhakti movement had direct links with the expansion of agriculture and the formation of the state based on it. It is significant that the spread of the Bhakthi Movement<sup>5</sup>. The early Alvares and Nayanars sing about temples in the region such as Tondaimandalam, Pandya, Chera and Chola countries.

Newly established Monarchies gave mutual support to the Bhakti movement. Mahenderavarman Pallava converted to Saivism from Jainism and a Jaina monastery was pulled down to construct a Siva temple.<sup>6</sup> Pandyan Nedumaran converted to Saivism from Jainism by his Minister KulaisiraiNayanar and he was promptly celebrated by the emplacement of 8000 Jains.<sup>7</sup> KulasekaraAlvar, was a ruler of the Chera dynasty and also one of the Vaisnava Bhakti movement.

### **Social Organization**

As the temple gained in popularity with bhakti movement, a new kind of social organization came. New connectivity came among deity and king. Udaiyar or Perumal meant both the king and the deity; koil meant both the temple and the palace.<sup>8</sup> There was co-existence between large number of deities’ arrangement and large number of Lords.<sup>9</sup> The temple based religion of Agamaic/Puranic Hinduism which was eminently spread by Bhakti movement accepted caste and its ideology, which expressed the nature of differentiation by all sections of society. Nantanar (Paraiya) and TiruppanaAlvar (Pana) belonging to the low castes could reach the highest place in Bhakti hierarchy.<sup>10</sup> By



the time, Pallavas strongly established themselves in Kanchi. They established new form of state and they followed the model of kingship prescribed in the Sastra-Kavya-Nataka literature in Sanskrit. The state and kingship further elaborated in the monarchies of the Pandya, Chera and Chola. According to Varnasramadharma, king belong Kshatriya and attribute divinity to the king.<sup>11</sup> Kingship was in a novel aspect in Gupta Empire in north India and Pallava period in South India. In the puranic texts, rulers were equated with gods with in the category of Varnasramadharma. The 'divine right' theory of kingship attempt was made during this period.<sup>12</sup>

Pandya, Cheras and Cholas rulers were equated with divine as evident from the Sangam literature. They were already identified as belonging to the Candravamsa (or) the Suryavamsa of the Puranic fame. Pandya belonged to the Candravamsa and Cheras and Cholas to the Suryavamsa.<sup>13</sup> Pallavas were belonging to the 'brahma-ksatra'<sup>14</sup> although they were belonging to 'Candravamsa'.<sup>15</sup>

Attributes to deity or puranic hero for a specific achievement:

Narasimhavarman's victory over Vatapi is almost made him comparable with Sage Agastya. The victory of the Chera king Kulasekhara over Mallaimanagar was treated with Mallari (Visnu).<sup>16</sup> The Chola king Rajendra was compared with Siva for his capture of land created by Parasurama. The evidence shows rulers identity with gods or puranic figures.

The titles of rulers adopted for the purpose of suggesting the qualities of the gods or puranic figures. Mahendravarmanpallava had titles like Purusottama, Mahendra, Vidhi, Sthanu etc.<sup>17</sup> According to the copper plate, Chera king Rajasekhara<sup>18</sup> describes as Perumal, CholaParantaka as Srinilaya,<sup>19</sup> PandyaMaravarman as Srivallabha<sup>20</sup> and so on.

Cholas started to practice worship the 'portrait' images of the Chola kings in temple.<sup>21</sup> The south Indian rulers followed the same in the later years. Deity himself was known by the title of the ruler.

### **Sepulchral Temples (or) Pallippadais**

Temples grew up as centres of agrarian corporations and Brahmana settlements.<sup>22</sup> They received

considerable royal patronage in most case. Royal temples were patronized by royal rulers. For an example the Brhadisvara temple at Tanjavur built by Rajarajacholan.

Tanjavur was the one of the centres celebrated by the Bhakti saints of the saivites. It was the nucleus of a collection of agrarian villages. From the Muttaraiyar chief, the chola King, VijayalayaChola captured Tanjavur.<sup>23</sup> He constructed a temple for Goddess Nisumbhasudini there.<sup>24</sup> Rajaraja constructed a temple which was far from a 'System maintaining mechanism of a weakly organized polity'.<sup>25</sup> The number of royal inscriptions presents on the walls of the temples emphasis the wealth and other resources that were mobilized in favor of the temple.

Temples were identified with cosmos itself.<sup>26</sup> In the temple cosmos identification temple as the territory and the god as king and where what he presides over is the entire cosmos.<sup>27</sup> In the sculpture of chola temples frequent occurring theme is that of the Tripurantaka. In Rajaraja Temple there are thirty representations of Tripurantaka theme in the temple.<sup>28</sup> Siva destroyed the puras of the three demons and reduced them to a state of servitude. In the battle siva destroyed the puras and took the demons as his servants, two of them as his dvarapalas and the third his drummer.<sup>29</sup> Tripurantaka forms an icon Rajaraja's imperial power and position in every way. Tripurantaka fresco figures is a fresco depicting siva as Ravananugrahamurti.

### **Revenue Administration**

The temple enjoyed enormous political power in the locality in chera kingdom in where monarchical state was perhaps weakest in south India. Around the temple Brahmanical corporation was organized. They enjoyed fiscal, judicial and political administration<sup>30</sup>. This documented in the lengthy copper plates or in incomplete copper plate known as Tiruvalla copper plates or Huzur Office Plates. Tiruvalla copper plate records that the temple collecting revenue due to the nodes of state power. Kutavur, a village granted by IraviCirikantan, the chief of Venpolinatu, to temple of Tiruvalla, all the eighteen taxes and duties were given away. Temple representative responsible to collect 360

parais of paddy which was equivalent of eighteen kalanju, and raksabhoga that is land tax of that village. If the village failed to pay tax on timely, the chief and samanta were required to pay the original due in gold. The taxes were utilized to redress the grievances caused by the chief and samanta. By the tax (vari)<sup>31</sup>, particular expense met according to the Tiruvalla Copper Plates.

## Conclusion

In Judicial administration also the temple exercised the state power. The temple was clearly represented the state in its visible form. It was obvious that the temple was co-opted as an agent of the state for purposes of the administration in the chera kingdom.<sup>32</sup> Temple played beyond a mere religious institution. Temple extracted the peasants and that contributed to the extension of agriculture in the tribal areas. Then temple encouraged the disintegration of tribal society. In course of time tribal society reorganized in to a caste society. In the caste society temple served as an integrating factor between high and low caste. Then Brahmana – supported state power was emerged. That led to the state patronage for the temple. During that period the Brahmanicalvarnasrama ideology strengthened by the Bhakti Movement. In course of time temple developed as a storehouse of precious jewels and became as an assembly for the rural elite. Finally the temple acted as the agent of developing, consolidating, protecting and transmitting the legacy of social, economic, political and cultural nature though it is an religious institution.

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# Feudatories of Aditya- II Karikala as Gleaned Through Inscriptions

J.D. Patrishiya Fernando\*

Feudatories played an important role in the history of South India. They buttressed themselves under the sway of supreme Kingdoms. They joined with the powerful monarch and involved themselves in a number of wars. As a consequence of war, they assumed the title and surnames of their overlords. Similarly, the history of the feudatory powers constituted the history of major powers. The beginning of the Ninth Century .A.D saw the decline of the Pallavas and the Pandyas and the middle of the Ninth Century .A.D witnessed the revival of the Chola Power under Vijayalaya. Aditya - II Karikala son and co-ruler of Sundara Chola Parantaka II exercised control over a number of feudatories such as the Iladarayar (Lataraja), the Banas, the Paluvettaraiyars, Kodumbalur Chiefs, Pallava Chieftain, the Miladudaiyars, the Muttaraiyar, the Ganagraiyars, the Munaiyadaraiyar and Sethuaraiyar or Sekhariyar.

## The Iladarayar (Lataraja)

Lata Chieftains apparently ruling the region, around in North Arcot District from the days of Parantaka -I.<sup>1</sup> They were contemporaries to Aditya- II Karikala. A lithic record, from Uyyakkondan Tirumalai, dated in the second regnal year of Aditya- II Karikala (Parakesarivarman 'who took the head of Vira Pandya), recorded the gift of 90 sheep, for lighting a lamp, by Irungolakkan alias Pugavipparagandan Avanivallan to the temple of Karkudi-Paramesvara at Nandipan mangalam<sup>2</sup> The first part of the donor's name, 'Pugavipparagandan' has been identified the title of Iladarayar (Lataraja), the chief of the Lata Country.<sup>3</sup> Thus the lithic record of Aditya- II Karikala proved that the Iladaryar had served as feudatory under his authority.

## The Banas

Another feudatory of Yuvaraja Aditya- II Karikala's period was Banas. The Banas were the ancient ruling family in Andhradesa from the Fifth Century .A.D. Their kingdom was known as

'*Perumbanappadi*' (the Big Bana Country). They controlled the area of the present Chittoor District in Andhra Pradesh, part of Kolar District in Mysore and the North Arcot and Salem Districts in Tamil Nadu. Tiruvallam was their capital.

A lithic record of Aditya- II Karikala, dated in his second regnal year, from Tillaisthanam, refers to a gift of 25 *Kalanju* of gold, for a lamp to the Temple at Tillaisthanam, by a certain Korram Arummoli alias Vanava Peraraiyan.<sup>4</sup> Another lithic record, from Tiruvanamalai, dated in his third regnal year, refers to a donor by name Vanan Manikandan.<sup>5</sup>

## The Paluvettaraiyars

One of the Cholamandala feudatories of Yuvaraja Aditya-II Karikala, was Paluvettaraiyars. Kilaiyur (Siruppalaavur) and Melappalaavur were situated about 30 miles to the south east of Tiruchirappalli, in a place called Perumpalavur, in the early Chola Period. This Paluvur was probably the headquarters of Paluvettaraiyars. It was very clear that the place name, Paluvur, gave its name to the feudatory family of Chieftains, called the Paluvettaraiyars. Paluvur was also known as Mannuperum Paluvur, Avanigandharapuram and Pagaividai Isvaram. Their origin was not clear but they had connections with Kerala. The Palluvettaraiyars were closely allied to the royal family from the days when Parantaka-I married a Paluvettaraiyar princess.<sup>6</sup>

## Kodumbalur Chiefs

Another important feudatory of Yuvaraja Aditya-II Karikala was Kodumbalur Chiefs. The Irrukuvels alias the Ilangovels of Kodumbalur (Kodumbai) were an important feudatory of the early period of Imperial Cholas. Kodumbalur, in the Pudukkottai District, was a renowned city even in the Sangam Period. Kodumbalur was situated between the Chola and Pandya Kingdoms. It was the capital of the Kodumbalur Chiefs.<sup>7</sup> Kodumbalur was also known as Kodumbai and Irukkuvelur.<sup>8</sup>

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### **Pallava Chieftain**

The important feudatory of Yuvaraja Aditya- II Karikala, was Parthivendravarman. It may be noted here that a certain Parthivendravarman, who claimed epithet like similar to what Aditya - II Karikala claimed, “*Virapandiyanaṭṭalai konda*”, accompanied Aditya- II in Chevir War.<sup>9</sup>

One of his lithic records, from Takkolam, states that a Brahman officer by name Kesavaian alias Pallavan Brahmadhirajan, gifted 96 sheep to light a perpetual lamp before goddess Durga. The name, “Pallavan Brahmadhirajan”, confirmed that the overlord of the officer was a ‘Pallava’, evidently, Parthivendravarman.<sup>10</sup>

Three other epigraphs, from Tirumulasthanam,<sup>11</sup> dated in his fourth<sup>h</sup> regnal year, displayed the name, Virasikhamani Pallavaraiyan alias Pallava Peraraiyan. They recorded the gift of tax free land (Irraiyili), gift of land for feeding Brahmans, and gift of land by purchase.

Yet another epigraph from Tirumanallur reveals a Pallava chief, named Vikramabharana-Pallavaraiyan.<sup>12</sup> The fifth year lithic record of Aditya -II Karikala from Timichchur, refers to that Mummudi sola Kadupattigal which was one of the title of Pallavas.<sup>13</sup>

### **The Miladudaiyars**

Another feudatory, located in Tirukkoyilur area, during Yuvaraja Aditya- II Karikala, was Miladudaiyars. Miladudaiyars were the chieftains of *Miladu*, also called *Malanadu* (a contraction of the earliest reference about Miladudaiyar was obtained from epigraph of Parantaka- I, referred to as *Malainadu*), comprising the Tirukkoyilur region of Cuddalore District and the eastern part of Attur Taluk in Salem District.<sup>14</sup> They were prominent in the early period of Imperial Cholas.<sup>15</sup>

Inscription of Aditya- II Karikala, from Belur, dated in his third regnal year, refers to a Miladu Chief, Miladudaiyan Akalakan Malaiyar Adittan alias Sembiyan Miladudaiyan, who was authorized to administer the Turivi Nadu and to collect tax called , *Uralittirai*.<sup>16</sup>

### **The Muttaraiyar**

Muttaraiyars were ancient feudatories during the period of Cholas. They ruled the area comprising of Thanjavur, Pudukkottai, Vallam and Neyyamam. Sendalai was their capital. The existence of Muttaraiyars could be traced to the Pallavas and Pandyas. They adopted titles like viz Perumpiduku, Maarpiduku, Videlpiduku and Bagapiduku.<sup>17</sup> Vijayalaya, the founder of Imperial Cholas, captured Thanjavur from Perumbidugu Muttaraiyar. A certain Perumbidugu Muttaraiyar acted as a vassal to Aditya - I.<sup>18</sup>

As far as Aditya- II Karikala’s relation with Muttaraiyar was concerned, like the days of his ancestors, his period had also witnessed references regarding Muttaraiyar chiefs. Four hero stone inscriptions of Aditya- II Karikala, dated in his third regnal year, from Vankattur, refer to the death of *Ur Perariyan* Muttaraiyan Kari, a servant along with Sattayan.

Another unreported lithic record of Aditya-II Karikala dated in his fourth regnal year, from Pudukudi, disclosed that chieftain Palai Sendanan of Thenkarai nattu Muttaraiyan donated 240 sheep to light the perpetual lamp for Lord Rama, in order to get good health for his nephew Narayana Vaikunda alias Ananda Kopa Muttaraiyan.<sup>19</sup>

Yet another hero stone, from Kulipatti, Salem, dated in the fourth regnal year of Aditya- II Karikala, refers to the death of Ilanchinka Muttaraiyan in the war while he rescued the cattle. It also records that Vira Muttaraiyan carved a hero stone.<sup>20</sup> A lithic record from Perungaiyur, dated in his fifth regnal year, refers to the donor name of Muttaraiyar chief, namely, Ganaperuman alias Kulamanika Muttaraiyan and his father name, Nakkan who donated ninety six sheep for perpetual lamp to the Sivan Temple.<sup>21</sup>

### **The Ganagraiyars**

Another feudatory of North Arcot District of Aditya-II Karikala was Gangaraiyars. Gangaraiyars ruled over a small portion of the North Arcot District called Pangalanadu. They were an important feudatory line of Pallavas.<sup>22</sup> The conquest of Tondaimandalam by Aditya-

I, brought this chieftain under the sway of the Imperial Cholas. Gangamarttanda alias Sembiyan prithi vigangarayar of Pangalanadu was referred to a Chola vassal in the epigraph of Aditya-I.<sup>23</sup> His brother, Alivin Kallarasi alias Sembiyan Bhuvanigangaraiyar, was a feudatory of Parantaka- I.<sup>24</sup> After sometime; they also served as a feudal chief under Rashtrakutas.

### The Munaiyadaraiyar

Another feudatory, during the reign of Yuvaraja Aditya- II Karikala, was Munaiyadaraiyars. The Munaiyadaraiyars were the chieftains of Tirumunaippadi Nadu, with the capital of Tirunavalur (i.e.Tirunamanallur).<sup>25</sup> They were brought under the sway of Imperial Cholas by Aditya- I. The third regnal year epigraph of Parakesari, assigned to Aditya-II Karikala, from Tirunamanallur, refers to a Munaiyadaraiyar chief, by name Munaiyadaraiyar Aparajittan Kulamanikkerumanar.<sup>26</sup>

### Conclusion

The inscription mentions the gift of gold, made by Koyilperral alias Gunavanmadeviyar, daughter of Bhupalasekharaiyar, for the expenses connected with a perpetual lamp and providing midday offering to the god and similarly feeding once a day, for one Brahman, learned in the Vedas.<sup>36</sup> *Panayadarayan*<sup>27</sup> and *Veladarayan*<sup>28</sup> were the other two feudatories, recorded in the epigraphs of Aditya- II Karikala. Thus during the reign Yuvaraja Aditya- II Karikala, the Co-Ruler of Parantaka- II, many functioned as feudatories under his sway.

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# Rock Cut Architecture in India with Special Reference to Ajantha Cave

T. Seethalakshmi\*

## Introduction

This heritage have scattered all over the India in the form of Archaeological Monuments and sites of various type like Temples, Mosques, Churches, Monasteries, Stupas, Step Wells, Megalithic Pillars, Mausoleums, Forts and Fortification, Tombs and ancient sites belonging to Prehistoric, historical and Medieval period. Among all these monuments Ajanta caves (which are located in Aurangabad in Maharashtra State, the Capital of the last Mughal emperor, Aurangzeb )<sup>1</sup> are one of the most significant examples of Buddhist site and has been the proud of our cultural history related to 2 century B.C. to 4 century A.D. Not only its structure, painting, carving, stone work, sculptures are peculiar but also its paintings which are related to Buddhist are the most authentic example of our Buddhist Indian History. They have its own identity which told the story of its magnificent past.<sup>2</sup>

Rock-cut architecture occupies a very important place in the history of Indian Architecture. Among the Rock Cut Architecture in India, Ajantha Cave architecture is noteworthy.<sup>3</sup> The conventional methods used have been *chisel and hammer* when it comes to rock cut style.<sup>4</sup>

Ajanta caves are a series of 30 Buddhist caves located 107 kilometers North of Aurangabad district, Maharashtra, India.<sup>5</sup> This site is declared a World Heritage Site by UNESCO in 1983.<sup>6</sup> It is 100 kilometres (62 miles) from the Ellora Caves, which contain Hindu, Jain and Buddhist caves, the last dating from a period similar to Ajanta. The Ajanta style is also found in the Ellora Caves and other sites such as the Elephanta Caves, Aurangabad Caves, Shivleni Caves and the cave temples of Karnataka<sup>7</sup> The site is a protected monument in the care of the Archaeological Survey of India.<sup>8</sup>

## Objectives

- Importance of Indian architecture and paintings in Ajanta Cave
- Attracting major tourist from other parts of India and world.
- Preparation of media film, brochure, guide map, leaflets and posters in national and international languages
- Preservation of Rock Surface and Prevention of Water Seepage

## Methodology

The Paper is not the product of imagination, but the quintessence of experience, the essence of studies and the spirit and soul of intellectual endeavor. This work is based on Primary and Secondary sources. The Primary Source is taken from Archaeological Survey of India, Science Branch, Western Zone, Aurangabad-431004. The secondary sources like printed books of various authors, periodicals, and published thesis and News Papers provide valuable information on the subject.

## History of Ajanta Caves

It was 1819, Captain John Smith, an Officer with the Madras Regiment of the British Army, was in the area, hunting a tiger, where he discovered the Ajanta Cave and stepped into Cave 10.<sup>9</sup>

The *First Phase* is called *Satavahana Phase* and the *Second Phase* is called *Vakataka Phase*. The Vakataka dynasty was a Brahmin dynasty (250 CE to 500 CE).<sup>10</sup> The Vakatakas are patrons of the arts, architecture and literature.<sup>11</sup> They led public works and their monuments are a visible legacy. The rock-cut *Buddhist viharas and chaityas of Ajanta Caves* were built under the patronage of *Vakataka emperor Harishene* (475 CE – 500 CE).<sup>12</sup>

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## Ajanta Cave Architecture

Ajanta Cave architecture is noteworthy in India. The imposing rock-cut chambers of Ajanta were created by the tireless, innovative industry of ancient Indian Sculptors.<sup>13</sup> The most striking characteristic of Ajanta art is that architecture, sculpture and painting - the three expressions of fine art - all articulate at one place.<sup>14</sup> During the Satavahana period (**Phase 1**) Buddha was against the idea of sculpting and painting images of him. Hence, this phase depicts the Lord via symbols. Of these, caves 9 and 10 are *stupa* containing worship halls of chaitya-griha form, and caves 12, 13, and 15A are *viharas*.

The second phase (**Phase -2**) was of greater artistic activity at Ajanta during the rule of the *Vakataka dynasty*. *King Harishena* is credited to have been at the forefront of the development cycle.<sup>15</sup>

Caves 19, 26, and 29 are *chaitya-grihas*, the rest *viharas*. Cave 19 having a *chaitya griha* is datable to fifth century A.D.<sup>16</sup> The *stupa* is carved with a standing image of Buddha. This cave is known for its sculptural grandeur of the facade. The hall has painted depictions of Buddha in various postures.<sup>17</sup>

Cave 26 is chaitya griha. It is quite similar to Cave 19, but of a larger dimension and more elaborately and exquisitely provided with sculpted figures. The chaitya griha consists of a hall, side aisles (*pradikshana*) and a rock-cut stupa front by an image of seated Buddha. The facade, the inner pillars, the triforium (between pillars and roof arch), aisles side walls are extensively carved with images and decorative designs.

The most striking and prominent image in Cave 26 is that of *Mahaparinirvana of Buddha* on the right aisle wall and the assault of Mara during Buddha's penance adorns the same wall. The Caves 9,10, 19 and 26 shows how transition occurred with time and evolution of Mahayana sect which worships Buddha in form of idols and images.

## Ajanta Paintings

Ajanta Paintings are finest surviving examples of ancient Indian art. Ajanta paintings give us graphic insights into the history of Buddhism in India<sup>18</sup> While

vivid colours and mural wall-painting were abundant in Indian history as evidenced by historical records, Caves 16, 17, 1 and 2 of Ajanta form the largest corpus of surviving ancient Indian wall-painting.<sup>19</sup> According to UNESCO, these are masterpieces of Buddhist religious art that influenced Indian Art. These masterpieces at Ajanta were executed more or less in two phases. The paintings at Ajanta are not *frescoes* but *murals*

Depiction of Buddha in **Phase I** has been done via symbolism. Paintings of this era have mostly been lost. Of all paintings of this era very few have survived. These are –

1. *Frieze Of Animals And Herdsmen* 2. *Naga Worshippers* and 3. *Giant Horseshoe Window in Cave 9.*

**The second phase** (Phase 2) departs from the earlier one with the introduction of new pattern in layout as well as the centrality of Buddha image due to *Mahayana influence*, both in sculpture as well as in paintings. The main theme of the paintings is the depiction of various *Jataka stories*, different incidents associated with the life of Buddha, and the contemporary events of social life. The ceiling decoration invariably consists of decorative patterns, geometrical as well as floral.<sup>20</sup>

## Conclusion

It is concluded the above study reveals how culture and tradition varied over a large span of time. They also reveal how historically Indian rulers were not only tolerant towards different religions but also patronized them. Lessons can be drawn from these times and implemented in contemporary times to defeat social unrest and intolerance. UNESCO described it as "it illustrates the spirit of tolerance that was characteristic of ancient India"

Patronage is very important for the study of monuments. To create a monument, financial support is a pre-requisite. The Buddhist Sangha enjoyed a mass support and it appears that they were not dependent on royal patronage alone. Strong support from the masses and the traders.

Society and the Sangha performed a distinct role. Three Parties were involved in the rock-cut excavation. (i) The Buddhist Sangha (ii) Patrons and (iii) The Artisans. Their co-operation was a collective social practice.

There is a great scope in the development of Tourism in Ajanta, as it presents bountiful and abiding attraction for the tourists.

It is observed that all caves at Ajanta were originally adorned with painting of *tempera technique*. These painting were executed over mud mortar plaster laid in two layers. The paintings have been smoked and covered with dust dirt and insect nests. The flaking and peeling of painted surface is common. There is damage due to human vandalism like scratches and greasiness on the painting. The bats are the other form of nuisance in these caves as their excreta has not only disfigured the painting but the surface of the rock also so as to preserve the Rock Surface and Prevention of Water Seepage. Hence, the chemical branch of Archaeological Survey of India is to give more importance so as to conserve and preserve Ajanta cave.

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# Sri Soundarara Perumal Temple, Vadamadurai-Newfindings

D. Sri Veni Devi\*

Vadamadurai, with 13 panchayats is located 17 kms from Dindigul in Trichy NH Road. It is a taluk in Dindigul District. Vadamadurai is bounded Dindigul Taluk towards west, Sanarpatty taluk towards south, Vadamadurai taluk in the East, Karur taluk towards North as the official demarcation. It has its natural boundaries. It has Mankombu malai (deer corn hills) in the North, Ootrangarai (pond) in South, Mudi hill in the East and Paadiyur in the West.

The folk tales of this region has two stories for the name of Vadamadurai. Once Lord Krishna and Arjun had been this region on a pilgrimage. Then they met a farmer ploughing his field and they were willing to grace him for wealth. They requested him for water to quench their thirst ("Vedai" thirst in Tamil). The farmer had directed them to a well, some distance away from the field. But they insisted they were so tired and couldn't move there. So the farmer gave them his cow's milk. After consumed milk, they littered the rest on the ground. Then immediately there erupts a spring and flowed like a river. Then Lord Krishna and Arjun had appeared in their holy form and gave him the holiest dharsan. Thus this place which has Quenched the thirst of Krishna has the name as "Vedai Nagar".<sup>1</sup>

There is another tale for the same event. Once Lord Krishna (Kannan) wants to grace his native place i.e. Vadamadurai. As an old wandering mendicant pilgrim, he has landed in this region. Due to fatigue he slept under the shade of a Pungan tree. A shepherd approached him and enquired and offered porridge for his hunger. The pilgrim expressed his gratitude for his love and affliction, and asked him for water to clean his hands and legs. After that he would consume his porridge. The old pilgrim had bathed in the spiring and had his porridge. The old pilgrim is Lord Sri Soundararaja Perumal. This is how the temple evolves here. The old name for this place might be Vedai Nagar, ie Vedai + Madurai = vidai Madura, then in due course it has been corrupted as Vadamadurai.<sup>2</sup>

It is said that a unknown Muslim ruler had patronized this temple with various type of valuable jewels and ornaments. Once due to heavy rain, the Rajagopuram was struck by the lightning and damaged. After a long gape a Pandya king called Maravarman Kulasekerapandian had reconstructed the temple. In the later Pandian lineage that there are two kings with the name Maravarman Kulakera Pandian. The last Maravarman Kulasekara Pandian's period ie, Maravarman Kulasekara Pandian is 1268-1311 C.E. So, it may be in the 13<sup>th</sup> century.<sup>3</sup>

During the reign of Vishwanatha Nayak, his Talavai Ariyanatha Mudaliyar had created the 72 Palayams for the administrative purpose.<sup>6</sup> These poligars had involved in the renovation and consecration of many temples. Valla Kondama Nayak a relative of Ettaiyapuram Eettappa Nayak, had settled at Aranmanai Patti in Puthur grama area. In course of times, he has assumed as the poligar of this Palayam. He has arranged 1/6 of the revenue of nearby Morpatty for the development of Sri Soundararaja Perumal Temple and has mentioned in a copper plate. (P.233)<sup>7</sup>

After the elimination of the Palayams and Jamin Rayotwari system was promulgated in December 1 – 1801 by Col. Munro when he became collector.<sup>8</sup> The Valla Kondama Nayak became the Jamin of this region. He has made eight days 'Adi Pramorchavam (Adi – festival) and the Chariot procession (Ratha Urchavam) in the Ninth day. He has stayed here for the nine days with his royal entourage and the same was announced with magnificent Drum beatings ("peria murasu") this custom was in vogue for many years. Once, some landlords of Vadamadurai had conducted the chariot festival without giving proper respect to the Zamindar. Valla Kondama Nayak returned with utter humiliation. The Jamin, had retreat to his palace with his paraphernalia. The Jameen people infuriated by the events torched the chariot. With great despire Valla Kondana Nayaka has passed away without heir. Due to the negligence of the local people and the time the

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chariot has met the natural calamities. Since then the Jamin lineage has patronaged this temple. Even now the authority had remembered the Valla Kondama Vagaiyar for three times during the pramorchavam.<sup>9</sup>

The devotees of this temple had selected a landlord Nallusamy Naidu alias Vengiduswamy Naidu for the smooth function of the temple. Under the able administration of Nallusamy Naidu, many shops and sandy (santhai) for provisions and cattle were developed. When the Hindu Endowment Department took the mantle of this temple's administration in 1935 Nallusamy Naidu alias Vengaidusamy Naidu has relinquished his position. All the festivals conducted by the earstwhile Nallusamy Naidu has been abandoned. The temple has lost its glory and witnessed the wrath of the time. In 1952, with the amount collected by Nallusamy Naidu a small three tiered (Nilai) front Rajagopuram was constructed and consecrated in 1953. Since then to 2006 the temple remains as a mute monument of the past glory.

Sri Soundararaja Perumal Temple facing the East has two main shrines one for Sri Soundararaja Perumal and the other for Sri Soundaravalli Thayar. There are separate small shrines for Chakrathalvar, Lakshmi Narasimha, Angenaya, Andal, and Visvakshena in the outer prakaram. It is said that this temple has 152.83 acres of land, but the temple situated in one-acre area.<sup>15</sup>

The Dwajasthamba is covered by copper plate. The main shrine of Sri Soundararaja Perumal consists of four parts, like sanctorum sanctum, Arthamandapa, Mahamandapa and the front mandapam. This front mandapa is in 10' x 10' area, and has a chiseled Pandiya's symbol "Fish" on the upper side to the mandapa, which depicts the contribution of this dynasty of the Temple. The Maha mandapa is in 20' x 20' area with four decorated pillars on both sides. The stone statues of first three Alvars (Muthal Alvar) Poigai Alvar, Peyalvar and Pothathavar in 1½" situated in the right side of the mahamandapam. There are eight reliefs in the eight pillars. The Artha mandapa is in 10' x 10' area and the sanctum is in 8' x 8' area having the stone statue of Sri Soundaraja Perumal. A beautiful metal statue is located as the Urchavamoorthy.

The shrine for the Goddess Soundravalli thayar has four segments like Sanctum, Artha mandapam

Mahamandapa and the front mandapa. In the left prahara wall of this shrine has chiseled the relief of Linga and Rishapa. Folk tale of the area mentions that an old saint came from the North to Vadamandurai and after had some millet Porridge (Kambu Porridge) from a farmer and settled here as his native place.<sup>17</sup> Regarding the birth place of Lord Kanna Prof. V. Rajagopal in his Magnus opus "Thamilagam Valartha Kannapiran" put forth some thought provoking points.

Human mind naturally yields to the mystics like Alvars. One has to accept that these changes happen in the stories in the course of time, due to the inward perception of mind. The history of Alvars and Archaryas are narrated in the Vaisnava texts like "Divyasuri Charitham by Garudavahana pandithar, Ananthacharian's Prapanthamirtham, both in sanskrit it, Pinpalakiya Perumal Jiyar's Arayirappati Guruparamparai in the combined Tamil. Sanskrit manipravala style, and in Tamil, Vadivalakiya Nambiyandar's Arisamaya Deepam. The history of the alvars has been briefly given in prabandhasaram and Upadera Rathnamalai by Swami Desikan and Manavaala Maamunigal respectively".

Alvars have used the name Kannan in the prabhandams. They never mention the name Krishnan in the prabhandam. They did not do it inadvertently. There should be some latent factors be with it.

Prof. Rajagopalan took pain taking efforts to study the latent features of this historical study in an epic style. He elucidates 28 salient points in support of his findings.<sup>22</sup> Geographically Vadamandurai region has large stretch of pastoral lands (Mullai – in Tamil) But Madura in Uttarpradesh – has cultivable fields (Marutham in Tamil)

Kannan is a Tamil word. From the word Krishna we cannot derive the word Kanna. If the word Krishna transliterate in Tamil it would be 'Kiritinan' Alvars period is 7<sup>th</sup> century. They did not use the word Krishna in their hymns. It is intentional. The commentators of Prabanthas are not explained this phenomena with relevant examples. There should be some coherent factors for the Alvars exclude the name Krishna in their salvaged hymns. So, the theory of that the birth place of this avatar might be Tamil region.

She did not mince the words, clearly mentions 'Vadamadurai'. Prof Rajagopal, mentioned that river Yamuna is from the Tamil word "YARU" which means Aru (river) in Tamil. That YARU Munai (corner) becomes Yamunai. In this region the rivers Santhana varthini and Kallaru joined as Kuttaru and mingled with Kudaganaru. This confluence region might be Yamunai.

Dwaraga is related with Lord Kannan. Here "Thuvarapuri" is situated in the foot hill of Karantha malai and a king called 'Thuvarai kkron, had ruled this region.

Bullfight called as "Eru thaluvuthal" or "Jallikattu" in Tamil. "Eru" means Bull It is a famous event in Southern Tamil Nadu. Alanganallur is famous far this endeavour. This name Alanganallu (near Madura) might be Alangaran + Nallur.

Narasimha worship is in practice throughout southern Tamil Nadu. In Dindigul region there are Nine Nasimaha Temples. In ancient time "Mayōn" cult is a renowned cult. The word "Mayōn" is mentioned the ancient grammar classic Tholkappiyam. In Dindigul region there are twenty temples dedicated to mayon. This mayon is nothing but kannan.

In India two rivers are flowing in the name of Krishna. One is the river Krishna in Andhrapradesh and the other is "Kulaganaru" in Dindigul (Tamilnadu) Now the name has been corrupted as "Kudaganaru" Hence, it may be presumed that this river has an intimate connection with life of Lord Kannapiran.

Prof. Rajagopal firmly states that only after the advent of Chaithanya maha prabu and Ramadass, the Krishna's legend spread in the Northern part of the country. If depth study with the help of the archeological Authorities and taken, some rays of new dawn for the myth of the birth place of Krishna (Kanna) may be reveal to the surface. If the name and fame of the villages of this region were conducted some latent historical facts may be surfaced. Research is a continuing process. In the annals of human history, many historical events are unearthed due to the archeological findings. The study of Vadamadurai in the first face reveals some interesting facts it may be the tip

of an iceberg. Let the future study cover the eternal truth.

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# The Badagas' Relationship to the Megalithic Culture in the Nilgiri District

H.R. Sumathi\*

## Introduction

The Nilgiris Hills in Tamil Nadu state, South India are noted for their scenic beauty their characteristic primitive tribal communities, and for an unusual archaeological heritage which in more than one respects seems to deserve the attribute unique. This places from North to South, slopes from West to East. It is at the Southern tip of De can and it is the meeting place of the three mountain region, the Shayadir meeting Mukurti Peak the Southern Ghats across the Palghat gap in the Southwest and the Eastern Ghats in the North Eastern corners. It is the meeting place of two three Indian States, Tamil Nadu, Kerala and Karnataka or it lies where the three Indian language Kanarese, Malayalam and Tamil meet. The highland is the special home of the three Communities – the Badagas, the Todas and the Kotas and the Badagas whose ancestors have been associated with antiquities.

## Megaliths of the Nilgiris

Throughout the Nilgiri Hills abundant Megalithic tombs of three<sup>1</sup> distinct categories are identified, viz., (i) Cairns/Cairn Circles / Non-piled Stone Circles, (ii) Draw Well Cairns/ Piled Stone Circles/Walled Circles, and (iii) Dolmens. Of these three types, the Cairns/Cairn Circles/Non-piled Stone Circles and the Dolmens are not unique to the Nilgiris, as these types of Megalithic structures are also attested in other districts of Tamil Nadu, other states of India, and other parts of the World.

1. **Cairns** - Circular walls of uncemented stones rising above the ground.
2. **Barrows** - Circular heaps of earth surrounded by a ditch which is sometimes enclosed in one or a number of loose single stones.
3. **Funeral circles or Azarams** - Built of touch stones.
4. **Kistvaens** - Box shaped constructions made of six

slabs of stone, in one of which is a round aperture about a foot in diameter sunk down to the level of the ground and sometimes surrounded with a circle loose stones or earthen tumulus.

5. **Cromlechs [or dolmens]** - Kistvaens like structures but have one side quite open, stand about the level of the ground and are often sculptured with figures of men and animals.<sup>2</sup> The author who are pioneers to write about the Nilgiris also mention about the existence of these archaeological materials in the district.

## Age of the Megalithic Civilization in the Nilgiri

The Megalithic civilization of South India is generally ascribed prior to the Age of Sangam. No archaeologist or historian so far ventured to fix a definite date of the civilization to which the monuments unearthed from the Nilgiris district belonged. Robert Bruce Foot, the noted archaeologist opines that the Paleolithic men lived on the hilly regions like the Nilgiris. The Paleolithic civilization is no doubt prior to the Age of the Sangam and hence according to Bruce Foot, the Megalithic civilization of the district is ascribable to the pre-Sangam age. An inscription found in the district dates back to Saka 1518 (A.D.1596).<sup>3</sup> Paul Hockings from Illinois University Chicago, U.S.A who has done an equally extensive research on the anthropology of the district as had been done by J.W. Breeks in 1870's opines that there was indeed a native population in the Nilgiris and Wynaad in the first Millennium A.D. His opinion is based on the cinerary burial of this period on the hill tops, several of which contained Roman coins.

William Allister Noble, a contemporary author on the studies of Nilgiris, he suggests three positive clues to fix the date of the civilization. They are:-

1. A potsherd discovered in the District bears the letter of Brahmin character, which the government

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Epigraphists of India have dated to the 1st Century A.D.

2. A gold coin of Roman Byzantine Empire discovered in the district was assigned to 4<sup>th</sup> century A.D.
3. Under the process of radio carbon dating a pottery discovered in the district is ascribed to 910 years old (with a plus or minus of 90 years).

### **Cairns**

The Badagas of the district call the cairns as *hokkallu* or navel stones. The most abundant monument in the district is cairns and barrows. They always stand on the top of some commanding hills and sometimes found in groups. The rude forms of cairns are called 'draw well cairns'. This type of cairns to some extent may be compared to the megalithic monuments reported to be found near Agra and in Rajasthan.<sup>6</sup> Similar circles occur in Egypt but these predate those in the Nilgiris by well over 1000 year. These types of the pre-historic remains are found only in the upper Nilgiris all over the country<sup>7</sup> the cairns and barrows were contemporaries and were burial places. The objects buried along the dead, which were found inside the cairns and barrows were burnt-bones and ashes, pottery, iron weapons and domestic implements a few bronze vessels, one or two bronze and copper weapons a few gold ornaments and beads of glass agate and carnelian J.W.Brecks noted that the characteristic feature of the Nilgiris cairns and barrows is the circle of the stones.<sup>8</sup> Edgar Thurston while witnessing a funeral of a Toda observed that the corpse was placed in front of the entrance to a circle of loose stones, about a yard and a half in diameter which has been specially constructed for the occasion.<sup>9</sup>

### **Contents of Cairns-Pottery**

The pottery found in large number of places in the district is unique is south India. The pottery jars are surmounted by lids on which are modeled grotesque representation of human beings and animals. Concerning these figures Robert Bruce foote writes thus.<sup>10</sup>

### **Contents of Cairns-Weapons**

Best weapons and bronze vessels were found in the district.<sup>11</sup> The weapons includes short handled axes

head of spears, javelins and arrows swords and daggers and the domestic implement consist of sickles, razors, knives, shears with spring handles, tweezers lamps and bells. The bronze vessels found are a few but well preserved exquisitely designed are also comparable to the Grecian and Egyptian art. The gold ornaments also prettily designed and the beads are cleanly arranged sometimes engraved with varied patterns filled with a kind of white enamel.

### **The Age and Authorship of the Cairns**

The age and authorship of these cairns and barrows are not free from controversy. Iron age is chronicled after bronze age in other part of the world but in the Nilgiris, it is not so since both the Iron and Bronze artifacts are either found together or side by side and both of them belong to the same age interferences in monuments as to their age are not clear in them, but the nature of the relics dose not point to a really remote antiquity. The only relationship in existence between the Badagas tribe and the monuments available is the depiction of buffaloes in various forms in these monuments.

### **Azarams**

J.W.Brecks found Azarams, within which were deposited charcoal and bones, some brass bracelets and some iron spearheads and chisels it all needs mention that brass found inside Azarams was absent among the deposits in the cairns though brass anklets are worn by Toda women. W. Francis writes "that it is permissible to that the Badagas may have been the authors of this class of monuments".<sup>12</sup> J.W. Brecks also mention that he had explored this kind of monuments on the hill just east of the top of the Sigur ghat.<sup>13</sup>

### **Cromlechs or Dolmens**

Badagas of the hills call these Cromlech or dolmens as *silakallu* or sculptured stones and Kurumbas and the Irulas; call them as *bira- Kallu* or hero stones. These monuments have no connection, whatever with the other types of monuments found in the district. The dolmens or stone tables of upright stones with a cap stones resting on them 18 to 22 inches high are believed to have been built by a race of Pandava dwarfs who were nevertheless able to lift the huge stones with ease.

The dolmens on the Nilgiris are supposed to have been made by a race of pygmies assisted by hares and porcupines.<sup>15</sup>

J.W.Brecks photographed these sculptures and illustrated them in his monumental book. In one such sculpture, a bull (sacred bull, the vehicle of Siva) is kneeling before a Sivalinga and above this depiction is carved the sun and the moon there is a male figure near the lingam. This figure may probably be the priest and below the lingam are figures of male and female in standing posture. A dolmen with the sculptures above described is still seen at Sholur. In one of the stones in the group of dolmens at Melur is an inscription this inscription bears the news of the death of a hero while fighting with a tiger and sati or self - immolation performed by his wife. This inscription dates back to Saka 1518 (i.e.) A.D 1596.

### **The Builders of the Dolmens**

K.S. Ramachandran, an archaeologist who studies the archaeological finds in the district opines that the objects of the districts are imported either from the plains or from some other parts of the country.

The Badagas of the district had turned the dolmens into sacred places, not looking them as temples but actual gods. During early years of this century when it was proposed to remove some of the stone to a Museum, the Badagas remonstrated saying,<sup>18</sup> “They are our Gods”. Hence the conclusion that the builders of the dolmens were the ancestors of the Badagas.

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## **Thiruvavarur Buddha: Its Aquisition, Iconic Excellence and Conservation – A Study**

**V. Prabhakaran\* and S. Govindaraju\*\***

Sculpture in Stone survives for many centuries and reflects the culture and tradition of a region. Sculptures are mirror of the ages can be seen in a

Museum. A museum is a place where a region's total heritage is preserved, exhibited, researched upon and educates people about one's cultural heritage.

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Thiruvavarur or Aaroor is a town holds the symbol of rich culture of Chola hegemony in the state of Tamil Nadu. The Government Museum, Thiruvavarur has finest collections of Stone sculptures which draws special attention of many visitors. The Buddha Statue displayed in the Thiruvavarur Museum was collected as Treasure trove by the Scholar who worked as Curator of Government Museum, Thiruvavarur. This paper is an attempt to bring limelight of acquisition of Buddha Sculpture, its Iconic excellence and Conservation to preserve it for future generation.

### Buddhism in Chola Country

The ancient Sangam Buddhist literature Manimekalai by the poet Chittalai chathanar set in the Sangam Chola capital Kaveripattinam evident the existence of Buddhism in Tamil Nadu. Ancient ruins of a Buddhist monastery, a Buddha Statue and a Buddhapada (footprint of Buddha) which belongs to 4<sup>th</sup> and 5<sup>th</sup> Century C.E was found out during Marine exploration on Traquabar – Poombuhar region of Tamil Nadu coast, presently called Pallavaneswaram, was evident by archaeologist S.R Rao<sup>1</sup>. Annaimangalam Copper plates also called as Leiden copper plates (as they are kept in Leiden University, Netherlands) revealed that King Raja Raja I (985 – 1014 A.D) granted resources and revenues to ensure the upkeep of a Buddhist Vihara. The “Small Leiden Copper plate” gives information that the grant was renewed during the period of Kulothunga I in 1090 C.E later; it also mentions that the taxation was relaxed for the village Anaimangalam which was earlier donated by King Raja Raja I. These copper plates elaborated details about the Village layouts, taxation methods, irrigation and local administration and so on.

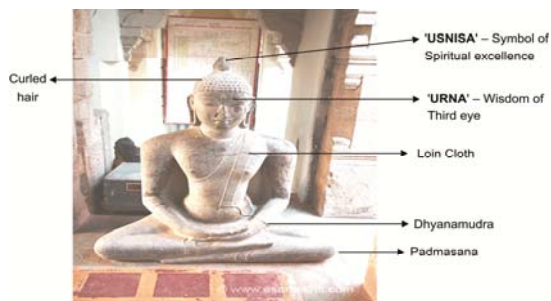
### Thiruvavarur Government Museum

Tamil Nadu is a state which consists of mostly rural masses. In order to make people to know history of a particular region, the Government of Tamil Nadu took the policy decision that every district must have a Museum as its find difficult for everyone to come to State head quarter to visit the museum.<sup>2</sup> To formulate the decision, the Government Museum in Thiruvavarur was established at the Thiyagaraja Temple premises as the 14<sup>th</sup> District Museum in Tamil Nadu in the year

1998<sup>3</sup>. The Thiruvavarur Museum has finest collections of Stone Sculptures, Chola Bronzes and other archaeological artifact. The stalwart statue of Buddha which is kept in the entrance of the museum attracts the each and everyone to the doorstep.

### Acquisition of Thiruvavarur Buddha Statue

During a construction work at a house in Kandaramanickam, a village in Kudavasal taluk of Thiruvavarur district, a Buddha Statue was unearthed on 26 July 2012. The Scholars reckon that the statue might have been under worship in the Buddhist vihara that existed there. The Iconic excellent Buddha Statue which was found at Kandramanickam village has age old Shiva and Vishnu temples of the Chola era. It is noted that Sridharabatta, one of the signatories of the Grant (Anaimangalam or Leiden Copper plate) dealing with the land grant made by Raja Raja I to the Buddhist Vihara in Nagapattinam belonged to Seethakka mangalam, the village adjacent to Kandiramaniam village.<sup>4</sup> But according to the Indian Treasure Trove Act of 1878 (ACT NO VI) any buried object when exposed from the ground belong the Government.<sup>5</sup> The act further says that an object which exposed accidentally or from any other form, should brought to the knowledge of the Collector of the District. The Collector informs the Curator of the Museum and if Curator decides that the treasure trove object is antique, the object should be acquired to the museum for conservation and preservation. Therefore in the issue of Thiruvavarur Buddha, after a long negotiation with the village people, the government authorities convinced them and brought the Buddha statue to Government Museum, Thiruvavarur on 01 August 2012<sup>6</sup>. On the same day the Scholar assumed charge as Curator of the Thiruvavarur Museum.



CONSERVATION OF BUDDHA STONE SCULPTURE

All forms of direct and indirect actions aimed at increasing the life expectancy of an undamaged and damaged element of cultural property is termed as Conservation. All objects in the Museum need Conservation for increasing its life expectancy. As mentioned earlier Lord Buddha Sculpture is made up of Granite needs conservation at regular intervals, if they are not attended carefully, otherwise they start to deteriorate.

### **Removal of Salts**

Salts that have migrated into the stone are to be removed along with efflorescent deposits on the surface without causing further damage to the statue. Poultice is the method to remove the salts. Porous materials' such as cotton wool, paper pulp or sepiolite (hydrated magnesium silicate) are used as poultice to remove salts in Buddha statue.

### **Removal of Biological Accretions**

As the Lord Buddha statue is placed in the outdoor, it often gets wet due to rain. Deposits of moss or algae not only make them to appear patchy, green or black in colour but also produce pits in the surface of the stone, thereby weakening the structure. A 5-10% solution of ammonium hydroxide is used for removing algae.<sup>7</sup> Cotton pads dipped in the solution and kept on the affected area for about 15 minutes, brushing and washing shall be done to remove the growth.

Outdoor stone objects suffer the damages due to acid rain, which is in atmosphere. Leaching away of mobile materials from inside and re crystallization occurs on the surface as an efflorescent deposit. Furthermore substances dissolving in the capillary passages of stone may produce high osmotic potential gradients, which can lead to pressure damage. In urban areas black crusts of carbonaceous materials are often present. Deterioration also occurs due to the growth of algae, fungi, moss, lichen and other micro-vegetation. After drying they appear black. Droppings of insects and birds also affect the stone objects. Stone sculptures

often accumulate dust, dirt & stains. To restore the Lord Buddha statue loose dust can easily be cleaned off by suitable brush. Pure water with detergent like Extram is used to remove the dirt accretions. Stains of grease, oil, wax or paint can be cleaned with suitable organic solvents like toluene, acetone, benzene, trichloroethylene, triethanolamine to restore for longer period of time.

### **Conclusion**

As Archaeology provides more objective account of our past than any other sources of history, the Statue of Thiruvavur Buddha proved visually that Chola King Raja Raja I had provided grant to Buddhism. The huge meditating monolithic structure of Buddha also showed evidence of Iconic excellence of Chola art. The existence of a big Thiruvavur temple at Deepakudi near Kandiramanickam village at Kudavasal taluk of Thiruvavur also proved that the Thiruvavur in Chola country was also a Jainism center. To add new portions to the Chola history, more archaeological excavations need to be carried out. The Department of Archaeology, Scholars, Students of History shall take initiative to explore the hidden history of the Chola Empire.

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# History of Artisanal Innovation in Udayagiri

S. Balasubramanian\*

## Location:

Udayagiri is situated 100 km towards west from the Nellore city. It is 460 km from Hyderabad and 270 KM from Chennai. The area of production of the cutlery is Udayagiri, which coordinates 14°87'93" N, 79°30'48" E in the Nellore district of Andhra Pradesh.

## Udayagiri in History:

Udayagiri has a long history which dates back to 14th century, where it was under the rule of Gajapati Kings and later it moved into Vijayanagar Empire. The entire city and the surrounding hill of 1000 feet height were encircled with walls. After the fall of the Vijayanagara Empire, it was ruled by chieftains of Golconda. The mosque on top of the hill has two Persian inscriptions that credit the construction of the mosque and the planting a nearby garden to shaik Husain, chieftain to sultan Abdullah of Golconda. Later it came under the rule of Nawabs of Arcot, who granted the title of *Jagir* to Mustafa Ali Khan. His descendants controlled it till 1839, until they were deported by Nawabs again to Chengalpet for their treason. A part of the hill is so precipitous and thus inaccessible, the cliffs being in places nearly 1,000 feet high, and every path up to the fort was commanded by lines of defence forces. Other structures include chinna Masjid and Pedha Masjid. A great Sufi saint belonging to the 15th century, Rahamathulla Nayab Rasool, got absorbed in the higher self here. Every year the Sandal Festival is celebrated on the 26th of the Rabi-ul-Awal month. Mahaboob subhani sandal s also celebrated every year.

## The Uniqueness of Wooden Cutlery of Udayagiri in Andhra Pradesh

### Origin:

The origin of the craft dates back to 14th century, during the rule of Gajapathi Kings, and later it was patronized by the rulers of Vijayanagara Empire. Wooden Cutlery is which has been making in Udayagiri for many centuries. Although the art lost its popularity

for a brief period in the interim, the Nawabs and Jagirs' rule in 18th and 19th century led to its revival, with people from the Muslim community preparing the cutlery from the wood available around the forests of Udayagiri. This craft originated during the time of Quli Qutub Shah Dynasty and was passed down through generations over time.

### Recent Developments:

Though this arts origin goes back in history, it came into light only in recent years. Nobody knew about this craft until government gave it a thought of upbringing this art by providing training to the artists and a platform for them to market their art. Earlier it was practiced by both men and women but it was slowly taken over by women completely. The skill and techniques have been transferred hereditarily from their fore fathers. Skilled artisans are available for the production of quality products of authentic designs and motifs of Persian and Muslim culture.

Andhra Pradesh Handicraft Deveropment Corporation Limited is a state government undertaking of Govemment of Andhra pradesh established in the year 1981. It is an apex body in charge of the handicrafts sector in the state of Andhra Pradesh for promotion, development and marketing of handicrafts besides implementing schemes for the wilfare of artisans. It is supporting the artisans of, Udayagiri Wooden cutlery' to register their 'unique goods by providing financial, technical support and also to help in bringing transparency in benefits sharing of GI registration of Udayagiri Wooden Cutlery' among all the artisans of Udayagiri Wooden Cutlery.

### Availability of Raw Materials:

Fine quality and different types of wood is available in the Udayagiri Fort area. Cutlery made from the different types of wood like Nardi, Devadari, Bikki Chakka, Kaldi Chakks nd palabarki. Out of all, the most commonly used wood is of Nardi; because it is

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very soft and easy to handle. These wooden logs are collected from the near Durgampalli hills forest at Udayagiri, which is a repository for varieties of wood. The artisans are skilled in this particular craft and this art is traditionally and hereditarily transferred from their fore fathers.

### **Products at a Glance:**

There are wide ranges of wooden products that are being made in Udayagiri. The main product range includes spoons, forks, salad bowls etc. These cutlery items like spoons, forks, salad bowls are made with Persian motifs, which bring beauty to the products. This art has been hereditarily transferred to the local artisans from their fore fathers. The smaller spoons or the pallis are made out of nardi and bikki wood. Bigger spoons and forks are made out of harder wood called kaldi. They are used to serve curry and rice. Various sizes and designs of Spoons, Forks and Salad bowls; pen Stands, Combs, and Clocks with wooden stands, other stands, paper knives, trays and toys like cars, jeeps etc, key chains, hair clips and other decorative wooden craft items, which are very popular among the customers.

Artisans have also formed a society as Udayagiri cutlery Mutual Aided Cooperative society. The most commonly used material is the nardi wood and the other woods used are devadari, bikld chakka, palabarki and kaldi chakka. Out of all most usually used is Naridi because it's very soft and easy to handle. The carving is done on the handle; holes are drilled according to the pattern of the design and files are used for finishing. The smaller spoons or the pallis are made out of nardi and bikki wood.

### **Production Progress:**

The object is designed with the help of drill and finishing is achieved with help of files. The smaller items like spoons, paper knives and keychains by nardi and bikld wood. The bigger spoons and forks are made out of harder wood like kaldi. The cutleries were commonly used to serve curry and rice. Various sizes and designs of Spoons, Forks and Salad bowls; Pen Stands, Combs, and Clocks with wooden stands, other stands, paper knives, hays and toys like cars, jeeps etc, key chains, hair clips and other decorative items.

The processes involved in making Udayagiri cutlery are procuring of wood, cutting of wood, marking, designing and finishing. They procure the wooden blocks which costs Rs.200/- to Rs.400/- for three blocks, a) Saw bench/table saw, b) Drilling machine, c) Jigsaw machine, d) Machine for sharpening for tools, e) paper machine, f) Machine for removing extra bark and smoothening . After procuring, they are kept aside in a dry environment for nearly one week. After that, the procured wooden blocks are cut into many blocks of desired sizes. The blocks are now completely wound by the jute threads and some weights of stone are place on those wounded wooden blocks for a week. Depending on the desired shape, marking is done on the wood. A basic shape is made by removing the extra bark using chisel. This chiseling is done carefully as the wood is soft.<sup>ii</sup> Making details and motifs: Using various tools like *Uli* (Chisel), *Golkadi* (pointed file), *vanki*, *dabba*, *kathi*, *chani*, *nail* etc, artisans make more details and motifs on the products. They remove the surface layer by layer slowly using these tools. Tools like vanki is used to bring more intricate contours and files, nails are used to make different geometric patterns. For making holes drilling machine is used and also tools like golkadi, *kathi* are used. iv. Finishing: In the final stage of the production, finishing is done through paper finishing machine. Whereas finishing for smaller patterns and motifs are done by files.

### **Tools and Implements:**

1. Rampam-saw 2. Sutti-hammer 3. Badisa-axe 4. Gor uli-chisel 5. Churi ka samaan-file 6. Gol kaadi-pointed file 7. Mukfionam akurai-tiangular file 8. Drill 9. Lakidi ka guttam-hammer 10. Nimma Dalba 11. Vanki 12. Nail Tools: (From Left to Right): 1) Badcha (Axe), 2) Uli (Chisel), 3) Vanki, 4) Golkadi (pointed file), 5) Kathi, 6) Chani, 7) Dabba (File), 8) Uli(Chisel) C.

Geographical factor: Wooden cutlery is which has been making in Udayagiri for many centuries. Skilled artisans are available for the production of quality products of authentic designs and motifs of Persian and muslim culture. Fine quality and different types of wood is available in the Udayagiri area. The quality of the

Udayagiri Wooden Cutlery is inspected by the artisans themselves, as they are the best judges of the products. Artisans have formed a society as Udayagiri Cutlery Mutual Aided Cooperative Society.

The craftsmanship of local artisans gets its due recognition from the Department of Industrial Policy & Promotion, Ministry of Commerce and Industry, Government of India. As the registry updated the status on its website and declared registering the craft. After Venkatagiri Saree got the GI tag in 2009, the Andhra Pradesh Technology Development and Promotion Centre (APTDC) and AP Handicrafts Development Corporation jointly put efforts for the tag for the wooden cutlery of Udayagiri. This delicate art was recognized by the government and was also given Geographical Identification tag in 2015.

#### **Conclusion:**

When compared to plastic, choosing wooden cutlery is an eco-friendly option. Mostly the products are sold to Lepakshi and other famous handicraft marketing chains. Certain NGOs voluntarily take up the task of training people and marketing their products.<sup>1</sup> People must come forward to support these types of

traditional types of Artisanal works to promote this artisanal innovation work.

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## **Christianity as a source of Promotion to the Custom, Tradition and Culture of Nicobarese Society**

**Kenny Rogger\* and K.R. Peer Mohamed\*\***

#### **Introduction**

Before the formation of the Panel Settlement (June 1789) by the British at Port Blair, The Island was known as an island of horror of the Tribal people. The tribal people constitute about one fifth of the total population of the Andaman and Nicobar Islands. They are the aborigines or the original inhabitants of these Islands. Though a great majority of them belong to the Nicobar region they also inhabit various parts of the Andaman groups of Islands. The Tribal groups in the two regions show marked difference in racial, linguistic and cultural terms. Their life style which they adopted

by them over the centuries also different.

Altogether, there are six tribes living in the Andaman and Nicobar Islands. They are given below:-

#### **1. Negrito Race**

- a. Great Andamanese: Live in South Andaman
- b. Jarawa: Live in south Andaman and Middle Andaman
- c. Sentinelese: Live in Sentinal Island
- d. Onges : Live in Little Andaman

#### **2. Mongoloid Race**

- a. Nicobarese : Live in Nicobar region

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b. Shompan: Live in Nicobar region

### **Roots Christianity**

The Diocese of Andaman and Nicobar islands, CNI (Church of North India) come a long way from Rangoon, Burma (now Myanmar). During the British regime, and before India become Independent, all the churches in the Bay Islands were under the Diocese of Rangoon, Burma. The Chaplains who resided at Port Blair have control all over the Churches in the Bay Islands.

Later on, when the World War-II came to an end, and India became Independent, the churches in the Bay Islands came directly under the diocese of Calcutta. Under the guidance of Metropolitan H.J.L Demel, **Bishop John Richardson (Father of the Modern Nicobarie)** and Bishop Srinivasan worked for the emergence of a new Diocese under the Church of North India, and the Diocese of Andaman and Nicobar Islands became the 23<sup>rd</sup> Diocese under the CNI (Church of North India). Historically, the Church is the first root of the Christianity in the Nicobar groups. From this root, other Churches began to spread all over the islands. This Church covers four villages, i.e. Mus, Kinmai, Small Lapathy and Big Lapathy (Jayanthi).

### **The Story of Vettapan Solomon**

Before Solomon came to Car Nicobar, he was running a school at Haddo for the great Andamanese. Every year on fair weather, he used to accompany Mr. E.H. Mann, and the Commissioner to visit Car Nicobar and collect boys for his school. At least, with the help of elders from Car Nicobar, he collected the first twelve boys for his school at Haddo. The boys included, **Lanak** from Mus, **Mahalen** from Kenyuka, **Faresa** from Kenyuka, **Ottamen** from Small Lapathy, two unnamed from Kimios, **Sekma Frank Thompson**, **UliSenterson**, **KaitiTayap**, **Chali Watson**, **Frank Kahuppa** and **Tom Noddy**, all from Mus.

### **The Beginning of the Christian Mission in Car Nicobar**

Vettapan Solomon was sent to Car Nicobar as a Government meteorological observer, Teacher and Catechist. He brought along with him, 100 convicts to clear the area for the proposed school. The location of

the present St. Thomas Cathedral Church was selected in such a way that it could be approachable by the two approachable roads that connected the church to the two harbours.

### **First Church**

The first Church was built on posts in 1903 at Mus, Car Nicobar. Solomon was happy to pray with his new Christian friends in the new church. In 1905, John Richardson was sent to Rangoon Burma for higher education.

### **Last day of Vettapan Solomon**

Vettapan Solomon was on way to Madras via Rangoon in 1909. After his death, Anbu Solomon went back to Car Nicobar to look after the Missionary School. John Richardson came back to Car Nicobar in 1912 and joint Anbu Solomon in the School. He worked under her till she died.

### **The Founder and Father of Modern Nicobar Bishop John Richardson**

John Richardson (Hachevko) was born on 06<sup>th</sup> June 1884 at Mus Village, Car Nicobar. When he was a child, his father was mercilessly killed at Chowra Island along with other sailors, to appease the devils. He was among the first 128 Christians in Car Nicobar, who were Baptised Rev. Heely in 1901. Dr. Knight, Bishop of Rangoon visited Car Nicobar in 1904 to look for boys to be sent to mainland for higher study. John Richardson was sent to Mandalay, Upper Burma for higher education in 1905. He was in Burma for seven years and came back to Car Nicobar as Trained Teacher and Catechist in the year 1912. Rev. George White head, a Scholar was deputed along with him to Car Nicobar as Solomon was no more. John Richardson had to work with Anbu Solomon in the Missionary School. At the same time he worked with Rev. George white Head to develop the Nicobarese language script. Together they made the Nicobarese Dictionary, i.e. Nicobarese to English, and the Nicobarese Primer "Ro Tarik". John Richardson was called back to Rangoon in 1934 to be ordained as Deacon. Mr. Earnest Hart, the first Assistant Commissioner in Car Nicobar arrived in 1920. He felt ill and was permitted to go to United Kingdom (UK) on leave. John Richardson was officially appointed to take

charge of the office of the Assistant Commissioner Nicobars and eventually, he was conferred with “Honorary third Class Magistrate Power” He continued to work in the Office till Japanese occupation in 1942.

On 15<sup>th</sup> January, 1950, Rev. John Richardson was consecrated as Bishop of Andaman & Nicobar Islands at the St. Paul’s Cathedral Calcutta. In 1952 he was nominated as the Member of Parliament to represent Andaman & Nicobar Islands for the term up to 1957.

### Festivals of Nicobarese

There are three type of festival in the Nicobarese society which is accordingly celebrated by the community

- a. Pig Festival/ Ossuary Festival
- b. Seasonal Festival
- c. Religious Festival

### Conclusion

The impact of 26<sup>th</sup> December, 2004 is a big changes to the life of the Nicobarese people and the way of conducting of these festival has been slightly changes. Simutaneously, the impact of the Christianity

to the Nicobarese people was also a great change in terms of Custom, Tradition and culture. In the Andaman and Nicobar Islands, so far as concerned the Nicobarese people are part of the Modern society.

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## Thiru Nallur Kalyana Sundaresar Temple

A. Prabhavathy\*

### Introduction:

Thiru Nallur Kalyana Sundaresar Temple was erected on the core of agama canon. The temple is 316 feet in length and 228 feet in breadth. It is spread over an area of 1.15 Acres. The temple was sanctified by Tirugnana Sambanthar, Tirunavukkarasar (Appar) and Sundarar. It was also glorified by Arunagirinathar in *Thirupugal*. It is the 137<sup>th</sup> *Devara sthala*. Sundarar glorifies the temple as “*Malaimalku koil, Marai navindra koil*” Ganasambandar eulogize the temple as “*Vaanamarun koil*” and Sekkilar cited the temple as “*Vellimaalvaraiyai naer virisudar koil*”.

### Location

Thiru Nallur Kalyana Sundaresar Temple at Nallur is located near Palayarai, the ancient capital city

of cholas with the distance of 10 km from Kumbhakonam and 6 km east of Thirukarugavavur and 3km south east of Papanasam, 30km south of Thanjavur.

### Legends

One of the legend associated with the temple is that *sthalapurana* of the temple was glorified by Lord Siva, he himself taught temple Purana to Murugan, Muruga taught to Nandi Devar, Nandi Devar taught to Chanr kumarar, Chanr kumarar taught to Vyasara, Vyasara taught to other Sages (*Munivars*).<sup>1</sup> Secondly, the Puranic narration of the temple is connected with Sage Agastya. At the time of Siva Parvathi wedding in mount Kailasa, the earth went unbalanced because of the

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presence of all the human beings to have vision and had blessings in Kailasa.

Thirdly, Amaraneethi Nayanar was born to *Vaisya* parents in the village of Pazhayarai of the old Chola country. As far as the legend associated with Amaraneethi Nayanar is concerned, he spent his life in feeding and supplying lower garments to all the devotees of Siva. Brahmin demanded an equal weight of gold instead of piece of lower garment. It was accordingly he placed all the wealth in a weighing machine which was not found equal to cover the weight. Finally Nayanar alone with his devoted wife, ready to get into the weighing machine, thereupon the Nayanar obtain the blessing of Lord Siva.<sup>2</sup>

Fourthly, the legend correlated with the Nallur temple is the fight took place between Vayu and Adishesha regarding their power. Adishesha covered the Kailasa with his thousand head and challenged the Vayu to remove one stone from the mountain. Fifthly, In Nallur Brahma create *teertha* (*poigai*) holy tank in which he took bath and worshipped Siva to get rid of his sin of untruthful by lying that he was saw the hair of Siva, in the competition with Vishnu. There after the *teertha* came to be known as Brahma *teertha* later it was called as *Sapthasakaram*.<sup>3</sup>

### History

Kalyana Sundaresar temple survived from the time of Sangam Period, as *Tirukarrali*. According to temple *sthalapurana* this temple was built by Ko Sengan Chola of Sangam period.<sup>4</sup> In Seventh Century A.D. this temple was sanctified by Tirugnanasambandar and Appar. In Eighth Century A.D., this temple was sanctified by Sundarar. The Fourteenth regnal year inscription of Pallava King found at Kesava permal temple, Chenglepet refer to payment given to Aditya Sharma, inhabitant of Nallur.<sup>5</sup>

### Architecture

The temple faces east. The temple comprises of *garbagraha* followed by *ardhamandapa*, *muhamandapa* leading to the inner circumbulatory path (*prakara*) which adorns the sculpture of Ganesa in right side, *Nandi* and *Balipitha* are in an axial line. The south east of inner *prakara* with the fleets of twenty seven steps

leads to second *prakara*. The western side is adorned with shrines of devas adore lingas, Muruga, Musu kuntha Linga and Mahalakshmi. Thirumanchanakinaru (holly well) is adorned on the western corner. On the northern side of the *ardhamandapa* outer *prakara*, there is a small shrine called *Chandikesvara* Shrine, faces towards south. *Sthala viriksham* is Aadhi tree (Vilwa tree) on the northern side below which Naga sculpture was depicted. It is said that the Vilwa tree of the temple is the first on the earth, hence called Aadhi tree. Northeastern corner adorns with *Yahasala* (Kitchen) and Uttchava mandapa and Vishwanatha shrine is seen in front of it. Finally it leads to the Eastern Gopura with five tiers (gateway) that is main entrance. The temple complex is encompassed by a high raised *madhil*.

### Garbagraha

Thirunallur Kalyana Sundaresar Temple *garbagraha* is 15.10x15.8 feet. The Linga in the main shrine is 14 feet height with elevated *vimana* facing towards the east. The main deity is *sumyambu* linga called Kalyana Sundaresar, Panchanarnaswarar and Periyandeswarar.

Another important feature of the Nallur temple is the presiding Linga changes its colour into copper (Thamiram)(6 a.m – 8.24 a.m), pale red (8.25 a.m – 10.48 a.m), molten gold(10.48 a.m – 1.12 p.m), green(1.12 p.m- 3.36 p.m) and unknown (3.37p.m - 6.12 p.m) five times a day.<sup>6</sup>

### Ardhamandapa

Followed by *garbagraha* there is an *ardhamandapa* with 9.9x15.8 feet area.

### Mahamandapa

Next to the *ardhamandapa* is *mahamandapa* with 26x24 feet area. This *mandapa* is adorned with eight pillars pertains chola style.

### Components of the Temple

The main components of the temple *vimana* consist of *adhisthana*, *pada* (*pithi*), *prastara*, *griva*, *sikhara* and *stupi*. *Adhisthana* is raised on *upapitha*. It consists of *uppana*, *jagati*, *virtha*, *kumuda*, *yali*, *kantha*, *kapota* and *vajanam*. The wall raised on the *adhisthana* is known as *pada* or *pithi*.

### Girisundari Amman shrine

Amman shrine was erected facing towards the south. It enshrines Goddess Girisundari Amman in standing posture. The Amman sculpture is 6 feet height. The important components of the shrine are square *garbagraha*, *ardhamandapa* and *mahamandapa*, with round *Sikhara*, with single *stupi*.

### Paintings

The paintings pertain to Vijayanagara period were seen on *garbagraha*. The painting depicts the scene of Naradar playing a Veena, artiste holding a pair of cymbals, moon and Skanda holding a lotus. The natural colors were used for paintings.<sup>7</sup>

### Festivals

Maha Shivarathiri( Feb-Mar), Thiruvadhirai(Dec-Jan) are the festivals of the temple. Ten days *Brahmotsavam* in Maasi including celebrated in a grand way in memory of the event bringing the seven rivers for kunti Devi. Siva is shown his feet to saint Thiruinavukkarasar and hence the practice of blessing with *Sadari* believed which is followed in other temple is followed in this temple.<sup>8</sup>

### Conclusion

Kalyana Sundaresar temple was the finest example of early Chola architecture which undergone additions in Hoysalas and Vijayanagar Period. It is one of the sixty fourth *suyambu* Lingam, Devara sathala,Chola Nadu Sathala dedicated to Lord Siva. An elaborate analysis of the temple made in this article brings out the historical, cultural and epigraphical wealth of the temple to lime light.

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## Socio-Economic Landscape in the Inscriptions of the Madurai Minakshi Sundareswara Temple Complex

C. Deepa\*

### Introduction

India is the land of temples, big and small, spread over the nook and corner of the land. These temples have many historical facets. Primarily, they were centres of worship and religion. But they consist wide historical dimensions as well as portrayal of art and architecture. The medieval age of Tamil Nadu can be considered as the golden age of temple building activities. The aim of temple building was so noble that it reflected the state idea of the ruler. As the temple became the centre of man's life it developed different

activities. Till the end of the 8<sup>th</sup> century A.D. the temple worship or rituals were limited to the chief deity in the sanctum. Evolution of spectacular rituals was a later development for which specific grants were made to the temples.

The endowment consisted of a whole village and royal patronage was constantly made and in certain cases large units of agricultural lands were gifted to the temple. The varieties of gifts made to the temple by donors exhibit the devotion and affection of the people for the deity in the temple concerned. The temple

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income was increased in the form of donations granted by donors from the kings, peasants. The temple activities or the temple administration came to be left in the hands of the village assembly or the *sabha* or the local self-governing institution that was very famous during the medieval period. This system developed in many villages and was bequeathed to the succeeding generations.<sup>1</sup>

Inscriptions generally register grants of land to *Brahmins* who are mentioned with their *gotras*, Vedic sections and Brahmanical prefixes or suffixes of names *bhatta*, *upadhyaya*, *sarma*, *svami*, *dikshita* and so forth. In Madurai Minakshi Sundareswara temple most of the *Brahmins* names end with *bhattan* and also enclosed with the *gotras* name. An inscription seems to record gift of land to a *bhatta* of the *asvalayana – sutra* (*gotra name*) and refers to spending of the fish lease amount on the local tank.<sup>2</sup> An epigraph of Sadasivaraya in the Minakshi Sundareswara temple refers a grant of the hamlet Pattinendal in the village Kanakkankudi in *Tenkalavali nadu*, a subdivision of *Madurai Sirmai*.

An inscription engraved on the north wall of the second *prakara* of the Sundareswara temple<sup>3</sup> states that various officials (*kanakkuppandari*, *devakanmi*, *maheswara kankani seivar*) of the *Thiru alavai* temple collectively taken a decision to provide certain land as *jivitha kani* to Cholai and Chokkan for their regular service of the temple.

An inscription of the *kilai gopura* (East Tower) of the Minakshi Sundareswara temple, inside the entrance (proper left) mentions about *sri padam thanguvar* (balanquin bearers). It records that in 1623, according to the royal order of Virappa Nayaka the palanquin bears of the Chokkanathaswamy temple were given certain rights. As per the record they were taken deities for procession to some villages.<sup>3</sup> Even now number of palanquin bearers is working in the Minakshi temple. The *Kammalas* or artisans of the Tamil country were the leading community of the *Idangai class*. They regarded themselves as *Brahmins* and descendents of *Visvakarma*, the divine architect. They assumed the title *Acharya*, who wore the sacred thread and claimed right

of officiating as priests at their own marriages and performed other religious ceremonies.<sup>4</sup>

*Nandavanam* (Gardens) were maintained by the temple for the regular supply of fresh flowers for the *puja* performances. The flower plants cultivated in the temple gardens were *kuvalai* (Indian water lily), *sengalunir*<sup>5</sup> (red *kuvalai*), *malligai* (jasmine), *perunsenbagam*, *siru senpagam*, *iruvatchi* etc., An inscription belonged to a 13<sup>th</sup> century Pandya king.<sup>6</sup> But his name is wrongly mentioned in the record. We can fix the date from the epithets given as *Viradamuditha Perumal* and *Poovanegaviran*. This inscription reveals that at Karunkulam village in Vayalur nadu was already given to some other people for some other purpose. Temple was considered as a court of justice. An inscription engraved in the *kilai gopura*, proper right, Sundareswara shrine.<sup>7</sup> It refers that during the period of Vrappa Nayakka the *Seder* community people from Rathapuram village reached an agreement between two groups in the presence of the king for the first right of getting betel leaf from the temple.

### Land Donation

Land donation was a common practice in the medieval period. The *dharmasastra* commentators denote the land donation as the greatest donation capable of removing the donor of all sins.<sup>8</sup> An inscription speaks about land donation. This inscription engraved on the south wall of the second *prakara* of the Sundareswara shrine in the Minakshi Sundareswara temple.<sup>9</sup> It refers that during the 20<sup>th</sup> regnal year of the king (name lost) certain lands were donated at Kundur alias *Kulasekara Chatuvedimangalam* in *Karunila kudi Nadu* can be identified with Sivakasi area. From this lands five *acchu* (*anju acchu*) were collected by various taxes. From this amount the temple walls may be white wash and remaintained.

### Sabha

*Sabha* was the administrative assembly of the *brahmadeya* villages. The *sabha* also donated lands and other items to the temple for various charitable purposes. It was known variously as *mahasabha*,<sup>10</sup> *perunguri mahasabha* etc., An inscription engraved on the northern wall of the second *prakara* of the



Sundaeswara temple of 21<sup>st</sup> regnal year of the Virapandyadeva mentions sale of land for 100 *pudukkuligai panam* to Mathevaralagiya Chokkar alias Sundarapandya Chola Konar who was a *Kaikkola* of the temple of Vaduseydavaranamudaiya Nayanar, by *maha sabha* of Kodimangalam alias Mudittalaikonda Pandya Chaturvedimangalam, a *brahmadeya* in Madakkulam in *Madurodaya Valanadu*. Among the sold amount 100 *pon*, 50 *pon* was given to Prakaspati Somyaji the rest of the 50 *kasu* were given in the following manner,

Perutta Nambiyar	5
Narayana bhattan	2
Nallanchiyar	7
Atkondavar	2
Cholai Amba Perumal	1
Sarvakirathigal	7
Alvar	7
Prakaspati Somayaji	19
Total	50

According to above table, the total 100 coins were distributed.<sup>11</sup>

An inscription engraved on the northern wall of the second *prakara* of the Sundaeswara temple of 21<sup>st</sup> regnal year of the Virapandyadeva refers the land which was given for kitchen expenditure of the Minakshi Sundaeswara temple was neglected and falls as a unused land that was given to one individual Mathevaralagiya Chokkar alias Sundarapandya Chola Konar by *maha sabha*. For boundaries of the donated land is given in the record. The land was given with only *karanmai* rights (cultivating rights).<sup>12</sup>

An interesting epigraph has engraved on the north wall of the second *prakara* of the Sundaeswara temple indicates that is found a royal order issued as per request of brother in law. The document writer and signatories also mentioned in record. Among them Mutthan Atkonda Villaya Pallavarayar of Ulukkudi, Arayan Kulasekara Deva of the Perma Nallur in Anda Nadu are known. This Kulasekara Deva has also serves as Chief Minister. The document writer has Pallavan Nattaperumal alias peruntholan alies Nanmadakudal Sirpasiriyar (*silpi*).<sup>13</sup>

## Temple as Centre of Education

The value of education was realized in India from very early times. The law givers of ancient India such as Manu and Kautilya lay emphasis on the education and discipline of the rulers. In the Tamil country also learning was held in very high esteem. An inscription stone planted in the Minakshi Nayaka mantapa, Madurai describes the Pachayappa Mudaliyar from Kanchipuram was very famous and notable Philanthropist who lived during the 19<sup>th</sup> century, he had established so many educational institutions, colleges and schools. He has mentioned in their record that so far the Sanskrit education was not given for all Hindu people. He, by this charitable endowment ensured Sanskrit education to all the Hindu, particularly non-Brahmin people. It is consider as a rational activity on these days.

## Art and Architecture

Art and architecture is pointed out that the Pandyas were not so much a building dynasty, although they encouraged the visual arts. Under their rule, for two centuries, the Dravidian style continued. Dubreuil divided the Dravidian style into five main periods. According to inscription, the construction of the eastern tower (*kilai gopura*) of this temple was begun during the reign of Maravarman Sundara Pandya I and completed by Avanivendaraman (surnames of Jatavarman Sundara Pandya I).<sup>14</sup> The most honored ruler of the Nayaka period, Krishna Deva Maharaja (1515),<sup>15</sup> made gift for taking out the deity in procession round the Tiruvalavyan *tiruvidi* on the day of his natal star *punarpusam*, halting at the *then* (south) *mantapas* which he constructed in the street and for offerings in Siva temple at Madurai.

## Music

The devotional songs of the *Bhakti* exponents in praise of the deity are filled with music. The eulogies of the celebrated later Pandya ruler, Maravarman Sundara Pandya I, who had reconquered the Pandya country from the Chola domination, speak about the prevalence of *Iyal* (literature), *Isai* (music) and *natakam* (drama) (*muvaikai tamilum muraimayil vilanga*)<sup>16</sup> during his time.

## Assessment

From the inscriptions, we can find a wide range of activities of the temple. It was a big landlord, a big consumer of goods, a large employer, an educational centre, a repository of fine arts and so on. A large number of inscriptions belonged to period of Pandyas and Nayakas from the 13<sup>th</sup> century to early part of 19<sup>th</sup> century. The gifts to the temple indicate the prosperity of the Madurai in which the economy was chiefly agricultural and pastoral.

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## Destructor as a Cosmic Dancer - Nataraja

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### Introduction:

The Trimurti is a concept in Hinduism in which the cosmic functions of creation, maintenance, and destruction are personified by the forms of Brahma the creator, Vishnu the maintainer or preserver and Shiva the destroyer or transformer. Shiva is the Supreme being who creates, protects and transforms the universe, but predominantly he is known as the "destroyer and the transformer" within the Trimurti.

Nataraja is the name given to the destructor God Shiva, in his role as the cosmic dancer and god of dramatic arts. The name derived from Sanskrit, *nata* means "dance" and *raja* means "king." Hence, *nataraja* means "king of dance." The Tamil word for Natarajar is Kooththan and is variously translated as Lord of dance or King of dancers.<sup>2</sup> The popular belief that Shiva is the

creator, preserver and destroyer is symbolized in the form of Nataraja. He is typically depicted encircled by an arch of fire, symbolizing circle of death and rebirth and the cosmic fire that consumes all and creates all.

The two most common forms of Shiva's dance are the *Lasya* (the gentle form of dance), associated with the creation of the world, and the *Tandava* (the vigorous form of dance), associated with the destruction of weary worldviews - weary perspectives and lifestyles. In essence, the *Lasya* and the *Tandava* are just two aspects of Shiva's nature; for he destroys in order to create, tearing down to build again. The word *Nataraja* being uttered, *Chidambaram* is the place we come across in our minds. *Chidambaram* is one of the most celebrated temples of Nataraja as the main deity. Apart from *Chidambaram* Temple, four more temples has the

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significance of Nataraja. The five temples are categorically listed as:

Category		Location
Rathinasabai	-	Thiruvallangadu, Chennai
Porchabai	-	Chidambaram
Rajathasabai	-	Madurai
Thamirasabai	-	Tirunelveli
Chithirasabai	-	Courtallam

### Characteristics

As the Lord of Dance, Nataraja, Shiva performs the Tandava the dance in which the universe is created, maintained, and dissolved.

- He dances within a circular closed arch of flames (prabha mandala), which symbolically represent the cosmic fire that in Hindu cosmology creates everything and consumes everything, in cyclic existence or cycle of life. The fire also represents the evils, dangers, heat, warmth, light and joys of daily life.
- His legs are bent, which suggests an energetic dance. His long, matted hairs, are shown to be loose and flying out in thin strands during the dance, spread into a fan behind his head, because of the wildness and ecstasy of the dance.
- On his right side, the Ganga flows from the matted hair of Shiva.<sup>3</sup>
- The upper right hand holds a small drum shaped like an hourglass that is called a *damaru* in Sanskrit. A specific hand gesture (mudra) called *damaru-hasta* (Sanskrit for "damaru-hand") is used to hold the drum. It symbolizes rhythm and time.
- The upper left hand contains Agni or fire, which signifies forces of creation and destruction.
- A cobra uncoils from his lower right forearm, while his palm shows the Abhaya hasta (meaning fearlessness in Sanskrit), suggesting not to fear nearby evil, as well as evil and

ignorance surrounding the devotee as he or she follows the righteousness of dharma

### Conclusion

As I quoted in the beginning, Chidambaram appears as Sky or Akash, popularly known as Akasha Lingam, however I interpret all the five elements of the nature namely 1. Prithvi (Earth), 2. Appu (Water), 3. Teyu (Soul of Fire), 4. Vayu (Wind) & 5. Akash (Sky), can be witnessed on the Nataraja himself. Here I suggest how it would be...

1. Prithvi (Earth) - Balancing the whole body on the earth by one leg.
2. Appu (Water) - River Ganga flows from the head.
3. Teyu (Soul of Fire) - Holding the fire on the left upper hand.
4. Vayu (Wind) - The flying strands of hairs initiating wind.
5. Akash (Sky) - The lifted left leg on the blank space.

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# Historicity of Vikkiramangalam

R. Devisri\*

## Introduction

Vikkiramangalam, the place is located in Usilampatti taluk, in Madurai district lies thirty kilometers on the west of Madurai city. On the top of a hillock in Nagamalai chain, a mile to the south of Vikkiramangalam, there is a natural cavern facing south and giving a good view of the surrounding rock bedscalled Udankallu.<sup>1</sup> Tamil Brahmi Inscriptions are engraved on the face of the cave and also on the head portions of the stone beds.<sup>2</sup> This village is referred to in them as Vikramasolapuram in the Tenkallaka nadu and the God is described Madhurodayeswara.<sup>3</sup>

## Vikkiramangalam, a Jain centre

The Undankallu hillock in Vikkiramangalam, Tamil – Brahmi inscriptions are engraved on the stone beds. These inscriptions are assessed to belong 2<sup>nd</sup>CE. The first record engraved below the drip ledge of the cave reads as, “Eyil Ariythan Sevithon”

It means this cave shelter was created by one Ariythan, a resident of Eyil village. The word “Eyil” means a fort and it was very common in Sangam age. <sup>4</sup>

The second inscription is engraved on the inner ceiling of a cave. It reads as,

“Em ur Silivan Athan”

It means this donation was made by Silivan Athan of Em Ur. Silivan, the term is a corrupted form of cheliyan which is also already referred to in Arittapatti Brahmi Inscription.

## The Madhurodayeswara Temple, Vikkiramangalam

This temple is named as Madurodayeswaram in the inscription engraved on the wall and it is facing east at the entrance, there is no gopura but a platform is raised on both the sides of the entrance on which two stone pillars are erected to bear the beams of the roof. The whole of the outer walls and base of the main

shrine are sculptured very elaborately. A Prahara (arcade) supported on twelve well carved pillars surrounds the shrine on three sides. In front is a portico upheld by four pillars and a mantapam containing twelve more in three rows of four each.<sup>5</sup>

Here in this temple, the bottom is square shaped the pendent is designed like a pilaster. The top of the pilaster has cornice with the kudus. On both the side of these parts foliage of flowers are minutely carved. The roof (Prasthara) has three usual segments one boothavari cornice and yazhivari.<sup>6</sup>

The pilasters are also having miniature, portraits, such as Kannappa nayanar, the hunter fixing his eye on Sivalinga and a sailor sailing on a boat, Lord Vinayaga, the dwarf is carrying a beginning bowl, sacred lamp, Lord Muruga sitting on a peacock vehicle, Lord Brahmma with four face, Lord Vishnu etc are carved. On the nitches Lord Vinayaga, Dhakshinamoorthi sculptures are housed on the southern side.

The circumambulatory passage is raised with the platform and it is neatly built. All the inner walls of the temple have the later Pandya inscriptions which dealt with various aspects of the history of this temple. The temple is very famous for its miniature sculptures.

## Vikkiramangalam, History Gleaned from Inscriptions

The Tamil inscription of the Pandya king Jatavarman (as) Tribhuvana Chakravartin Srivallabha deva (1080 – 1100 CE) the door jamb of the ruined shrines near the Madurodayesvaram temple, is broken off at the top and bottom. It records that the king, while he was seated on the throne called pandyaraajan in his palace at Madura, made a gift of the lands in Sekkalai after renaming the village as Srivallabhanallur, for providing worship to the God Maduraodayesvaram Udaiyar at Vikramacholapuram.<sup>7</sup>

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The Pandya king Jatavarman (as) Tribhuvana Chakravartin Kulasekaradeva (1190 CE) was the founder of second Pandyan empire. He offered lot of donations and tax-free lands to the Madurodayeswaram temple. The inner wall of the north Prahara of the Madhurodayesvara temple records the preamble of a document relating to a transaction made by the nagarattar of Desippattinam (as) Vikramacholapuram in Tenkallaganadu.<sup>8</sup>

Dr. Burgess has mentioned two inscriptions about this place. In the first, Kulasekhara Pandya alias "Sadaiyapanman", reigning with his wife Avanimudaiyal, donated a grant to the temple of Madurodayesvaraswami in Vikkiramangalam. Dr. Burgess restores the date as Kaliyuga 4311 (A.D. 1209). The inscription relates that the Pandyas had overcome the Cholas in the tract and implies that Vikkiramangalam had been a Chola city. The Cheras ("Villavar"), Cholas ("Sembiyar") Pallavas, and other tribes ("Viratar, Varatar") were subject to the Pandya. The old name of Vikkiramangalam appears to have been Vikramacholapuram, probably named after Vikrama Chola, who reigned A.D. 1113 to 1128.<sup>9</sup> There are differences of opinion about the name of the village.

### **Vikkiramangalam, an Ancient Mercantile Centre**

The Chola inscription found in the Vikkiramangalam describes this village was a trade centre of the ancient period. The Chola inscription mentions Vikkira mangalam as "Desipattanam Aympozhil Vikkiramacholapuram" Vikkiramangalam is also called by the name of the Chola king Maravarman Vikkirama Chola Pandya (AViceroy).

The word "Aympozhil" which is derived from the city "Ayyavole" of District of Bijapur in Karnataka state. At present, this "Ayyavole" is called as Aihole.<sup>10</sup> Only at this place Aynurruvar (Five Hundred) merchant guild was started during 8<sup>th</sup> CE.<sup>11</sup> The first Ainnurur evidence is found at Munisandhai inscription at Pudukottai district in 927 CE of Parantaka Chola I.<sup>12</sup> According to the records, the village Vikkiramangalam was once a Brahminical village. After the settlement of

merchants it was changed as Vikkiramacholapuram. Then the density of the traders and their hectic trade activities it again changed as Desipattanam.

### **Conclusion**

Vikkiramangalam is one of the significant historical places in the river Vaigai basin. It has lot of historical importance from pre Sangam period. We could trace the history of Vikkiramangalam from the Inscriptions which are engraved in the early Pandya Siva temple and also from the Jain rock beds of Udankallu hillock. The ancient Pandya Siva temple is called as Madurodaye swaram temple of God Madurodaye swaramudaiyar. This temple illustrated for its stone sculptures and miniatures etc. During the ancient period, Vikkiramangalam is known as Vikramacholapuram of in Tenkallaganadu. It is also considered to be as the mercantile centre of ancient period and "Desipattanam Aympozhil Vikkiramacholapuram" describes that the village was made by the merchants.

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# Kottar - Commercial Centre in Kanniyakumari District

J.D. Sujithra \*

## Kottar Market

Kottar was a fortified town and flourishing centre of commerce from very early period<sup>1</sup>. The river palayaru flows through this region and the river take a bent at here. So this place was called as kottaru. The anonymous author of the book, "periplus of Erythraean Sea" (A.D. 81-96) refer Kottar as a metropolis. Ptolemy in his book "Geography" (A.D. 140) also refer Kottar as Kottiarra and mentioned it as a metropolis with considerable amount of trade. Pliny calls it as 'Kottara' Caldwell in his "A Comparative Grammar of the Dravidian Languages" (1856) explained the early references about Kottar that, Kottiarra. This is the name of a place in the country of Ays of Ptolemy, in the Paralia of the author of the Periplus, identical in part with South Travancore. The town referred to is probably Kottaru, or as it is ordinarily written by Europeans, Kotaur, the principal town in South Travancore and now as in the time of Greeks, distinguished for its commerce<sup>2</sup>.

Fr. Bartolomeo says, "This city a considerable place of trade with more than 2000 years old and was much frequented by merchants from the island of Ceylon, provinces of Madura Marava Tanjore and the coast of coromandel. It contained abundance of merchandise and was inhabited by a great number of weavers, money, changers, gold smiths, jugglers, comedians, quackers, dancing girls and block artists. It was full of narrow crowded streets with numerous shops. Other was a weaving colony and the cloth of fine texture manufactured here had been appreciated and admired in distant countries"<sup>4</sup>.

The saiva saint Thirugnanasambandar (7th century A.D) in his monumental work 'Thevaram' called Kottar as city and described it as 'Thozhil malhu Kottar'. He also mentioned that the jains who wandered in the streets of the town. It is true to say that Jainism preached severe form of Ahimsa and supported trade

and commerce. So number of jains settled in this district region and engaged in trade and commerce especially in Kottar market.

The southern fringe of Kottar is called as Edalakkudi which has been a colony of Muslims. Muslims reached in this region might have been in 8<sup>th</sup> century A.D. The Arabian horses were brought for sale to the market at Kottar and Muslims of Arabia settled here for trading purposes.

Horsley in his Memoir of Travancore (1860) stated that, "Kottar is a town of considerable extent to which merchants from the southern part of India resort, it being the principal mart for exchange in articles of trade and money in the south of India. Various communities engaged in trade activities of Kottar. Local natives engaged in trade and commerce of Kottar St. Thomas christians acted as merchants in Kottar. The Arab merchants settled in and around Kottar for horse trade from 11<sup>th</sup> century A.D. They settled the places like Edalakkudi, Elangadai and Aripputhuru of Kottar.

Emily Gilchrist Hatch, a foreigner, mentioned about Kottar flower market as, The floral garlands and decorative pieces made here adorn all the grandest wedding halls".

The later chola king Rajaraja I captured Kottar and renamed it as 'mummudisolanallur'. Kottar became a chola military out post and a permanent garrison of chola standing army known as Nilappadai<sup>5</sup>. Rajendrachola I and Kulotunga chola I also captured Kottar and made it as the part of their kingdom. Milk and milk products<sup>7</sup>, seeds, flower, water, salt, oil, rice, meat, fish, vegetables, fruits, toddy, roots, etc.

## Cattle Market

The domestication of animals were connected with agriculture. The buffalo found in heavy grass jungle<sup>8</sup> which naturally bold was domesticated by the people of that time especially 'Idayar' or Aayar.

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The cattle of the village were grazed together on the stubbles or other waste land of the village. Cows, bullocks and buffalo, sheep were domesticated and maintained for milk and its manure. They were practiced to do work. The cattle of this region possess great natural immunity. The bullock was trained to do heavy draught work and for heavy agricultural work.

### **Poultry Market**

Poultry was an economic activity of rural areas of this region. Considerable quantity of poultry existed in this region. Hen, cock and duck were the important poultries of this region. The village people gave more care to the poultry.

### **Industries**

The modern Kanyakumari district region has its own ancient civilization along with ancient industrial systems. Textile industry, leather industry, wood industry, salt industry, metal industry, ceramics industry, food industry, construction industry, flower industry, Agricultural industry, Jewellery, Rope industry, Planting industry, stone industry, Salt industry, were imported industries existed during the early period.

### **Food Industry**

Milk and milk products constituted certain percentage in food industry. Many of the cows and buffalo of this region were fair milkers. So milk was produced in good quantity.

Rice was the staple food of the people of this region. So rice occupied important position in food industry. The Sangam age poet. Auvaiyar expected rice from the Aay king Aay- Anthiran. Black gram, green gram, red gram, horse gram, green pulset, etc. were the grams used by the people of this region. Rice was brought to kottar market and there it was supplied to various places. Pepper, Ginger and Turmeric were also important food products of this region from very ancient time. Tamarind and salt and sugar were important items in food preparation. Tapioca and variety of roots were produced in this region.

They used variety of fruits also. Banana and variety of plantains such as 'Chenthuluvan', 'Vellaithuluvan', 'Matti', 'Rasakadali', 'Poonkadali',

'Arrukadali', 'Champakadali', 'Moris', 'Peyan', 'Monthan' etc. were occupied a stable position in fruits. Jack fruit was one among the tastiest food of this region. Even purananooru, also praised about the taste of jack fruit of this region. Mango occupied the next position. The other fruits of this region were guava, rose apple, wood apple, naval fruit, etc. All the afore said fruits were produced in this region.

The important vegetables which produced in this region were bitter gourd, cluster beans, drumsticks, brinjal, lady's finger, pumpkin, snake bean, snake gourd and yam, etc. Vegetable curry were produced by using these vegetables. The Suchindram inscription of Virapandya of 10th century A.D mentioned about the supply of vegetables.

Spices Industry flourished, spices like pepper, cardamom were popular. Besides these textile industry, flourished weaving, dying, wood industry, oil crush mills, Rope Industry, leather Industry, Metal Industry, Pottery and stone carving Industry also flourished.

### **Conclusion**

The people of early period of this region engaged in various economic activity such as agriculture, domestication of animals, variety of industries etc. People cultivated Paddy, black gram, green gram, red gram, field bean, coconut etc. Palmyra, tamarind, areca nut, jack tree, mango tree, plantain etc were other tree which provided yields. Kottar region contains number of Paddy field and other field for various trees. Kottar region contains abundance of irrigation system through rivers, streams, ponds and wells etc. People domesticated animals and birds which provided their contribution for the economic growth of this region. The important ancient industries of this period were food industry, textile industry, wood industry, oil crushing mills, leather industry, rope making, basket making, mat making, fishnet industry, metal industry, stone industry, flower market, etc. Fishing was also one of the industries. The transport system, weights and measures, scale system and land revenue system were other factors for the economic activity of this region.

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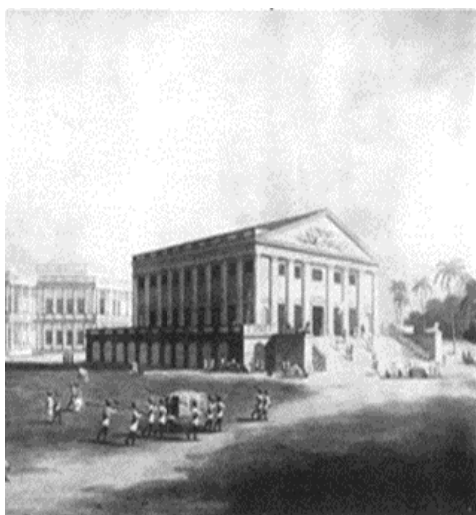
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## Rajaji Hall – A Memorable Icon in the Tamil Nadu History

N. Chitra\*

Rajaji hall is located inside the Omandurar Government Estate. This public hall was built in the year 1802 to commemorate the British victory over Tipu Sultan in the fourth Anglo – Mysore war. Earlier this hall was known as Banqueting hall. The Rajaji hall was used for social functions and it is one of the hallmark buildings of Tamil Nadu. According to K.R.A. Narasiah, the historian "Rajaji Hall was built for state functions and get-togethers and so it's purpose was to serve as a decent meeting place".<sup>1</sup> The Justice E. Padmanabhan Committee had graded this hall as No.1 heritage building.<sup>2</sup>

### History of the Rajaji Hall



**BANQUET HALL 1807** After the fall of Sirangapatnam in 1799 to the hands of the British, Lord

Edward Clive decided to raise a memorial to mark the defeat of Tipu Sultan and Robert Clive's victory at Plassey in 1757.<sup>3</sup> Robert Clive was the father of Lord Edward Clive. The land acquired from Portuguese wealthy Merchant, John Pereira's Granddaughter Antonia.<sup>4</sup> This job was entrusted to John Goldingham, a Danish Astronomer and Engineer who was a friend of Governor Clive. He was asked to build a hall for formal ceremonies and entertainments, such as investitures, banquets, balls and concerts. This resulted in the construction of the Banqueting Hall in 1802.<sup>5</sup> It was completed at a cost of 74,000 pagodas which is equal to Rs.2, 22,000.<sup>6</sup>

### 1895, enclosed by Archaded

### Verandhahs to the Main Hall, Narrow Flight of Steps



It was remodelled during the period 1875 and

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1895 without altering the main structure. As part of remodelling the majestic steps which were narrow were demolished and widened. Corinthian and Ionic pillars were added, and the open terrace was enclosed by arches linked by columns and low walls.<sup>7</sup> It was renamed as Rajaji hall on 09<sup>th</sup> April 1948, after Rajagopalachari, the first Indian Governor General of India.

When the foundations were laid for the New Assembly Complex which is at present the hospital, it created a threat to this heritage structure. As they used a technique known as driven piles foundation which send shock waves and vibrated outward which was less than 20 feet from Rajaji hall, it weakened the hall.<sup>8</sup>

The first phase of restoration was completed in 2006 at a cost of Rs.35 lakhs. The Walls inside the central hall and the roof have been restored. Lime mortar was used in all reconstruction, and special care was taken to protect the heritage structure. The lime has been sourced from Pollachi. This lime was of a special kind which consisted of about 70 % calcium oxide content. The fermentation of lime mortar mixture took 15 -30 days afterwards by adding gall nut and Jaggery and ground well. The mixture was kept for a month for it to be strengthened.

Eight Queen Post teak wood trusses with beams, joists, and purlins supported the roof of the main hall. The entire roofing arrangement was concealed with ornamental Plaster of Paris and a gunny false ceiling. The restoration work was completed in the year 2008.<sup>9</sup>

#### Architecture of Rajaji Hall



JOHN GOLDHINGHAM

**DESIGNER, RAJAJI HALL** This Neo- classical building was designed by John Goldhingham in the form of a Greek temple and resembles the Parthenon in Athens.<sup>10</sup> The hall was built on a basement of arched cellars and store rooms and was surrounded by a colonnaded terrace. The outer surface of the hall was built in the 16<sup>th</sup> Century Italian Mannerist style.<sup>11</sup> The hall was 120 feet long, 60 feet wide and 40 feet high. The hall was enclosed by a gallery which had portraits of leaders and administrators of the British East India Company including Edward Clive, Richard Wellesley, Sir Eyre Coote, Sir Thomas Munro, Lord Hobart and Lord Harris and Queen Charlotte.<sup>12</sup>

The Banqueting hall has some of the famous portraits. The portrait of Napoleon depicts the exile of Napoleon to Madras after his defeat in the Battle of Waterloo in 1815. The next portrait of the then Governor General of India Lord Wellesley depicts the welcome given to him by the Nawab Azim UdDowlah at the Chempauk Palace. The pictures and portraits of Banquet hall was recorded in the year 1918.<sup>13</sup> In the following year 1919 furniture and fittings were installed at the Banquet Hall.<sup>14</sup>

#### Exhibition at the Banqueting Hall 1857

On 2 February 1857 an exhibition was held in this Banqueting Hall. The exhibition consisted of raw materials of the machinery and manufactures, sculptures, models and the Plastic Art of the Madras Presidency in the neighbouring States.<sup>15</sup> Mr. Hunter was appointed by the Government as one of the jury member of the exhibition committee. Mr. Hunter was the then Superintendent of the Madras School of Industrial Arts presently Government college of Fine Arts.<sup>16</sup>

The opening was in a grand manner with the presence of Lord Harris the then Governor of Madras.

### Other Famous Events held in Rajaji Hall



**Statue of V. Krishnasami Aiyer** A Public meeting was held on January 16, 1912, at the Banqueting (Presently Rajaji Hall) to consider the matter of a suitable memorial for V. Krishnasami Aiyer.<sup>17</sup> Who was a Judge and a member of Governor's Executive council. He died at a young age of 47 on December 28, 1911. During his short life he set up several enduring institutions, the Sanskrit college, Venkataramana Ayurveda Dispensary, Ranade Public library, Mylapore club and the Indian Bank were prominent ones. In the meeting they decided to erect a statue for him. The Statue, the First one for an Indian, came up in due course outside the Senate House. The statue remains gazing the sea. The second **meeting of the Legislative Assembly** was held between 1938 and 1939 at this Banqueting Hall.<sup>18</sup> Though the Banqueting Hall was used by the British where balls were organised by them, on rare occasions, its doors were opened even to Indian entertainment. One of the notable events was **MKT Bagavathar's concert** to raise funds for evacuation of the people due to the threat of Japanese attack in 1942.<sup>19</sup> Then in the year 1944, the **convocation** of the Madras University was held in the Banqueting hall. This was held here since, the army of the Second World War were occupied the entire stretch of Marina, from the University buildings at Chepauk to Presidency College, including the Senate House.<sup>20</sup>

### Rajaji Hall Front View

In February 1961, **Queen Elizabeth celebrated her birthday function** at this hall which was organised by the then Chief Minister K. Kamaraj. Apart from that the swearing in ceremony of the Governor K.K. Shah was held in this majestic hall in May 1971. The swearing in ceremony of AIADMK's founder M.G. Ramachandran was held at Rajaji Hall in 1977.<sup>21</sup> During 2000's it was a sought-after location for film shootings and meetings, but presently the hall is restricted for such events. **The mortal remains of former Chief Ministers C.N. Annadurai, K. Kamaraj, Dr. M.G. Ramachandran, Dr. J. Jayalalitha and DR.M.Karunanithi was laid in this hall for public homage.**<sup>22</sup>



### Suggestions for Conservation of Rajaji Hall

- Visual examination or surface examination alone is not the way forward for the conservation of Rajaji hall.
- Documentation of the history of repair and maintenance is mandatory.
- The conservation project must be peer reviewed by conservation specialists and structural experts.
- Structural maintenance is essential in all constructions.
- Avoid the use of non - engineered interventions.
- It is prudent to check the Rajaji hall is in residual strength.

## Conclusion

Traditionally Indians practices customs and ceremonies, people can preserve and conserve our old dolls and display every year through festivals like Navarathri, Dussehera etc. The New Millennium has witnesses a significant change and attitudinal shift in Society's thoughts about conservation of heritage buildings like Rajaji hall. Need strong, effective and powerful legislations and an increased critical mass of society's visibility as impressive role models in the heritage conservation field. Further, efforts are required to create greater awareness among the people to include information, education, Communication, heritage walk, freedom walk, street plays, light and sound shows, heritage festivals, heritage awards, heritage newspaper for promoting effective management and conservation of heritage buildings. Do your bit to ensure to protect, save and conserve our heritage buildings for future generations.

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## Parthivendravarman as Gleaned from the Epigraphs of Uttiramerur

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Ancient Tamilcountry witnessed the rule of major dynasties like the Sangam Age, Imperial Pallavas, the Imperial Cholas, the Pandyas, the Vijayanagar and the

Nayaks. Besides, the major dynasties, the minor chieftains ruled certain territories in Tamilcountry. During the medieval period the imperial Cholas ruled

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for about 300 years. The Pallavas became subordinates under the Cholas, one among them was the ruler of Tondaimandalam, named Parthivendravarman. He is said to have been the contemporary of Aditya II Karikala, the eldest son of Sundrachola alias Parantaka II and elder brother of Rajaraja I.<sup>1</sup> He accompanied his father in the war against the Pandyas along with Aditya II Karikala. Both Aditya II Karikala and Parthivendravarman bore similar title “Virapandyan Talaikonda”. Aditya II Karikala’s inscription are found throughout Tamil country, whereas the latter’s epigraphs are confined only to Tondaimandalam, and his records are dated upto his 16<sup>th</sup> regnal year. Most of his records are found in the VaikunthaPerumal temple of Uttiramerur. Hence, an attempt has been made to focus the contributions of Parthivendravarman to the village of Uttiramerur.

#### **Location of Uttiramerur**

Uttiramerur is one of the significant place in the history of the Imperial Cholas. It was incorporated with the Chingleput District. It lies 12.6136° N and 79.7568° E, and 80 Kms south west of Chennai and 20 Kms from Chingleput and 27 Kms from Kanchipuram.<sup>2</sup> This place can be accessible both by bus and train. The village was developed by the Pallavas and reached its Zenith during the time of Parantaka I. His epigraphs in the Vaikunthaperumal temple speaks elaborately on the local self Government.

Etymologically, the name of the village Uttiramerur can be divided as “Uttara” + “Meru”<sup>3</sup> + Ur. The Uttara denotes “North” “Meru” means the “Mountain” and “Ur” means settlement i.e. “Northern Mountain Settlement” “Uthiram” also means the “Best” and “Significant”

During the Kalabhra period, the region is said to have been ruled by the king “Uttirameru” and hence the village came to be called as Uttiramerur.<sup>4</sup> It is said the palace and buildings had been destroyed and now it has been identified with “Rajamedu” and “Maligaimedu”

During the Chola period it was called as RajendraCholaChaturvedimangalam”, later on changed as Ganda Gopalan Chaturvedimangalam. Nearly 30 epigraphs of Parthivendravarman have been reported

from this village. Despite the fact, these temples were erected by the Pallavas and developed by the Cholas, yet the epigraphs are engraved in the walls of the central shrine of the temple.

#### **Gift of Land**

Nearly 13 inscriptions speaks about his gift of land. The earliest records is dated in his 2<sup>nd</sup> regnal year (958 A.D) mentions Uttiramerur was a *taniyur* and incorporated with Kaliyurkottam. Tax free land of 560 kuli (1<sup>st</sup> grade) and 240 kuli (II Grade) was endowed to Vaikunthaperumal temple, for purchasing the land 25 kalanjupon was entrusted to the Perunguri Sabha. Brahmapiriyar, the guard of the temple and the MadyasthanSivadasan has written the document.<sup>7</sup>

He had issued 12 records during his 3<sup>rd</sup> regnal year and some of the records are dated 3<sup>rd</sup> regnal year (959 A.D) 56 days and 3<sup>rd</sup> year and 119 days. For burning a perpetual lamp, performing Sribali and Tiruccendai 2000 kuli tax free land was endowed to the God Tiruvaypadi. The endowment was received by NalambaMayilattiyar. If they fail to maintain the endowment they had to pay a fine of 25 kalanjupon. The record was written by Sivadas Ayirattenurruva Brahmapiriyar, under the order of the Assembly.<sup>8</sup>

#### **Land Endowed for Education**

The epigraph begins with the epithet “Virapandyan Talaikonda”. The endowment was made by Bhadrakadu Vasudeva Bhattan. This 1420 kuli of land was given for the Vyakkravritti for teaching grammar of Science. NotturPattayaKramavittam and Nandisamiposar endowed 15 kuli of land for the same purpose.<sup>11</sup>

#### **Land for Archana Bogam**

In the same regnal year, 1290 kuliland was endowed to the god at Tiruppulivalam as Archanabogam, and Tiruccenadai. The boundary of the land is also given in the epigraphs, AmaniNaranavadi and Sridevivaykkal is mentioned as boundary.<sup>12</sup>

Yet another record of the same king records the lands owned by the temple of Tirumalirunjolai. The total length of the land 1107 ¾ kuli was entrusted to the

Perunguri Sabha of Uttiramerur, the purpose of the endowment is lost.<sup>13</sup>

### **Archanabogam for Jyestadevi of Kumanpadi and Srikoil**

Kumanpadi was the village incorporated with the Uttiramerur and Kaliyur Kottam. The Uttiramerur Chaturvedimangalam received 1148 kuli of land for the Tiruvamurthu to the deity enshrined at Kumanpadi. The land was declared as tax free.<sup>15</sup>

The assembly of Uttiramerur Chaturvedi mangalam declared that they received 1880 kuli of land for tiruvamirtu and for worship. This endowment was also maintained by NolambaMayilatty of Kandappettai.

Similar endowment has been made to the God of Mahavishnu of Somaneri temple of Uttiramerur. While describing the boundary it mentions the following water channels such as Sri Devi Vaykkal, Marbiduguvadhi, Pallava Naranavadhi, Vairamegavadhi, Videlvudugu, and Uttiramerurvadhi. The land was received as Purvacharam.<sup>20</sup>

### **Gift of Land to the Physician**

In his 5<sup>th</sup> regnal year (961A.D) the Perunguri Mahasabha gave 900 kuli of land as Vishaharabhoga for the maintenance of a Physician who removed snake poison. He should enjoy the land alone. The land was gifted as Irayili. The epigraph was written by Madhyasthan Aiyayirattu Ainurruva Brahmapiriyar.<sup>27</sup>

### **Land Reclamation**

The 6<sup>th</sup> year (962A.D) record of mentions the endowment of reclaimed land as Swamibhogam to the Tiruvunnur Perumal of Uttiramerur Chaturvedi mangalam, 720 kuli of land was entrusted to NolambaMayilatty, a resident of Ranavirapadi in Kanchipuram. The land was graded as 1<sup>st</sup> 2<sup>nd</sup> and 3<sup>rd</sup>.<sup>28</sup>

### **Endowment Made to Kurukshatra Deva Temple**

A 7<sup>th</sup> year (963A.D) record mention Uttiramerur formed part of Kaliyur Kottam. It refers to the endowment of a tax free land made by Pattana Nattu Perumpattanattu I ... Ammatti Sirrambalavan to the Perunguri Sabha of the same village.<sup>30</sup> His 9<sup>th</sup> year (965A.D) and 154 day record mention the endowment

of land to the Kshetradevar as tax free land. The land was gifted as Purvacharam.<sup>31</sup>

### **Queen of Parthivendravarman and the Conseration of the Image**

A record of Parthivendravarman dated in his 11<sup>th</sup> regnal year (967A.D) and 324<sup>th</sup> day, mentions the name of the Queen VillavanMahadeviyar set up the image for the Srikoil and for Sribali endowed 4140 kuli of land as Archanabhoga and as tax free. The endowment was given as Purvacharam to the Sabha of Uttiramerur.<sup>32</sup>

Yet another record engraved on the south wall of the Sundaravarada Perumal Temple of Uttiramerur dated in his 11<sup>th</sup> regnal year (967 A.D) and 326 day. According to the epigraph of Sri veli (Devi) Vishnugrigha was constructed by Gangaraiyar. The endowment was made by TribhuvanaMahadeviyar from the village and endowed to the temple for sounding the drum at the Sribali ceremony. The endowed land was named as Bali Puram. The total length of the land endowed was 2495 kuli and was made tax free.<sup>33</sup> Yet another incomplete record dated in the year 12<sup>th</sup> (968 A.D) 256 days mentions 240 kuli of land was endowed and the channel of Bhagavathi Vaykkal.<sup>34</sup>

### **Conclusion**

The above article reveals the fact that nearly 28 epigraphs are engraved in the temple walls of Vaikunthaperumal temple. it ranges from 2<sup>nd</sup> regnal year (958 A.D) to 12<sup>th</sup> regnal year (968 A.D) of the 28 inscription 25 speak about land endowment as Archanabogam and performing pujas in various temple. Most of the land endowment was entrusted to NolambaMayillatti, as Purvacharam. Thousands of kuli of land had been endowed to the temple and they were made tax free. The endowment was made by the Queen of Parthivendravarman and Chola king. The land measurement kuli is mentioned in the epigraphs. It is to be noted here that Uttiramerur would have served as the headquarters of Parthivendravarman.

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## History and Architecture of Kunnandarkoil

S. Shanthi\* and G. Paranthaman\*\*

### Introduction

Kunnandarkoil Cave Temple in Kunnandarkoil, a village in Pudukottai district in South Indian state of Tamil Nadu, is dedicated to the Hindu God Shiva. Constructed in Rock-cut architecture, the temple is believed to built during the 8th century by Muttaraiyar kings, the cardinals of Pallavas, with later expansion from the Vijayanagar Empire which may be assigned to the time of Nandi-varman II Pallava- malla (710-775 AD). In the course of the centuries, it developed, with structural additions, into a big complex. In plan, it is similar to the Gokarnesvara temple at Thirugokarnam.

### Main Artistic

There is a hundred and one pillared 'ratha' (chariot) mandapam, and two splendid portrait

sculptures doing duty as dvarapalaka before the main shrine. The temple has some fine bronzes also the rock-cut architecture in the temple is a specimen of the late Pallava Art. The temple has various inscriptions from Cholas, Chalukyas, Pandyas and Vijayanagar Empire. The temple is considered one of the oldest stone temples in South India. The temple is maintained and administered by Department of Archaeological Survey of India as a protected monument.

There are a few endowments recorded in Pandya inscriptions. Inscription of Parakrama Pandya records an endowment of a land piece. In the time of Sundara Pandya, endowment of 100 gold coins was created for food offerings. Endowment of land gift was also given in the reign of Kulasekharadeva Pandya. His two inscriptions details about the type of lands gifted and the

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kind of interests to be earned from those gifted land. There is an interesting inscription of Sundara Pandya which talks about fines in the case of communal riots. It states that if an individual is involved in any kind of communal clash then he or she will be fined with 100 Panama (used for money) as a punishment.

### Cave Temple

The cave temples have been carved out from a low rising hill on its eastern façade. The hall type cave would have been carved during the Pallava reign whether by the Pallavas or by their subordinates, the Muttharaiya-s. This fact is supported by the earliest inscription from the time of Nandivarman III though there is no foundation inscription. The cave would have been in existence during his time when he inscribed his words on it. There is a rectangular mandapa which is supported in two pillars and two pilasters. The pillars are of the Mahendra order, octagonal shaft in between cubical sections. The corbels are of taranga type as found in Trichy cave. This hall has only one single bay in contrast to two bay design of most of the earlier Pallava caves.

### Conclusion

Ratha (chariot) mandapam is of the Vijayanagara style. On an elevation stands a big hall with hundred and one pillars in six rows. To the basement are added stone wheels to simulate a running chariot. The temple

in rock-cut architecture is an early example of Cholan Art, continuing the tradition of the Pallavas. The individual images retrieved from the place are maintained in the Pudukottai Government Museum. The hundred pillared Nrita Mandapa has sculpted pillars, a typical of Vijayanaagar art. The bronze images in temple are earliest specimen of exquisite sculpted images in South Indian art. The Somaskanda bronze with Shiva and Parvathi, with their child Skanda is the most prominent among the bronzes in the temple.

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## Pandya Sculptures with Special Reference to Kalugumalai Temple

**B. Sheeba Parvathi\***

### Introduction

An attempt has been made in the succeeding pages to unfold the distinctive historical features of Pandya Sculptures with special reference to Kalugumalai Temple. It is located now in Tuticorin District, is a rich abode of historical monuments like Kalugachalamoorthy Temple, Vettuvankoil, and Jain relics. They are different monuments and its Sculptures

studied by making regular field studies and compared with the different writeups of the modern scholars and they are treated as secondary sources.

The early Pandyas Who ruled Pandya region around 550 to 920 A.D. actively engaged in temple building activities as equal to the Pallavas. Number of cave temple, monolithic structure and structural temples were created by the Pandyas. This process was

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continued up to 1300 A.D. by successive Pandya rulers. Because of this development in the temple arts, sculptures and bronzes they took their due places which attract the historians to have a separate study.

### **Objectives of the Study**

- To study the different types of Sculptures of the Pandyas in Southern region.
- To know about Rock cut Sculptures on the rock hill at Kalugumalai.
- To inculcate the knowledge of the Artistic skill of the Sculptor at an early age.
- To know about the development of Jainism which was spread out by the Thirthankaras in the Pandya region.

### **Rock -Cut Caves and Sculptures**

Pillaiyarpatty rock cut Cave temple located in Sivagangai District is considered the earliest of its kind in Tamilnadu. Two bas-relief sculptures viz, Karpaka Vinayaka and Harihara found on the rocky walls of the Garbagraha are the earliest sculptures so far known in Tamilnadu.<sup>1</sup> The earliest datable Cave temple located at Malaiyadipatti have some sculpture but because of the damage the figures are not identified. Pandya Cave temples mostly has sculptures both in central shrine as well as on the niches or walls of it.<sup>2</sup> For example at Anaimalai Narashimha was carved out in 770 A.D. one bas-relief sculpture of Yoga Narasimha is carved in the cell.

This Thirupparamkundram cave remains as an example for panchayatana cult [five Gods]. But almost in the same period another cave at Trichinopalli [lower cave] was also made by the Pandyas which represents the shanmatha cult [with six deities].<sup>5</sup> These are the significant features in the cultural and religious fields noticed in the Pandya region. Thirupparankundram Jeystha and Durga sculptures installed by Nakkankorri are worthy to mention.

Sculpture of Uma Mahesvara are also decked in some caves such as Piranmalai and Thirumalai in Sivagangai District in the early Pandya period. In the same manner at Anaimalai, in a cave called Ladan temple bas-relief sculptures of Muruga and Devasena

are seen in suhasana pose.<sup>6</sup> Beside this, portraits of a saint, a king kneeling before, a Peacock and a Cock [Vehicle and flag of Muruga] are all carved out. Pandya Caves are housed with Sivalinga since early period. For example Caves at Arittapatti, Thirumalpuram, Sevelpatti, Thirumeyyam, Kunrakkudi, and Kudumiyanmalai are seen with Sivalinga. All these caves may be dated back to 7<sup>th</sup>-8<sup>th</sup> Century A.D. This feature is a quite different one compared to the caves of the Pallavas.<sup>7</sup>

The Vishnu cave temple at Thirumeyyam is remarkable to mention. The Anantasayani posture of Vishnu with his ganas, Asuras like Madu, Kaidapa is a very rare specimen with exquisite workmanship in Tamilnadu. Thiruthankal caves also represent Anantasayan Vishnu. Arittapatti cave has a rare sculpture of Lakulisa Siva which may be dated too 8<sup>th</sup> century A.D. In this sculpture Siva is shown with two hands, the right one is placed on the thigh where as the left one holding a lakula [mace or Dhanda]. Full dress up to foot level is given. It looks like a Saiva Saint.<sup>10</sup>

### **Kalugumalai Monolithic Temple and its Sculptures**

Kalugumalai Vettuvan Koil stands as the only one example for the early Pandyan monolithic art. It is really a remarkable attempt which attracts numerous visitors and art lovers. The divine sculptures carved on the Vimana portion [Griive and Prasthara portion] represent various forms of siva, Umamahesvara, Dhakashinamurthi, Vishnu, Brahma, Karthikeya Surya and Chandra are very neat and fine execution of sculptural art. Bhudaganas playing various musical instruments also add to the aesthetic and humorous sense of art. The dressing pattern and ornamentation of these sculptures represent not only the significance of Pandyas art but also the influence of Pallava, Chalukya and Rastrakuta art traditions.<sup>12</sup>

### **Individual Sculptures**

Apart from cave temples, monolithic temple structural temples were also constructed during the early Pandya period. But most of the early Pandya temples were dilapidated and remodelled and so the original structures are very rare to see. Some loose sculptures which are noticed, collected and housed in



Museums and temples provide example evidence to study the early Pandyan sculptural art

### **Jain Sculptures**

Pandya Country served as a hub of Jainism since 3<sup>rd</sup> century. B.C. and its remains are discovered all over the country in large numbers. This religion adopted idol worship during 8<sup>th</sup> to 9<sup>th</sup> Century A.D. and cluster of Jain sculptures were carved in important centers where Jainism was well flourished.<sup>13</sup> Among them Anaimalai, Kilakuyikudi, kilavalavu, Kalugumalai and chitalar [Thiruchcharanathu malai] are very notable centers where number of Jain sculptures are carved out in natural rock shelters. Sculptures of Jain Thirthankaras like Mahavira, Parsvanatha and Ambika Yakshi, Padmavath Yakshi and Komtesvara are carved in these places. Kalugumalai was the great Jain centre during 8<sup>th</sup> and 9<sup>th</sup> Century A.D.

### **Vettuvankoil-Rock Cut Monolith**

This famous monolith cut out temple is one of the important monuments from the historical point of view. The Vettuvankoil is a tiny temple which consists of small sanctum sanctorum facing east. This monolithic temple, consisting of several architectural images and beautiful plaster of great beauty in its Vimana, is at the top of the hill at Kalugumalai. It must be mentioned here that it is the only rock cut monolith available in the Pandya region. It is not only identical to the works of the Pallavas at Mahabalipuram but also comparable to that of the Kailasanatha temple of Ellora.<sup>15</sup>(Photo affixed)

### **Dakshinamurthi**

The Dakshinamurthi figure is carved in an unique manner. With an ecstatic smile, he is playing with a mritanga with his right hand while holding the drum with his left. The mritanga is tied to a strap which goes around shoulders. The upper hands hold the axe [parasu] and rosary akshamala Dakshinamurthi usually associated with gnanas is at times associated with music. In the latter he will be shown with a Vina, and be called Vinadhara Dakshinamurthi. However, the depiction of Dakshinamurthi with a mritanga is a rare one and probably the only one of its kind in Tamilnadu.

This drum or mritanga is actually associated with dance.<sup>18</sup> (Photo affixed)

The ornaments worn by him is also more or less akin to the Siva sculpture. Further while his right leg is folded and supporting the mritanga his left leg is rests on Muralakon.

### **Narasimha**

On the west Narasimha is seated in sukhasana with his right leg folded and the left leg placed on a lotus. His crown is like a lotus bud. As pointed by C.Sivaramamurthi it is identical to that of the Narasimha statue of Badhmi. Thus here Dakshinamurthi is not only with music but also with dance. It may be noted here that both Dakshinamurthi and Nataraja are appropriated to the riches on the southern part of the temple. This sculpture testifies to the popularity of fine arts like music and dance.

His right hand is in tarjani to remind evict deers of the fate of Hiranyakasipu, and the the left rests at case on the thigh, almost in the Katyavalambita pose. In his rare hands he is having a conch and chakra to note that he is the manifestation of Lord Tirumal. Again “the yajnopavita with the double bell clasp, the armhands, the anklet, the Katisutra with a ribbon shaped knot, all indicate an early date of carving.”<sup>19</sup> (Photo affixed)

### **Brahma**

In the North Brahma is seated in Padmasana posture on a lotus supported by two elephants. His vastra-yasnopavita is in an usual form. Except Udharabandha to is wearing many other ornaments. He is having two faces and four hand. In the hands at the backone is holding Askshamala and the other is having a Kamandala [Kundika] one of the front hand is Abhayamudra. While the other is having a book. The faces of Brahma are carved with a slight smile on the lips. The Jatas are well arranged, neither as a huge pile or as a diminutive rest. The youthful face without the beard, and the torso with a small waist suggest Brahma as a Deva in the South Indian tradition. This is the opposite of what type of North Indian sculpture, in which the beard and the developed paunch suggest the

elderly Pitamaha [Grand Father] of the Gods. The lotus on which Brahma is seated is supported by two elephants facing each other. They evidence the great value placed on accurate animal study by the Indian sculptor.<sup>20</sup> (Photo affixed)

Again the musical instruments such as drums, vina and flute also reveal the different type of musical instruments along with the patronage of the rulers of fine arts.

There are statues of dwarf sages and monkeys. They remind us of the traditional worship of Siva by the monkeys. They have the mithuna figures too. The damsels are carved in all excellence. The damsels are in different posture. One is carrying a box and another a lotus while the third one is just listening to something. Such are wonderful specimens of sculpture, but they are not adorned with a number of jewels. Anyhow, the dresses are carved with artistic exuberance. Most of the figures of the damsels are half hidden.

The sculptor has paid special attention to the arrangements of the curls and Jatas on the heads of the Ganas. The Jata-bhara or Jatamandala are revealing in their variety. The smiling faces beaming with enthusiasm, give away their frolicsome nature. The drummer evidently listens with unsuppressed joy to the loud music produced by him. His companions on either side of him not their heads in approbation, with figures beating time, or bodies awaking to the tune. The flutist forgets the world around and is engrossed in the reed which he holds light on his lower lip while his fingers play the merry waltz. Another Gana plays the Urdhvaka type of. Again the secondary positions offered to deities like Vishnu, and Murugan enable us to understand the elevated position of Saivism. Simultaneously they are compelled to notice the policy of religious toleration adopted by the Pandya rulers during ninth and tenth centuries because deities of different religious sects found places in their rock cut monoliths.



Jain bas-relief stone Sculptures at Kalugumalai



Sculpture of Brahma in vettuvankoil at Kalugumalai



Sculpture of Narasimha in vettuvan koil at Kalugumalai



vettuvankoil vimana



Sculpture of Dakshinamurthi in vettuvankoil at Kalugumalai

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drum keeping time to the flute. There is appreciation of music writ large on the beaming face of the Gana seated next. At the farthest end of this group the long danda of the Vina is held by a Gana adept at the lute.

## Irrigation Systems in Southern Pandya Region with Special Reference to Tirukurungudi Records – Newly Discovered

**Pradeep Chakravarthy\***

#### Introduction

This paper studies a recently discovered inscription in the Nambi temple, Tirukurungudi (Tirunelveli district) and published in 2013. The inscription is dated Kollam year 848 (1672/3C.E). The inscription will be studied in the light of other irrigation related inscriptions of the Pandya dynasty especially in

the southern region.

#### The Pandya Kings and their Land

The Pandya kings are amongst the most ancient dynasties in India and one whose name has survived even today in common usage. While we have literary references to them from the pre-Christian era, through epigraphy, we first have Kadungon who ruled from

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about 550 C.E to 575 C.E. He started the first Pandyan empire that continued till about the first half of the 11th century. Some part of this was also when the Pandyas were subjugated by the Cholas who ruled the region. The second Pandyan empire and the time that they were at their most supreme, was from about 1216CE to 1345CE. They eventually gave way to the armies of the Delhi Sultanate.

The core of the Pandyan empire, spanned the current day districts of Madurai, Theni, Sivaganga, Ramanathapuram, Virudunagar, Tirunelveli, Tuticorin and Nagarkoil. Agriculture was the most important constituent of the economy and depended on the various rivers that ran through the tracts and the complex network of lakes and ponds that were connected through canals.

### **Irrigation Systems in the Pandya Kingdom**

R Tirumalai aptly says, “the genius of the Pandyan population secured a triumph over nature. They constructed weirs at higher elevation of the river course and took long canals with capillaries therefrom to feed tanks. Also, the surplus of the higher up source afforded the supply for the lower down tank till the very extremity where a large reservoir or tank conserved as much as possible of the flood flows allowing only the inevitable surplus to flow to the sea.”<sup>1</sup>

Even as the upper reaches divided water amongst themselves in this region, the interests of the boats from Arabia and Egypt by allowing enough water to flow in the rivers for them to come from the sea inland was also taken care of.<sup>2</sup>

Sadly, no texts or manuals for irrigation systems have survived, although the high degree of sophistication of the construction proves competent and thoughtful engineers. Many epigraphs however shed light on how they were managed and how disputes were settled as and when they arose over this precious commodity so essential for the survival of humankind.

The creation of a new water source or repairing an old one was considered a great act of piety and acknowledged by the community. Not only did tanks recharge ground water and provide water, they also

gave silt that helped raise seedlings and waters had fishing rights. The income from this was used to keep the tank in good repair and celebrate community festivals. In a way, they not only fed the community but increased social bonds as well.

An inscription from Kanyakumari<sup>3</sup> records the efforts of a merchant who through his contribution and that of a public subscription, repaired a tank bund that had breached in the floods. Even booty from war was used to fund irrigation works<sup>4</sup>

The rules for sharing the water through canals from the river or lakes were strict. In operation were “Murai” or turns and “Neer Naligai” or distribution of hours of supply. Another custom was to give some parcels of land across the head reaches (Talai), middle reaches (nadu) and tail end of the river (kadai) so that they got a fairer distribution of fertile land.

Such rules were strictly adhered to and any violations were quickly dealt with through communal arbitration. Feuds and death in such cases are also recorded.

With regard to tanks, the disputes were with regard to desilting them, keeping them in good repair especially when tank buds were breached during floods.

An inscription from Kuruvithurai<sup>5</sup>. From the reign of Jatavarman Srivallabha in his 9<sup>th</sup> year, 330<sup>th</sup> day is relevant in the context of both creation of water bodies and dispute resolution. The king had granted land to Narayana Bhatta Vajpayee and the permission to dig a new canal called “Srivallabha kaal”. The same was executed. However, in the 16<sup>th</sup> year of the king, we have another related inscription. The Sabha members of Cholanthakan Chaturvedi Mangalam objected to the new canal since it was dug above their existing canal and had presumably reduced their water flow. The inscription indicate the king revoking his earlier gift and giving the original donor new lands in the northern bank of the Vaigai river. At a time when the king was the absolute authority, it is important to note, that even he had to comply to the rule of not digging new canals over existing canals in the river flow.

## **Tirukurungudi Inscription**

The Nambi temple in Tirukurungudi is a large and famous pilgrim centre and reputed for its excellent stone and wooden sculptures. Annual Reports of Epigraphy have recorded inscriptions in 1905 and 1960. However, from this temple and others close by, 25 inscriptions were newly recorded and published in 2013<sup>6</sup> and 2014<sup>7</sup>. All these inscriptions are yet to be studied in detail.

Among these is an inscription<sup>8</sup> that is located on the left side of the main gopuram. It is dated Kollam 848 (1672/3C.E). The 16 line inscription can be split into three time zones.

### **Lines 1 – 5**

In 1235 (this year is not a Gregorian year since they weren't used at this time in inscriptions. It is also not a Kollam year and deserves more study but clearly it was sometime before the current inscription). The wild forest stream that came from UchiMalai was called the Vadaaru. This joined the Paralai River and the Kallanai in Kalakad. A Kallanai is not a dam in the modern sense but closer to a weir where the bank is raised to store water and channel it through canals. A weir is a closer definition for the Kallanai than a dam.

From this Kallanai in Kalakad, a further canal (Utkaal) was dug which had Kann (small holes to allow flow of the water to individual fields) that looped back to join the Vada Ar again in the form of a loop.

This was done by Kamasoman's son Venkayya Pillai who lived in the Mada street of Tirukurungudi.

### **Lines 6 – 11**

This system had over time collapsed due to silt and neglect. In Kollam year 848 (1672/3ACE) during the month of Maasi (Mid-February – Mid March) When Ayya Pillai was the Manyam of the village (Accountant?), caused to invite all the way from Madurai (Approximately 206Kms away), (1) Kumaraswamy Pillai (brother of Velusami Pillai), (2) Tirumalai Servaikaran (a palace official) and Tirumalai Nambi Asari.

They personally stayed in the area, and supervised the cleaning of the entire system. While doing so, they had to pulverise and remove from the base a large stone

boulder that had fallen into the canal. They also installed a Tiruazhi Kal, A small stone that had the emblem of Vishnu – a Chakra and a Conch – that denoted this was the property of the temple.

### **Lines 12 – 16**

They ensured water flowed freely and did two annual inspections to check if the system worked post the rains since the Vadaaru was a seasonal stream that flowed only during heavy rains. The inscription also warns that the canal has to be in good repair to ensure free flow of water and great misfortune will incur to those who are supposed to maintain it but don't.

### **Importance of the Inscription**

Inscriptions on water resources management from this century are rare especially from the Southern Pandya country. This is very important for the following reasons.

The maintenance was done across three time zones and leads us to believe that irrigation systems were constantly monitored and maintained sometimes by experts who lived very far away.

Today, hill streams that occur only during heavy rains are seldom channelled into water bodies. This is not the case in the past, where even such seasonal water was carefully conserved and used. This was done three times across a time period is noteworthy. Also, in the times, this was done to suit current needs.

The temple is rich in sculptures from this period. Clearly, the temple and possibly its administrators had strong political connections with the Nayaka king in Madurai to have experts from Madurai to not only come and fix this but stay for at least 2 years and check maintenance. All the more remarkable given that the river itself is only seasonal.

### **Conclusion**

One can therefore conclude that water conservation and distribution techniques from the Pandya region continue to be relevant for us today when we struggle with water scarcity. Inscriptions such as these must be made available to policy makers and executors so that ancient wisdom is adapted and used for modern needs.

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## Thiruchchengattankudi Sculptures – An Overview

C. Uma \*

### Introduction

In the religious history of Tamil Nadu, legends are repeatedly told and modified in both oral and literary traditions. In Saivism, *Siva* manifestations are intervened with the regional variations of the Epic and *Puranic* myths. Sculptures and paintings are widely used in visual medium to distinguish between the illusions of everyday life and the ultimate reality (*Brahman*)<sup>1</sup>. Thiruchchengattankudi is one such place where the glory of almighty (God) is praised in this manner. An overview account of the artistic representations present in the *Ganapatheesvaram* Temple is focused in this paper to document the experiments executed by the *Cholas* in the field of art in *Cholamandalam*.

### Location

*Ganapatheesvaram* temple at Thiruchchengattankudi is referred as the 79<sup>th</sup> *Tevaram* temple on the southern bank of the Cauvery River. Its geo – coordination is 10°51’48” N and 79°43’20” E. It is 13 km from Nannilam in the west and 15 km from Karaikkal in the east.

### Etymology

According to a legend *Ganapathi* killed *Gajamukasuraby* using his right tusk. As the result, the blood of the former was profusely spilled over in this place. Hence the term *Sengadu* (red forest) was coined

for this place. When it was habituated the Suffix *Kudi* might have been added to the word *Sengadu* and thus it became *Sengattankudi*. In the 7<sup>th</sup> Century CE, this myth was glorified by *Thirugnana Sambandar* and *Thirunavukkarasar* (Saivate savants) in their *Tevaram* hymns. At that time as a matter of reverence the prefix *Thiru* was added to the main word *Sengattankudi*. Accordingly, the present name was derived as Thiruchchengattankudi. In Sanskrit, it is mentioned as *Raktharanyam*.

### Antiquity of Thiruchchengattankudi

Thiruveezhi Mizhalaia and Thirumeeyachur are the two notable iron-age sites (Urn burials) which are located within a 10km radius from Thiruchchenkattankudi<sup>2</sup>. During the Early Historical Period, this province was densely populated due to its high fertile environment. In the religious history of Tamil Nadu, this place is cherished as one of the *Navathandava Purams (Ubhaya Pada Narththanam)*<sup>3</sup>. *Skanda Puranam* states that *Uththirapathiyar* resides in this place where *Vedic* chants are recited.

It is sanctified as the birthplace of *Sirutthondar*, one of the sixty-three *Nayanmars*. He obtained his spirituality and attained salvation along with his family members in this place. The terms like *Sengattankudiyar*, *Ganapathisvarathar*, and *Sengattankudi* are repeatedly

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mentioned in the *Tevaram* hymns of Thirumarugal, Thiruveezhimizhalai, and Thiruvathigai. Those literary sources evince the fact that this place is flourished since 7<sup>th</sup> Century CE.

Both the *Ganapatheesvaram* and *Uththirapatheesvarar* Shrines are governed by the Velakurrichi *Adheenam* (*Matha*) which is functioning from Thiruppugalur. Generally, *Mathas* maintained their external contacts belonged to various schools of Saivism thoughts like *Pasupatham*, *Kapalikam* and so on<sup>4</sup>. In this respect, their lineage towards *Pasupatham*sect of *Vira* Saivism is reflected in the sculptural representations in the temple premises of *Ganapathesvaram*.

### Main Shrines

- Ganapatheesvaram* – The main Sanctum with a *Linga*
- Uththirapasupatheesvarar* – A metal icon of *Utsavamurti*
- Vaaittha Thirugu Kuzhal Umainangai* - Consort of *Siva* (*Amman*)
- VathapiGanapathi*
- Murugan* with two consorts

The artistic representations in the above shrines evidence the continuous patronage of the early, middle and later *Cholas*. On the whole, the scheme of the sculptures is centered on the theme of the Bhairava Concept of *Siva* manifestation. They are briefly described below:

### Ganapatheesvaram Sculptures

The square *EkatalaVimana* has *Bhadra* projections containing *Dakshinamurthi* in the south, *Lingodbhava* in the west and *Brahma* in the north of Sanctum *Deva Koshtas*. *Durga* and *Ganapathi* are enshrined in the north and south of the *Ardhamandapa Devakoshtas* respectively. A bow is attributed in one of the right hands of *Durga* is an interesting feature. Two modern-day bright color paintings are drawn on the side walls of the *Mandapa* in front of the *Ganapatheesvaram* shrine. It depicts the scenes of *Ganapathi* worshipping a *Linga* in this place after killing of the *Gajamukasura* (an elephant-faced demon) to overcome his sin

(*Dhosha*). Four *Nandhis* are placed in the corners below the octagonal *Griva* and *Sikhara*<sup>5</sup>.

In one of the northern wall sculptural panel *Sirutthondar's* journey to *Kailasa* is depicted. He is preceded by *Siva* and *Parvathi* riding on a bull mount. In this panel along with him, his wife *Thiruvenkattu Nangai*, son *Seeralan* and the maid *SanthanaNangai* are precisely depicted. Miniature carvings are present in the pilasters and the *Devakoshta Toranas* are noted for their plastic art of the medieval *Cholas*. For instance, a shallow carving in the northern side pilaster depicts the terrific mode of *TripurantakaSiva* who is targeting his arrow towards the west in *Alidha* pose. Interestingly it is juxtaposed the *Ashtamurthi Mandapa* of the first *Prakara* where the life-size sculpture of *Tripurantakamurti* with consort *Uma* is housed. In one of the *Toranainseti* image, *Murugan* is depicted under a *Kadamba* tree in a seated posture. Three of His faces are seen in the front profile. He is attributed with four hands. The objects in them are unclear to identify.

### Uththirapasupatheesvarar Icon

The *Utsava* metal icon of *Siva* in the name of *Uththirapasupatheesvarar* is enshrined parallelly in the southern side of the main sanctum. He is very popular and adored by the devotees. The earliest inscription present in the front *Mandapa* of this shrine mentions its construction. It is datable to the 45<sup>th</sup> r.y of *Kulothunga Chola I* (1115 CE)<sup>6</sup>.

According to the *Sthalapurana*, on one occasion *Siva* appeared in the disguise of *Uththirapatheesvarar* (a kind of *Bhairava* form) for His staunch devotee *Sirutthondar*. In this connection, yet another myth also prevails in the making of this icon. The image of *Uththirapatheesvarar* didn't come properly when the sculptors attempted to create the same. At that time, a *Saivite* devotee came for alms. The frustrated artisans offered him the molten metal mixture. After drinking the same. Just like a miracle that man was transformed into a perfect idol of the present day *Uththirapasupatheesvarar*. In this icon, the excess metal is seen as a projection on the head.

In one of the inscriptions of King *Raja Raja I*, two residents of the nearby Thirumarugal village endowed a



land gift for the celebration of the *Chiththirai Bharani Pillaikkari* festival<sup>8</sup>. This myth which included *Sirutthondar*, *Thiruvengaattunangai* and *Seeralan* are exercised a profound influence and fascination over the minds and hearts of Kings, nobles and the Common people. In this connection, it should be remembered a group metallic icons of the above-said legend was installed in the *Rajarajesvaramudaiyar* Temple at Thanjavur by an official *AdiththanSuryan* in the 3<sup>rd</sup> r.y. of the Imperial Chola King Raja Raja I<sup>9</sup>. Interestingly it is noted that the present temple structure at Thiruchchenkattankudi belonged to the 3<sup>rd</sup> r.y. of the above said King<sup>10</sup>. Hence this icon can be dated to the early 11<sup>th</sup> Century CE.

### Parivara Shrines Sculptures in the Prakara

During the medieval period, construction of many *Mandapas* in a temple complex was in vogue. They acted as a hub not only to the religious activities but also for the social, economic and other temporal accomplishments of the community which always centered on that temple<sup>11</sup>. The shrines namely the *Ganapatheesvaram* and *Uththirapatheesvaram* are surrounded by a storied *Thiruchchurumalikai* (first *Prakara*) running around inside the temple complex has more than thirty sculptures. The prominent ones are listed below:

- **East:** *Sirutthondar*, *Seeralan*, *ThiruvengkattuNangai*, *SanthanaNangai*, *UlaganathaRudrapathi*, *Sathyashad* a Maharishi, twin *Bhairavas* and *Navagrihasin* a small *Mandapa*. Sun God alone placed on a high seat.
- **South:** *Ardhanarisvara* *Murthi*, *Brahma*, *Tevaram* Saints (*Nalvar*), *Sanganidhi*, *Padmanidhi*, Sixty Three *Nayanmars*, *Sathiyashada* Maharishi, *Thirugnana Sambandar*, *Ganapathy* etc.,
- **West:** *Brahma* worshipped *Linga*, *Murugan* with two consorts
- **North:** *Gajalakshmi*, *Ashtamurthis* (*Nava Bhairava* *Murtis*) and *KadavarKonMoksham*.

One fine early *Chola* miniature art piece of *Bhikshatanamurti* is carved aesthetically in a *Torana*. It is well preserved in the eastern *thiruchchurumaligai*. The three *Makara* heads encircled the group images of *BhikshatanaMurthi*. In this panel, a *BhudhaGana* holds

an umbrella over the head of the naked *Siva* who is feeding a deer. To His left, another *Gana* is holding a food bowl on its head. *KankalaTanda* and *Jatamandala* are attributed to *Siva*. A *Rhishi-Pathni* is standing adjacent to this *Gana* and placed her right hand in that food bowl. More or less similar depiction is present in the *ThiruvaiyaruVadakailayam* *Siva* temple. Based on the style and concept the earlier specimen can be assigned to the early 9<sup>th</sup> Century CE (*AdithyaChola* I).

### Vatapiganapathi

A similar image with slight variation is found at the *Alappakkam* near *Pondicherry* (5<sup>th</sup> Century CE) *PillaiyarpattiKarpagaVinayaka* temple near *Karaikudi*, and *Thiruvarur* (9<sup>th</sup> Century CE) in *Tamil Nadu*. For instance, the *KarpagaVinayaka* bas-relief image is present in the *Ardhamandapa* south Wall of the *Thiruveesar* (*Pandya* Rock – Cut) *Siva* temple Sanctum at *Pillyarpatti* dated to 550 C.E<sup>13</sup>. But it has the associated images of *Siva* and attendants. In addition, the trunk turns right side. An inscription found near the *Linghodbhava* image in the northern wall of the main sanctum mentions about the excavator (*Edukkattur Perunthachchan*) of this temple<sup>14</sup>. Thus the *Vatapi Ganapathi* can be considered as one of the earliest specimens of *Tamil Nadu*.

Two standing stone sculptures of *Thirugnana Sambandar* and a *Ganapathi* are enshrined side by side in the southern corridor of the *Prakara* behind the *VatapiGanapati* sub-shrine. In its front façade, an image of *Sirutthondar* worshipping a *Ganapathy* is depicted. But both can be ascribed to the art of 12<sup>th</sup> Century CE. The trunk shows the straight angularity in turning left and touching the *Modaka* in the left hand.

The inscriptions in the outer walls of this sub-shrine are dated to *KulothungaIII*. In his reign, a land grant was made to the temple architect *Rajendra Chola Aachariyan*. (22<sup>nd</sup> r.y, 130<sup>th</sup> day) are related to the acquisition of lands for constructing the third *prakara* for this temple with a street around it. A road was also laid to carry out the procession of the *Sirapap Pillaiyar* from the *Sirutthondar Mandapa* to the *Ganapatheesvaram* temple<sup>15</sup>.



### Amman Shrine Sculptures

Chulikambal shrine is located in the southern side of the second prakara. The Goddesses is attributed with four hands. The upper first pair of right and left hands are attributed with *Pasa* and a *Nilothama* flower respectively. Correspondingly the second pair is in the poses of *Abhaya* and *Varadha*

### Murugan with Twoconsorts

*Murugan* with one face and four hands is associated with two consorts namely *Valli* and *Deivanai* are in standing posture. His shrine is in the northwestern corner of the temple complex. This shrine faces east. Arunagiri praised this Lord in one of His *Thiruppugazh* songs<sup>16</sup>. He mentioned this place as *Sengadu*.

### Siruthondar

*Siruthondar* son *Seeralan* was cooked for the meals to *Siva* on demand and resuscitated by *Siva*. *Siruthondar* along his wife *Thiruvengkattu Mangai*, Son *Seeralan* and the maid *Santhanamangai* are in the standing posture. They are facing the main sanctum from the inner eastern wall of the first Prakara. All are keeping their hands above their heads in *Anjali* pose. *Thirugnana Sambandar* in the hymns of *Ganapatheesvaram* distinctly uttered that it was composed at the special request of *Siruthondar*. By this, it is assumed that both of them are contemporaries (7<sup>th</sup> Century CE).

### Ashtamurthimandapa

The concept of *NrittaMurthi* has its wider dimensions related to different dance forms including the *Lasya* (feminine) and *Thandava* (masculine) types. The *Thandavas* by *Siva* established their impact in the sculptures of the *Ganapatheesvaram* temple at Thiruchchengattankudi. The development of Iconographic concepts in Tamil Country is largely related to the rich mythological lore provided by the Vedic, Epic, Puranic and Classical Tamil literature, and local traditions. In visual media, the philosophical thought behind those myths uncovers the following two persistent themes<sup>17</sup>.

(i) The approach to power in all its manifestations

(ii) The attempt to reconcile contact with the power and the desire

For instance, the *Vinayaka Puranam* and *SkandaPuranam* publicized the synthetic image of *Upanishad* Idealism. The *Tevaram* saints were familiar with the identifications of *Siva* in puranic versions. From this, they made a derivative set of *Attavirattams*. It's a popular classification about the major eight heroic deeds of *Siva* in terms of their localization in Tamil Nadu. But in Thiruchchengattankudi the presence of *Nava Thandava Murtis* can be ascribed to the experimental performance of the medieval Cholas in 10<sup>th</sup> and 11<sup>th</sup> Centuries CE. It evidences the fact that the local variations in the concepts and forms. Mutual influences of different schools of Saivism, which flourished in this region, is reflected. However, they didn't replicate the Concept of *Ashtamurthi* as mentioned in the Sanskrit sources<sup>18</sup>. Yet they are focusing on victory and the nature of protectiveness granted by *Siva* in dance forms. They are *Bhujanga Lingamurti*, *Gajasamharamurti*, *Urdhuvatandavamurti*, *Kalasamharamurti*, *Kankalamurti*, *Tharukavana Bikshatanamurti*, *Tripurasamharamurti*, and *Bhairavamurti*. An ephemeral iconographic description of them is given below:

### 1. Bhujangalingamurthi

It is a misnomer for the *Bhujanga-Trasitakaranaor Bhujangancita Murthior Bhujanga Lalitha Murthi* form<sup>19</sup>. In both these words, the first word "Bhujanga" means serpent. The second word *Trasita* means frightened and the word *Ancita* means contracted. These two actions are taken place due to the presence of a serpent. The image is in *SaduraThandava* posture. The left leg is firmly placed on the ground. The right leg *padadharshan* is well showed for the devotees. It is attributed with four hands. The right side upper hand holds a *Damaru* and its corresponding lower hand is in *AbhayaHastha*. On the left side, the first-hand carries the *Agni* and the second-hand is in the *Gajahasthapose*. *Karanda Makuta* adorned the head. From it, two thick strands of hair are streaked in sideways. Simple ornamentation and the lower garment

are present. The popular nomenclature of this form is later developed into the concept of Nataraja pose.

## 2. Gajasamharamurthi

Just like a *halo Jatamandalais* encircling the head. Both the ornaments and dress are aptly sculptures according to the movement of the dance. The first pair of upper hands stretched the elephant's skin outwardly as a backdrop. Other attributions are not very clear.

## 3. Urdhuvathandava Murti

This icon is attributed with four hands. It is characterized by the raised right leg up to the head level. The first left hand encircled the head and try to touch that leg. The right leg exhibited the *Pada Dharshan*. The second left-hand displays the *Abhaya Hastha*. Its corresponding right is unidentified. Usually, it is holding a snake by its tail <sup>20</sup>. To its left, a dancing *Bhairava* is carved. The *Juwala Makuda*, right hand *Vismaya Mudra* and the left-hand *Gajahastha* are further enhanced by the *Sadhura Thandava* pose. To its right side, a small image is engaged in beating a drum. This kind of dance is revered in the *Thriuvallangadu Siva* temple in *Thondaimandalam*. By this, the cultural diffusion is evidenced.

## 4. Kalasamhara Murti:

Fate is a factor to be reckoned with in the within the Hindu way of life. *Markandeya* was destined to die at the age of sixteen. Accepting his prayers, *Siva* the great master of Time and destruction bestowed him with immortality. But in this sculpture, only trembling *Yama* in human form (God of death) is seen under the right feet of *Siva*. Akin to *Sadura Thandavam*, the legs are positioned but not in crossed manner. The left leg *Padadharshanis* offered to the viewer. Among the four hands, the upper right and left are holding a small trident (which is pointing towards *Yama*) and *Agni*. Attributions of the other two hands are not clear. Instead of the popular kicking pose, this form symbolically depicted the *Kalasamhara* episode.

## 5. Kankala Murthi:

Literally, it means one with the skeleton. In this depiction, *Siva* is also known as *Kankala Bhairava*. A deer is receiving its food from Him. A *Bhudhagana* is

holding a food bowl on its head. The front right-hand holds a drumstick in the pose of beating a drum which is carried by the front left hand. The upper right-hand holds a *Kankala Thanda* which runs across behind his left shoulder. From this, a bundle of bones of *Vishvakshena* is hanging down. The entire icon is sophisticatedly ornamented. This evinces the sectarian rivalry which prevailed in the 11<sup>th</sup> Century CE.

## 6. Tharukavanabikshatana

This *Tharukavana Bikshatana* is attributed with four hands. The upper front right hand is feeding a deer in his right side. The corresponding left hand is holding a feeding bowl. The upper left-hand carries the *Kankala Thanda* like the above said *Bikshatanamurthi*. Attribution in the rear right hand is not known. To His left, a *Gana* is seen with *Anjali Hastha*. This naked image is well ornamented like the other forms *Siva* in the *Ashtamurthi* group. A well designed *Jatabhara* adorned its head.

## 7. Tripurantakamurti

*Siva* is exhibited under the guise of *Tripurantaka* who caused an end to the three towns or fortresses (*Tripuras*) of *Tripurasuras*. *Siva Maha Purana* mentions *Sakthi* as *Uma* who is a close constant companion of *Siva*. Her right-hand holds a *Nilothama* flower and her left hand is casually hanging down. The upper right and the left hands are attributed with an axe and a deer. The lower right hand in the *Simhakarna Mudra* to hold an arrow. The arrow is missing now. This is the only image which is represented with consort.

## 8. Bhairava

The most fearful form is *Siva*. It is positioned in the eastern side of the group and faces the west. It is also attributed with four hands. *Jwala Makutais* present in the head.

## Observations

In India, the anthropomorphic forms (personifications) of *Siva* have been influenced by the literature and art sources. The concept of *Nritta Murthi* has its wider dimensions related to different dance forms including the *Lasya* (feminine) and

*Thandava*(masculine) types. The *Thandavas*by *Siva* established their impact in the sculptures of the *Ganapatheesvaram* temple at Thiruchengattankudi. Particularly the *Ashtamandapa* sculptures are depicting the Bhairava concept of Siva<sup>24</sup>.

The loose sculptures of *Brahma*, *Ardhanareesvara*, and *Bhikshatana* can be dated to the period of *Adithya* I (early 10<sup>th</sup> Century CE). The bas-reliefs are reflecting the art of the middle and later Cholas. Majority of them can be dated to 12<sup>th</sup> Century CE. Dynamism and realism are the two major factors that prevailed in the medieval period of Art in Tamil Nadu are well represented in this temple. Through archaeological research, Sculptures of artistic beauties and edifices of architectural workmanship can be revealed satisfactorily. Such findings will ever remain as the best testimony to speak the scholarship of our ancestors in the field of Art and Architecture<sup>15</sup>.

## Conclusion

More than ten temples in and around this place are celebrated as *Tevaram* Temples (Saivism) and *DivyaDesams* (Vaishnavism), like Thirumarugal, Saaththamangai, Thiruppugalur, Thirumeeeyachchur, Thirukkannapuram etc., They reflect the heterogeneous ethnic composition of Tamil Nadu and created many individualistic trends in different regions. They are considered as the forerunners for all the later religious, philosophic and cult propensities of the Epic and *Puranic* times. The sculptural depictions in the *Ganapatheesvaram* temple enhance the concept of *Siva* as a supreme deity and His nature of inseparable unity with the absolute *Atman* in the cosmos. They also stand for the testimony of all the phases of *Chola* Art in *Cholamandalam*.

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## Contributions of Hoysalas to Sriranganathaswami Temple at Srirangam with Special Reference to Inscriptions

S. Pushkara\*

Srirangam (*Thiruvarangam* in Tamil) is an island located at the northern part of the city of Tiruchirappalli, in South India. It is bounded by the Kaveri River (also known as Cauvery River) on one side, and Kollidam (Coleroon), distributaries of Cauvery on the other side. Ranganatha temple at Srirangam stands as one of the living example for the core and serves as a concrete evidence for the cultural values and cultural impacts. It is the premier Vaishnava temple in South India and the first and foremost among the 108 Vaishnava divya desas. The *moola-bera* (stable deity) is known as ‘*Periya Perumal*’ and the *utsava-bera* (processional deity) affectionately known as ‘*Namperumal*’ or our lord receives all the honours in the festivals.

### Architecture of Sriranganathaswami Temple

Sriranganathaswami temple at Srirangam holds a typical style of architecture. It is the only temple in India that has a particular type of super-structure (vimana). Especially, *Sukanasa* (projected part on the southern side of elliptical vimana), one of the important component of the temples of Deccan and North India, is found in this temple. Among the temples of South India, Sriranganathaswami temple at Srirangam stands first in holding inscriptions on a massive scale. It holds 189

inscriptions pertaining to Cholas, 67 inscriptions of Pandyas and 25 inscriptions belongs to Hoysala period, 255 inscriptions of Vijayanagara rulers, 43 inscriptions of Nayakas and 65 miscellaneous inscriptions. These inscriptions shed light on the contribution and patronage provided to the temple by the rulers of various dynasties.

### Contributions of Hoysalas

The Hoysala dynasty symbolized the cultural achievement of Karnataka. In the realm of art, this dynasty remains difficult to surpass or even equal in its exquisite beauty, its divine conception of soul stirring themes, and its perfect execution of the most delicate delineations of abstract ideas. Hoysala influence is clearly evident not only from the temples in Karnataka, but also from the temples of Tamil Nadu. As pious rulers, they give due importance for the construction of temples and spread of religion.

### Hoysala art and architecture in Sriranganathaswami temple

In the southwest corner of the fourth prakara (Akalankan) of the temple, small Hoysala shrine was erected and it was popularly known as Venugopala

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Krishna shrine. It was connected purely with Hoysala stylistic features. The Venugopala shrine consists of the *Garbhagriha*, the *Ardha-mandapa*, and the *Mukha mandapa*, seems to rise from a pit. The stone used is granite, unlike in the Hoysala temples of the homeland, built of soft soapstone. The outer walls of the *Garbhagriha* are not covered with panels of sculptures of Gods, men and beasts, of delicate workmanship, as in typical Hoysala temples of Dvarasamudra (Halebidu) and its neighbourhood, but are ornately decorated with *kumbhapancharas*.

### Inscriptions of Hoysala Dynasty

Among the numerous inscriptions of Hoysalas in the temple certain inscriptions occupy a prime place.

- The inscription engraved on the right side of the entrance into the *Nalikettanvasal* of the temple is written in Kannada language and Kannada characters belonged to 12<sup>th</sup> century was engraved in the 29<sup>th</sup> year (A.D. 1098-99) of the reign of Kulothunga Chola I records provision made for burning lamps in the temple of god *Sri- Ranga Deva* by the Kannada- *Sandheigrahi* and *Dandanayaka* of *Maharajadhiraja- Para meshwara- Paramabhattaraka- Satyasreya-kula-tilaka [Tri] bhuvanamalla*. It records the names of seven shepherds. These shepherds undertook to supply the quantity of ghee for burning two lamps in the temple. The inscription also records the application of lime mortar to the shrine of Senapathy by the same donor.
- Another inscription found on the East wall of the Second prakara registers a gift of 40,000 *Kasu* by Devaladeviyar probably identical with Queen of Someshwara, towards the purchase of lands for running a service of offerings of food, sandal paste, musk and civet to god Ranganatha and two other gifts of 10,000 *Kasu* and 5,000 *Kasu* by *Bharadvaja Andan Sirandan Bhattan* and *Aritan Sri Govinda Perumal* respectively towards purchased and maintenance of garden lands for offerings of garlands to the god. Mentions *Ranganaya Dandanayaka*, as a *Mahapradhani* of

King Vira- Narasimha and probably as related to Devaladevi. These details correspond to A.D. 1233.

- The inscription on the South wall of fourth prakara sheds the light on a gift of land in *Tirukkuraiparru* by purchase for a flower garden to a person named Vaikunda-dasar with the stipulation that he should grow flowers and supply garlands to the temple for the merit of Queen Kamaladevi, the daughter of *Ariyapillai-Dandanayaka*, a *Pradhan* of the king. The inscription is dated to the 8<sup>th</sup> regnal year of the king.
- The inscription engraved the same wall records a gift by purchase of land by Somaladeviyar, daughter of *Ariyapillai Dandanayaka*, the *Pradhani* of Vira- Ramanatha, for the merit of her daughter strutting. The record is not dated. But this may also assigned to the 8<sup>th</sup> regnal year of the king.
- An inscription found on the same wall records a gift of gold by *Sahala- Bhatta*, son of *Ahala-Bhatta*, of the *Sakala gotra*, who belonged to the community of *Paradesi-savasi* merchants, for offerings during one service in the temple and for supplying garlands to the god for his own merit and that of his son. The date of the inscription is mentioned as A.D. 1263.
- The inscription engraved on the South wall of the Same prakara, records a gift of a crown embedded with rubies, two fly- whisks and a betel-pot made of gold to god Ranganatha by Chokkavilli Bhattar alias Mudaliyar Kariyamari of Patakam who bore the title of *Sakala Vidya Chakravarti* and who is said to have received this gift from Perumal Vira-Pandyadeva, predated in the 15<sup>th</sup> regnal year of Vira Ramanathadeva which correspond regularly to A.D. 1270.
- Another inscription found on the pillar in the western porch of the thousand pillared mandapa, gives the name of *Mandalikayamaharajan*

*Kampaya- Danda- Nayakkan*. The same name is found in nine other similar pillars in this mandapa.

### Conclusion:

The inscriptions engraved on the temple throw valuable light on the history, religion, culture, and economics of South India during a period of over a thousand years. The inscriptions reveal the rule of Hoysala dynasty and their grants, donations to the Srirangam temple. The yeoman service and contributions rendered by the Hoysalas to Sriranganathaswami temple occupied a prime place in the development of the temple as well as in the growth of Vaishnavism.

## A Study of the architecture of Suyambunathaswami Temple, Narasinganpettai

T. Sumitha\* and S. Seetharaman\*\*

### Introduction

Suyambunathaswami temple of Narasinganpettai is known for its unique architecture, the main shrine is a pure vesara vimana, a rarely seen architecture in Tamil Nadu. Narasinganpettai is a small village lying in the Thiruvudaimaruthur block of Thanjavur district, is about 65 kms from the district headquarters Thanjavur. The presiding deity of the temple is Swayambunathaswami and the goddess is Lokanayaki. Among the vimana types nagara was popularly followed in the temple architectural tradition of the Tamils and it is conspicuous through its rich presence in the Tamil country. The other types viz., sala, gajaprishta, vesara, dravida, are sparsely seen, in that dravida is the least. Only six vesara vimanas are known at present in Tamil Nadu. Suyambunathaswami temple of Narasinganpettai is one of the finest and earliest example of pure vesara vimana. This article entitled '*A study of the Architecture of Suyambunathaswami Temple, Narasinganpettai*' is a revelation of a rarely seen

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architecture of Tamil Nadu. This article brings to limelight the architectural excellence of the vesara vimana in detail and the temple complex in general.

### The Temple Complex

The temple complex is a spacious single prakara complex with the main shrine lying in the middle, and a huge compound wall encompassing it with a gopura in the east. Thiruchurru malika is present only on the western side and houses various sub-shrines. The madapalli is on the south eastern side of the temple complex. The vimana of the Suyambunathaswami is pure vesara vimana crowned with vesara sikhara. The vimana of goddess Lokanayaki is pure nagara vimana crowned with nagara sikhara. Three fragment inscriptions are found in this temple complex.

The ashtanga pure vesara vimana has an adhishtana, bhitti, prastara forming the aditala and above that the hara of the aditala, second tala, griva and sikhara forms the superstructure of the vimana. The superstructure is fully refurbished with modern finishing

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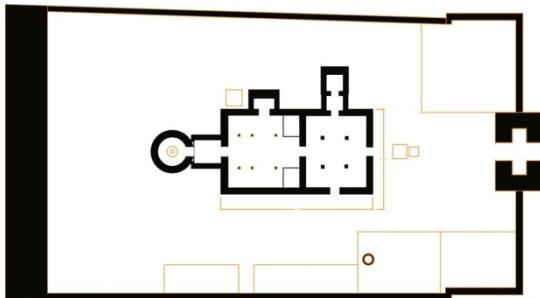
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and richly adorned with stucco figures. The diameter of the outer circumference of the vimana aditala is 19'.

Upoupana, upana, jagati, octagonal kumuda, gala complex and pattika are the components of the padabandha adhishtana. The Upana is ornamented with padma series. Gala with padas flanked by kampas forms the gala complex. Above the pattika is the vedika complex which carries the components of gala and pada flanked by kampas and the vedika forms the upper component. The vedika is ornamented with padma series. The outer face of the vettu-taranga potikas are ornamented with flower medallion. Shallow kudas are shown at frequent intervals in the kapota. The tala ended with bhumidesa is represented with yazhi frieze.



THE VIMANA OF THE SUYAMBUNATHASWAMI TEMPLE



THE LAYOUT OF THE TEMPLE COMPLEX

### The Koshtha Panjaras of Vimana Aditala

The koshta panjaras are formed above the pattika piercing the vedika complex. It has a pair of brahmakantha split pilasters carrying the same features of the pilasters of the mother wall. The pilasters bear the prastara of the panjara which carries all usual features. The panjaras are crowned with a plain sikhara. The

koshtha in between the pilasters is 3'2" height, 1'5" width and 7" depth. Dakshinamurthy, Lingodhbava and Brahma adorn the koshta panjaras on the south, west and north respectively. The koshta panjara of Dakshinamurthy on the southern side is added with a small mandapa in the front.

### The Hara of the Aditala

Above the bhumidesa little inside, the hara of the aditala is shown, appliqué from the harmaya of the second tala i.e., an arpita hara. Bhadrassalas-panjara-vrittakutas form the hara elements; while the former occupies the cardinal directions, the latter the sub-cardinal directions, whereas the panjaras are in between them. The hara elements are interconnected by the harantara. It is quite interesting to see that even the kutas of the hara are in vesara type.

### Second Tala

Since an arpita hara, only the prastara elements of the second tala viz., uttira, vajana, valabhi and kapota are visible. The valabhi is ornamented with maddalas at frequent intervals. Bhumidesa is shown above the roof of the tala. A pair of bracket figures is shown at each direction bearing the roof of the second tala.

### Sikhara

Above the bhumidesa of the second tala the vedika complex is shown on which rests the griva of the sikhara. The griva is adorned with koshtas at the prime directions and nasikas in between. The koshtas are crowned with kirti mukhas and adorned with prime deities of the direction as like the hara of the first tala. Besides the griva wall is decked with dikpalas. A pair of nandi is shown seated in the four corners. The dome shaped sikhara is ornamented with geometrical patterns, chandramandalas at the ridges and a lotus blossom at the apex. A metal stupi is seen at the pinnacle.

### The Recession

#### The Panjara of the Recession

Unlike the koshta panjaras of vimana aditala, here the panjara has an adhishtana, denoting a full-fledged vimana. The adhishtana of the panjara is kapotabandha type with the components of upana, jagati, rudra kumuda, gala complex, the kapota,

followed by a thin kampa. The panjara is crowned with a sala sikhara. A vedika complex is shown above the bhumidesa and above that rest the griva. The griva is decked with a nasika and the sala sikhara carries five stupis at the pinnacle.

### **The Mukha Mandapa**

Next to the recession is the mukha mandapa, extending 14'10" in the east-west and 15' in the north-south directions. It has an adhishtana, bhitti and prastara carrying the same features of the vimana aditala. The bhitti is cantoned by four brahmakantha pilasters on the north, south and east. In between the middle pair of pilasters koshta panjara is shown in the northern and southern side whereas on the eastern side the middle pair of pilasters flank the entrance of the mukha mandapa and the spaces in between the pilasters on either side is adorned with a koshta panjara.

### **The Maha Mandapa**

Next to the mukha mandapa is the maha mandapa a pillared hall, extending 36' in the east west and 35'10" in the north-south directions. It has a basement, wall and roof, proper adhishtana features are absent in the basement, but the wall is cantoned by plain brahmakantha pilasters at frequent intervals. Vettutaranga potikas that rests above the pilasters bear the usual prastara components and above that bhumidesa is shown. The roof of the mandapa is covered with cement plastering. The shrine of Aadavallan is on the northern side of the maha mandapa.

### **The Outer Maha Mandapa**

Next to the maha mandapa is another pillared mandapa having a common outer wall with the maha mandapa. The mandapa measures 28'6" in the east-west and 35'10" in north-south directions. The basement, wall and the roof of the mandapa possess the same features of the maha mandapa. Doorways are seen both in the east as well as in the south. Besides, the shrine of Goddess Lokanayaki is on the northern side of the mandapa facing south.

## **Innerside**

### **The Mandapas**

The outer maha mandapa is 25'11" in the east-west and 30'6" in the north-south directions. Four pillars are seen in the mandapa, it is interesting to see the pillars are not monolithic instead the pillars are constructed out of stone blocks. The pillars are segmented as three squares and kattu in between. Vettutaranga potikas rest above the pillars and bear the uttira. The Goddess shrine is on the northern side. Sculptures of Sri Surya, Sri Chandra, Sri Kalabairava, Sri Saniswara are seen on the eastern side of the mandapa. The legend of the temple Yoga Narasimha worshipping the Linga is shown as a miniature on the western wall of the mandapa.

The mukha mandapa is 11'6" in the north-south and 11'9" in the east-west directions. Pillars are absent in this mandapa. The plain walls of the mandapa directly bear the uttira which is followed by vajana and valabhi. The valabhi is ornamented as padmavari. The curvature of the cylindrical sanctum extends on the floor of the recession.

### **The Sanctum**

An aperture is shown to a width of 4'2" and to the height of 10'5" on the wall of the cylindrical sanctum which forms its doorway. A pair of plain brahmakantha pilaster flanks the entrance. The potika that rest above the pilasters are vettu-taranga and bear the lintel. Above the lintel is the vajana and valabhi that adjoins the roof. The cylindrical sanctum is 12'6" in diameter and the wall of the sanctum is plain but possesses the prastara elements of uttira, vajana, valabhi above it. The sanctum houses

### **The Goddess Lokanayaki Shrine**

The goddess shrine is on the northern side of the outer maha mandapa facing south. The shrine consists of a vimana and mukha mandapa, the vimana is an ashtanga pure nagara vimana. It has an adhishtana, bhitti, prastara forming the aditala and above that hara of the aditala, second tala and griva, sikhara forms the superstructure of the vimana. From the kapota of the



aditala and the entire superstructure is fully refurbished with modern plastering and painting.

The aditala of the vimana is 11'6" in the east-west and north-south directions. The vimana is segmented as karna-bhadra-karna divisions demarcated by a pair of pilasters. Karna-bhadra-karna segments are demarcated by a pair of pilasters. The brahmakantha pilasters possess upper ornamentation of kattu, kalasa, tadi, kumbha, padma pali, phalaka and virakantha. Above the pilasters rests the vetu-taranga potikas with medallion ornamentation on its face. The potikas bear the uttira and above that run the vajana and valabhi. The roof of the aditala extends on sides as flexed hanging kapota.

### **The Mukha Mandapa**

The mukha mandapa is 11'6" in the east-west and 11'4" in north-south directions and adjoins the northern wall of the outer maha mandapa of the main shrine in the south. The adhishtana, bhitti and prastara of the mukha mandapa carry the same features of the aditala of the vimana.

### **The Sanctum**

The sanctum is 7'3" cubical chamber housing goddess Lokanayaki in standing form. The goddess is standing in sama on a pedestal with the front hands in abhaya and varada while the back hands are in kataka and carry lotus flower. The goddess is clad in silk attire and decked with jatamakuta, kundalas and all usual ornaments.

### **The Sculptures**

#### **Conclusion**

Suyambunathaswami vimana of Narasinganpettai is one of the fine example of pure vesara vimana. Even though the superstructure of vimana is of modern finishing, it explicitly brings to the forefront the traits of the original framework over which the refurbishment is made. Highlighting architectural features of this temple complex are vesara vimana, vetu-taranga potikas, kosktha panjaras, vritta kutas. The segmentation of karna-bhadra-karna is demarcated in the super structure, though the aditala simply left with equal distribution of pilasters. Jvarahareswara, yet another example of

ashthanga vesara vimana has only karnakutas in the hara whereas in the Suyambunathaswami vimana vritta-kutas are shown in the hara.

Absence of defining inscriptions makes us to rely only on the architecture to assign the period of the temple. One of the defining element in temple architecture is the potika, its presence in various types in a temple complex help us to understand the expansion of the complex through the ages. Hence, the presence of vetu-taranga potikas throughout in this temple complex from the gopura to the vimana, signify that the entire temple complex belong to same period and also can be assigned to C.E. 12<sup>th</sup> century. As like, the kosktha panjaras forms the major element of ornamentation in the shines of god and goddess. It is a significant feature of the Later Cholas architecture which also corroborates the above mentioned period. The sculptures of Surya, Chandeswara and Goddess in the thiruchurru undoubtedly place the sculptures to the Later Chola period. Among the two Chandeswaras, the one in the shrine is earlier than the Chandeswara in the thiruchurru.

A well planned concept is seen in this temple, the shrine of the lord is a pure vesara ashthanga vimana whereas the shrine of the goddess is pure nagara ashthanga vimana. Presence of vetu-taranga potikas, kosktha panjaras in the goddess shrine also substantiate to place the shrine a near contemporary to the vesara vimana.

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# History of Adi Jagannatha Temple

M. Srilatha\*

## Introduction

The Adi Jagannatha Temple is a South Indian Hindu temple in Thiruppullani, a village in the outskirts of Ramanathapuram in the South Indian state of Tamil Nadu, is dedicated to the Hindu god Vishnu. Constructed in the Dravidian style of architecture, the temple is glorified in the Divya Prabandha, the early medieval Tamil canon of the Azhwar saints from the 6<sup>th</sup> – 9<sup>th</sup> centuries. It is one of the 108 Divyadesam dedicated to Vishnu, who is worshipped as Adi Jagannatha and his consort Lakshmi as Padmasini.

## Historical Background

There are many legends behind Sri Adi Jagannatha Perumal Temple. According to one legend, Lord Rama while on his way to Lanka to fight demon Ravana, who had kidnapped Goddess Sita, had requested Lord Samudra Raja, the God of Ocean to allow a way through the ocean to Lanka. It is believed that Lord Rama had offered prayers lying on kusa grass; which is known as Dharba Sayanam. There is another legend to which king Dasaratha who was the father of Lord Rama, had offered prayers here. It is said that in answers to his prayers and dedicated efforts, his wives gave birth to his children – Rama, Lakshmana, Bharatha and Shtrughna. Owing to this legend, many childless devotees come here to worship and seek blessings of Lord.

## Temple Location:

Located at a distance of around 70 km from Rameshwaram, Sri Adi Jagannatha Perumal Temple, popularly known as Thirupullani Temple, is one of the 108 Divya Desam Temples. Dedicated to Lord Vishnu, this temple is visited by most of the devotees on their Rameshwaram.

In this Thirupullani temple, the main deity is Lord Dharba Sayana Rama. The speciality of this temple is that Lord has been shown in reclining posture. There are also separate shrines for Goddess Padmasini, who is the

consort of Lord Adi Jagannatha, Goddess Shridevi, Goddess Bhudevi, and Lord Krishna. The image of Lord Krishna in this temple has been shown depicting Lord dancing on a snake.

This temple has been mentioned in the Tamil epic, Kamba Ramayanam. Thirumangai Azhwar also sung about this Sri Adi Jagannatha Perumal temple and its glory in his hymns.

## Period of the Study

The present thesis is not concerned with the origin of Vishnu's. It deals with the *bhakti* phase that is datable since the 6<sup>th</sup> -7<sup>th</sup> century CE in the history of Tamilnadu. An important dimension of the *bhakti* cult is the Alvars not only deal with the cult and philosophy but also the centers of worship from Salagrama (Nepal) in the north to Anantapuram in the south. These are called *divyadesas* (sacred centers or holy lands ) in Tamil tradition. Totally 108 such sacred centers of worship are listed from the hymns of the Alvars.

## Review of Literature

The scholars have worked on the Vishnu theme from the pan- Indian Sanskrit point of view. Beginning with R.G. Bhandakar (*Vaishnavism, Saivism and Minor Religious Systems* 1913), it is a long list. However, the Tamil hymns remained behind the curtain for a long time. Credit goes to the British scholar, Friedhelm Hardy (*Viraha Bhakri, the Early History of Krsna Devotion* Oxford 1983) who examined the Sanskrit texts in the context of Tamil classical works such as the Paripatal, Cilappatikaram and fixing the roots of the Bhagavata Purana in the hymns of the Alvars. A host of Indian and western scholars, e.g. Dennis Hudson followed suit. We have a bumper crop of literature today. Few among those scholars are W.G. Archer (1957 for details notes see bibliography), W.E. Begley (1973), John L. Brockington (1993-94), R. Champakalakshmi (1981), P. Chandramohan (2004), Fancies Clooney (1999), Norman Culter (1984), vidya

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Dehejia (1994), Kalpana S. Desai(1973), Jan Gonda (1940, 1970, 1977),Jeyapriya Rajarajan (2003), Raju Kalidos (1993,1997 1999, 2016), T.S. Maxwell (1983, 1993), R.K.K. Rajarajan (1995, 2012, 2013), S. Settar (1993), Walter Smith (1997), Romila Thapar (1982) and so on.

### **Chakra Theertham:**

The temple tank here deserves special mention. It is known as the Chakra theertham. In contrast to most temple tanks of today, this tank is filled to the brim with clear water – a heartwarming sight indeed. According to old timers, about two decades back, this temple tank was almost dry, with just a few puddles of wet mud here and there. Thanks to the efforts of Srimad Andavan, this tank has been restored to its original glory. Even in the current times, it is possible to preserve nature – if only man realizes the value of this activity.

### **Vibeeshana's sharan Agathi :**

Most importantly, it was also near this Divya Desam that Vibeeshana's sharan Agathi at the feet of the Lord happened. In fact thirupullani is also known as the "Saran Agathi ksethram". The episode of Vibeeshana's surrender is of utmost importance to Sri Vaishnavas. Having quickly realized that his brother Ravana was headed inexorably towards destruction at the hands of Sri Rama, Vibeeshana lost no time in hastening to the feet of the Lord Sri Rama. Ravana's generals and his other brother kumbakarna chose to stick with Ravana in his evil path and paid for it with their lives. For a person without faith, Vibeeshana's surrender of Lord Sri Rama might sound like a counter intuitive and stupid decision – even a cowardly one. But Vibeeshana calmly acted with faith and clarity, And in doing so, enriched himself beyond measure and etched his name firmly among the ranks of the glorious souls that have wisely found refuge at the one place to be. In one stroke, Vibeeshana assured for himself.. arul (Grace) of the Lord and porul (material prosperity).

### **Greatness of Temple**

Thirupullani is a small village situated 10 kms. From Ramanathapuram and is famous for its ancient temple and the Adhi Sethu, the seashore of the 18 divya desams of the Pandya region, thirupullani is the most

ancient and important sacred city. The place is also hailed as Pullaranyam, Pullanai, Thirvanai, Adhi Sethu, Dharbasayanam, Rathnaakara Kshetram, Nalasethu, Saranagati Kshetram and Pullangadu. The prime deity faces east in the sitting posture with Sri Devi and Bhu Devi. Similarly, His consort Sri Padmasani Thayar sits and renders Her blessings to the devotees. Near this shrine is the age – old Pipal tree and is considered to be the incarnation of Aswatha Narayanan who revealed Himself to the three sages, Pullavar, Kannuvar, and Kaalavar. The prime Deity is also known as Dakshina Jagannatha, installed as a salagramam by the devas during the swayambu manvantharam. It is said that the childless Emperor Dasaratha worshipped Lord Jagannatha and received as blessings his four sons.

### **Conclusion**

So many temples we find in south India here I mention it thirupullani adi jagannatha perumal temple. Tirupullani is one of the celebrated 108 Vaishnava temples. Sri Rama graces in a reclining form. The Bodhi Tree (Arasa Maram) dates back to centuries said to have been graced by the darshan of the

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## எலவனசூர் கிராம அர்த்தனாஸ்வரர் திருக்கோயில் - ஓர் ஆய்வு

### இரா.சுப்ரமணியன்\*

“கோயில் இல்லாத ஊரில் குடியிருக்காதே” என்பது முதுமொழி. இம்முதுமொழிக்கேற்ப நம் முன்னோர்கள் பல பெரிய கோயில்களை கலைநயத்துடன் கட்டி நமக்கு கொடையாக வழங்கியுள்ளனர். அவ்வாறு கி.பி.10ஆம் நூற்றாண்டில் சோழ பேரரசர் முதலாம் இராஜராஜனால் கட்டப்பட்ட கோயில்களில் ஒன்று தான் எலவனசூர் ஸ்ரீகிராமநாதேஸ்வரர் திருக்கோயிலாகும்.<sup>1</sup> இவ்வூர் தற்பொழுது விழுப்புரம் மாவட்டம், திருக்கோவிலூர் வட்டம், எலவனாசூர் என்னும் பெயரில் சென்னை-சேலம் தேசிய நெடுஞ்சாலையில் உளுந்துர்பேட்டைக்கு மேற்கே அமைந்துள்ளது.

#### தலவரலாறு:

திருக்கோவிலூரை ஆண்ட தெய்வீகன்(கௌசிகன்) என்னும் மன்னனின் கனவில் சிவபெருமான் தோன்றி இறைவாசநல்லூரிலுள்ள<sup>2</sup> அரசவனம் காட்டு பகுதிக்கு நீ வர வேண்டும் என்றும், அக்காட்டு பகுதியில் நான் ஜோதிலிங்க வடிவமாய் காட்சியளிக்கிறேன் என்றும் கூறினார். தெய்வீக மன்னனும் தன் படைவீரர்களுடன் அங்கு சென்று அப்பகுதியை சுத்தம் செய்ய சொன்னார். அவ்வாறு சுத்தம் செய்யும் போது ஒரு படைவீரரின் கையில்

இருந்த கத்தியானது தவறி சிவலிங்கத்தின் மீது பட்டு, அந்த லிங்கத்திலிருந்து ரத்தம் வழிந்தது. உடனே தெய்வீக மன்னன் “அய்யனே என்னை மன்னியுங்கள், தாங்கள் என்னை இங்கு வர சொன்னதற்கான காரணத்தை கூறுங்கள்” என்றார். உடனே சிவபெருமான் அம்மன்னன் முன் தோன்றி ‘தெய்வீகனே இவ்விடத்திலிருந்து நேர் மேற்கே பொறையூர் காடு உள்ளது. அக்காட்டில் காரண்டன், வள்ளுவன் என்னும் இரு அரசுக்கர்கள் மனிதர்களை துன்புறுத்தி அழித்து வருகிறார்கள். ஆதலால் நீ உடனே அங்கு சென்று அவர்கள் இருவரையும் அழிக்க வேண்டும். நானும் மேற்கே திரும்பி உனக்கு துணை நிற்கிறேன்” என்றார். இதன்படி சிவபெருமானும் மேற்கே திரும்பி சிவலிங்க வடிவில் மாறினார்.

தெய்வீக மன்னன் அங்கு சென்று மூன்று நாட்கள் இரவு பகலாக போரிட்டு அரசுக்கர்களை அழித்தார். சிவபெருமானின் வாக்கின்படி தெய்வீக மன்னனும் 1000 வீடுகளை கட்டி அவ்வீடுகளில் பிராமணர்களை தங்கவைக்க ஏற்பாடு செய்தார். அதன்படி 999 பிராமணர்கள் தங்களின் குடும்பங்களுடன் வீடுகளுக்கு வந்துவிட்டனர்.

\*உதவிப் பேராசிரியர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை, திருவள்ளூர் அரசு கலைக்கல்லூரி, நாமக்கல்.

ஆனால் ஒருவர் மட்டும் வரவில்லை. இத்தருணத்தில் சிவபெருமானே பிராமணர் வேடத்தில் வருகிறார். அவரிடம் சென்று தெய்வீக மன்னன் 999 பேர் வந்துவிட்டார்கள். உங்களையும் சேர்த்தால் 1000 பேர் ஆகிறது. நீங்களும் நான் கட்டியுள்ள வீட்டிற்கு வந்து, நான் யாகம் செய்து பரிகாரம் தேடிக் கொள்ள ஒத்துழைக்க வேண்டும் என்று கேட்டார். அதற்கு சிவபெருமானோ நான் சொல்வதற்கு சம்மதித்தால் தான், நான் இந்த யாகம் நடத்த ஒத்துக் கொள்வேன் என்றார். “தெய்வீகனே நீ இந்த கிராமத்தில் பாதியை எனக்கு தானமாக தர வேண்டும்” என்றார். இதற்கு தெய்வீக மன்னனும் ஒத்துக் கொள்ளவே யாகம் நல்லபடியாக முடிந்தது. தெய்வீக மன்னனும் தான் செய்த பாவத்திற்கு பரிகாரம் தேடிக் கொண்டார்.

பாதி கிராமத்தை சிவபெருமான் தானமாக பெற்றதால் இவ்வூர் கிராமதானம் என்றும், இவ்வூரில் உள்ள சிவன் கோயிலுக்கு “ஸ்ரீ கிராமதானேஸ்வரர் திருக்கோயில்” என்றும் வழங்கப்படலாயிற்று.<sup>3</sup> இவ்வரலாறானது இக்கோயிலின் கருவரையின் எதிரே உள்ள முகமண்டபம் மற்றும் அர்த்த மண்டபத்திலுள்ள தூண்களில் சிற்பங்களாக வடிக்கப்பட்டுள்ளன.

தற்சமயம் இவ்வூர் ஒரு சிற்றூராக இருந்தாலும் கி.பி.10-ஆம் நூற்றாண்டு முதல் 18-ஆம் நூற்றாண்டு வரை இவ்வூர் சிறப்புற்று விளங்கியதை இக்கல்வெட்டுகள் மூலம் நம்மால் அறிய முடிகிறது.

#### பெயர்க்காரணம்

இராம-ராவண போர் முடிந்து இராமன் இவ்வூர் வழியாகத்தான் சீதையுடன் வந்தார் என்றும், அவ்வாறு வரும் வழியில் அவர் அனுமனைப் பார்த்து “எலே வனகுரா” என்று அழைத்தாராம், அப்பெயரே மருவி “எலவனகுர்” என்று ஆனதாக கூறுகின்றனர். எலவனகுர் புராணத்தின் மூலமாக இவ்வூர் சோழர் காலத்தில் இறைசை என்னும் பெயர் பெற்றதை கீழ்வரும் செய்யுள் மூலம் அறிய முடிகிறது.

“இவ்வூர் சிவபிராமணாரில் கௌசிகன் நாரணர் குரியான் இறைசை நாயகனான சோழகோன் பட்டான் இந்நாயனார் கோயில் காணியுடைய சிவிராமணன் கௌசிகன் நாரணக் கரியான் இறைசை நாயமாகன சோழன் இவ்வூர் நிவபிராமணரில் கௌசிகன் இறைசை நாயகன் ஊர் பாகங்கொண்டானான சோழ கேரள பிரமராயன்”<sup>4</sup>

மேற்கூறிய கல்வெட்டின் மூலமிருந்தும் இறைசை என்னும் பெயர் இவ்வூருக்கு இருந்ததை நாம் அறிகிறோம்.

இவ்வாலாயம் தமிழகத்தில் உள்ள மிக சிறப்புமிக்க சைவ தலங்களில் ஒன்றாக விளங்குகிறது. இதன் வரலாற்று கலாச்சார முக்கியத்துவத்தினை உலகுக்கு உணர்த்தும் வகையில் தான் இவ்வாய்வு மேற்கொள்ளப்பட்டுள்ளது.

#### அம்மன் சன்னதி:

இக்கோயிலின் நான்காவது பிரகாரத்தின் தென்மேற்கு திசையில் கிழக்கு நோக்கி அம்மன் சன்னதி உள்ளது. இச்சன்னதியில் ஸ்ரீ பிரஹ்ம நாயகி என்னும் பெயருடன் அம்மன் காட்சி தருகிறார்.<sup>5</sup> கற்பகிரகத்தைப் போலவே அர்த்தமண்டபம், முகமண்டபம், மகா மண்டபம் ஆகியவற்றுடன் கோயில் ஆகம விதிப்படி இக்கோவில் அமைக்கப்பட்டுள்ளது. இக்கருவறையில் அம்மன் பீடத்தின் மீது அமர்ந்த நிலையில் உள்ளார். இக்கருவறையின் மேல் பகுதியில் வட்ட வடிவ விமானம் அமைந்துள்ளது. இக்கோயிலின் முன் உள்ள மகாமண்டபத்தில் நான்கு வரிசையில் ஒரு வரிசைக்கு ஆறு தூண்கள் வீதமாக மொத்தம் 24 தூண்கள் காட்சியளிக்கின்றன. கலையம்மிக்க இத்திருக் கோயிலின் வரலாற்றை ஆய்ந்தறிந்த நாம், இதனை பாதுகாக்கவும், கட்டி காக்கவும், கடமைப்பட்டிருக்கிறோம் என்பதே மிகவும் காலச் சிறந்த உண்மையாகும்.



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## வெள்ளைநிற பாறை ஓவியங்கள்

சி சந்திர சேகர்\*

குகை ஓவியங்களில் அல்லது பாறை ஓவியங்களில் அக்கால மக்கள் தங்களின்வாழ்வியல் நிகழ்வுகளைப் பதிவு செய்யவேண்டும் என்று எண்ணியதால் ஓவியங்கள் வரையப்பட்டு இருக்கலாம்.

இதன்மூலம் இப்பாறை ஓவியங்கள் மூலம் தமது கருத்துக்களை பரிமாற பயன்படுத்தியுள்ளனர் என ஜான் காலிங்டன், ரொனால்டு மோரிஸ் ஆகியோர் குறிப்பிடுகின்றனர்.

தருமபுரி மாவட்டமும் பாறை ஓவியமும்

தமிழகத்தில் அதன் தொன்மையைக் காட்டும் ஏராளமான தொல்பொருட்கள் கிடைத்துள்ளன என்றாலும், 1970-ல் தருமபுரி மாவட்டத்திற்குட்பட்ட மல்லப்பாடியில் கண்டறியப்பட்ட வரலாற்றுக்காலத்திற்கு முந்தைய ஓவியங்களே முன்னோடியாகும். தருமபுரியில் ஏராளமான இடங்களில் பாறை ஓவியங்கள் கண்டறியப்பட்டுள்ளன.<sup>1</sup>

\* உதவிப் பேராசிரியர், வரலாறுத்துறை, அரசு கலைக்கல்லூரி, தர்மபுரி.

நான் கடந்த 10.09.2018 அன்று தருமபுரி மாவட்டம், பாலக்கோடு வட்டம், பி. கொல்லஹள்ளி எனும் கிராமத்தின் கிழக்கே சுமார் 2 கி.மீ. தொலைவில் அமைந்துள்ள கிழக்குத்தொடர்ச்சி மலையின் ஒரு மலைக்குன்றில் இரண்டு இடங்களில் பெருங்கற்காலத்தைச் சேர்ந்த வெள்ளைநிற பாறை ஓவியத் தொகுதிகளைக் கண்டறிந்தேன். மலையின் அடிவாரத்தில் அமைந்துள்ள சிறு குன்றான முத்தத்ராயன் மலை குகை மற்றும் பாறை சுவர்களில் இரண்டு இடங்களில் வெள்ளைநிறப் பாறை ஓவியத் தொகுதியையும், மலையின் மேல் சுமார் 1000 அடி உயரத்தில் உள்ள குறுமன்ஸ் குகை வாழிடம் என அழைக்கப்படும் கொத்தகோட்டா எனும் மலை குகை வாழிடம் மற்றும் அதன் அருகில் இரண்டு இடங்களில் பாறை ஓவியங்களை கண்டறிந்துள்ளேன்.<sup>2</sup>

#### முத்தத்ராயன் குன்றும், பாறை ஓவியங்களும்

குகையின் மேற்புற சுவரில் ஒரு மனிதன் நின்றவாறு வரையப்பட்டுள்ளது. அதன் அருகில் ஒரு வட்டம் நான்கு கால்களுடன் காணப்படுகின்றது.<sup>3</sup> இதுபோன்ற ஓவியக் குறியீடு சிந்துவெளி நாகரீக முத்திரையில் காணப்படுகின்றன. மேலும் நாமம் வடிவில் சில இடங்களில் காணப்படுகின்றன. இது இனக்குழுவின் அடையாளமாக கருதப்படுகிறது. வெள்ளை காவி நிறத்துடன் காணப்படும் ஓவியங்கள் சுமார் 5000 ஆண்டுகள் பழமையானவை எனப்படுகிறது.<sup>4</sup>

#### கொத்தகோட்ட மலையில் பாறை ஓவியங்கள்

கொத்தகோட்ட மலை பி.கொல்லஹள்ளி கிராமத்தின் மேற்கே 3 கிலோ மீட்டரிலும் முத்தத்ராயன் மலையின் தென்மேற்கே இரண்டாவது கிலோமீட்டரிலும் அமைந்துள்ளது. இம்மலையின் கிழக்கு, வடகிழக்கு பகுதி காடு நிறைந்த சுமார் 1000 அடி உயரமுள்ளது. இதன் மேற்கு, தென்மேற்குப்பகுதி சிறிய சிறிய சமவெளிகளுடன் சிறிய சரிவுகளுடன் காணப்படுகின்றது. இதன் உச்சியில் காணப்படும் ஒரு குகை வாழிடத்தில் ஓவியத் தொகுதி ஒன்று கடந்த 10 செப்டம்பர் 2018-ல் மேற்கொண்ட களஆய்வில் கண்டறிந்தேன். இந்த இடம்

குறுமன்ஸ் 'கவி' (குகை) என்று அழைக்கப்படுகிறது.

இது இடியாக கருதலாம் ஏனெனில் அதன் அருகில் இரண்டு மனிதர்கள் கைகள் இரண்டும் தொங்கியவாறும், கால்கள் அகல விரித்து முட்டிக்கு கீழ் மடங்கியவாறும் காட்டப்பட்டுள்ளது. இதிலிருந்து இப்பகுதியில் அதிக மழை இடியுடன் பெய்து அதன் மூலம் மனித இழப்பு ஏற்பட்டிருக்கலாம் எனத் தெரியவருகின்றது. ஆக, இதற்கு அருகில் காட்டப்பட்ட மேற்குறிப்பிட்ட ஓவியங்கள் இயற்கைச் சீற்றத்திற்கு பயந்து பாறைகுகையின் அடியில் பாதுகாப்பாக தங்கியிருப்பதாகக்கூடக் கருதலாம்.<sup>5</sup>

இதை அடுத்து நான்கு மனித உருவங்கள் வரையப்பட்டுள்ளன. இவை தங்கள் கைகளில் ஏதோ ஒரு இசைக்கருவியை வாசிப்பது போலக் காட்டப்பட்டுள்ளது. ஒரே வரிசையாக காட்டப்பட்டுள்ளது. இவ்வாறு கோயமுத்தூர் அருகேயுள்ள வேட்டைக்காரன் மலையிலும் ஓவியங்களில் காட்டப்பட்டுள்ளது. இவை சமய விழாக்காலங்களைக் குறிக்கலாம். இதேபோன்று நான்கு மனிதர்கள் ஒரே வரிசையாக ஒதிக் குப்பம், கதிரப்பன் மலை, கிருஷ்ணகிரி மாவட்டத்தில் வரையப்பட்டுள்ளது. இது சடங்கு நடனமாகக் காட்டப்பட்டுள்ளது.

மேலும் ஒரு உருவம் பாறை மீது அமர்ந்து இரண்டு கைகளையும் விரித்து வைத்துக்கொண்டுள்ளது போல காணப்படுகிறது. அதன் காலடியில் ஓர் நீர்வாழ் உயிரினம் உள்ளதுபோல காட்டப்பட்டுள்ளது. எனவே இங்கு நீர்நிலை இருந்திருக்கும். மேலும் இதன் அருகே காணப்படும் ஓர் உருவம் ஆமையாகக் கருதப்படும். இதனால் இக்குகை அருகே ஒரு நீர்நிலை நிச்சயமாக இருந்திருக்கும். அதை உறுதிப்படுத்தும் வகையில் ஓர் ஏரி இருந்ததற்கான தடயங்கள் காணப்படுகிறது. எனினும் இதைத் தொடர்ந்து நான்கு மனிதர்கள் பறவை முக அமைப்புடன் நடனமாடுகின்றனர் மேலே இரண்டு

அதன் கீழ், இரண்டு மனிதர்கள் பறவை மூக்குடன் தலையில் இறகுகளுடன் நடனமாடும் வகையில் ஒரு பக்கமாக திரும்பிய நிலையில் உள்ளது. இவ்வோவியத்தின் ஒருபுற கண் தெளிவாக காட்டப்பட்டுள்ளது.<sup>6</sup> வலது கைமேலே தூக்கியவாறும், இடது கை கீழ்நோக்கியவாறும், கைகளில் ஐந்து விரல்களும் விரிந்தநிலையில் நடனம் ஆடும் வகையில் வரையப்பட்டுள்ளன. மேலேயுள்ள உருவங்கள் வலதுபுறம் தங்களது தலையை திருப்பியவாறு கீழேயுள்ள ஓவியங்கள் இடதுபுறம் தங்களது தலையைத் திருப்பியவாறும் வரைந்துள்ளனர். மேலும் மேலேயும், கீழேயும் வலதுபுறம் காட்டப்பட்ட மனிதர்கள் விலங்கு போலவும், இடதுபுறம் காட்டப்பட்ட மனிதர்கள் பறவை போலவும் வேடமிட்டுள்ளனர். இவை சமய விழக்களில் நடனமாடுவதை குறிக்கும். பறவை, விலங்குபோல வேடமிட்டு நடனமாடினால் அந்த பறவை, விலங்குகளின் சக்தி தங்களுக்கு கிடைக்கும் என்று நம்புகின்றனர். இத்தகைய பறவைமுக அமைப்புள்ள மனிதர்கள் உருவம் கீழ்வாலை ஓவியங்களில் காணப்படுகின்றன. இவ்வோவியங்களின் காலம் சுமார் 3500 ஆண்டுகள் என கணிக்கப்பட்டுள்ளன. மேலும் இதன் அருகில் மயில் தோகையுடன் வரையப்பட்டுள்ளது. இதுவும் பறவைமுக மனிதர்களும், இம்மனிதர்களுக்கு பறவை பற்றிய புரிதலும், அதன்மீதுள்ள தெய்வநம்பிக்கையும் விளங்குகிறது.<sup>7</sup>

இவ்வோவியங்கள் காணப்படும் இடம் பண்டைய கால குறுமன்ஸ் பழங்குடிகளின் இருப்பிடமாகும். மேலும் இவை குறுமன்ஸ் பழங்குடிகளின் ஓவியங்கள் என உறுதியாக கூற சில சான்றுகளை காட்டியிலும். இம்மக்கள் பண்டை தமிழகத்தின் தேவனப்பள்ளி (இன்றைய கர்நாடகம்)-யிலிருந்து பெருங்கற்காலத்தில் தங்களின் முக்கியத் தொழிலான ஆடுமேய்த்தல் காரணமாக, வளமான பகுதிக்கு புலம் பெயர்ந்து கொண்டிருந்த நாடோடி, மேய்ச்சல் சமூகம் ஆகும். இவர்களே தமிழகத்திற்கு பெருங்கற்கால நினைவுச் சின்னங்களை

அறிமுகப்படுத்தியவர்கள் என Dr.A.சுந்திரா, B.நரசிம்மையா ஆகியோர் தங்களின் ஆய்வுகளில் வலியுறுத்தியுள்ளனர்.<sup>8</sup> இம்மலையில் ஓவியம் உள்ள இடத்தை சுற்றியுள்ள கல்வட்டங்கள் காணப்படுவது இன்று இம்மலை மலையைச் சுற்றியுள்ள இடங்களில் காணப்படும் குறுமன்ஸ் மக்களின் குடியிருப்புகள், இம்மலை அடிவாரத்தில் “காட்டுக்கோயில்” எனப்படும் இம்மக்களின் வழிபாட்டுத் தலங்கள் உள்ளன. இம்மலையில் இம்மக்களின் பரம்பரைத் தொழிலான ஆடுமேய்த்தலுக்காக அமைக்கப்படும் தறி எனும் ஆடு அடைக்கப்படும் இடம் காணப்படுகிறது. இது குறுமன்ஸ் தறி என்றே இப்பகுதி மக்களால் அழைக்கப்படுகின்றன. இது போன்ற ஆதாரங்கள் குறுமன்ஸ் இன மக்களின் ஓவியங்கள் என்பதை உறுதிப்படுத்துகின்றன.

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## திருநெல்லிக்காவல் நெல்லிவனநாதர் கோயில் - வரலாற்றாய்வு

கா. அன்பரசன்\*

### முன்னுரை

தமிழ்நாட்டில் விளங்கிய மூவேந்தருள் நடு நாயகமாய் விளங்கியவர்கள் சோழ மன்னர்கள் ஆவர். இவர்களைப்பற்றி அறிவதற்கு இலக்கியங்களும் கல்வெட்டுகளும் சான்றாக உள்ளன. மேலும் சோழர்காலத்திய மெய் கீர்த்திகளும் துணைபுரிகின்றன.<sup>1</sup> முற்கால சோழர்களில் மனு முகுந்தன். சி.பி.காந்தன், தொடிதோட் செம்பியன் ஆகியோர் காலத்தில் முற்பட்டவர்கள். மேலும் கிள்ளி, சென்னி, நீர்நாடன் என்னும் பெயர்களையும் பெற்றிருந்தனர் என்பதை பண்டைய தமிழ் இலக்கியங்கள் உணர்த்துகின்றனர்.<sup>2</sup>

சோழநாடு கலைக்கெல்லாம் தாய்விடு என அழைக்கப்படுகிறது. இப்பெருமைக்கு சிகரமாக விளங்கும் மாவட்டங்களில் ஒன்று திருவாரூர் மாவட்டமாகும். இம்மாவட்டத்தில் செந்தமிழ் மொழியையும், சைவ மற்றும் வைணவ சமயத்தையும் ஒருங்கே இணைத்து வரலாற்றின் புகழ்மிக்க திருத்தலங்களை தன்னகத்தே கொண்ட மாவட்டமாகும் சமயசார்பில் பழங் காலத்திலிருந்தே அரசர்களாலும், மக்களாலும் எழுப்பப்பட்ட கோயில்கள் பல உள்ளன.

### ஸ்தல வரலாறு

பஞ்சகூடபுரம் என்று சொல்லப்படும் ஐந்து தலங்களுள் இதுவும் ஒன்று. திருநாட்டியத்தான்குடி, திருக்காறாயில், திருத்தங்கூர், திருநமச்சிவாயபுரம் என்பனவாகும். இத்தலமானது பிரம்மன், திருமால், சூரியன், சந்திரன், கந்தர்வர், சனி, துர்வாசர் முதலியோர் வழிப்பட்ட தலமாகும்.

### கல்வெட்டுச் செய்திகள்

#### A.R.E. No. 520 - 1904

ஆமல்கேஸ்வரர் கோயிலின் கருவறையில் வடக்குப்புற சுவரில் - திருபுவனசக்ரவர்த்தியின்

ராஜராஜதேவனின் 21 ஆம் ஆட்சியில் கல்வெட்டு அமைந்துள்ளது. இக்கல்வெட்டில் திருநெல்லிக்காவல் கோயிலுக்கு நிலத்தை தானமாக வழங்கிய செய்தியினை குறிப்பிட்டுள்ளது.<sup>3</sup>

#### A.R.E. No. 521 - 1904

ஆமல்கேஸ்வரர் கோயிலின் வடக்குப்புறச்சுவரில் திருபுவனசக்ரவர்த்தியின் ராஜகிருஷ்ணதேவனின் 20 ஆம் ஆட்சி ஆண்டுக் கல்வெட்டு அமைந்துள்ளன. இக்கல்வெட்டில் நிலத்தை தானமாக வழங்கிய செய்தியினை குறிப்பிட்டுள்ளது. இக்கல்வெட்டு முற்றுப்பெறாத நிலையில் அமைந்துள்ளன.<sup>4</sup>

#### A.R.E. No. 522 - 1904

கோயிலில் வடக்குப்புற சுவரில் திருபுவன சக்ரவர்த்தியின் இராஜேந்திரதேவனின் ஆட்சியாண்டு கல்வெட்டு முற்றுப்பெறாத நிலையில் அமைந்துள்ளன.<sup>5</sup>

#### A.R.E. No. 523 - 1904

இக்கோயிலின் வடக்குப்புறச்சுவரில் திருபுவன சக்ரவர்த்தி இராஜராஜ தேவனின் 9ம் ஆட்சி ஆண்டு கல்வெட்டு அமைந்துள்ளன. இக்கல்வெட்டில் திருநெல்லிக்கா நெல்லிவனநாதருக்கு, ஆர்வலக்கூறம் என்ற இராஜேந்திர சோழவளநாட்டை தானமாக வழங்கியுள்ளதை குறிப்பிடப்பட்டுள்ளது.<sup>6</sup>

#### A.R.E. No. 524 - 1904

இக்கோயிலின் வடக்குப்புற சுவரிலும் கிழக்குப்புற சுவரிலும் திருபுவனசக்ரவர்த்தி ராஜேந்திரதேவனின் ஆட்சியானது குறிப்பிடாத கல்வெட்டு முற்றுப்பெறாத நிலையில் அமைந்துள்ளன.<sup>7</sup>

\*கௌரவ விநியோகியாளர், வரலாற்றுத்துறை, ம.இரா. அரசுக் கலைக்கல்லூரி, மன்னார்குடி.

#### A.R.E. No. 525 - 1904

இக்கோயிலின் வடக்குப்புற சுவரிலும், கிழக்குப்புற சுவரிலும் திருபுவனசக்ரவர்த்தியின் வீர இராஜேந்திர தேவனின் ஏழாம் ஆட்சியில் கல்வெட்டு அமைந்துள்ளன. இக்கல்வெட்டில் நெல்லிவனநாதர் கோயிலுக்கு விளக்கு எரித்த பணத்தை தானமாக கொடுத்த செய்தியை குறிப்பிட்டுள்ளது.<sup>8</sup>

#### A.R.E. No. 526 - 1904

இக்கோவில் கருவறையில் தெற்குப்புற சுவரில் இராஜராஜதேவனின் மூன்றாம் ஆட்சியாண்டு கல்வெட்டு உள்ளது. இக்கல்வெட்டு ஆட்சியாண்டு குறிப்பிடப்படாத கல்வெட்டு முற்றுப்பெறாத நிலையில் அமைந்துள்ளன.<sup>9</sup>

#### A.R.E. No. 527 - 1904

இக்கோயிலின் தெற்குப்புறச்சுவரில் திருபுவன சக்ரவர்த்தியின் இராஜதேவனின் நான்காம் ஆட்சியாண்டு கல்வெட்டுள்ளது. இக்கோயிலில் உள்ள நெல்லிவன நாதருக்கு விளக்கு எரிப்பதற்கு பணம் நிவந்தமாக வழங்கிய செய்தியை குறிப்பிட்டுள்ளது.<sup>10</sup>

#### A.R.E. No. 528 - 1904

இக்கோயிலின் கருவறையில் தெற்குப்புறச்சுவரில் இராஜதங்கிரீஸ்வரர் திருத்தங்கூர் பாண்டியன், மாறவர்மன் திருபுவன சக்ரவர்த்தியின் குலசேகர தேவனின் 31 ஆம் ஆட்சியில் கல்வெட்டானது அமைந்துள்ளது. இக்கல்வெட்டில் மாலவ - செட்டி மாலவ சக்ரவர்த்தியின் மகன் நரசிங்க தேவர் இக்கோயிலுக்கு திருவிழாவும் பிற விழாக்கள் செய்ததை குறிப்பிட்டுள்ளது.<sup>11</sup>

#### A.R.E. No. 529 - 1904

இக்கோயிலின் தெற்குப்புற சுவரில் திருபுவனசக்ரவர்த்தி இராஜராஜ சோழதேவனின் 20 ஆம் ஆட்சியாண்டு கல்வெட்டானது அமைந்துள்ளது. இக்கோயிலின் திருபுவன வீரதேவர் 30 ஆம் வருடம் இக்கோயிலுக்கு விளக்கு எரிப்பதற்கு நான்காயிரம் காசு நிவந்தமாக வழங்கிய செய்தியை குறிப்பிட்டுள்ளது.<sup>12</sup>

#### A.R.E. No. 530 - 1904

இக்கோயிலின் தெற்குப்புறசுவரில் திருபுவனசக்ரவர்த்தி, திருபுவன வீரதேவனின் ஆட்சியாண்டு குறிப்பிடாத கல்வெட்டு இக்கோயிலில் முற்றுப்பெறாத நிலையில் அமைந்துள்ளது.<sup>13</sup>

#### A.R.E. No. 531 - 1904

திருபுவனசக்ரவர்த்தி இராஜேந்திர சோழ தேவனின் 12ஆம் ஆட்சியாண்டு கல்வெட்டானது இக்கோயிலின் வடக்குப்புற சுவரில் அமைந்துள்ளன. இக்கல்வெட்டில் கோயிலுக்கு விளக்கு எரிப்பதற்கு ஆயில் நிவந்தமாக வழங்கிய செய்தி குறிப்பிட்டுள்ளது.<sup>14</sup>

#### A.R.E. No. 532 - 1904

திருபுவனசக்ரவர்த்தி இராஜராஜதேவனின் 25 ஆம் ஆட்சியாண்டு கல்வெட்டானது இக்கோயிலின் வடக்குப்புற சுவரில் அமைந்துள்ளன. இக்கல்வெட்டில் நிலத்தை தானமாகவும், விளக்கு எரிப்பதற்கு ஆயில் நிவந்தமாகவும் வழங்கியுள்ளது குறிப்பிட்டுள்ளது.<sup>15</sup>

#### முடிவுரை

தமிழகத்தில் பல்லவர், பாண்டியர், முத்தரையர், அதியமான் ஆகியோரின் ஆட்சிகாலத்தில் குடைவரைக் கோயில்கள் அமைந்துள்ளன. மேலும் கட்டுமானக் கோயில்களும் முறைப்படி அமைத்திட்டனர். இவ்வாறு சோழர் காலத்தில் கட்டடக்கலை அமைப்பும் சிற்பக்கால அமைப்பும் சிறந்த நுணுக்கமான முறையில் சிறப்புடன் அமைந்திருக்கின்றன.

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7. A.R.E. No. 521 – 1904
8. A.R.E. No. 522 – 1904
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## கூடலூர் நாட்டு ஊர்களும், கோவில்களும்

ஆ. கமலம்\*

### முன்னுரை

புதுக்கோட்டை மாவட்டம் பொன்னமராவதி வட்டத்தில் புதுக்கோட்டைக்கு தென்மேற்கே சுமார் 21 கி.மீ. தொலைவில் கூடலூர் என்ற சிற்றூர் உள்ளது.

மூர்த்தி சிறிதானாலும் கீர்த்தி பெரியது என்பதுபோல கூடலூர் சின்னஞ்சிறிய ஊராக இருந்தாலும் 1500 ஆண்டுகள் பழமையும் பெருமையும் உடைய ஊராகும்.

முதலாம் இராஜராஜசோழனின் காலத்தில் அவனுடைய ஆட்சிப்பகுதி நிர்வாக மேம்பாட்டிற்காக எட்டு மண்டலங்களாகவும் ஒன்பது வளநாடுகளாகவும் பிரிக்கப்பட்டிருந்தன.

### கூடலூர் பழமையும் பெருமையும்

சிவகங்கை மாவட்டம் திருப்பத்தூர் தாலுகா, பூலாங்குறிச்சி மதகுமலைச் சரிவில் உள்ள களப்பிரர்கள் கால சேந்தன், சேந்தன் மகன் கூற்றன் என்பவர்களின் வட்டெழுத்து கல்வெட்டுக்கள் உள்ளது. இக்கல்வெட்டின்காலம் கி.பி. 5ஆம் நூற்றாண்டு என கல்வெட்டு அறிஞர்களால் முடிவு செய்யப்பட்டுள்ளது.

### பிற்கால கல்வெட்டுக்களில் கூடலூர் நாடு

புதுக்கோட்டை மாவட்டம், சித்தூர் வன்னீசுவரர் என்ற சிவன் கோவிலில் உள்ள முதலாம்

இராஜராஜனின் ஐந்தாவது ஆட்சியாண்டு கல்வெட்டு, “கேரளாந்தக வளநாட்டு கோனாட்டு கூடலூர் நாட்டு பிரம்மதேயம் சிற்றையூர்’ என சிற்றையூரையும் கூடலூர் நாடு என்ற ஆட்சிப்பகுதியையும் குறிப்பிடுகிறது. பூலாங்குறிச்சி கல்வெட்டு ராஜராஜனின் சிற்றூர் கல்வெட்டுகள் மூலம் 1500 ஆண்டுகளாக கூடலூர் நாடு என்ற ஆட்சிப்பரப்பு இருந்தமையை தெரிவிக்கின்றன.

### கோனாடும் கூடலூர் நாடும்

கோனாடு முதலாம் இராஜராஜன் காலத்தில் ஒரு வளநாடாக விளங்கியது. கோனாட்டிற்கு கேரளாந்தக வளநாடு இரட்டபாடி கொண்ட சோழ வளநாடு கடலடையாத இலங்கை கொண்ட சோழ வளநாடு என வேறு சில பெயர்களும் உண்டு.

### கோனாடு தென்கோனாடு, வடகோனாடு, கீழ்க்கோனாடு என்ற உட்பிரிவுகளைக் கொண்டிருந்தது.

### கூற்றங்களும் உள்நாடுகளும்

கோனாடு உறையூர் கூற்றம், உறத்தூர்க் கூற்றம், ஒல்லையூர் கூற்றம், அண்ணல் வாயில் கூற்றம் என்ற கூற்றங்களையும் 64 உள்நாடுகளையும் கொண்டதாகும். கோனாட்டின் 64 நாடுகளில் கூடலூர் நாடும் ஒன்று.

\*ஆசிரியர், ராணியார் மேல்நிலைப்பள்ளி, புதுக்கோட்டை.

## கூடலூர் நாட்டின் ஊர்களும் கோவில் கல்வெட்டுக்களும்

கூடலூர் நாடு கூடலூரை தலைமை ஊராகக் கொண்ட நாடாகும். (கூடலூர் நாட்டில்) பனையூர், குளமங்கலம், செவலூர், வாழைக்குறிச்சி, நெய்வேலி, சிற்றூர், பூவாலைக்குடி ஆகிய ஊர்கள் கூடலூர் நாட்டைச் சேர்ந்ததாகும்.

### பனையூர் குளமங்கலம்

பனையூர் சிவன்கோவில் கல்வெட்டுக்கள் கடலடையாது இலங்கை கொண்ட சோழ வளநாட்டு தென்கோனாட்டு ஒல்லையூர் கூற்றத்து கூடலூர் நாட்டு பனையூர் குளமங்கலம் என்று பனையூர் குளமங்கலத்தைக் குறிப்பிடுகின்றது. இதனால் பனையூர் குளமங்கலம் கூடலூர் நாட்டின் ஊர்களில் ஒன்று என்பதை அறிய முடிகிறது.

பனையூர் அறிவீசுவரமுடையார் என்ற சுவாமி கோவிலின் மகா மண்டபத்து வாசற்படிக்குத் தென்புறம் உள்ள சுவரில் முதலாம் சடையவர்மன் சுந்தரபாண்டியனின் ஆட்சி காலத்து கல்வெட்டு ஒன்று உள்ளது.

### செவலூர் கோவில்கள்

பூமீசுவரமுடையார் கோவில் பிற்கால பாண்டியர் கால கட்டடக் கலை அமைப்பில் உள்ள கோவிலாகும். அக்கோவில் கல்வெட்டுக்கள் இவ்வூரை கூடலூர் நாட்டு செவலூர் என்று கூறுகிறது. அதனால் இவ்வூர் கூடலூர் நாட்டைச் சேர்ந்த ஊர் என்று தெரிகிறது. செவலூரின் ஊருக்குத் தென்புறமுள்ள பூமீசுவரர் என்ற சிவன் கோவில் கருவறை, அர்த்தமண்டபம், மகா மண்டபம், முன் மண்டபம் ஆகியவற்றைக் கொண்டதாகவும் உள்ளது.

### பூவாலைக்குடி

பூவாலைக்குடியிலுள்ள புல்பவனேசுவரர் கோவில் முத்தரையர் கால குடவரைக் கோவிலாகும். அமர்ஊன்றி முத்தரையன் என்பவனே இக்குடவரைக் கோவிலைக் குடைவித்தார் என்று அங்குள்ள கல்வெட்டு தெரிவிக்கின்றது. பூவாலைக்குடி கோவில் கல்வெட்டு இப்பூவாலைக் குடியை கூடலூர் நாட்டு

பூவாலைக்குடி எனச் சொல்வதால் பூவாலைக்குடி கூடலூர் நாட்டு ஊர்களில் ஒன்று எனலாம்.

### வாழைக்குறிச்சி

வாழைக்குறிச்சி பழைய ஈசுவரன் கோவில் கல்வெட்டுக்கள் வாழைக்குறிச்சியை கூடலூர் நாட்டு செம்பியன் வாழைக்குறிச்சி என்று கூறுகிறது. செம்பியன் என்றால் சோழன் என்று பொருள். ஆகவே இது சோழர் காலத்தில் ஏற்பட்ட கூடலூர் நாட்டு ஊராகும்.

### நெய்வேலி

புதுக்கோட்டை மாவட்டம், பொன்னமராவதி வட்டம், நெய்வேலி என்ற ஊரிலுள்ள இடிந்து கிடக்கும் சிவன் கோவிலுள்ள முதலாம் இராஜேந்திர சோழனின் பத்தாவது ஆட்சியாண்டு கல்வெட்டு “திருமன்னி வளர இருநில மடந்தையும்” எனத் தொடங்கும் மெய்கீர்த்தியுடைய கல்வெட்டில் நெய்வேலியை கூடலூர் நாட்டு கீழ்நெய்வேலி என்று கூறுகிறது.

### சித்தூர்

இன்றைக்கு சித்தூர் என்று அழைக்கப்படும் இவ்வூர் கல்வெட்டுக்களில் சிற்றையூர் என்று குறிக்கப்பட்டிருக்கிறது. சிற்றையூர் சுமார் 1500 ஆண்டுகளுக்கு முன்பாகவே பிராமணர்களின் பிரம்மதேயமாக இருந்து வந்துள்ளது. சித்தூர் ஊருக்குத் தென்புறத்தில் வெள்ளாற்றின் வடகரையில் மேற்கு பார்த்தநிலையில் கருவறை, அர்த்தமண்டபம் ஆகியவைகளைக் கொண்டும் மகா மண்டபம் முப்பட்டை குமுதம்வரை அடித்தளத்தைக் கொண்டதாகவும் விமானம் இல்லாத கோவிலாகவும் காணப்படுகிறது. இக்கோவில் முதலாம் ஆதித்த சோழன் காலத்து கோவில் என கூறப்படுகிறது.

மேற்கண்ட கல்வெட்டுக்களின் மூலம் கூடலூர் என்ற ஊர் கூடலூர் நாட்டின் தலையூராகவும் அதன்கீழ் பனையூர், குளமங்கலம், செவலூர், பூவாலைக்குடி, வாழைக்குறிச்சி, சுந்தரசோழபுரம், நெய்வேலி, மேலநிலை ஆகிய ஊர்கள் கூடலூர் நாட்டைச் சேர்ந்த ஊர்களாக இருந்தமையை நாம் அறியலாம்.

## அடிக்குறிப்புகள்

1. பு.ச.க. 24,26,83, 87, 101, 268, 342, 444, 692, 802, 1003, 1004
2. பு.ச.க. 83, 85, 87, 93, 95
3. பு.ச.க. 26, 83, 87, 101, 109
4. பு.ச.க. 23, 83, 85
5. பு.ச.க. 105, 129, 138, 286
6. பு.ச.க. 266, 285, 297, 741, 761, 762
7. பு.ச.க. 62, 308
8. பு.ச.க. 30, 33, 129, 138, 741
9. பு.ச.க. 48, 49, 50, 157, 382
10. பு.ச.க. 86, 91, 110

11. பு.ச.க. 692, 917, 954, 1003, 1004
12. பு.ச.க. 692, 917, 954, 1003, 1004
13. பு.ச.க. 342, 954, 1011
14. பு.ச.க. 42, 444
15. பு.ச.க. 268, 382, 761, 762, 1003, 1004
16. புதுக்கோட்டை வட்டார கல்வெட்டுகள், க. எண். 214 (திரு. கரு. இராஜேந்திரன் அவர்கள்)
17. புதுக்கோட்டை வட்டார கல்வெட்டுகள், க. எண். 194 (திரு. கரு. இராஜேந்திரன் அவர்கள்)
18. பு.ச.க. 26, 83, 87, 93, 95, 101, 109
19. பு.ச.க. - புதுக்கோட்டை சமஸ்தான கல்வெட்டு

## களஆய்வில் பள்ளிவாரமங்கலம்

ரா.பஷீர் அகமது\*

“ஆய்ந்தாய்ந்து கொள்ளாதான் கேண்மை கடைமுறை தான் சாம் துயரம் தரும.”;

- குறள் (792)

எனும் குறளுக்கேற்ப எனது இந்த ஆய்வானது வெட்டாற்றின் இரு கரைகளிலும் உள்ள சங்ககால மற்றும் இடைக்கால வாழ்விடங்கள், புதைவிடங்கள் போன்றவற்றை கண்டறிவதும் இடைக்காலக் கற்றளி கோயில்கள் மற்றும் அதிலுள்ள வரலாற்றுச் சான்றுகளை அறிவதற்கும் அக்காலத்தில் வாழ்ந்த மக்களின் சமூக மற்றும் பண்பாடுகளை தெரிந்து கொள்ளும் நோக்கிலும் இந்த கட்டுரை அமைகின்றது.

மூன்று மாவட்டங்கள் வழியாகப் பாய்ந்து செல்லக்கூடிய வெட்டாறு, தான் செல்லும் வழிகளையெல்லாம் வளம்கொழிக்கச் செய்கிறது.

வெட்டாறு என்பது வெட்டப்பட்ட ஆறா? என்ற கேள்விக்கு விடை தரும் வகையில் இந்த ஆறு இயற்கையாக அமைந்த ஒரு ஆறே தவிர வெட்டப்பட்டது அல்ல என்பதை அறிந்து கொள்ள முடியும்.

ஏனெனில் சேக்கிழாரால் எழுதப்பட்ட பொரியபுராணம் திருக்கொள்ளம்புதூர் பதிகத்தில் முள்ளிக்கால் (முள்ளி செடிகள் (படம் 1) நிறைந்து காணப்பட்ட ஆறாக இருந்துள்ளதால் இப்பெயர் கொண்டிருக்கலாம்.) மேலும் பராந்தகன் ஆறு எனக் குறிப்பிடப்பட்டிருக்கும் கல்வெட்டுகளிலேயே முள்ளிக்கால்<sup>1</sup> என்ற பெயரும் இடம்பெருகிறது.



படம் 1

\* ஆசிரியர், தி கிரசண்ட் மேல்நிலைப்பள்ளி, ஆவணியாபுரம்.

சங்ககால மற்றும் இடைக்கால இடங்கள் நிறைந்து காணப்படும் தமிழகத்தில் தஞ்சாவூர் மாவட்டம் திருவையாறு வட்டம் நாகத்தி எனும் ஊருக்கு அருகில் தென்பெரம்பூர் என்ற ஊரிலிருந்து துவங்கும் வெட்டாறு சுமார் 105 கி.மீ

வெண்ணாற்றிலிருந்து தென்பெரம்பூரில் பிரியும் வெட்டாறு நாகத்தி எனும் ஊரில் இரண்டாகப்பிரிந்து மீண்டும் ஒன்றிணைகிறது எனவே நாகத்தி என்ற ஊர் தீவுப்போல வெட்டாற்றால் உருவாக்கப்பட்டுள்ளது.

வரையில் வெட்டாற்றின் கிளையாறு செல்கிறது. வெட்டாறு எனும் பெயரிலேயே நாகூர் வரையிலும் சென்று கடலில் கலக்கிறது.

தஞ்சாவூர் தமிழ்ப்பல்கலைக்கழகத்தில் பயின்று வந்த புவனேஸ்வரி என்பவர் அளித்த தகவலின்படி சென்று பார்க்கையில் இவ்வூரில் சங்ககாலத்தைய புதைவிடம் இருந்தது உறுதிசெய்யப்பட்டது. பழைய வலம் எனும் ஊடரில் சங்க காலத்திய மக்களின் வாழ்விடமாக இருந்துள்ளதால் இவ்வூர் அம்மக்களின் புதைவிடப் பகுதியாக இருந்திருக்கலாம்.

#### கல்வெட்டு குறிப்புகள்:

மூன்றாம் குலோதுங்க சோழனின் கல்வெட்டு செய்திகள் கிடைக்கப்பெறும் பழைய வலம் கல்வெட்டில் பள்ளிவார மங்கலம் என்ற பெயரோ குறிப்புகளோ இல்லாததால் இவ்வூர் பழைய வலம் என்ற ஊரின் பகுதியாகவே இடைக்காலம் வரையிலும் இருந்திருக்கக்கூடும்.

பழையவல்லத்தைப் பற்றிய கல்வெட்டு குறிப்புகள் நாகப்பட்டினம் மாவட்டம் நாகப்பட்டினத்தில் உள்ள காயோரோகண முடையார் கோயில் மகாமண்டப வடபுறப் பட்டிகையில் பொறிக்கப்பட்டுள்ள இரண்டாம் ராஜாதிராஜ சோழனின் தமிழ்மொழிக் கல்வெட்டில் உள்ளன<sup>2</sup>.

“...கெய மாணிக்க வளநாட்டு பட்டினக் கூற்றத்து

சோழ குலவல்லிப் பட்டினத்து உடையாட;  
திருக்காரோன நாட்டு

திருவாரூர்க் கூற்றத்து பழைய வல்லத்து வல்லங்கிழான்....”

இ.க.ஆ.அறிக்கை:153:56-57.

இவ்வூரின் குளத்தில் புதையுண்ட நிலையில் காணப்படும் முதுமக்கள் தாழியின் புகைப்படங்கள்( படம் 2,3) இத்துடன் இணைக்கப்பட்டுள்ளது. மேலும் அங்கு கிடைத்த குறியீடுடன் கூடிய கருப்பு நிற பானை ஓட்டின் புகைப்படமும் (படம் 4) தரப்பட்டுள்ளது.



படம் 2



படம் 3



படம் 4

### முடிவுரை

சங்க காலத்திற்கு முந்தைய காலத்தில் நிலவிய நாகரீகங்களில் ஒன்றான சிந்து சமவெளி நாகரீகம் (2600-1900 BC) போன்றதொரு நாகரீக வாழ்வினை

ஒத்த வாழ்வினை தமிழகத்திலும் சங்க காலத்தில் வாழ்ந்துள்ளார்கள் என்பதை அரிக்கமேடு, கீழடி உறையூர் ஆதிச்சநல்லூர் மற்றும் கரூர் போன்ற ஊர்களில் மேற்கொள்ளப்பட்டு கண்டறியப்பட்ட அகழ்வாய்வு முடிவுகளின் அடிப்படையில் பிற பகுதிகளிலும் அக்காலத்தில் மக்கள் வாழ்ந்திருக்கக் கூடும் என்ற நோக்கில் இந்த ஆய்வு மேற்கொள்ளப்பட்டது.

### அடிக்குறிப்புகள்:

1. பாபநாசம் வட்டக் கல்வெட்டுகள் - தொகுதி II, தமிழ்நாடு அரசு தொல்லியல்துறை-2005, பக் 70, 216  
மேலது ப 64
2. நாகப்பட்டின மாவட்டக் கல்வெட்டுகள், தமிழ்நாடு அரசு தொல்லியல்துறை-2007, ப 202

## ஸ்ரீ தீர்த்தபாலீசுவரர் கோயில் கட்டிட, சிற்ப அமைப்பு

தே. தேவகி\*

### அமைவிடம்:

திருவல்லிக்கேணி தீர்த்தபாலீசுவரர் புராணத்தோடு தொடர்புபடுத்திக் கூறப்படுவதைக் காண்கிறோம். தமிழ்நாட்டிலுள்ள சென்னை மாவட்டத்தில் திருவல்லிக்கேணி - மயிலைக்கு இடைப்பட்ட பகுதியில் இத்திருத்தலம் அமைந்துள்ளது. இக்கோயில் சைவ திருத்தலமாகும்.

### ஸ்தல புராணம்:

சுமார் 2000 ஆண்டுகளுக்கு மேற்பட்ட புராதனமான கோயில். சமுத்திரக்கரையோரம் அமைந்துள்ள ஆலயம். பல்லவர் ஆட்சியில் கட்டப்பட்டதாகச் கருதப்படுகிறது. இக்கோயில் சிறிய அளவிலேயே காணப்படுகிறது.

அகஸ்தியர் தீர்த்தபாலீசுவரரை வணங்கி உடல் நலம் பெற்றிருக்கிறார். பார்வதி பரமேசுவரர் திருமணம் கயிலாயத்தில் நடந்த போது, திருமணத்தைக் காண அனைவரும் அங்கு கூடியதால் வடதிசை அழுந்தி தாழ்ந்தது.

தென்திசை உயர்ந்தது. இதை சமம் செய்ய அகஸ்தியரை பொதிகைக்கு அனுப்பினார் ஈசன் “நான் மட்டும் தங்கள் விவாகத்தைக் காணும் பாக்கியமற்றவனா?” என அகத்தியர் வருந்த “அகஸ்தியர்! ஆங்காங்கே நீவிர் செல்லுமிடமெல்லாம் எமது கல்யாணக் காட்சியைக் காண்பாய்” என அருளினார் ஜெகதீஸ்வரர்.

### பிரதோஷ நந்தி

இரண்டடி உயரத்தில் நந்தி காட்சியளிக்கிறார். நந்தியை சுற்றி நான்கு சிறிய அளவிலான தூண்கள் காணப்படுகின்றன. இத்தூண்களின் மேல்பகுதி, இடை பகுதி, கீழ் பகுதி நான்கு பட்டைகளைக் கொண்டு மூன்று பிரிவுகளாக உள்ளன. இடைப்பட்ட பகுதிகளில் ஆறுபட்டைகளைக் கொண்டு காணப்படுகின்றன. நான்கு பட்டைகள் ஒவ்வொன்றிலும் லிங்கம், சூரியன், கணபதி, சுப்பிரமணியர், அகத்தியர், சந்திரன், நந்தி, மயில்,

\*முனைவர் பட்ட ஆய்வாளர் வரலாற்றுத் துறை, பாரதி மகளிர் கல்லூரி, சென்னை.



எலி, மலர், புத்தகம், துவார பாலகர்கள், திருமால், பிறை போன்ற உருவங்கள் பொறிக்கப் பட்டுள்ளன. இத்தூண்களின் போதிகை சோழர் காலத்தில் கட்டப்பட்ட போதிகை போன்று காணப்படுகின்றன.

#### கருவறை:

தீர்த்தபாலீசுவரர் கருவறைக்கு இடது பக்கத்தில் திரிபுரசுந்தரி தாயார் கருவறை அமைக்கப் பட்டுள்ளது. கருவறைக்கும் அடர்த்த மண்டபத்திற்கும் இடையில் இடைநாழி அமைக்கப்பட்டுள்ளது. திரிபுரசுந்தரி தாயார் தெற்கு நோக்கி நின்ற நிலையில் காட்சியளிக்கிறார் தாயார் சன்னிதி எதிரே பிரகாரத்திற்கு வெளியே சிம்ம வாகனம், பலிபீடம் அமைந்துள்ளது. அம்பாளுக்கு மார்கழி மாதத்தில் வெண்ணீர் அபிஷேகம் செய்து ரத்ன கம்பளம் அணிவிப்பார்கள்.

#### அர்த்த மண்டபம்:

கருவறை, இடைநாழிக்கு அடுத்த படியாக அர்த்த மண்டபம் அமைந்திருக்கிறது. இந்த அர்த்த மண்டபம் தீர்த்த பாலீசுவரர் கருவறைக்கும், இடப்புறம் அமைந்துள்ள திரிப்புர சுந்தரி தாயார் சன்னதிக்கும் ஒரே அர்த்த மண்டபமாய் அமைந்துள்ளது. அர்த்தமண்டபத்தின் கூறை கற்பாறைகளைக் கொண்டு கட்டப்பட்டுள்ளன. தரையிலும் கற்பாறைகள் பதிக்கப்பட்டுள்ளன. இங்கு ஆறு தூண்கள் காணப்படுகின்றன. இத்தூண்கள் அனைத்தும் மேலிருந்து கீழாக நீளமாகவும் அதன் இடை பகுதியிலும், அடியிலும் நீளம் குறுகியும் நான்கு பட்டையாகவும் மற்றும் இடையில் உள்ள பகுதி சிறிய அளவில் நான்கு பட்டையாகவும் அமைந்துள்ளது. இத்தூண்களின் பட்டைகளில் லிங்கம், அமர்ந்த நிலையில் உள்ள சிங்கம், மயில், மலர், குதிரை, முன்கால்களை தூக்கிய நிலையில் உள்ள குதிரை, நங்கையர், அகத்தியர் மரத்தின் அடியில் உள்ள லிங்கம் போன்ற உருவங்கள் பொறிக்கப்பட்டுள்ளனர்.

#### பைரவர்

திரிபுரி சுந்தரி தயார் சன்னதிக்கு வெளியே இடப்புறம் வடகிழக்கு திசையில் பைரவர் சிலை

உள்ளது. இச்சிலை தெற்கு நோக்கியவாறு உள்ளது பீடத்தின் மீது சமபங்கத்தில் நேராக கால்களை ஊன்றி நின்ற நிலையில் தன் வாகனமான நாயுடன் காட்சியளிக்கின்றார். பைரவரின் மேல் வலக்கரம் உடுக்கையும், கீழ் வலக்கரம் சூலத்தியை பற்றியும், மேல் இடக்கையில் பாசம் பற்றியும், கீழ் இடக்கரம் கபாலத்தை ஏந்தியும் காணப்படுகின்றார். பைரவர் வாகனமான நாயும் இவரின் பின்னால் காணப்படுகிறது.

#### லஷ்மி நாராயணன்:

பைரவர் சிலைக்கு அடுத்தபடியாக லஷ்மிநாராயணன் திருவுருவ சிலை காணப்படுகிறது. நாராயணர் அருகில் இடதுபக்கத்தில் லஷ்மி தாயார் அமர்ந்துள்ளார். மேற்கு நோக்கியவாறு இவர்கள் அமர்ந்துள்ளனர். நாராயணர் மேல்வலக்கையில் சக்கரத்தை பற்றியும், கீழ்வலக்கையை அபய ஹஸ்தம் காணப்படுகிறது. தேவியாரின் இடக்கை ஊரு அஸ்தத்தில் உள்ளது. லஷ்மி தாயார் ஆபரணங்களுடன் காட்சியளிக்கிறார்.

#### சூரியன்

தமிழகத்தில் சூரிய வழிபாடு சிலப்பதிகார காலத்திற்கு முன்பிலிருந்தே இருந்துள்ளது. இச்சூரியனுக்கு ஆதித்தன், கதிரவன், உச்சிகிழான், ஞாயிறு, இரவி, பகலவன் போன்ற பல பெயர்களில் குறிப்பிடுகிறார். நவகிரகங்களில் சூரியனே முதன்மையாக போற்றப்படுகிறார். சிவாலங்களில் இடம்பெறும் அஷ்ட பரிவாரங்களின் சூரியனுடைய சிற்ப வடிவங்கள் ஆலய கோபுரத்தின் பக்கவாட்டில் மேர்திசையை நோக்கி அமைக்கப்படுவது வழக்கம்.

#### தேவகோஷ்டச் சிற்பங்கள்:

கோயிற் கருவறைப் புறச் சுவரின் தெற்கு, வடக்கு, மேற்குத் திசைகளில் முறையாக ஐந்து தேவகோஷ்ட தெய்வங்கள் உள்ளன. பல்லவர்களை அடுத்து ஆட்சி புரிந்த சோழர்கள் கட்டடக்கலை மற்றும் சிற்பக்கலையிலும் பல்லவர்களின் கலைபாணியை பின்பற்றினர். பல்லவர்கள் தங்கள் கட்டுமான கோயில்களில் மேற்குபுற தேவகோஷ்டத்தில் திருமாலின்



திருவுருவை அமைத்தனர். இவர்களை பின் தொடர்ந்த முற்கால சோழர்களும் ஆரம்பக்காலத்தில் தாங்கள் உருவாக்கிய கோயில்களில் திருமாலின் திருவுருவை அமைத்தனர். பிற்காலத்திய சோழர்கள் தாங்கள் எடுப்பித்த கோயில்களில் மேற்குபுற தேவக்கோஷ்டத்தில் அர்த்தநாசிஸ்வரின் சிற்ப வடிவம் மற்றும் இலிங்கோத்பவர் போன்ற சிற்ப வடிவங்களை வைக்கும் மரபு இருந்து வந்துள்ளது என்பதை சோழர்கால ஆலயங்களில் காண்கிறோம்.

#### சண்டிகேஸ்வரர்

சண்டி, சண்டேசர், சண்டிகேசுவரர் எனப் பல பெயர்களால் வழங்கப்பெறும் இவரது வரலாற்றை பெரிய புராணம் விவரித்துக் கூறுகிறது. இவருக்கு வரமளித்த சிவபெருமானது மூர்த்தம் சண்டேச அனுக்கிரக மூர்த்தம் என அழைக்கப்படுகிறது. இக்கோவிலில் வடதிசையில் சண்டிகேஸ்வரர் சன்னிதி பிரம்மாவிற்கும், துர்க்கைக்கும் இடையே தெற்கு நோக்கியவாறு அமைந்துள்ளது.

#### சிதம்பர கணேசர்

இத்தலத்தின் பின்புறத்தில் சிதம்பரவிநாயகர் தனி சன்னிதியுடன் திகழ்கிறார். கணேசருக்கு எதிரே பலிபீடம், மூஷிக வாகனம் அமைந்துள்ளது. இக்கோயிலில் காணப்படும் விமானமும், மண்டபமும் 20ஆம் நூற்றாண்டில் கட்டப்பட்டவையாகும்.<sup>2</sup>

#### சுப்பிரமணியர் ஆலயம்:

கிழக்கு நோக்கியவாறு தனிக் கோயிலுடன் காணப்படுகிறது. இங்கு கருவறை, இடைநாழி, அர்த்த மண்டபம், மகா மண்டபம் அமைக்கப்பட்டுள்ளன. கருவறையில் சுப்பிரமணியர் வள்ளி தெய்வானையுடன் காட்சியளிக்கிறார். கருவறைக்கு வெளியே துவார பாலகர்கள் சிலை இருப்பதைக் காணமுடிகிறது. இத்துவார பாலகர்கள் இரு கைகளை உடையவர்களாக இருக்கின்றனர். வலக்கையில் கத்தியும், இடக்கையில் கேடயம் கொண்டும் காணப்படுகிறார்.

#### ஆஞ்சநேயர் சன்னிதி:

கோவிலினுள் வடகிழக்கு பகுதியில் தனி சன்னிதியில் ஆஞ்சநேயர் உள்ளார். மேற்கு நோக்கியவாறு காட்சியளிக்கிறார். கழுத்தில் அட்டிகை, மணி ஆபரணங்களுடனும், இடக்கையில் கதை ஏந்தியும் உள்ளார். வலக்கை அபய வஸ்தம் காட்டப்பட்டுள்ளது. கதையின் தண்டு பகுதி நீளமாக காணப்படுகிறது. அவை பாம்பை போல் வலக்கையில் சுற்றியுள்ளது. கதையானது அதிக வேலைப்பாடுடையதாக காணப்படுகிறது. மேல் வயிற்றில் பூணூல், இடையைச் சுற்றிலும் இடைக்கச்சை மேல் தொடை வரை காட்டப்பட்டு இருக்கிறது.

#### சனீஸ்வரர்

கோயிலின் இறுதியாக சனீஸ்வரர் சன்னிதி அமைந்துள்ளது. சனியின் வாகனமான காகத்தின் முன்னால் நின்றுள்ளார். மேல் வலக்கையில் ஆயுதம், கீழ் வலக்கையில் கத்தி, இட மேற்கையில் ஆயுதம், இட கீழ்க்கையினை வரத ஹஸ்தத்திலும் காணப்படுகிறது. தலையில் ஜடாமகுடமும், கழுத்தில் அட்டிகையும், இடையில் இடைக்கச்சையினையும் அணிந்துள்ளார்.

#### சிறப்பம்சம்:

அதிசயத்தின் அடிப்படையில் மாசிமாதம் மகாசிவராத்திரி தினத்தன்று மட்டும் சூரியன் தனது ஒளியை சுவாமியின் மீது பரப்பி பூஜை செய்வது இத்தலத்தின் சிறப்பாகும். மாசிமகம் கடலாட்டு விழாவில் கபாலீசுவரர் அந்த ஆலயத்தில் சற்று நேரம் தங்கிவிட்டுச் செல்வது வழக்கம் பிரதோஷம், நவராத்திரி, சிவராத்திரி, கார்த்திகை சோமவாரம் என எல்லா விழாக்களும் சிறப்பாகக் கொண்டாடப்படுகின்றன.

தீர்த்தபாலீசுவரர்க்கான தீர்த்தம் கடல்நீர். மயிலையின் மற்றைய ஆறு தீர்த்தங்கள் கபாலி குளம், வேத தீர்த்தம், வாலிதீர்த்தம், கங்கா தீர்த்தம், சுக்ர தடாகம் (சித்திரக்குளம்) நாம தீர்த்தம். மயிலையிலுள்ள இந்த சப்த சிவாலயங்களையும் ஒரே நாளில் தரிசித்தால் பேறுகளெல்லாம் கிட்டும் என்கிறது புராணம்.

அகத்தீஸ்வரர், சர்வேஸ்வரர் நோய்தீர்த்த பிரான் என மூலவருக்கு பல பெயர்கள் உள்ளன.

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## முற்கால சோழர் கோயில்களில் துர்க்கை படிமங்கள்

(குத்தாலம் வட்ட கோயில்கள் சிறப்பு நோக்கு)

தி. விஜயமாலா\*

சங்க இலக்கியங்களான அகநானூறு, புறநானூறு, பரிபாடல், பதிற்றுப்பத்து, குறுந்தொகை, திருமுருகாற்றுப்படை, சிறுபாணாற்றுப்படை போன்ற சங்க இலக்கிய நூல்களில் கொற்றவை தொடர்பான செய்திகள் இடம் பொற்றுள்ளது. குறிப்பாக புறநானூற்றுப்பாடலில்

மலைமகள் மகனே மாற்றோர் கூற்றே

வெற்றிவேல் போர் கொற்றவை சிறுவ

இடையணி சிறப்பில் பழையோல் குழவி<sup>1</sup>

என்றும்

அகநானூற்றுப் பாடலில்

போருக்குச் செல்வோர் கொற்றவை ஓங்கு

புகழ் காணமரச் செல்வி<sup>2</sup> என்றும்

பரிபாடலில்

நெற்றி வழியோ நிறை திலக மிட்டாளே

கொற்றவைகோ லங்கொண்டோர் பெண்<sup>3</sup> என்றும்

மேற்கூறிய பாடல்களின் வாயிலாக மூலம் பெண் தெய்வ வழிபாட்டில் கொற்றவை என்றும் காணமரச் செல்வி, பழையோள் குழவி என்று பெயர்களால் குறிக்கப்பட்டுள்ளதை அறிய முடிகிறது.

தேவி மாத்தியத்தின் புராண பின்னணியின் அடிப்படையில் நோக்கும் தமிழக கலை வரலாற்றில் முதன்முதலாக பல்லவர்களின்

குடவரையான மாமல்லபுரத்தில் மகிஷாசுரமர்த்தினியின் சிற்பம் அமைக்கப் பட்டுள்ளது. கட்டுமானக்கோயில்கள் என்ற நிலையில் காஞ்சி கையிலாச நாதர் கோயிலிலும், ஐராவத கோயிலிலும், மாதங்கேஸ்வரர் கோயிலிலும், முக்தீஸ்வரர் கோயிலிலும், மாமல்லபுரத்தில் ஐந்து படிமங்களும், திருச்சிராப்பள்ளி மற்றும் திருத்தணியில் இப்படிமங்கள் இடபெற்று உள்ளது. இப்படிமங்களின் வளர்ச்சி என்பது பெரும்பாலும் பல்லவர்கோயில்களின் அர்த்தமண்டபத்தின் தேவக்கோட்டங்களில் காணப்படுகிறது.<sup>4</sup>

வடமொழி சான்றுகளில் அடிப்படையில் துர்க்கை என்பது கோட்டையின் காவல் புரிபவள் என்று விளக்கப்பட்டுள்ளது. தமிழ் இலக்கியங்களான பெரும்பற்றப்புலியூர் நம்பி எழுதிய திருவிளையாடல் புரணத்தில் (கி.பி 13-ம் நூற்றாண்டு) மதுரை மாநகரைப்பற்றி விளக்கிடும் போது துர்க்கையினைக் கன்னிகை என்றும் மகிடனை அழித்தவள் என்றும் நகரைக் காப்பவள் என்றும் குறிப்பிடப்பட்டுள்ளது.<sup>5</sup> இவ்வாறு துர்க்கையினை பல்வேறு பெயர்களில் அழைக்கப்பட்டாலும்..

பொதுவாக துர்க்கை படிமம் கறுப்பு நிறம் கொண்டவளாகவும், மூன்று கண்களுடன், நான்கு அல்லது எட்டு கரங்களுடன் அமைக்கப்பட வேண்டும் நான்கு கரங்கள் இருந்தால் முன் இருக்கரங்கள் அபயம், கட்கம் பின் இருக்கரங்கள்

\*முனைவர்பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

சக்கரம், சங்கு அமைந்திருக்க வேண்டும். எட்டு கரங்கள் இருந்தால் சங்கு, சக்கரம் சூலம் வில், பாணம், கட்கம் கோடயம், பாசம், போன்றவை அமைந்திருக்க வேண்டும். அழகிய தோற்றப்பொழியுடனும், மஞ்சள் நிற ஆடைகளையும், தலையில் கரண்ட மகுடம், கரங்கள் மற்றும் கழுத்தில் அனைத்துவிதமான ஆபரணங்கள் அணியப்பட்டிருக்க வேண்டும். இப்படிமம் பத்மபீடம் அல்லது மகிஷனின் தலையின் மீது அல்லது சிங்கத்தின் மீது அமைந்திட வேண்டும்<sup>6</sup> இப்படிமத்தினை சிற்பரத்தினம் குறிப்பிடும் போது சங்கு, சக்கரம், வில், அம்பு இவற்றினைக் கைகளில் ஏந்தியவள் என்றும் மூன்று கண்கள் உள்ளவள், குளிர்ந்த கிரணங்களையுடைய பிறைச்சந்திரனுடன் திகழும் கிரிபத்தினையுடையவள் சிங்கத்தின் மேலேறியமர்ந்திருப்பவள் தேவர்கள், சித்தர்கள் இவர்களால் வணங்கப்பட்டவள், அருகம்புல் வண்ணமுடையவள் பாவம் செய்தவர்களைத் தண்டிக்கும் இயல்புடையவள் என்று கூறுகிறது.

காசியப்பசிற்பசால்திரம் துர்க்கையைப் பற்றி குறிப்பிடும் போது மூன்று கண்கள், நான்கு கரங்களில் முன் இருக்கரங்களில் அபயம், கடகம், பின் இருக்கரங்களில் சக்கரம், சங்கு அமைந்திருக்க வேண்டும். பச்சை நிறமேனியும், பருத்ததுடையும், பீதாம்பர ஆடையணிந்தும், தலையில் கரண்டமகுடம், சகல வித ஆபரணங்களுடனும், யானைத் தோலாகிய சிவப்பு நிறம் ரவிக்கை அணிந்து பத்மபீடத்தின் மீது சமபாதத்துடன் இருக்க வேண்டும் என்று கூறுகின்றது.

குத்தாலம் உத்தவேதீஸ்வர் கோயிலின் காணப்படும் துர்க்கையின் படிமம் மகிஷனின் தலைமீது திரிபங்க நிலையில் எட்டு கரங்களுடன் வலது புறங்களில் அபயம், சக்கரம், இடது புறங்களில் ஊரு அஸ்தம், வில்,கேடகம், சங்கு போன்றவை காணப்படுகிறது. இதில் வலது புறத்திர் உள்ள இரண்டு கரங்களில் மட்டும் தெளிவாக காட்டப்படவில்லை. தலையில் கரண்டமகுடம் அணிந்துள்ளது. இப்படிமம் மூன்றரை அடி உயரம் கொண்டது.

பல்லவர்கால மகிஷாகுரமர்த்தினி மண்டபத்தில் காணப்படும் இப்படிமம் உலக கலை வாலாற்றில் இன்றளவும் வியப்பிற்குரிய கலைப்படைப்பாகவே கருதப்படுகிறது. பல்லவர் காலத்தை தொடர்ந்து வந்த காலத்தில் இது போன்ற சிற்பக்காட்சிகள் காண இயலவில்லை. இருப்பினும் தேவக்கோட்டத்தில் மேலே அமைக்கப்படும் தோரணமைப்பில் சிறுருவ படிமமாக காட்சியினைக் காண கூடியதாக உள்ளது. உதாரணமாக ஆடுதுறை ஆபத்சகாயேஸ்வரர் கோயில். கோட்டங்களில் அமைக்கப்படும் படிமங்கள் நின்ற நிலையில் நான்கு அல்லது எட்டு கரங்களுடன் மகிஷன் தலைமீது கால்களை ஊன்றியவாறு அமைக்கப்பட்டுள்ளது. உதாரணமாக முதலாம் ஆதித்தனின் கோயிலான கும்பகோணம் நாகேஸ்வரன் கோயில், சப்தஸ்தான கோயிலான திருவையாறு ஐயாறப்பர் கோயில், திருபழனம் ஆபத்சகாயேஸ்வரர் கோயில், திருகண்டியூர் பிரம்மசிரகண்டீஸ்வரர் கோயில் திருசோற்றுத்துறை ஓதனவனேஸ்வரர் கோயில், திருவேதிக்குடி வேதபுரீஸ்வரர் கோயில், திருப்பூந்துருத்தி புஷ்பவனேஸ்வரர் கோயில் தில்லைஸ்தானம் கீர்தானேஸ்வரர் கோயில் போன்றவற்றிலும் முதலாம் பராந்தகனின் புள்ளமங்கை பிரம்மபுரிஸ்வரர்கோயில் மேலே கூறப்பட்ட படிமங்கள் அமைக்கப்பட்டது.

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## திருவதிகை வீரட்டானேஸ்வரர் - ஓர் வரலாற்று பார்வை

ம. சுகுமார்\*

**இக்கோயில் பன்ருட்டி அருகில் கடலூர்  
மாவட்டத்தில் அமைந்துள்ளது.**

சோழப் பெருமன்னன் முதலாம் இராராசன் காலம் தொடங்கி மதகுருக்கள், அரசர்களுக்குக் குருவாகவும் விளங்கினர். கி.பி. 12ஆம் நூற்றாண்டுக்கள் பல்வேறு பிரிவுகளாகத் திகழ்ந்த சைவத்தினை ஒருங்கிணைத்து மறுமலர்ச்சி செய்யுமுகத்தாலேயே சேக்கிழார் பெரியபுராணம் செய்தார். அதனையொட்டிப் பல சந்நி தானங்களைச் சேர்ந்த ஆச்சாரியர்கள், பல்வேறு சைவ சித்தாந்த சரித்திர நூல்களைப் படைத்தனர். இவ்வகையில் திருவதிகை வீழ்ச்சியும் சைவ சமய வளர்ச்சி பெற்றது. இதில் சைவ சமய குறவர்கள் நால்வருள் ஒருவரான திருநாவுக்கரசர் தொண்டு அளவில் பெரியதாகும்.

### திரிபுரம் எரித்த வரலாறு

முன்னொரு காலத்தில் வித்துன்மாலி, தாரகாட்சன், காலாட்சன் என்ற மூன்று அரக்கர்கள் முறையே பொன், வெள்ளி, இரும்பு ஆகிய உலோகங்களால் கோட்டை கட்டிக் கொண்டு விண்வெளியில் பறந்து கொண்டே இருந்தனர். அத்துடன் அவர்கள், தேவர்களுக்கும் மற்றவர்களுக்கும் துன்பம் கொடுத்து வந்தனர்.

இவர்களது துன்பத்தில் இருந்து தப்பிக்க தேவர்கள் சிவபெருமானிடம் முறையிட்டனர். சிவபெருமானும் தேவர்களை காக்க அசுரர்களுடன் போரிட தயார் ஆனார். அவர், மண்ணுலகைத் தேராகவும், சூரியன், சந்திரன் ஆகியவற்றை தேர் சக்கரங்களாகவும் தேவர்களை தேர்க்கால்கள் ஆகவும், நான்கு வேதங்களை குதிரைகளாகவும் கொண்டு போருக்கு புறப்பட்டார்.<sup>1</sup>

பிரம்மா தேருக்கு சாரதியாக இருந்தார். மேருமலை வில்லாக இருந்தது, வாசுகி கயிறாக உதவியது. திருமால் அம்பாக மாறினார். இவ்வாறு அவருக்கு உதவிய தேவர்கள் ஒவ்வொருவருமே தங்களால் தான் போர் நடைபெறுகிறது என்று நினைத்தனர். இதை அறிந்த சிவபெருமான் சிரித்தார். அவர் சிரிப்பில் இருந்து எழுந்த நெருப்பில் அந்த அரக்கர்கள் அழிந்தனர். அந்த கோட்டைகள் எரிந்து விழுந்த இடம் இன்றும் வேகாக்கொல்லை என்று அழைக்கப்படுகிறது.<sup>2</sup>

### கோவில் அமைப்பு

திருவதிகை வீரட்டானேஸ்வரர் கோவிலானது, திருவதிகை கிராமத்தில், கெடில நதியின் வடகரையில் கிழக்கு நோக்கி அமைந்துள்ளது. கோவிலை சுற்றி நான்கு வீதிகள் உள்ளன. கோவிலின் முகப்பு கோபுரம் ஏழு நிலைகளை உடைய ராஜகோபுரமாகும். இந்த கோபுரத்தின் முன் பதினாறு கால் மண்டபம் உள்ளது. இந்த மண்டபம் திருநீற்று மண்டபம் என்ற பெயரை உடையது.

இராஜகோபுரத்தை கடந்து உள்ளே சென்றால் இடதுபுறமா கோவிலின் புனித தீர்த்தக்குளம் உள்ளது. இராஜகோபுரத்திற்கும், இரண்டாம் கோபுரத்திற்கும் இடையில் உள்ளது. பதினாறு கால் மண்டபம், இது தீர்த்தவாரி மண்டபம் என்று அழைக்கப்படுகிறது. இரண்டாவது கோபுரத்துக்கு முன் கொடிமரமும் விநாயகரும் உள்ளனர். இரண்டாவது கோபுரத்தை கடந்து சென்றால் உள்பிரகாரத்தை அடையலாம். உள் பிரகாரத்தில்

\*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், சிதம்பரம்.

இடதுபுறம் உள்ள விநாயகரை வணங்கிவிட்டு சென்றால் படிக்கட்டுகள் வழியாக மகாமண்டபத்தை அடைகிறோம்.<sup>3</sup>

### கல்வெட்டுகளும் அவை கூறும் செய்திகளும் பல்லவர்

இங்குள்ள கல்வெட்டுகள் மூலம் அறியப்பெறும் முதல் மன்னன் பல்லவர் குலத்தைச் சேர்ந்த இரண்டாம் பரமேஸ்வரவர்மன் ஆவன். இவனது மூன்றாம் ஆட்சியாண்டுக் கல்வெட்டு இக்கோயிலின் இரண்டாம் கோபுரத்தைத் தாண்டி உள்ளே சென்றதும் இடப்புறச் சுவரில் பாதுபாப்பாக வைக்கப்பெற்றுள்ளது.<sup>4</sup>

### சோழ மன்னன் முதலாம் பராந்தகன்

இதனைத் தொடர்ந்து கி.பி. 907ல் ஆட்சிக்கு வந்த சோழ மன்னன் முதலாம் பராந்தகன் இப்பகுதியில் தன் ஆளுமையை நிறுவினான். இவனது காலத்தில் இராஷ்டிர கூட மூன்றாம் கிருஷ்ணன் என்னும் கன்னர தேவன் தமிழகத்தின் மீது படையெடுத்தான். இவனது கல்வெட்டுகள் இப்பகுதியில் இவனது ஐந்தாம் ஆண்டு தொடங்கிப் (கி.பி. 944) பரவலாகக் கிடைத்துள்ளன. முதலில் வெற்றி பெற்ற கன்னர தேவன் பின்னர் பராந்தக சோழனுடன் நட்புறவினன் ஆனான். எனவே, தொடர்ந்து இப்பகுதி சோழர் ஆட்சியில் இருந்தது.<sup>5</sup>

### முதலாம் குலோத்துங்கன்

அன்றியும் முதலாம் குலோத்துங்கனின் படைத்தலைவனாக விளங்கி, அவனது பாண்டிநாட்டு வெற்றியிலும், கலிங்கப் படையெடுப்பிலும் பெரும் பங்கு பற்றிய பெருவீரன், மணவில் கூத்தனான அரும்பாக்கிழான் நரலோக வீரன் ஆவான். ஆடவல்லான் உறையும் சிதம்பரத்திலும், திருவதிகையிலும் இவன் செய்த அரும்பணிகள் மிகப்பல. அவற்றை இருபத்தைந்து வெண்பாக்களில் பொதிந்து கல்வெட்டுகளாகப் பொறித்துள்ளான் 'பூமேவிவளர்' என்ற மெய்க்கீர்த்தியுடன் தொடங்கும் இரண்டாம் குலோத்துங்கன் 12, 13ஆம் ஆட்சியாண்டுக் கல்வெட்டுகள்.

(கி.பி. 1145, 1146) இரண்டும், இரண்டாம் இராசாதிராசனின் 8, 16ஆம் ஆட்சியாண்டைச் சேர்ந்த (கி.பி. 1180, 1188) 'கடல் சூழ்ந்த பார்மாதரும்' என்று தொடங்கும் கல்வெட்டுகள் இரண்டும், 'புயல்பெருக' என்ற மெய்க்கீர்த்தியுடன் தொடங்கும் மூன்றாம் குலோத்துங்கன் கல்வெட்டு ஒன்றும் இங்கு கிடைத்துள்ளன. இவையன்றி மெய்க்கீர்த்தி எதுவும் இன்றித் திரிபவனச் சக்கரவத்திகள், ஸ்ரீகுலோத்துங்க சோழதேவன் என்று மட்டும் தொடங்கும் கல்வெட்டுகள் ஐந்து உள்ளன.<sup>6</sup>

மாலிக்காபூரின் படையெடுப்பினைத் தொடர்ந்து அடுத்த இரண்டு ஆண்டுகளில் (கி.பி. 1313) சேரமன்னன் வீரகேரள இரவிவர்மன் குலசேகரன் என்பான் தமிழகத்தின் மீது படையெடுத்தான். பாண்டியரைப் போலவே மாறவர்மன் என்ற பட்டப் பெயர் கொண்டவன். பாண்டியரை வென்று வேகவதி ஆற்றங்கரையில் தன் 46ஆம் வயதில் சக்கரவர்த்தியாக முடிசூட்டிக் கொண்டவன். தமிழகத்தில் இவன் கல்வெட்டுகள் திருநெல்வேலி தொடங்கி வடகோடியில் உள்ள பூந்தமல்லி வரை கிடைக்கின்றன.<sup>12</sup> சோழப்பெரும் மன்னர்களின் கல்வெட்டுகளே இக்கோயிலில் மிக அதிகம்.<sup>7</sup>

இவர்களது கல்வெட்டுகள் இக்கோயிலில் நிறைந்த அளவில் உள்ளன. இவற்றுள் காலத்தால் முந்திய 'கோதண்டராமன்' என்ற சிறப்புப்பெயர் பெற்ற ஐந்தாம் சடையவர்மன் சுந்தரபாண்டியனின் பதின்மூன்றாம் எதிர் ஒன்றாம் ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1318) ஆகும். இக்கல்வெட்டு இரண்டாம் திருச்சுற்றில் உள்ள தனிக்கல்லில் பொறிக்கப்பட்டுள்ளது.<sup>8</sup>

இக்கோயிலில் முதலாம் இராசேந்திரனின் காலத்து எட்டுக் கல்வெட்டுகள் பொறிக்கப்பட்டுள்ளன. அவனது நான்காம் ஆட்சியாண்டு தொடங்கி (கி.பி. 1016), 23 ஆம் ஆட்சியாண்டு வரை (கி.பி. 1035)யிலான காலத்தை அவை. அவனது வெற்றிகள் முழுவதையும் கூறும் மெய்க்கீர்த்தி மடைப்பள்ளியை அடுத்த மண்டபத்திலுள்ள சிம்மதூணில் பொறிக்கப்பட்டுள்ளது. மேலும் பல

கல்வெட்டுகள் சிதைந்தும் காணாதும் போயிருத்தல் வேண்டும். சான்றாக வடக்குத் திருச்சுற்றுமாளிகைத் தூண் ஒன்றில் பாதிவரை முதலாம் இராசேந்திரன் கல்வெட்டுப் பொறித்த பகுதியும், மறுபாதி எழுத்துக்கள் இல்லாத பகுதியாகவும் இருக்கின்றது. இவ்விருகற்களும் இணைந்து அத்துண் உருவாகியுள்ளது. இதுபோலவே யாகசாலையின் மூன்று தூண்களிலும் அரைகுறையான, ஒன்றுடன் ஒன்று பொருந்தாத கல்வெட்டுப் பகுதிகள் இவன் காலத்தவையாகக் காணப்படுகின்றன.<sup>9</sup>

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## தமிழ் கல்வெட்டு மற்றும் செப்பேடுகளில் நந்தவனம் - தோட்டம்

கோ.சோபனா\*

#### முன்னுரை:

திருநந்தவனம் அல்லது நந்தவனம் என்பது தமிழில் ஒரு தோட்டத்திற்கு பெயர் கொடுக்கப்பட்டது. தோட்டம் என்பது எங்களுக்கு மகிழ்ச்சி மற்றும் மன அமைதி தருகிறது. இந்த அழகியலை மேம்படுத்துவதை தவிர்த்து மாசுப்பாட்டை குறைப்பதன் மூலம் காற்று சுத்தமாக வைத்திருக்க உதவுகிறது.<sup>1</sup>

#### செங்கொடி

செங்கொடி என்பது ஒரு மூலிகை.<sup>2</sup> இது அக்கினிக்கோல், சித்திரமூலம் கொடுவேலி என்று வாகட அகராதியும்<sup>3</sup> செங்கொடி என்பது சேகம் என்று மருத்துவப் பெயரகாதியும்,<sup>4</sup> கொடிவேலி என்று சரகசம்ஹிதையும் செங்கொடியின் வேறு பெயர்களைக் குறிப்பிடுகின்றன. இது பலவகை நோய்களையும் இரணங்களையும் போக்க வல்ல ஆற்றல் பெற்றது.<sup>5</sup>

#### வடிவம்

இதன் வடிவை சரகசம்ஹிகை கீழ்வருமாறு குறிப்பிடுகின்றது. கை அளவு உயரம் உள்ள நெடுநாள் வளரக்கூடிய புதர் போல் மண்டி வளரும் மூலிகை. இது புரட்டாசி தை மாசி மாதங்களில் பூக்கும் மலர்கள் வெண்மை, கருநீலம், சிவப்பு, மஞ்சள் ஆகிய நான்கு நிறங்களில் இருக்கும். இவற்றில் கருநீலப்பூ சிறந்தது. வெண்மை, சிவப்பு நிறப்பழங்கள் எங்கும் காணப்படுகின்றன. மஞ்சள், கருநீலம் கொண்டவை அரிதாகக் காணக்கிடக்கின்றன.<sup>6</sup>

இம்மூலிகை நஞ்சு நிறைந்ததாக இருப்பதனால் எத்தகைய கொடிய இரணங்களையும் புண்களையும் விரைவில் தீர்க்கவல்ல திறனுடையதாக இருந்துள்ளது. மருத்துவ குணம் மிகுந்த இம்மூலிகையைப் பல்லவ மன்னன் மூன்றாம் நந்திவர்மனின் ஆட்சிக் காலத்தில் வரி

\*முனைவர் பட்ட ஆய்வாளர், வரலாற்றியல் துறை, காயிதே மில்லத், அரசினர் மகளிர் கல்லூரி, (த) சென்னை.

வசூலிக்கப்பட்டதை அவனுடைய காசக்குடி<sup>7</sup> புல்லூர்<sup>8</sup> செப்பேடுகள் குறிப்பிடுகின்றன.

#### கல்லால காணம்

ஆனால் பல்லவர் காலத்தில் இது தொண்டை மண்டலப் பகுதியில் பயிரிடப்பட்டள்ளது என்பதை காசக்குடி செப்பேட்டில் வரி வசூலிக்கப்பட்ட தகவலிலிருந்து தெரிகிறது.

#### ‘செங்கொடிக் காணமும் கல்லாக் காணமும்’<sup>9</sup> கண்ணிட்டுக் காணமும்’<sup>9</sup>

இது நிலத்தின் மீது படர்ந்து பரவும் சிறு கொடி வகையாகும். வெள்ளை, மஞ்சள், நீல நிறமுள்ள பூக்களைக் கொண்டு இது மூவகையானதாக அறியப்படுகின்றது. இவற்றில் நீல நிறமுள்ள பூ உள்ள செடி அரிதாக உள்ளது.

இலைகள் துவரை இலையைப் போல சற்று தடித்துக் காணப்படும். காம்புப் பகுதியுடன் இலை அகன்று நுனி கூர்மையாகக் காணப்படும். வெள்ளைப் பூ பூக்கும் செடி மிகச்சிறியதாகும். கார்ப்பருவத்தில் இந்தச் செடி வளரும். குளிர் பருவத்தில் மலர் நிறைந்து காணப்படும் சிறிய உருண்டை வடிவில் பூக்களும் சிறிய கருஞ்சீரகத்தைப் போன்று விதையும் இருக்கும்.<sup>10</sup>

#### தமனகம்

தமனகம் என்பது மருக்கொழுந்து ஆகும்.<sup>11</sup> மணம் தரக்கூடியது. இது ஒரு புல்வகையாகும்.<sup>12</sup> கல்வெட்டில் இது கொழுந்து என்றும் கூறப்படுகின்றது.

பல்லவர் காலத்தில் இரண்டாம் நந்திவர்மன், மூன்றாம் நந்திவர்மன் காலத்தில் தமனகம் நடுவதற்கு அனுமதி வழங்கப்பட்டிருப்பதைத் தண்டந்தோட்டம், வேலூர் பாளையம் செப்பேடுகளில் காண்கின்றோம்.<sup>13</sup>

இது கழுநீரில் வளரக் கூடிய ஒரு வகையாகும். குவலயம் என்றும் குமுதம் என்றும் அழைக்கப்படுகின்றது. இதில் மலரும் வெண்மை, சிவப்பு, நீலம் எனும் பூக்களின் நிறங்களைக் கொண்டு மூவகையாகக் கூறப்படுகிறது. இது பார்வைக்குத் தாமரையைப் போன்று தோற்றமளிக்கும்.

#### கரும்பு

இன்று நீர்வளமும் நிலவளமும் நிறைந்த மருதநிலத்தில் கரும்பு விளைகிறது.

கல்வெட்டு மற்றும் செப்பேடுகளில் கரும்பு,<sup>14</sup> கருப்புக்கட்டி,<sup>15</sup> அக்காரவட்டு,<sup>16</sup> சர்க்கரை<sup>17</sup> என்பவை குறிப்பிடப்பட்டுள்ளன. கரும்பு கருப்புக்கட்டி என்ற சொல் பல்லவர் காலத்தில் குறிப்பிடப்படவில்லை. ஆனால் சர்க்கரை என்ற சொல் பல்லவர் காலத்தில் குறிப்பிடப்பட்டுள்ளது. பல்லவர் மற்றும் சோழர் கல்வெட்டுக்களில் மிக முக்கியப் பயிராக கரும்பு விளங்குகிறது. கரும்பிலிருந்து எடுக்கப்படும் சாறு அக்காரவட்டு (வெல்லக்கட்டி) வணிகப் பொருளாக இருந்திருக்க வேண்டும். சர்க்கரை என்ற சொல் கல்வெட்டுக்களில் இறைவனுக்கு அமுது செய்விக்க கொடுக்கப்பட்ட பொருள்களில் ஒன்றாகும். அபிஷேகம், அடிசில் ஆகியவற்றில் சர்க்கரை பயன்படுத்தப்பட்டது.

#### வாழை

நீர் மிகுந்த நிலத்தில் விளையக்கூடிய பயிராகும். வீட்டுத் தோட்டங்களிலும், பெரிய தோப்புகளிலும் பயிர் செய்யப்படுகிறது.

வாழை என்ற பல்லவர், சோழர் காலக் கல்வெட்டுக்களில் வாழைப்பழம்,<sup>18</sup> வாழை,<sup>19</sup> வாழைகுறுத்து<sup>20</sup> என்ற பெயர்களில் காணப்படுகிறது. வாழைப்பழம் இறைவனுக்கு அமுது செய்விக்க தானமாகக் கொடுத்த பொருள்களில் வாழை இடம் பெறுகிறது. விழாக்களில் சிறப்பிடம் பெறுகின்றது.

#### வெற்றிலை

வெற்றிலை என்பது இலை இலைக்கொடி,<sup>21</sup> வெற்றிலைக் கொடிக்கால்,<sup>22</sup> வெறுவிலை,<sup>23</sup> வெற்றிலை<sup>24</sup> என்ற பெயர்கள் கல்வெட்டுக்களில் உள்ளன.

#### கல்வெட்டுகளில் நந்தவனம்

நந்தவனம் பற்றிக் குறிப்பிடும் போது மரங்களும் பூக்களும் சொல்லப்படுகின்றன.

கல்வெட்டில் உத்தராயணம், தஷிணாயணம் ஆகிய புண்ணிய காலங்களில் திருமஞ்சனம் என்ற

அபிஷேக ஆராதனை நிகழப் பொருள்கள் கொடுத்த செய்தி உள்ளது. அபிஷேகத்திற்காக நெய், பால், தயிர், தேன், மஞ்சள், இளநீர் ஆகியவற்றை தரப்பட்டுள்ளன. அமுது படையலுக்காக காய்கறிகள், புளி, மிளகு, சர்க்கரை, அரிசி ஆகியவை தரப்பட்டுள்ளன. 108 கலசம் வைத்துப் பூசை செய்ததால் கலசம் நெல், எள் ஆகியனவும் தரப்பட்டுள்ளன. புளி, சர்க்கரை, மஞ்சள், பலம் என்ற எடையாலும் இளநீர், பாக்கு எண்ணிக்கையாலும், வெற்றிலை கட்டாகவும் ஏனையவை முகத்தால் அளவுகளான நாழி, பதக்கு, குறுணி (மரக்கால்) தூணி ஆகியவற்றாலும் அளிக்கப்பட்டுள்ளன. இக்கல்வெட்டு முதலாம் இராசேந்திர சோழனின் காலத்தைச் சேர்ந்த விளத்தூரில் உள்ளது.<sup>25</sup>

கல்வெட்டு முதலாம் இராஜராஜனின் காலத்தைச் சேர்ந்தது. பெருமண்டையும் ஊரில் உள்ளது. ஸ்ரீமதுராந்தகமாராயன் என்ற பெயரில் திருந்தவனம் அமைக்கப்பட்டுள்ளது. இதனில் உள்ள பல வகை (வர்க்க) யான மரங்களும் சொல்ல வரும்போது அவைப் பலன் தரும் மரங்கள் என்ற குறிப்போடு சொல்லப்படுகின்றன. பாக்கு (கமுகு), மா, பலா, தென்னை (தெங்கு) இவை பல வர்க்க மரங்களில் எடுத்துக்காட்டாகச் சொல்லப்படுபவை எனலாம்.<sup>26</sup>

### கமுகு

நீர் வளம் சான்ற பொழில்கள் தோறும் கமுகு மரங்களைத் தோப்பாக வைப்பது உண்டு. கமுகு மரங்களைச் சூழ தென்னை மரங்கள் இருந்தன என்பதால் தென்னை மரங்களின் இடையே கமுகு மரங்கள் பயிர் செய்யப்பட்டன என்று அறிய முடிகின்றது. கமுகினுடைய அடிமரம் பருத்து இருக்கும். பெரிய அடிப்பகுதியை உடைய கமுகு மரத்தின் உச்சியிலுள் மடலிடத்தைப் பாளைகள் விரிந்து இருக்கும். முகம் பாளையை மதுவுடைய பச்சைக் குப்பிக்கு உவமையாகக் கூறுவதுண்டு.

தொண்டைமண்டலக் கல்வெட்டுக்களில் பல்லவர் மற்றும் சோழர் காலத்தில் கமுகு (பாக்கு) மரம் என்று பொருளில் காணப்படுகிறது. அதன் காய், அடைக்காய்,<sup>27</sup> பாக்கு,<sup>28</sup> வெறும்பாக்கு,<sup>29</sup> கமுகு<sup>30</sup>

என்று குறிப்பிடப்படுகிறது. இவை பாக்கு எண்ணிக்கையில் கொடுக்கப் பட்டதைக் கல்வெட்டுக்களில் அறிய முடிகின்றது. இது வெற்றிலையுடன் இணைந்து பல இடங்களிலும் குறிக்கப்படுவதால் தாம்பூலப் பயன்பாட்டையே உணர்த்துகிறது.

### பலா

பலா மரத்தைக் கல்வெட்டுகளில் பிலா,<sup>31</sup> பலா,<sup>32</sup> பலாக்காய்<sup>33</sup> பாலப் போனகம்<sup>34</sup> என்ற சொற்களால் அறிகின்றோம். பலா நந்தவனங்களில் பயிர் செய்யப்படும் கனிவகைகளில் ஒன்றாகும். இறைவனுக்கு படைக்கப்படும் நெய்வேத்தியங்களில் பலா முக்கியப் பழமாகும்.

தொண்டை நாட்டுத் தோப்புக் குடிகள் தாழ்ந்த குலைகளை உடைய பலா மரங்களைப் பயிர் செய்தனர். தொண்டை நாட்டுத் தோப்புக்குடிகள் பலா மரங்களோடு வாழை, பனை ஆகியவற்றைச் சேர்த்துப் பயிரிட்டனர். பலாமரத்தில் படர்ந்து விளையுமாறு மிளகு கொடியை வளர்ப்பர்.

### தென்னை

சங்க இலக்கியத்தில் தென்னை தெங்கு எனவும் தாழை எனவும் அழைக்கப்படுகிறது. தென்னை மரங்களிலிருந்து முதிர்ந்த காய்கள் விடும் தென்னையின் இளநீரைத் தாழை, இளநீர், என்றும் பெரும்பாணாற்றுப்படை குறிப்பிடுகின்றன. தென்னையின் ஓலையைத் தோடு என்றும் பழுத்த ஓலையை மடல் என்றும் குறித்தனர். தென்னை ஓலையைக் கொண்டு வீடுகள் வேயப்பட்டன.

தென்னை பிரமதேய, தேவதான நிலங்களில் பயிர் செய்ய அனுமதி வழங்கப்பட்டது. இந்த இரண்டு நிலங்களைத் தவிர மற்ற பகுதிகளில் பயிர் செய்தவைக்கு வரி விதிக்கப்பட்டுள்ளன.<sup>35</sup>

இராஜேந்திர சோழன் பெயரில் அமைந்த நந்தவனத்தில் தெங்கு. கமுகு சொல்லப்படுகின்றன.<sup>36</sup>

முதலாம் குலோத்துங்கன் காலத்தை சேர்ந்த சியமங்கலம் (ஊர்) கல்வெட்டில் மேல் குறிப்பிட்ட கல்வெட்டுக்களைப் போலவே விளை பொருள் குறிப்பிடப்பட்டாலும் கூடுதலாக



வாழைப்பழம், செண்பகப்பூ குறிக்கப்படுகின்றன. செண்பகப்பூ எட்டு சாண் நீளத்திற்கு கட்டிக் கொடுக்கப்பட்டமை குறிப்பிடத்தக்கதாகும்.<sup>37</sup> வேப்பமரம், வாகைமரம், முருங்கைமரம், தென்னமரம், ஆலமரம், பூவரசம்மரம், ஆத்திமரம் ஆகிய மரங்களின் பெயர்களும் கூறப்படுகின்றது.<sup>37</sup>

ராஜாவை தவிர அவரது குடிமக்கள் தங்கள் ஆட்சியாளர்களின் பெயரில் கங்கைகொண்ட

சோழன் திருந்தவனம் என பல தோட்டங்களை தயார் செய்து பராமரித்து வந்தனர். இந்த பாரம்பரியமான தோட்டப்பூங்காவில் கிட்டத்தட்ட நூறு வகையான தாவர இனங்களும் வளர்ந்துள்ளன மற்றும் ஒரு குறிப்பிட்ட எண்ணிக்கையிலான மலர்கள் பாதுகாக்கப்படுகின்றன. ஆலய சடங்குகள் மற்றும் ஆண்டு முழுவதும் கோயில் சடங்குகளுக்கு பூக்கள் அவசியம் என்பதால், தோட்டம் ஊக்கப்படுத்தப்பட்டது.

#### அடிக்குறிப்புகள்:

1. த.க.சொ.அ.ப.256
2. வாகட அகராதி பக்.4, 23, 47
3. மருத்துவ பெயரகராதி ப.60
4. சரகம்ஹிகை ப.78
5. பல்லவர் செப்பேடுகள் முப்பது பக்-167,194
6. மேலது
7. பல்லவர் செப்பேடுகள் முப்பது பக்-168.
8. மேலது பக்-19.4
9. மேலது
10. த.க.சொ.அ.பக்-281.
11. மேலது
12. தெ.க.தொ 13:91
13. தெ.க.தொ 7:145
14. மேலது
15. தெ.க.தொ 3:149, 7:139
16. தெ.க.தொ 8:66
17. மேலது
18. மேலது

19. தமிழ் கல்வெட்டு கொல்லகராதி பக்-578
20. தெ.க.தொ. 17:170
21. தெ.க.தொ. 13:91
22. தெ.க.தொ 22:66
23. தெ.க.தொ 17:297
24. தெ.க.தொ 17:243
25. தெ.க.தொ 7:523
26. காசக்குடி செப்பேடுகள் வரி:128
27. தெ.க.தொ 8:66
28. காசக்குடி செப்பேடுகள் வரி: 130
29. தெ.க.தொ 3:151
30. தெ.க.தொ 17:127
31. தெ.க.தொ 12:171
32. தெ.க.தொ 12:201
33. பல்லவர் செப்பேடுகள் முப்பது பக்-257
34. தெ.க.தொ 7:156
35. தெ.க.தொ 17:66
36. தெ.க.தொ 7:129

### தமிழகத்தில் பொம்மலாட்டம்

#### செ.திருமலை\*

தென்னிந்திய கலை வடிவங்களில் முன்னோடி வடிவமாகவும், தமிழக நிகழ்த்து கலைகளில் முக்கியமான ஒன்றாக இருப்பது பாவைக் கூத்து ஆகும். உயிரற்ற பாவைகளை உயிருள்ள

பாத்திரங்களைப் போல் இயக்கி மனிதரால் நிகழ்த்தப்படும் கூத்து பாவைக்கூத்து என்றழைக்கப்படுகிறது. பாவைக் கூத்து இருவகைப்படும். ஒன்று மரப்பாவைக் கூத்து;

\*முனைவர் பட்ட ஆய்வாளர் (ப.நே), வரலாற்றுத் துறை, மாநிலக் கல்லூரி (த), சென்னை.

இன்னொன்று தோல்பாவைக் கூத்து. பாவைக் கூத்து என்றால் இருவகைக் கூத்துக்களையும் குறிப்பிடுவதுதான். மரப்பாவைக் கூத்தைப் பொம்மலாட்டம் என்று வட மாவட்டங்களில் வழங்கிறார்கள். ஆரியத் தாக்கம் அதிகம் உள்ள பகுதிகளில் இக்கூத்தைப் பொம்மலாட்டம் என்று சொல்லுகிறார்கள். ஆனால் கிராமங்களில் பாவைக் கூத்தை மரப்பாவைக் கூத்து என்றுதான் அழைக்கிறார்கள். சோமலே அவர்களும் பொம்மலாட்டத்தைப் பாவைக் கூத்து என்றும் மரப்பொம்மலாட்டத்தை மரப்பாவைக் கூத்து என்றும் சொல்கிறார்.

“நெய்தற் பரப்பிற் பாவை கிடப்பி” என்றும் (குறுந்தொகை: 114)

“கையும் காலும் தூக்கத் தூக்கும்

ஆடியிற் பாவை போல்” (குறுந்தொகை: 9)

என்றும் பாவைக்கூத்துப் பற்றி சங்க இலக்கியங்களில் குறிப்பிடப்பட்டுள்ளன.

மரத்தால் பொம்மைகள் செய்து திரைக்கு வெளியே பாவையைக் குதிக்கச் செய்து கூத்து நடத்துவது மரப்பாவைக் கூத்து ஆகும். மரப்பாவைக் கூத்தில் பயன்படுத்தும் பாவை அனைத்தும் மரத்தாலானவை. ஆனால் அவற்றைக் கூத்தில் இயக்கும் முறையைக் கொண்டு பாகுபாடு படுத்தப்படுகின்றன. அவை நூல்பாவை, கைப்பாவை, கையுறைப்பாவை, கம்பிப்பாவை என்று நான்கு வகைப்படும்.

தமிழகத்தில் பொம்மலாட்டம் தஞ்சாவூர், கும்பகோணம், மயிலாடுதுறை, சேலம் மற்றும் சென்னை போன்ற பகுதிகளில் நடத்தப்படுகின்றன. இவர்கள் தம் கூத்தில் அரிச்சந்திரா கதை, வள்ளித் திருமணம், சீதா கல்யாணம், பிரகலாதன் கதை, அருணகிரி நாதர் கதை, கண்ணகி கதை, மார்க்கண்டேயன் கதை, நல்ல தங்காள் கதை மேலும் சமுதாயத்தில் ஏற்படுகின்ற அன்றாட பிரச்சினையை மையமாக வைத்தும் கூத்து நடத்துகின்றனர்.

உயிரற்ற பாவைகளை உயிருள்ள பாத்திரங்களைப் போல் இயக்கி மனிதரால் நிகழ்த்தப்படும் கூத்து பாவைக்கூத்து என்றழைக்கப்படுகிறது..

சோமலே அவர்களும் பொம்மலாட்டத்தைப் பாவைக் கூத்து என்றும் மரப்பொம்மலாட்டத்தை மரப்பாவைக் கூத்து என்றும் சொல்கிறார்.<sup>1</sup> மேலும் சென்னையில் உள்ள பொம்மலாட்டக் கலைஞர் பலாசுப்பிரமணியம் பொம்மலாட்டத்துக்குச் சரியான தமிழ்ப்பதம் ‘பாவைக் கூத்து’ என்கிறார்.<sup>2</sup> தோல்பாவை நிழற்கூத்தும் இருப்பதால் வேறுபடுத்திக் காட்டுவதற்காக மரப்பாவைக் கூத்து என்றே சொல்லுவது சாலச் சிறந்தது. மரத்தால் பொம்மைகள் செய்து அவற்றைக் கொண்டு திரைக்கு வெளியே பாவையைக் குதிக்கச் செய்து கூத்து நடத்துவது மரப்பாவைக் கூத்து ஆகும்.<sup>3</sup>

#### குடும்பக் கலை

இன்று மரப்பாவைக் கூத்து நாட்டுப்புறக் கலையாக இருந்தாலும், கிராமங்களை விட்டு விலகி நகர்ப்புறம் நோக்கி வந்துவிட்டதாகத் தெரிகிறது. தோல்பாவை நிழற் கூத்து போன்று கிராமங்களில் தொழில்முறையாக நடத்தவில்லை. ஒரு குடும்பக் கலையாக, வாழ்க்கைக்குப் பொருள் தேடிக்கொடுக்கும் கலையாக இதை நடத்தவில்லை. கோயில் விழாக்களிலும், பொருட் காட்சிகளிலும் பொழுது போக்குவதற்காகவும், நீதிக் கதைகளைப் புராணங்களிலிருந்து எடுத்துரைத்து உணர வைப்பதற்காகவும் பயன்படுத்தப்படுகிறது. சமுதாயத்தில் இன்று மேட்டுக்குடி மக்களாக, உயர்ந்த வகுப்பாராகக் கருதப்படும் பிரிவினரால் இது பெரும்பாலும் நடத்தப்படுகிறது. ஆனால் முன்னைய காலக் கட்டங்களில் இது சாதாரண மக்களாலேயே நடத்தப்பட்டு வந்ததாகத் தெரிகிறது. மரப்பாவைக் கூத்து ஒருவரே தனித்து நடத்தும் கலையல்ல. குடும்பத்தில் பலர் இணைந்து கூட்டு உழைப்பின் பயனாக நடத்தும் கலையாகும்.<sup>4</sup>

இங்கெல்லாம் பாவைக் கூத்து மக்கள் தொடர்புக் கலையாகப் (Mass Communications) பயன்படுத்தப் பெற்று வருகின்றது. அரசும் இந்த நாடுகளில்

பொம்மலாட்ட கலைக்கும் கலைஞர்களுக்கும் ஊக்கமும் ஆக்கமும் அளித்து வருகின்றது.<sup>6</sup>

19-ஆம் நூற்றாண்டில் பிரான்சை ஆண்ட மூன்றாவது நெப்போலியன், ஐந்து வகையான பாவைக் கூத்துக் குழுக்களை பாரிசில் உள்ள சேம்ஸ் எலிசீஸ் (champs Elyses) என்ற தோட்டத்தில் தங்கிப் பாவைக் கூத்து நடத்த அனுமதியளித்து அங்கீகரித்தார். இவற்றிற்கு வேண்டிய பொருளுதவியும் செய்தார்.

### இந்தியாவில் பொம்மலாட்டம்

இராஜஸ்தான் மாநிலத்தில் பொம்மலாட்டம் கத்புத்லிஸ் (Katputhli) என்ற பெயரில் நிகழ்த்தப்படுகிறது. இந்தியாவில் பாவைக் கூத்துக் கலைக்கு இராஜஸ்தான் முதன்மையான இடத்தைக் பெறுகிறது. இராஜஸ்தான் பொம்மலாட்டத்தின் தொட்டில் என்றுகூட அழைக்கிறார்கள். மேலும் கர்நாடகத்தில் மரப்பாவைக் கூத்தை சக்கலத கொம்பே என்றும் அழைக்கிறார்கள்.<sup>7</sup>

என்ற உவமையின் வழி பாவைக் கூத்தைப் பற்றிய செய்தி சொல்லப்பட்டுள்ளது. மேலும்,

“வெறிகமழ் துறுமுடி தயங்க நல்வினைப்

பொறியழி பாவையின் கலங்கிட...” (நற்றிணை. 308)

என்ற பாடலில் கயிற்றிலிருந்து அறந்து விழுகின்ற பாவையைப் பற்றிய குறிப்பு வருகின்றது.<sup>1</sup>

ஆகவே, சங்ககாலத்தில் பாவையைப் பற்றிய குறிப்பும், பாவைக் கூத்து நடத்துப்பட்டு வந்துள்ள செய்தியும் தெரிய வருகிறது. தமிழகப் பாவைக் கூத்து இரண்டாயிரம் ஆண்டுகளுக்கு முற்பட்ட பழமை உடையது என்பது தெரியவருகின்றது.

அடுத்து, திருக்குறளில் இப்பாவைக் கூத்து பற்றிய விளக்கமான செய்தியைக் காண முடிகிறது.

“நாணாகத் தில்லா ரியக்க மரப்பாவை

நாணா லுயிர்மருட்டி யற்று” (திருக்குறள் 1020)

‘இரப்பாரை யில்லாயி னீர்ங்கண்மா ஞாலம்

மரப்பாவை சென்றுவந் தற்று” (திருக்குள் 1058)

மனத்தில் நாணம் இல்லாத மக்கள் உயிருள்ளவர் போன்று இயங்குவது, மரத்தால் செய்த பாவை கயிற்றின் இயக்கத்தால் உயிருள்ளதாக மயக்கினாற் போன்றதாகும்.<sup>2</sup>

வறுமையுற்று இரப்பவர் இல்லையானால், இந்தப் பரந்த உலகத்தில் உள்ளவரின் வரவு செலவுகள், உயிரில்லாத மரப்பாவைக் கயிற்றின் இயக்கத்தினால் சென்று வந்தாற்போன்றதாகும் என்றும் திருக்குறள் கூறுகின்றது. இச் செய்திகளிலிருந்து மரப்பாவைக் கூத்து திருவள்ளுவர் காலத்தில் நடந்து வந்ததாகத் தெரியவருகின்றது.

“நாட்ட மென்றே யிரு சற்குரு பாதத்தை நம்பு

பொம்மலாட் மென்றே யிரு...” (சித்தர் பாடல்கள் 1968, 79)

என்று கூறுகிறார். பட்டினத்தாருடைய காலம் 11-ஆம் நூற்றாண்டாக இருக்க வேண்டும். மரப்பாவைக் கூத்தைப் பொம்மலாட்டம் என்றே குறிப்பிடுகிறார் பட்டினத்தடிகள். கிடைக்கப் பெறுகின்ற சான்றுகளின் அடிப்படையில் மரப்பாவைக் கூத்து கி.பி.2-ஆம் நூற்றாண்டு ஆகும்.

மரப்பாவைக் கூத்தில் பயன்படுத்தும் பாவை அனைத்தும் மரத்தாலானவை. ஆனால் அவற்றைக் கூத்தில் இயக்கும் முறையைக் கொண்டு பாகுபாடு படுத்தப்படுகின்றன.

தமிழகமெங்கும் இன்றும் அப்பகுதியினரே பாவைக் கூத்து நடத்தி வருகிறார்கள் என்பது குறிப்பிடத் தக்கதாகும் அப்போது ஆசு வீர கவிராயர் என்பவர் அரிச்சந்திர புராணத்தைச் செய்யுளாக்கியிருந்தார். பின் அதை நாடாகத்திற்காக உரைநடை, தரு விருத்தம், ஓரடிப்பதம், கீர்த்தனை என்று ஆக்கம் செய்தார்கள். இம்மாதிரி ஆக்கம் செய்தவர்களில் குறிப்பிடத்தக்கவர், தண்டாச்சிப் பிள்ளையாவர். அவருடைய அரிச்சந்திர கதையின் நாடக ஆக்கம் அச்சிடப்பட்டு விற்பனைக்கும் வந்தது. இவருடைய அரிச்சந்திர நாடகம் தான் பாவைக் கூத்துக் கதையானது. முதல் முதலில் இந்த

அரிச்சந்திர கதையை பாவைக் கூத்தில் தஞ்சாவூருக்கருகில் உள்ள சித்தநாயக்கன் பேட்டையைச் சார்ந்த நாண அய்யங்கார், கூத்துக் கதையாகப் பயன்படுத்தினார்.<sup>3</sup>

பாவைகளை இயக்குவதற்காக, கறுப்பு நூல்களை பாவைகளின் தலைகளிலும் பஜங்களிலும் கட்டி வைத்தனர். பின் பாவையாட்டி, பாவைகளின் தலைகளில் கட்டி வைத்த நூல்களைத் தன்னுடைய தலையிலுள்ள 'சும்மாடு' போன்று இருக்கும் தலைப் பாகையில் இணைத்துக் கொள்ளுவார். பின் பாவையினைக் கைகளில் கட்டியிருந்த நூல்களைத் தன் கைகளினால் இயக்கி, தேவைக்குத் தக்கவாறு அசைவைக் கொடுப்பார். இவ்வாறுதான் தமிழகத்தில் பாவைக் கூத்தை இயக்கி வருகிறார்கள்.<sup>4</sup>

சுவாமி நாதய்யரிடம் திருவாஞ்சியம் சுவாமிநாதய்யர் இக்கலையைக் கற்று, பின் கருவைப்போலவே அவரும் பாவைக் கூத்து நடத்தி வந்தார். இவர் சௌராஷ்டிரா இனத்தைச் சார்ந்த பலராமன் (கும்பகோணம்) என்பவரைத் தன் குழுவில் பாவைகளை இயக்குவதற்காகச் சேர்த்துக் கொண்டார். திருவாஞ்சியம் சுவாமிநாதய்யர் முறையாகச் சங்கீதம் கற்றவர். ஆகவே அவருடைய பாட்டு பாவைக் கூத்திற்குப் புது மெருகைக் கொடுத்தது. இந்துஸ்தானி, கர்நாடக சங்கீதம் இரண்டும் பாடுவார். பாவை நடனத்திற்குத் தக்கப்படி இவ்விரண்டு வகையான சங்கீதத்திலும் பாடுவார். இத்தகைய பாட்டிற்கு நடனமிடும் பாவையைக் 'கிஞ்சின் பொம்மை' என்று கூறுவர். நாளா வட்டத்தில் திருவாஞ்சியம் சுவாமிநாதய்யர் பேரும் புகழும் பெற்று 'தனக்கு' சுவாமிநாதய்யர் என்று பெயர் பெற்றார். இவர் காலக் கட்டத்தில் இவரோடு நெருங்கிப் பழகியவர் தலைஞாயிறு பல்லவி சோழ பாகவதர் ஆவார்.<sup>5</sup>

இதுவரை நூலால் இயக்கி வந்த பாவைகளை மெல்லிய கம்பிகளைக் கொண்டு முதன் முதலில் இயக்கச் செய்வதவர் பலராமன். இவர்தான் பாவைகளின் கண்களில் புதிய நோக்கை ஏற்படுத்தினார். பாவைகள் கண்களால் உருட்டி மிரட்டிப் பார்க்கும் பார்வையை உண்டு

பண்ணினார். பாவைகள் யதார்த்தமாகப் பார்ப்பது போன்ற நிலையை உண்டுபண்ணி, பாவைக் கூத்தில் புரட்சி பண்ணியவர் பலராமன்தான். இவர் தனக்கு சுவாமிநாதய்யரின் சீடர்தான். 3 அடி உயரமுள்ள பாவைகளைப் பயன்படுத்தினார். பரத நாட்டிய நடனத்தை முதன் முதலில் பாவைக் கூத்தில் பயன்படுத்தியவரும் அவர்தான். இப்போது கும்பகோணக் குழுக்களில் இப்பரத நாட்டியம் சிறப்பான அம்சமாகக் கருதப்படுகிறது. தனக்கு சுவாமிநாதய்யர் 150 தருக்களையும், 100 விருத்தங்களையும் அறிந்தவர். அவர்தான் அவர் குழுவில் முதன்மைப் பாடகர். அவருக்குத் துணையாக இருவர் இருந்தனர். சுருதி, மிருதங்கம் ஆகிய இசைக் கருவிகள் அவருடைய குழுவில் இடம் பெற்றன. சிறிய பாவைகளை இயக்குவதற்கு இரண்டு துணை பாவையாட்டிகளை வைத்துக் கொண்டார். புதுமைகளைப் புகுத்திய பலராமன் இறந்தவுடன், அவர் தனக்குத் துணையாகத் திருப்புகழூர் குப்புசாமி அய்யரைப் பாவையாட்டியாகச் சேர்த்துக் கொண்டார். தனக்கு சுவாமிநாதய்யர் தன் இறப்பு வரை பாவைக் கூத்து நிகழ்ச்சிகலை நடத்திக் கொண்டிருந்தார்.

அதன்பின் புதுக்குடி சுவாமிநாதய்யர் இக்கலையில் புகழ் பெறலாயினார். நல்ல சாரீர வளம் உடையவர். ஆகவே அவருடைய பாவைக் கூத்து நிகழ்ச்சி சிறப்பாக நடைபெற்று வந்தது. பாவைக் கூத்தில் எல்லா வகையான நாடகங்களையும் நடந்தி வந்தார். பாவைக் கூத்தில் அவர்தான் சிறந்தவர் என்ற நிலையை உண்டு பண்ணினார். திருப்புகழூர் குப்புசாமி அய்யர் சந்தரமதி பாவையை இயக்கக் கூடியவர்கள் இருக்க முடியாது என்று சொல்லுவார்கள். இக் குழுவில் மிருதங்கம் வாசிப்பவராகத் தஞ்சாவூர் கொண்டையப்பன் இருந்தார். அதன்பின் திருப்புகழூர் சுவாமிநாத பிள்ளை மிருதங்கம் வாசித்தார். இவர் வேறு பல குழுக்களிலும் மிருதங்கம் வாசித்து வந்தார்.

தனக்கு சுவாமிநாதய்யர் மகன் ஸ்ரீவாஞ்சியம் சுப்பிரணிய அய்யர் புதுக்குடி சுவாமிநாத குருக்கள்

குழுவில் பின்பாட்டுக் காரராகச் சேர்ந்திருந்தார். அதன்பின் ஸ்ரீவாஞ்சியம் அய்யாவு அய்யரைப் பாவையாட்டியாகக் சேர்த்துக்கொண்டு புதியதாகப் பாவைக் கூத்துக் கூழு ஒன்றைத் தொடங்கி நிகழ்ச்சி நடத்தி வந்தார். இவர் தியாக ராஜ சுவாமிகளின் 200 கிருதிகளை உமையாள்புரம் சுந்தர பாகவதரிடமும் அவடைய சீடர் துரைசாமி அய்யரிடமும் கற்றவர்.

திருப்புகழூர் குப்புசாமி அய்யர், புதுக்குடிய குருக்கள் ஸ்ரீவாஞ்சியம் அய்யாவய்யர் ஆகியோர் இறந்தபின் ஸ்ரீவாஞ்சியம் சுப்பிரமணிய அய்யர்தாந் பாவைக் கூத்தைச் சிறப்பாக நடத்தி வந்தவர். நங்கவரம் குப்புசாமி அய்யங்கார், எங்கண் நாராயணப்பய்யர் ஆகியோர் பாவையாட்டிகளாக இவர் குழுவில் இருந்தனர்.

கும்பகோணம் மங்களகான சபா என்ற பெயரில் ஸ்ரீவாஞ்சியம் அய்யாவய்யர் மகன் கிருஷ்ணமூர்த்தி அய்யர் அவருடைய அண்ணன் துணையோடு பாவைக் கூத்து நிகழ்ச்சிகளை நடத்தி வந்தார். அய்யாவய்யர், ஸ்ரீவாஞ்சியம் சுப்பிரமணிய அய்யருக்குத் தாய்மாமன். இந்த சுப்பிரமணிய அய்யர்தான் 85 வயதுவரை பாவைக்கூத்து நடத்திப் புகழ் பெற்றவர். பழைய தலைமுறைகளில் கடைசி ஆளாக இருந்து பாவைக் கூத்து நடத்தியவர். மரபு வழியிலும் சாஸ்திரிய வழியிலும், பாவைக்கூத்து நடத்தி வந்தவர்.<sup>6</sup>

#### சென்னையில் கும்பகோணப் பகுதி பொம்மலாட்டம்

குடந்தை பாலசுப்ரமணியம் என்பவர் சென்னையிலிருந்து பொம்மலாட்ட நிகழ்ச்சிகளை நடத்தி வருகிறார். இவர் சுமார் 58 ஆண்டுக் காலமாக இக்கூத்துக்கலையில் ஈடுபட்டு வருகிறார். இவருடைய கணநாதர் பாவை நாடகக் குழுவிற்குக் கும்பகோணம் தான் தலைமை இடமாகும்.<sup>7</sup>

#### நம்பிக்கைகள்

பொம்மலாட்டம் கோயில் விழாக் காலங்களில் நடத்தப்பட்டு வந்தது, நேர்த்திக் கடனாகப் பொம்மலாட்ட நிகழ்ச்சிகளை நடத்தச் செய்தார்கள், கிராம தெய்வங்களை

அமைதிப்படுத்த வேண்டியம் இந்த நிகழ்ச்சி நடத்தப்பட்டது. பொம்மலாட்டம் நடத்துவது நல்லது என்ற நோக்கில் மக்கள் இருந்தார்கள்.<sup>8</sup>

பாவைகளை இயக்கும் பாவை ஆட்டிகள் திரைக்குப் பின்னால் இருந்து இயக்குவார்கள். சந்திரமதி பாவையோ, வேறு நாட்டியமாடும் பாவையையோ இயங்கச் செய்யும் போது பாவையாட்டியின் உடலும் அசையும், நாட்டியத்திற்குத் தக்கவாறு அவரும் ஆடுவார், நடனமாடுவார். அவர் கால்களும் கைகளும் முழு அளவில் இயக்கத்தில் இருக்கும். சந்திரமதி மாலைகளைப் பிய்த்து எரிவது மயானத்தில் புலம்பி அழுவது, மாவு அரைப்பது போன்ற நிகழ்ச்சிகளும் பரதநாட்டியமும் பார்வையாளர்களின் மனதைத் தொடும் நிகழ்ச்சிகளாகும். இப் பொம்மலாட்ட சோக நிகழ்ச்சிகளைப் காண்பவர்கள் அழாமலிருக்க முடியாது. அதுபோல வேடிக்கை நிகழ்ச்சிகளில் வயிறு குலுங்கக் குலுங்கச் சிரித்துக் கொண்டே இருப்பார்கள். ஒலிபெருக்கி இல்லாவிட்டாலும் கூட, ஒரு மைல் தூரத்திற்குக் கேட்கும்படியாக நடந்தபோதும், குரலில் தொய்வு ஏற்படுவது இல்லை. பார்வையாளர்களும் சளைக்காமல் முழு நேரமும் இருந்து கூத்தை ரசித்துப் பார்த்துக் கொண்டே இருப்பர்.<sup>9</sup>

பாவைகளின் இணைப்பில் கட்டப்பெறும் கயிறு வெளியே பார்வையாளர்களுக்குத் தெரியக் கூடாது என்பதற்காகத்தான் மங்கலான ஒளியைக் கொடுக்கும் விளக்கெண்ணெய் அல்லது வேப்பெண்ணெய் விளக்கைப் பயன்படுத்தினர். முன்னைய காலங்களில் கூத்து நிகழ்ச்சிகள் தவிழ்வந்தி, நாராயண கவுள, மாஞ்ஜி, ஆகிரி, தர்பார், பேகட, நீலாம்பரி, நவரோஸ் போன்ற ராகங்களைப் பயன்படுத்தினர்.<sup>10</sup>

#### பின்னணி இசைக்கருவிகள்

பொம்மலாட்ட நிகழ்ச்சியில் ஆர்மோனியம், தபேலா, டோலக், சால்ரா, சலங்கை ஆகிய கருவிகள் பயன்படுத்தப்பட்டு வருகின்றன. ஆனால் முன் காலத்தில் துத்தி, சுதி, மத்தளம் ஆகிய இரண்டு இசைக் கருவிகள் மட்டும்

பயன்படுத்தப்பட்டு வந்ததாகவும் தெரிய வருகின்றது.

### கதைப்பகுதி

பொம்மலாட்டம் கதைகளுக்கு முன்னோடியாக இருந்தது அரிச்சந்திரா கதைதான். அதன்பின் வள்ளித் திருமணம், சீதா கல்யாணம், பிரகலாதன், அருணகிரி நாதர், அய்யப்பன், பாமா விஜயம், கண்ணகி, மார்க்கண்டேயன், நல்ல தங்காள், சிறுத்தொட்ட நாயனார். ஸ்ரீசங்கீத தியாக பிறும்மம், பக்த ருக்மாங்கதா என்ற நாடகங்கள் பொம்மலாட்ட கதைகளாக நடத்தப்படுகின்றன. மேலும் சமூக விழிப்புணர்வு நிகழ்ச்சிகள் நடத்தப்படுகின்றன.<sup>11</sup>

### கூத்து கலைஞர்கள்

பொம்மலாட்ட கூத்துக் குழுவில் பாவைளை இயக்க நால்வர் தேவைப்படுகின்றனர். பொம்மைகளை எடுத்துக் கொடுக்கத் துணையாக ஒருவர் இருக்கிறார். இசைக் கருவிகளை வாசிப்பதற்கு நால்வர் வேண்டும். ஆக மொத்தம் 9 பேர் கட்டாயமாகத் தேவைப்படுகின்றனர்.<sup>12</sup>

### பாவைகள்

தமிழ்நாட்டில் பாவைக் கூத்துக் கலைஞர்கள் பொம்மைகள் தயாரிக்கும் கலைஞர்களிடமிருந்து விலைக்கு வாங்கிக் கொள்கிறார்கள். கும்பகோணம், தஞ்சாவூர் பகுதிகளில் பொம்மைகள் தயாரிக்கும் கலைஞர்கள் மிகுதியாக இருக்கிறார்கள். கலை நுட்பத்தோடு தயாரிப்பில் ஈடுபட்டுள்ளார்கள். ஆகவே, பாவைக் கூத்துக் கலைஞர்கள் அக் கலைஞர்களிடமிருந்து பாவைகளை விலைக்கு வாங்கிக் கொள்கிறார்கள். பிராமணர்கள் போன்ற இனத்தார் இக்கூத்தில் ஈடுபட்டிருப்பதால் அவர்களால் பொம்மைகள் செய்ய முடியாது என்ற நிலையால், அக்கலைஞர்கள் பாவைகளை விலைக்கு வாங்கித்தான் ஆக வேண்டும் என்ற நிலைக்குத் தள்ளப்படுகிறார்கள்.<sup>13</sup>

பின் மரத்தைத் துண்டுகளாக்கித் தலை, கால் மார்பு முதலிய பகுதிகள் செதுக்குகிறார்கள். தலைபோல உருண்டையாகச் செதுக்கப்பட்ட கட்டை மேல் மக்கு” வைத்து உதடு போன்ற உறுப்புக்களை

அமைக்கிறார்கள். மார்புப் பகுதியில் துணிகள் மட்டும் சுற்றப்பட்டு, தைத்துவிடப்படுகின்றன. பொம்மையின் முதுகுப் புறத்தில் ஆறு அங்குலத் துவாரம் ஒன்று இருக்கிறது. அங்கு, தலை, கை, கால் ஆகிய உறுப்புகள் ஒரு காடியின் மூலம் இழுத்துக் கட்டப்படுகின்றன. இவ்வாறு செய்த பொம்மைகளுக்கு வண்ணம் தீட்டுவதற்கென்றே உள்ள ஒவியக் கலைஞர்கள் வண்ணம் பூசி அழகு செய்கிறார்கள். வண்ண வண்ண காலண்டர் படங்களைப் பார்த்தே இவர்கள் இக்காலத்தில் வண்ணத்தைத் தேர்ந்தெடுத்துப் பூசுவதாகக் கூறப்படுகிறது. இவ்வாறு தயாரித்த பொம்மைகளை எடுத்து வந்து, ஆடைகள் அணிவிக்கிறார்கள். இடுப்புப் பகுதிச் சுருங்கித் தோன்றாமல் இருப்பதற்காகப் பல உள் பாவாடைகளைக் கட்டிவிட்டு, அதன்மேல் பளபளப்பான பட்டாடைகளைச் சுற்றிவிடுகிறார்கள். நெற்றிச் சுட்டி, மூக்குத்தி, கம்மல், நெக்லஸ், சிமிக்கி போன்ற ஆபரணங்களை அணிவிக்கிறார்கள்.

சில பொம்மைகளுக்குக் கால்கள் இருக்கின்றன. பெரும் பாலானவைகளுக்குப் பாவாடைகள் மறைத்த நிலைதான் இருக்கும். முன்காலத்தில் எல்லாப் பொம்மைகளுக்கும் கால்கள் இருந்ததாகவும், போக்குவரத்து வசதி ஒரு பெட்டியிலேயே பல பொம்மைகளை அடுக்க வேண்டிய கட்டாயத்தால் பல பொம்மைகளின் கால்களை நீக்கி விட்டதாகவும் சொல்லப்படுகிறது. பொம்மைகள் அனைத்திற்கும் பாவாடை கட்டினால் நன்றாக இருக்காது என்று காரணத்தினால் முழுக்காற்சட்டை, பஞ்சகச்சம் போன்ற உடைகள் அணிவிக்கும் பொருட்டு சில பொம்மைகளுக்கு மட்டும் கால்களைக் கட்டி வைத்திருக்கின்றனர்.<sup>24</sup>

பொம்மையின் உயரம் 1 1/2 அடி முதல் 3 அடி வரை இருக்கின்றது. மூன்று கிலோ முதல் பத்து கிலோ வரை எடை கொண்டதாகப் பொம்மைகள் இருக்கின்றன. புதிய பொம்மைகளை முதல் முதலில் அரங்கேற்றும் போது எலுமிச்சம் பழத்தை வெட்டி, கண்ணேறு கழிக்கிறார்கள்.

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## பாண்டியர் கால சித்தன்னவாசல் ஓவியங்களில் துகில்கலை வடிவங்கள்- ஓர் ஆய்வு

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தமிழ் நாட்டில் பல்லவர், சோழர், கிருஷ்ணதேவராயர், நாயக்கர் கால ஓவியங்கள் பல கோயில்களில் காணப்படுகின்றன. இவ் ஓவியங்களில் தெய்வம் மற்றும் வழிபாடு பக்தி மார்க்க ஓவியங்களைப் பற்றி அதிகளவில் உள்ளது என வரலாற்று சார்ந்த நூல்கள் மூலம் அறியலாம். பழங்கால ஓவியங்களில் பாண்டியர் கால சித்தன்னவாசல் ஓவியங்கள் சிறப்பு வாய்ந்ததாகவும் அறிய முடிகிறது. இங்கு தெய்வ வழிபாட்டு ஓவியங்களுக்கு மாறாக மன்னன்,

அரசி, நடன மங்கைகள், தாமரைக்குளம் என ஓவியங்கள் உள்ளன. அதிலும் துகில்கலை வடிவங்கள் (Textile Design) சார்ந்த ஓவியங்கள் பெரும்பான்மையாக காணப்படுகிறது. அதனை மையப்படுத்தி இக்கட்டுரை எழுதப்பட்டுள்ளது.

சித்தன்னவாசல் குடைவரைக் கோயில்

புதுக்கோட்டைக்கு வடமேற்கில் பதினாறு கிலோமீட்டர் தொலைவில் சித்தன்னவாசல் உள்ளது. அங்கிருந்து இரண்டு கிலோ மீட்டர்

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கிழக்கே வடமேற்கு தெற்காக நீளஅளவில் பாறைகளால் ஆன குன்று ஒன்று உள்ளது. அங்கு துறவிகள் கல் படுக்கைகளும் உள்ளன.

மேற்கு முகப்பில் குன்றின் வடக்கு முனையில் தரையின் எழுச்சி குன்றுடன் இணைகிறது. இக்குன்றின் பக்கவாட்டில் பாறைக்கோயில் ஒன்று குடையப்பட்டுள்ளது. இக்கோயில் நீண்ட சதுர முன் மண்டபம் 20.5 மீட்டர் நீளமும் 2.25 மீட்டர் அகலமும், 2.5 மீட்டர் உயரமும் கொண்டதாக அமைந்துள்ளது. இதன் உட்பகுதியில் 2.89 மீட்டர் அளவில் சதுரமான கருவறை உள்ளது.

வழிபாட்டு உருவங்களாக சைன மத தீர்த்தங்கரர்கள், (துறவிகளின்) புடைப்புச் சிற்பங்கள் காணப்படுகின்றன.

#### ஓவியங்கள்:

இக்குடைவரைக் கோயிலின் சுவர் பகுதி கூரைப்பகுதி முழுவதும் பல இடங்களில் சாந்துப் பூச்சி பூசப்பட்டு அதில் வண்ண ஓவியங்கள் தீட்டப்பட்டிருக்கின்றன. நடன மங்கைகள் அரச குடும்பத்தினர் தூண்களில் வரையப்பட்டுள்ளன. மேற்கூரையில் தாமரைக்குளம், துணி விதானத்தை ஒத்த ஓவியங்கள் உள்ளன. மேற்கூரை விளிம்புகளில் ஒரு ஜோடி அன்னங்கள் வரையப்பட்டுள்ளன.<sup>1</sup>

#### துகில்கலை வடிவங்கள் சார்ந்த ஓவியங்கள்:

குடைவரைக் கோயில் முன்புற தோற்றமாக கொண்டு துகில்கலை வடிவங்களை கணக்கிட்டு எழுதப்பட்டுள்ளது. வாயிற்படிக்கு மேலே கூரையின் விளிம்பில் துணி விதானம் போன்ற அமைப்பில் நடுவில் தாமரை மலரும் அதைச் சுற்றி மல்லிகைப் பூக்கள் சிதறி இருப்பது போன்ற ஓவியம் உள்ளது. இத்தகைய ஓவியங்கள் துகில் கலையில் துணி முழுவதும் பரப்பப்பட்டது போன்று அமைக்கப்படுவதாகும். அதாவது (All Over Repeats) ஒரு பரப்பில் சீரான இடைவெளி விட்டு துகில் கலை வடிவங்களை அமைக்கும் முறையாகும்.

இத்தகைய வடிவங்கள் திரைச்சீலைகள், (Curtains) படுக்கை விரிப்புகள், (Bed sheets)

பெண்கள் உடுத்தும் சீலையின் உடல் பகுதியிலும் (Body portion of the sarees) அதிகளவில் தொன்று தொட்டு பயன்படுத்தப்பட்டு வருகிறது.

#### துகில் கலையில் அன்னப்பறவைகள்:

அன்னப்பறவை ஓவியங்கள் துகிலியலில் வடிவமைப்புகளில் கரையோரமாக வடிவமைக்கப்படுகிறது. மேலும் பட்டுப்புடைவைகள், அச்சப்பதிப்பு சேலைகள், திரைச்சீலைகள், படுக்கை விரிப்புகள், ஆண்களின் மேல்சட்டைகள், பெண்களின் ஆடைகளான சுடிதார், போன்றவைகளில் பயன்படுத்தப்படுகின்றன.

#### துணிவிதான ஓவியங்கள்:

1. பார்ச்வநாதர் உருவச்சிலைக்கு முன்பாக அமைந்துள்ள மேற்கூரையில் துணிவிதானத்தை குறிக்கும் ஓவியம் வரையப்பட்டுள்ளது. தாமரை மலர்கள், மல்லிகை மலர்கள் உள்ளன.
2. கருவரையில் வரையப்பட்டுள்ள உருவங்களுக்கு மேலாக நீள அகல வாக்கில் துணி விதான ஓவியங்கள் உள்ளன. வட்ட வடிவங்களாக மலர்கள் இரு வரிசை இதழ்கள் கொண்டு வரையப்பட்டுள்ளது. இவை சதுரகட்டத்தில் ஆறு எண்ணிக்கையில் உள்ளன.

#### திரிகுல வடிவங்கள்:

அகல வரிசைகளில் ஒன்பது திரிகுலங்கள் எதிர் திசை கோணத்தில் உள்ளன. நீள வரிசையில் முதல் வரிசையில் நான்கும், பின் வரிசையில் நான்கும் மொத்தம் எட்டு திரிகுலங்கள் எதிர் திசை கோணத்தில் உள்ளது. (Reverse Repeat Back to Back) மொத்தமாக நீள வரிசை எட்டும் அகல வரிசைகளில் ஒன்பதும் சேர்ந்து மொத்தம் 17 திரிகுலங்கள் உள்ளன. அவையனைத்தும் இரு கொடிகள் மூலம் கீழ் மேலாக இணைத்துச் செல்லுகின்றன. இதனை ஓகி பேஸ் (Ogi Base) என்ற முறையில் (Textile design)-ல் துகில் கலை வடிவமைப்பில் அமைக்கப்படுகின்றன.<sup>2</sup>

#### மனித உருவங்கள்:

இத்தகைய கொடி இணைப்பு வடிவங்களின் உட்புறங்களில் கணக்கு முறையில் வரும் கூட்டல்



குறியீடு உள்ளது. அதன் முனைகளில் வட்டவடிவ மலர்கள் நான்கு உள்ளன. கூட்டல் குறியீடு முழுமையாக இரண்டும் பாதியாக இரண்டும் உள்ளன. இதில் இடது புறங்களில் மனித உருவங்கள் எதிர் திசை கோணத்தில் உட்கார்ந்து காலை நீட்டிய வண்ணம் உள்ளது.

#### துகில் வடிவங்கள்:

சித்தன்ன வாசல் குடைவரை கோயில் முன் மண்டபத்தில் 1. அன்னப்பறவைகள் இரண்டு, 2. மலர்கள், மேல்வரிசையிலும் அதனை அடுத்த கீழ் வரிசையில் இடது புறத்திலும், 3. மயில் தோகை கண்கள் போன்ற வடிவங்கள் வலது ஓரத்திலும், 4. சாய்வு கட்டங்களும் அதன் உட்புறத்தில் புள்ளிகளும் என்ற வரிவடிவ அமைப்புகளும், அதன் கீழ் வரிசையில் உத்திரத்தை தாங்கும் தூணில் நீட்டிக் கொண்டிருக்கும் சிறு சதுர தூணில் வலது இடது புறங்களிலும், 5. கொடி வளைவுகள் கருவறை விதானத்திலும், 6. திரிசூல கட்ட ஓவியமும், 7. தாமரை குள விதானம் அருகில் நான்கு சிறு சதுரங்கள் நடுவில் வட்டவடிவ இதழ்கள் கொண்ட மலரும், அதனை கொடி வளைவு இணைத்து செல்லுகின்ற தொடர் செல்லுகிறது. அகலத்தில் நான்கு மலர்கள் முறையே பத்து எண்ணிக்கையில் வரிசையாக நீளமாக உள்ளது. மொத்தத்தில் நாற்பது மலர்கள் வரிசை தொடராக உள்ளது அத்தனை வட்ட வடிவ மலர்களையும் வலது, இடது என இருபுறத்திலும் கொடிகள் வளைந்து வளைந்து இணைந்து தொடர்ச்சியாக காணப்படுகிறது.

சித்தன்னவாசல் ஓவியங்களைப் பற்றி கே.ஆர். சினிவாசன் தமிழ்நாட்டு ஓவியங்கள் என்ற நூலில் கருவறையின் மேலே துணியில் வரையப்பட்ட ஓவியம் என்றே சான்றிதழ் உள்ளார். கருவறையின் மேல்நிலையில், மூன்றில் இரண்டு பாகமான முன்பகுதி மேற்சொன்ன தாமரை குள சித்திரம் கொண்டிருக்க, பிற்பகுதியான மூன்றில் ஒன்றான பாகம், மற்றொரு வகைச் சித்திர விதானமாகும். இது கருவறையின் பின்சுவரில் வரிசையாக உள்ள மூன்று ஐனை மூர்த்தங்களுக்கென, மேலே விரித்துக் கட்டப்பட்ட மேற்கட்டாகும். 9 அடி

நீளம், 3 அடி அகலம் கொண்ட இது உடுக்கும் சேலை (புடவை) போன்று இருநுனியில் முந்தானைகளும் (தலைப்புகளும்) இரு ஓரங்களில் கரைக்கட்டும். ஏனையது உடலுமாக உள்ளது. இச்சித்திரச் செய்கைபடாம் உடல் முழுவதும் பச்சையாக, அதன் மீது கறுப்புக்கோடுகளாலான சதுரங்களும், வட்டங்களும், பின்னிப்பிணைந்துள்ளன. இச்சிறு சதுரங்களினுள் தாமரைக் கோலங்களும் வட்டங்களினுள் சிலுவை போன்ற ஸ்வஸ்திகங்களும் உள. ஒவ்வொரு ஸ்வஸ்திகத்தின் குறுக்குத் தண்டின் மேல், இடையில் செங்குத்தாகப் பிரிக்கும் நெருந்தண்டின் இருமருங்கும் முறையே ஆண்பெண் உருவங்களான மிதுனங்களும், குறுக்குத் தண்டின் கீழ் நெருந்தண்டின் இருமருங்கும் இரு சிங்க உருவங்களும், சிறிய அளவில் வரையப்பட்டுள்ளன. குறுக்கு, நெடுக்குத் தண்டுகளின் நுணிகள் வட்டமாகப் பெருத்திருப்பது பண்டை உஜ்ஜயினிக் காசுகளிலும், ஆந்திரவம்ச அரசர் காசுகளிலும் காணப்படும் உஜ்ஜயினிக்குறியைப் போல் உள்ளன. (திணிடிச்சுண்டி ண்தூட்டுணிடு) இச்சித்திர விதானத்தின் உடல் நிறம் பசுமையாகவும், அகலமான தலைப்புகள் (முந்தானை) சிவந்தும் நாடாவளவிலுள்ள கரைகள் சிவந்தும் அமைந்தது. இது பிற்காலத்தில் தென்னிந்திய 'கலம்காரி' துணிகளை ஒத்திருக்கிறது.<sup>3</sup>

#### பகுப்பாய்வு:

1. துணி விதானம் என்ற வார்த்தையை கே.ஆர். சினிவாசனும், ஜோப் தாமஸும் குறிப்பிடுகிறார்.
2. கலை வரலாற்றாசிரியர் ஸ்டெல்லா கிராம்ரிஷ் 'stella kramrish. Dakshina chitra 1937 நூலில் மலர்கள் ஓவியம் உலோவா எனப்படும் துணி விதானத்தை குறிப்பிடுவதாக கூறினார்.
3. அழகுக்கு அழகு செய்வதில் தமிழர் மிகுந்த ஆர்வம் உடையவர் என்பதனை ஆடைகளிலும் பூக்கள் போன்ற சித்திரங்களை அமைத்து அதன் மதிப்பினை உணர்த்தினர்

என்பதால் பெறலாம். சங்க காலத்திலேயே இக்கலையுணர்வில் தமிழர் தேர்ந்திருந்தனர். பூவிரிக்கச்சை, பூந்துகில், சில்புங்கலிங்கம் என்று அடைகள் வழியாகப் புலப்படுத்தப்படும் சித்திரச் செயற்பாடுகள் விளக்கமாகவும் புலவரால் இயம்பப் படுகின்றன.

வித்தகரியற்றிய விளங்கிய கைவினைச்  
சித்திரச் செய்கைப் படாம் போர்த்ததுவே

ஓப்பத் தோன்றிய உவவனம் (மணி.3:167.169)

படாத்திற்கு உவவனம் உவமையாகின்றது. படாம், வினையில்வல்ல வித்தகரின் கைவண்ணத்தால் பொலிவு பெற்று இருப்பதுபோல என்னும் நிலையில் சித்திரச் செய்கையைச் சிறப்பிக்கின்றார் சீத்தலைச் சாத்தனார்.

வண்ணங் கொளீஇய நுண்ணூற் பூம்படம்

எழுதுவினைக் கம்மமொடு முழுதுமுதல் அனைஇ  
(பெருங். 1.42:34-5)

பொருந்து பூம்பொய்கைப் போர்வையைப்  
போர்த்துடன்

கருங்கட்பாவை கவின் பெறவைகினாள்; (சீவக.  
1033)

என்பனவும், ஆடையில் செய்த சித்திரக் கோலங்களைச் செப்புவனவே, கம்பன் சித்திர நுண்டுகிலைக் காட்டுவான். இத்தகைய வேலைப்பாடுகளைத் துகிலைத் தொழில் என, சூளாமணி சுட்டும். வடிவங்கள் எழுதப்பட்ட ஆடை 'சித்திரக் கம்பி' வழங்கப்பட்டது என்ற எண்ணமும் ஈண்டு நினைத்தற்குரியது.<sup>4</sup>

**படாம்:**

1. ஓவியம் வரையப்பட்ட ஆடைக்கு 'படாம்' என்று பெயரிட்டுள்ளனர். இதனை சித்திரச் செய்கைப் படாம் (மணி, 3, 165), படம் புகு மிலோச்சரையும் (முல்லை, 66) படம்புக்க வம்பவர் (பெருங், 69) என்னும் சொற்களால் அறியலாம்.

**துணி ஓவியங்கள்:**

ஆடையில் ஓவியம் தீட்டும் பழக்கமும், திரைச்சீலைகளில் ஓவியம் வரைந்த

செய்தியினையும் சங்க இலக்கியங்கள் நிரம்பப் பேசுகின்றன. அக்கால மகளிர்,

“கோபத்தன்ன தோயாப் பூந்துகில்”<sup>5</sup>

எனவரும் திருமுருகாற்றுப்படையின் அடியின் வாயிலாக வரைவுகளுடைய துகிலை உடுத்தினர் என்பதை உணரமுடிகிறது. சித்திரப் பாடுடைய ஆடையை மாதவி அணிந்திருந்தாள் எனும் செய்தியைச் சிலம்பு காட்டும்.

**“பூம்படம் மறையப்புக்கன னொடுங்க”**

என்னும் பெருங்கதை வரியில் காட்டப்படும் பூம்படம் சித்திர வேலைப்பாடு இருந்ததைக் குறிக்கின்றது.<sup>6</sup> சிவிகையின் மறைப்பான திரைச்சீலையில் பூ வேலைப்பாடு இருந்ததைக் காட்டுகிறது.

“இடையற வில்லாக் கடை முதல் தோறும்

கைவல் ஓவியர்; மெய்ப்பெற எழுதிய

உருவப் பூங்கொடி யொசிய எடுத்து”

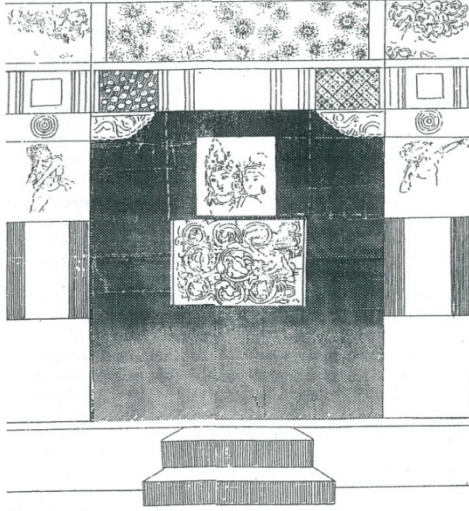
எனவரும் பெருங்கதைக் குறிப்பாலும் அறியமுடிகிறது.<sup>7</sup>

**முடிவுரை**

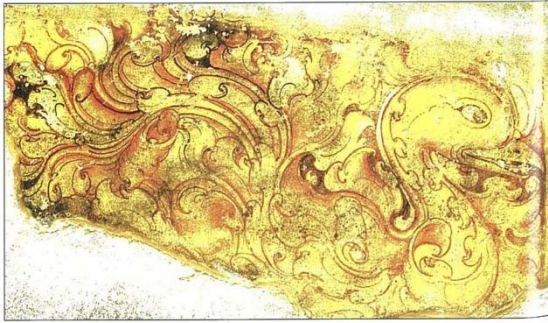
மேற்கண்ட மேற்கோள்களின் படி துணியில் பூக்களின் வடிவ ஓவியங்கள் வரையப்பட்டுள்ளதை இலக்கியங்கள் மூலம் அறியமுடிகிறது. துணியில் வரைந்த ஓவியங்களை போன்று விதானத்தில் வரையப்பட்டிருப்பதால் அதனை துணி விதானம் எனவும் கூறப்படலாம். ஆனாலும் இத்தகைய துணி சார்ந்த (Repeat pattern) வடிவத்தொடர்கள் இதற்கு முன்பு பல்லவர் கால ஓவியங்களில் மையப்படுத்தப்பட வில்லை. மாறாக மதம் சார்ந்த ஓவியங்கள் காணப்படுகிறது.

கி.பி. 7 ஆம் 8 ஆம் நூற்றாண்டு பாண்டியர் காலத்தில் துகில் கலை ஓவியங்கள் துணியில் வரையப்பட்டிருக்கலாம் என்ற கருதுகோளும் புலப்படுகிறது. சங்ககால நூல்களில் பூந்துகில் என்ற சொல்லிற்கு துணியில் பூக்களின் வடிவங்களை ஓவியமாக தீட்டப்பட்டுள்ளதை குறிப்பிடுகிறது. இதன் மூலம் ஏழாம் நூற்றாண்டிற்கு முன்னர் இருந்தே பூக்களின்

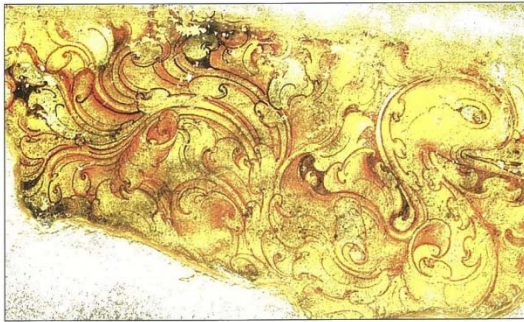
வடிவங்களை துணிகளிலும், கோவில் மண்டப சுவர்களிலும், மேற்கூரை விதானங்களிலும் ஓவியங்களாக தீட்டப்பட்டு வருவதை ஒரு தொடர்ச்சியாக உள்ளது என்பது புலப்படுகிறது.



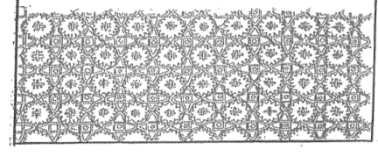
சித்தன்னவாசல் குடைவரைக்கோவில் முன்புறத் தோற்றம். ஓவியங்கள் இருக்கும் இடங்களைக் காட்டுகின்றது.



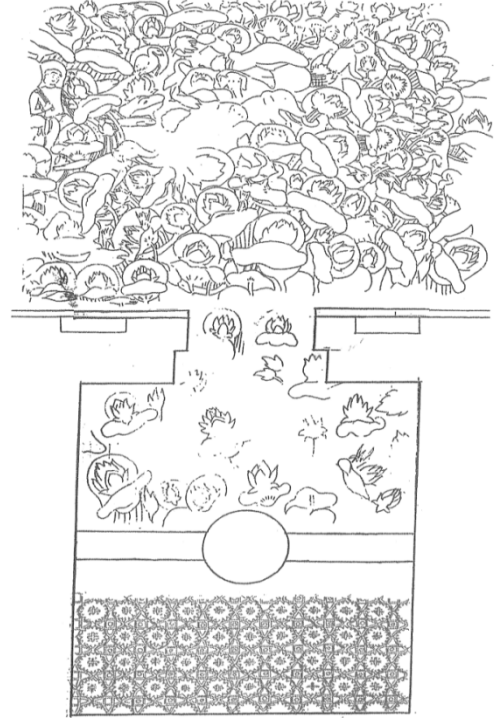
அன்னபட்சி, அலங்கார இறகுகளுடன்



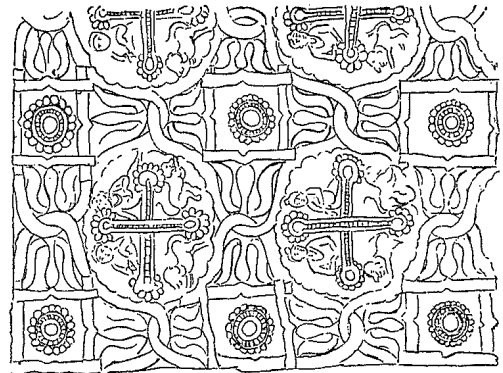
அன்னபட்சி, அலங்கார இறகுகளுடன்



சித்தன்னவாசல் குடைவரைக் கோவிலின் மேற்கூரை ஓவியங்கள். தாமரைக்குளம், விதானம்



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மேற்கூரையிலுள்ள விதான ஓவியம்

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## மனித சமூக வரலாற்றில் கொற்றலை ஆற்றுப்படுகை - ஓர் வரலாற்றாய்வு (தொல்பழங்காலம்)

நா.பிரீத்தி\*

இன்றைய வேலூர் மாவட்டம் வாலாஜாபேட்டைக்கு அருகே பாலாற்றிலிருந்து பிரிந்து செல்லும் ஒரு சிறிய நதியும், திருவள்ளூர் மாவட்டம் பள்ளிப்பட்டு அருகே உருவாகி, ஆந்திர மாநிலத்தில் சித்தூர் மாவட்டம் நகரி வழியாகப் பாய்ந்து செல்லும் நதியும் பூண்டி நீர்த் தேக்கத்தில் ஒன்றினைந்து, கொற்றலை ஆறாக உருமாறி அரக்கோணம், திருத்தணி, திருவள்ளூர், பொன்னேரி ஆகிய வட்டங்கள் வழியாகப் பாய்ந்தோடி எண்ணூருக்கு அருகில் வங்கக்கடலில் கலக்கிறது. மேலும் பூண்டி, குடியம், வடமதுரை, பரிக்குளம், பட்டரைப் பெரும்புதூர், நெய்வேலி போன்ற கொற்றலை ஆற்றுப்படுகை பகுதிகளில் மேற்கொள்ளப்பட்ட ஆய்வு மற்றும் அகழாய்வுகளின் மூலம் பண்டைய மனித சமூக வாழ்க்கை மற்றும் வளர்ச்சி நிலைகள் குறித்து அறிந்துகொள்ள முடிகிறது. இப்பகுதிகளிலிருந்து கிடைக்கப்பெற்ற கற்கருவிகள் மற்றும் அதில் காணப்படும் தொழில்நுட்பங்கள் அக்கால மக்களின் சமூக வாழ்க்கை அவர்களின் அறிவு வளர்ச்சி நிலைகள் குறித்த தகவல்களை அளிக்கிறது.

பின்னர் 1930 ஆம் ஆண்டு முதல் 1960 ஆம் ஆண்டு வரை வி.டி.கிருஷ்ணசாமி, டி.டி.பேடர்சன் மற்றும் கே.வி.சௌந்திரராஜன் போன்றோர் கொற்றலை ஆறு மற்றும் ஆரணி ஆற்றுப்படுகைகளில் ஆய்வு செய்து பழைய கற்காலத்தை பற்றிய பல

செய்திகளை வெளிப்படுத்தினர். இந்த ஆய்வுகளின் மூலம் கொற்றலை ஆற்றுப் பள்ளத்தாக்குப் பகுதியில் நான்கு படிவுப்படுகைகள் உள்ளனவென்றும், வடமதுரை என்ற பகுதியில் கூழாங்கல் திரளை அடுக்கின பகுதி காணப்படுகிறது என்றும் தெரியவந்தது.<sup>1</sup> மேலும் இப்பகுதியில் இரண்டு வகை மண்பரப்புகளை அடையாளம் கண்டுவெளிப்படுத்தினர். அவை இப்பகுதியில் சிறப்பாகக் காணப்படும் செம்மண் படிவங்களின் பரப்பு மற்றும் பிளிஸ்டோசீன் கால சிதைந்த செம்மண் படிவப்பரப்பு என்பனவாகும். இப்பகுதியில் காணப்படும் பழையகற்கால பண்பாட்டை சென்னை கைக்கோடரி தொழிற்கூடம் (Madras hand axe industry) என்று குறிப்பிட்டனர்.

1964-65 ஆம் ஆண்டுகளில் கே.டி.பானர்ஜி மற்றும் எம்.வி.என்.கிருஷ்ணாராவ் ஆகியோர் மேற்கொண்ட கள ஆய்வில் ஆரம்பாக்கம், கிருஷ்ணாபுரம், ரங்காபுரம் போன்ற முதல் மற்றும் கடைக்கற்கால இடங்களைக் கண்டறிந்தனர். சென்னை பல்கலைக் கழக பேராசிரியர் ஏ.சாமி (1976) அவர்களும் விதுலா ஜெய்ஸ்வால் (1978) அவர்களும் இப்பகுதியில் கிடைக்கும் பழைய கற்கருவிகளை முறையாக ஆய்வு செய்து அவற்றின் தொழில் நுட்ப வகைகள் மற்றும் செயல்பாடுகள்

\*ஆய்வியல் நிறைஞர், பட்ட ஆய்வாளர், இராணி மேரி கல்லூரி, சென்னை.

குறித்து விரிவாக விளக்கியுள்ளார்கள்.<sup>2</sup>

அவர் 1999 முதல் தொடர்ந்து அத்திரம்பாக்கத்தில் அகழாய்வுகள் மேற்கொண்டு இப்பகுதியில் வாழ்ந்த பழைய கற்கால மக்களின் வாழ்க்கை நிலை, அக்காலத்தில் நிலவிய தட்பவெப்பநிலை, நில அமைப்பின் தன்மை ஆகியவற்றைப் பற்றி ஆராய்ந்துள்ளார். மேலும் பரிக்குளம் என்ற இடத்திலும் அகழாய்வு செய்து விரிவான தகவல்களை வெளியிட்டுள்ளார். 2004-2005 ஆம் ஆண்டுகளில் தமிழ்நாடு அரசு தொல்லியல் துறை சார்பில் து. துளசிசிராமன் என்பவர் கொற்றலை ஆற்றுப் பகுதிகளில் கள ஆய்வை மேற்கொண்டார். இவரது கள ஆய்வுத் தகவலின்படி பரிக்குளம் என்ற இடத்தில் அகழாய்வு மேற்கொள்ளப்பட்டது. 2016 ஆம் ஆண்டு மார்ச் முதல் ஜூன் வரை தமிழ்நாடு தொல்லியல் துறையின் இணை இயக்குநர் ஆர். சிவானந்தம் தலைமையில் பட்டரைப்பெரும்புதூர் என்ற இடத்தில் அகழாய்வு மேற்கொள்ளப்பட்டது. 2017 ஆம் ஆண்டு செப்டம்பர் மாதம் திருத்தணி அரசு கல்லூரி வளாகத்தில் 3,000 ஆண்டுகளுக்கு முன் முதுமக்கள் பயன்படுத்திய ஈமத்தாழிகள் மற்றும் ஈமப்பேழை கண்டுபிடிக்கப்பட்டது.<sup>3</sup>

மேலும் அவர் இம்மேட்டில் கூழாங்கல் படிவடுக்கில் கைக்கோடாரிகளோடு மனித எலும்புப் பகுதியின் தொல்லுயிர்ப் படிவம் ஒன்றினையும் கண்டெடுத்தார்.<sup>4</sup> 1961-62 ஆம் ஆண்டுகளில் சென்னை பல்கலைக்கழகத்தின் பண்டைய இந்திய வரலாறு மற்றும் தொல்லியல் துறையின் சார்பில் அத்திரம்பாக்கத்தில் ஆய்வு மேற்கொள்ளப்பட்டது. இவ்வாய்வில் மெல்லிய சுரண்டு கருவிகள், வெட்டுக்கத்திகள், முனைக்கருவிகள், சில்லுக்கருவிகள் ஆகிய கற்கருவிகள் சேகரிக்கப்பட்டன.<sup>5</sup> கே.டி. பானர்ஜி, வி.டி.கிருஷ்ணசாமி, பேட்டர்சன், எச்.டி.சங்காலியா போன்ற தொல்லியல் அறிஞர்கள் இப்பகுதியில் ஆய்வு மேற்கொண்டு பழைய கற்கால கருவிகள் செய்யப்பட்ட தொழிற்கூடமாக அத்திரம்பாக்கம் விளங்கியது எனத் தெரிவித்தனர். 1999 ஆம் ஆண்டு முதல் சாந்தி பப்பு என்பவர் சென்னை சர்மா மரபியல் ஆய்வு மையம் மூலம் அத்திரம்பாக்கம் பகுதியில்

அகழ்வாய்வு பணியை மேற்கொண்டு பல கருத்துக்களைப் பதிவு செய்துள்ளார். அகழ்வாய்வில் முதல், இடை, கடை பழைய கற்காலப் பண்பாடுகள் தொடர்ச்சியாக நிலவியிருந்ததை மண்ணடுக்குகளின் ஆய்வு மூலம் அவர் வெளிப்படுத்தியுள்ளார்.<sup>6</sup> மேலும் அண்மைக்கால அறிவியல் தொழில்நுட்பங்களைப் பயன்படுத்தி அத்திரம்பாக்கம் அகழ்வாய்வில் கிடைத்த தொல்பொருட்களின் காலத்தைக் கணிக்கும் பணிகள் நடைபெற்று வருகின்றன.

**பூண்டி:** சத்தியமூர்த்தி நீர்த்தேக்கத்தால் பரவலாக அறியப்பட்டுவரும் பூண்டியில், இந்தியத் தொல்லியல்பரப்பாய்வுத் துறையால் கே.டி. பானர்ஜி தலைமையில் 1965-66 ஆம் ஆண்டுகளில் அகழாய்வு மேற்கொள்ளப்பட்டது. இவ்வாய்வில் ஏழு வகை மண்ணடுக்குகள் வெளிப்பட்டன. அவற்றில் இடைப் பழைய கற்காலத்தின் பிந்தைய காலத்தின் அகிலியன் வகைக் கற்கருவிகள் கண்டெடுக்கப்பட்டன.<sup>7</sup> பூண்டியில் 1985 ஆம் ஆண்டு அகழ்வைப்பகம் ஏற்படுத்தப்பட்டது. கொற்றலை ஆற்றுப் படுகைகளில் கண்டெடுக்கப்பட்ட தொல்பொருட்களை பாதுகாக்கவும் காட்சிப்படுத்தவும் இவ்வகழ்வைப் பகம் ஏற்படுத்தப்பட்டது.

**குடியம்:** திருவள்ளூர் மாவட்டம் பூண்டி நீர்த்தேக்கத்திலிருந்து சுமார் 15 கி.மீ. தொலைவில் அமைந்துள்ளது. இவ்வூருக்கு அருகிலுள்ள அல்லிக்குழி மலைத்தொடரில் பதினாறு பழங்கால மக்கள் வாழ்ந்த குகைகளை 1863 ஆம் ஆண்டு சர். இராபர்ட் புரூஸ்புட் கண்டுபிடித்தார். இவற்றுள் மனத்தச்சம்மன் குகையில் அகழாய்வு மேற்கொள்ளப்பட்டது. இங்கு தோண்டப்பட்ட அகழ்வுக்குழியின் அடிப்பகுதியில் அகிலியன் வகையைச் சார்ந்த கற்கருவிகளும் மேல்பகுதியில் இடைக்கால அகிலியன் வகையைச் சேர்ந்த கற்கருவிகளும் சேகரிக்கப்பட்டுள்ளன. அகிலியன் வகைக் கற்கருவியில் இருந்து நுண்கற்கால கருவிகளின் வளர்ச்சி நிலைகள் வரைத் தொடர்ச்சியாக இடைவெளியின்றி இக்கருவிகளில் முன்னேறம் காணப்படுகின்றது.

**பரிக்குளம்:** பரிக்குளம் என்னும் சிற்றூர் பூண்டிக்குத் தென்மேற்கில் சுமார் 10 கி.மீ.தூரத்தில்

உள்ளது. இவ்வூருக்கு தென்திசையில் உள்ள செம்மண் சரளைக்கல் மேடு (Laterite gravel deposit) சுமார் 5,00,000 ஆண்டுகளுக்கு முன் நிலவிய பிளிஸ்டோசின் காலத்தில் தோன்றியது. கிராமத்தைச் சுற்றியுள்ள பகுதிகளில் மேற்கொள்ளப்பட்ட கள ஆய்வில் பெருமளவில் கல்லாயுதங்களும் அருகாமையில் உள்ள மேட்டுப்பாளையத்தில் கல்மரமும் கண்டெடுக்கப்பட்டன.<sup>14</sup> ஒரே இடத்தில் வெவ்வேறு வகையான கல்லாயுதங்கள் கிடைக்கப்பெற்றுள்ளதால் இவ்விடம் ஆயுதங்கள் செய்யும் தொழில் மையமாக திகழ்ந்திருக்கக் கூடும்.

**பட்டரைப்பெரும்புதூர்:** திருவள்ளூர் மாவட்டம் திருத்தணி தேசிய நெடுஞ்சாலையில் கொற்றலையாற்றின் கரையோரம் இக்கிராமம் அமைந்துள்ளது. பட்டரைப்பெரும்புதூரில் பழங்கால மக்களின் வாழ்வியல் தடையங்கள் கிடைத்ததைத் தொடர்ந்து தமிழக அரசு இப்பகுதியில் அகழ்வாய்வு செய்ய நிதி ஒதுக்கீடு செய்தது. தொல்லியல் துறையின் துணை இயக்குநர் ஆர்.சிவானந்தம் தலைமையில் இப்பகுதியில் 2016 ஆம் ஆண்டு மார்ச் முதல் ஜூன் இறுதி வரை அகழ்வாய்வு மேற்கொள்ளப்பட்டது. அதில் கற்கால மனிதர்கள் பயன்படுத்திய கல்லால் ஆன ஆயுதமும், கருப்பு சிவப்பு பாணை ஓடுகள், மெருகூட்டப்பட்ட கருப்பு நிற பாணை ஓடுகள், இரும்பு காலத்தைச் சேர்ந்த மண்பாண்ட வகைகள் ஆகியவை கண்டெடுக்கப்பட்டுள்ளன. 24 அடியில் 23 உறைகளுடன் அமைந்த உறைகிணரும் இந்த அகழ்வாய்வில் கண்டுபிடிக்கப்பட்டுள்ளது.<sup>8</sup>

**குஞ்சரம்:** தொல்லியல் முக்கியத்துவம் வாய்ந்த அத்திரம்பாக்கத்திற்கு வடக்குப் பகுதியில் இவ்வூர் அமைந்துள்ளது. 1963-64 ஆம் ஆண்டுகளில் கே.டி. பானர்ஜி தலைமையிலான குழு கள ஆய்வில் இப்பகுதியில் கற்கால கருவிகளைக் கண்டுபிடித்ததைத் தொடர்ந்து இங்கு ஆய்வுப் பணிகள் தொடங்கப்பட்டன.<sup>9</sup> 2013-14 ஆம் ஆண்டுகளில் சாந்தி பப்பு என்பவரின் தலைமையில் பூனே டெக்கான் கல்லூரியைச் சேர்ந்த குமார் அகிலேஷ் என்பவரின் இணை வழிகாட்டுதலின் படி அத்திரம்பாக்கத்தை சுற்றி உள்ள பகுதிகளில் ஆய்வு மேற்கொள்ளப்பட்டது.

இந்த ஆய்வின்போது குஞ்சரம் பகுதியில் அதிக அளவில் தொல்லியல் சான்றுகள் கிடைத்தது. கைக்கோடரிகள், வெட்டுக்கத்திகள், சுரண்டுகருவிகள் போன்ற கற்கருவிகள் இப்பகுதியில் கண்டெடுக்கப் பட்டுள்ளன. மேலும் இரும்பு காலத்தைச் சேர்ந்த ஈமச் சின்னமான கல் வட்டம்மும் (Cairn Circles) இங்கு கண்டுபிடிக்கப்பட்டது.<sup>10</sup>

#### சமூக வாழ்க்கை:

கொற்றலையாற்றுப் பகுதிகளில் மேற் கொள்ளப்பட்ட ஆய்வு மற்றும் அகழாய்வுகளின் மூலம் தொல்பழங்கால மனித சமூகத்தின் வாழ்க்கை முறை, நாகரிக வளர்ச்சி போன்ற வரலாற்றுத் தகவல்களை நாம் அறிந்துகொள்ளமுடிகிறது. இப்பகுதிகளில் வாழ்ந்த பழைய கற்கால மக்கள் நாடோடிகளாகவும், வேட்டையாடும் தொழிலினை மேற் கொண்டவர்களாகவும் விளங்கினர். இவர்கள் கற்களையும், உறுதியான மரக் கிளைகளையும் கருவிகளாகப் பயன்படுத்தினர். ஆரம்ப காலத்தில் இயற்கையாகக் கிடைக்கும் கரடுமுரடான கற்களை பயன்படுத்தி வேட்டையாடிய இவர்கள், காலப்போக்கில் கற்களை தங்களது பயன்பாட்டிற்கு ஏற்றவாறு அவற்றிலிருந்து சில்லுகளைப் பெயர்த்தெடுத்து அவற்றை கூர்மைபடுத்தி பயன்படுத்தினர். இதுவே நுண்கற் காலத்திற்கு வழிவகுத்தது. இக்கால கற்கருவிகளில் காணப்படும் தொழில்நுட்பம் அகுலியன் மற்றும் அபவில்லியன் மரபைச் சார்ந்ததாகும். உருவத்தில் பெரிய விலங்குகளை வேட்டையாட குழுவாக சேர்ந்து வேட்டையாடினர். நெருப்பின் பயனை அறியவில்லை. மரப்பட்டைகளையும், விலங்குகளின் தோலையும் ஆடைகளாகப் பயன்படுத்தினர். மலைக்குகைகளிலும், ஆற்றுச் சமவெளிகளிலும் வாழ்ந்தனர். இவர்கள் இறந்தவர்களை இயற்கையாக அழியும் வண்ணம் அப்படியே விட்டுவிட்டனர். இடைக்கற்காலம் அல்லது நுண்கற்காலத்தில் ஐந்து சென்டிமீட்டர் வரையிலான சிறிய கற்கருவிகளைப் பயன்படுத்தி வேட்டையாடவும், மற்றும் பிற செயல்பாடுகளுக்காகப் பயன்படுத்தவும் கற்றுக்கொண்டனர். சிறிய முனைக் கற்கருவிகளை

மரக்கிளைகளில் பொருத்தி அம்புகளாகவும், எறி ஈட்டியாகவும் பயன்படுத்தினர். இக்கால மக்கள் நாடோடிகளாகவே வாழ்ந்தனர். இவர்கள் நெருப்பின் பயனை அறிந்திருந்தனர் எனத் தெரிகிறது. விலங்குகளை வேட்டையாடுவதுடன் மீன் பிடிக்கும் தொழிலையும் இவர்கள் செய்ய ஆரம்பித்தனர். புதிய கற்கால கருவிகள் கொற்றலை ஆற்றுப்படுகைகளில் ஒரு சில இடங்களில் கிடைக்கப்பெற்றுள்ளன. இக்கால மக்கள் கரடுமுரடான கற்கருவிகளை விடுத்து, நன்கு தேய்த்து வழவழப் பாக்கி மெருகேற்றிய கற்கருவிகளை பயன்படுத்தினர். இக்கால மக்கள் வேளாண்மையிலும் ஈடுபட்டு ஒருசில தானியங்களை விளைவிக்கவும் கற்றுக் கொண்டனர். மேலும் தங்களுக்கென குடியிருப்புக்களை அமைத்துக்கொண்டு ஓரிடத்தில் நிலையாக தங்கி வாழவும் தலைப்பட்டனர்.

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## Megalithic Burials in Kodumanal

P. Deebika\*

Kodumanal is none other than the ancient *Kodumanam* and is an important city in the ancient period. It is referred in the sangam literature '*Patirruppathu*'. Kodumanal excavations have been carried out and it came out with the layers of megalithic-cum-early tombs of historic period. It is an important archaeological site, under the control of State Archaeological Department of Tamil Nadu. In India the megalithic culture was introduced around 1000 B.C and

continued till the early part of the first century AD. Since 1945 many habitation-cum-burial sites such as Brahmagiri, Yelleswaram in Andhra Pradesh, Kunnattur and Kodumanal in Tamil Nadu yielding burials were opened. The excavation work at Kodumanal revealed the megalithic people took much care to erect huge burial monuments, but have not paid that much attention to their living place, particularly their residence.

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## Patangesvara Temple-Palur

R. Brinda Kumari\*

Palur (12 46'N latitude and 95 55'E longitude) is situated in Chingleput Taluk of Kanchipuram District, in Tamil Nadu. Palur is embellished with ancient Siva temple called Patangesvara Temple pertains to the Pallava period. It is situated on the eastern side of the present settlement. The presence of a four Yali pillars having Pallava characteristic features, made out of sandstone endorsed the above fact. The temple that had existed during the time of Pallava, was rebuilt in the times of Chola in an around 10th - 11th century A.D. The study reveals that, the temple was constructed in

three stages. The *garbhagriha*, *antarala* and *ardhamandapa* were constructed during the 11th - 12th century A.D. In the second stage of construction, a Shanmukha shrine, *antarala* and *mahamandapa* were constructed during the Vijayanagar period. In the third stage of construction, a *mukhamadapa* and the Pranambikai Amman shrine were seem to have been added in the Post Vijayanagar period. A head offering stone called *Navaganda Stone* also found. An elaborate analysis has been made in this article to focus the significance of the temple.

## The Guptha Art

M. Anusha Angel\*\*

The Guptha period is known as the golden period from the artistic point of view. Almost all the historians have admitted the fact that this period, reached a high level of excellence in the domain of fine arts. The guptha rulers were able administrators, and they had

achieved success in maintaining peace and order in the country they had also brought about political unity. Consequently, the people were economically prosperous and they could devote their time and money to the cultural progress of the country.

## Antiquity of the Church of Madre-De-Deus

Cinthia Jude\*\*\*

Madras now Chennai has a vast socio, religious, economic and political history that elevates it to be prominent amidst the various states and cities of India. Madras has been the rearing ground for various social institutions, religious organization, political progressions and economic enterprise. The advent of the Europeans to india, especially to madras brought about tremendous transformation in the status of the country. Initially Portuguese missionaries stepped foot in the

Indian soil for the purpose of evangelization. They were followed by other European traders and colonisers. By 1640's Madras had transformed entirely in to a European colony.

This paper titled, "Antiquity of the Church of made – De- Deus" aims to focus on the genesis of the Church of Madre- De-Deus and expose its antiquity and historicity. It also aims to bring to light the events that were responsible for the paradigm shift that took place

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in the Parish Church, making it a non – Parish Church and the sustenance of the religious faith in the area through the centuries. The Church of Madre – De – Deus built by the Portuguese in 1576 is located amidst Santhome and Mylapore, in Mandaveli as it is called now. The Premises of the Church also houses the Dhyana Ashram, A Jesuit residence. A retreat centre, a large Library, a large hall, two big dining rooms, 50

rooms to accommodate people attending retreats, surrounding garden, lush greenery, the chill breeze are added recompenses to the Church. It is not a Parish Church, But still, regular mass services are conducted. It is managed by the Society of Jesus(Jesuits), and administered by an Administrator and A Rector who are priests of the same society.

## **Art of Door-Jambs in Middle Tamil Nadu**

**A. Chandra Bose\***

Wooden images of men and wooden dolls used in puppetry manipulated by attached strings are referred in the ancient Tamil literature. The wooden carving has a local reputation in Tamil Nadu from ancient period onwards. Consequently, it was seen over the door ways of some of the better houses in Madurai, Karaikudi and other places. It is celebrated for its boldness of form, due to the influence of the stone-carvers, for its delicate tracery on flat surfaces. Most likely it has been produced periodically by the local artists. However, readymade wooden doorjambs along with fine art panel decorated with scenes from the legend of the Mahabharata and excellent modeling of the icons were introduced by men from Bombay side and sandalwood carvers from Mysore and Western India.

The Cettinadu where have been inhabited by the Nattukkottai Nagarattar was a cultural territory consisted of 96 villages from the Devakottai revenue division of Sivaganga District and the Tirumeyyam revenue division of Pudukkottai District, both situated

in Tamil Nadu. Through the house buildings the Cettiars made substantial contribution to development of architecture, sculpture and painting. Generally, the main entrances of the houses are dedicated to the wooden sculptural panels. The samples of door-jambs collected from the various houses such as U.A.house at Pallattur, Palaniyappa Cettiayar house at Karaikudi Cettiayar houses at Karaikudi, Kandanur Putuvalavar house, Konapattu Swaminatan Cettiayar house, Nachchandupatti K.M.M. house are taken into account for the writing of this paper. The foreign influences over them are strictly prohibited. Only the Indian epics and Puranas have been periodically influenced the wooden door jambs in Tamil Nadu. This paper is mainly based on the field data collected from Pudukkottai and Sivaganga Districts. This paper criticizes the Art of Door-Jambs of various residential houses situated in the Pudukkottai and Sivaganga Districts of Tamil Nadu. The architectural view is not considered here.

## **Significance of Bhairavas at Madhuranthagam Temple – A Study**

**P. Rajasekaran\*\***

Madhuranthagam, the ancient town of Tondaimandalam is very near to the famous temple city Kanchi. It was a political, religious and cultural centre

of the Tamil rulers. From the dawn of civilization to the present day, this place has witnessed the rise and fall of many dynasties, paving the way for the growth of

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different religions in different periods of history. At present Madhuranthagam occupies an important place in Kanchipuram district. A taluk is named as Madhuranthagam. The headquarters of the Panchayat

union also bears the same name. The Chola king established Chadurvedimangalam for the development of education and religious activities at the provinces.

## Adhi Kesava Temple and its Madams in Thiruvattar

R. Suji\*

The present study has been conducted to investigate the importance of Madams belonged to the Adhi Kesava Temple in Thiruvattar during Venadu rule. The study has been conducted in Thiruvattar to collect the data. The result of the study revealed that the five Madams were given first preference during Venadu period. Their power was confiscated during the time of Travancore rule. The critical analytical method was used in this study.

Thiruvattar Adhi Kesava Temple and its Madams occupy an important place in the history of Thiruvattar. This Adhi Kesava Temple belonged to the

eighth century A.D is a historical monument in Kanyakumari District. It is a Vishnu temple attracts the tourist all over the world. It has five Madams which were in charge of its religious administration. The important Madams were Marthanda Madam, Munikal Madam, Ramanna Madam, Panchanda Madam and Kanchi Madam. Their most important duties were to conduct poojai (worship) in the temple and to collect revenue from the lands allotted to them. These came into existence in the thirteenth century during the time of Venadu rulers and they became popular upto seventeenth century.

## Art and Culture of Palakkad District, Kerala

P.P.Ramya\*\* and R.Muthukumar\*\*\*

Art is present in every aspect of human activity. It plays a key role in any society. Culture is the social behaviour and norms found in human Society. Culture plays an important role in the development of any nation. Arts and culture has a wide measurable impact on our economy, health and wellbeing, society and education. Palakkad district is highly rich in its Art and Culture. It has both historical and cultural importance.

The Palakkad district is situated in the Southern Part of Malabar. It is a big district covering a wide area. Palakkad is one of the fourteen districts of Kerala. The present Palakkad district was formed on January 01, 1957. Previously it was a part of the Malabar district of

Madras Presidency. Palakkad was called as 'Palakkattuchery' in earlier times, the name originated from the word PalaiNilam which means dry lands. There is also another meaning i.e., Pala+Kadu, Pala means tree (Alstoniascholaris tree) that is found abundantly in Palakkad and Kadu means forest. The main language is Malayalam, but Tamil also can be seen in the language and traditions in its Villages. Palakkad is also known as 'The Rice Bowl of Kerala' and 'The Granary of Kerala'. Palakkad has a significant number of Tamil speaking people who contributed to the emergence of unique culture in the region.

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# Construction of Tenkasi Temples-Contribution by the Later Pandyas

S. Karthika\*

The inscription of the Tenkasi Pandyas throw a picturesque account of the temple building activities. An attempt has been made in this paper to highlight the various norms observed in the construction process. It

was Arikesari Parakrama Pandya started this work. His successors continued the process of temple construction and the development through the ages. A brief study of the Tenkasi temple is brought out in this paper.

## Undated Inscriptions of Ayyappadeva I of Nalambavadi in Dharmapuri District

S.Vishvabharathi\*\*

The kingdom of Nalambavadi 32, 000 also known as Nonambavadi was ruled the Nalambas. The Nalambas claim descendent from Trinayana Pallava or the Mukkanti. Nalambavadi was divided into several administrative units. Puramalainadu was one of its division. Nalambas were powerful during the 9<sup>th</sup> and 10<sup>th</sup> Cen. CE. Still they were most of the time feudatories of either the Gangas or the Rashtrakutas or the Chalukyas. Towards end of 9<sup>th</sup> Cen. CE Vira Magendra son of Polalchora's power was really felt as far as Thagadur or present Dharmapuri and Krishnagiri districts in one side and the home of the Banas, near Arcot District. His son was Ayappadeva. In one of inscriptions found in Periyapannimaduvu in Harur of Dharmapuri District in Tamil script without mentioning regnal year or Sagara year claim he was the ruler of Puramalai nadu. Puramalai Nadu was one of the administrative division of ancient Thagadur.

The Nalambas came into prominence during this period of flux happened during the war between the Pallavas and Chalukyas. They at the beginning were, perhaps, the governors of a strategic territory lying

between the kingdoms of the Chalukyas and the Pallavas.

### Conclusion

The Sellampatti inscriptions inscribed in Saga 822 (900 CE) claims the crownship of Nalambavadi by Ayyappadeva. It was inscribed in 900 CE, the third year of his father Mahendra's death. His father himself was an independent ruler, sometimes he was said the conqueror of Gangavadi. Though, Mahendra's occupation of Gangavadi did not last long.

The Nalamba kingdom was divided into a number of administrative units. As discussed earlier, Mahendra extended his power up to modern Dharmapuri district. Puramalai nadu was one of the ancient division existed in Dharmapuri district, ancient Thagadoor. Ayyappa was married and had two grownup children during the reign of Mahindra. His dateless inscriptions undoubtedly show he was not ruling the entire Nalambavadi 32,000 vilages of . But he ruled Puramalai Nadu. This certainly shows his occupation over Puramalai nadu. To conclude the Yuvaraja Ayyappadeva was appointed as the Mahamandaleswara of Puramalai nadu and units of ancient Thagadur Nadu.

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## Significance of Nayak Architecture

R. Nivedha \*

In India, there are three types architecture style followed, such as Nagara, Vesara and Dravidha. Dravidha form of style followed in South India. The unique feature of dravidha Style can see in various temple of Tamil Nadu built by famous kings and different dynasties. One among them was Nayaka, who were created from Vijayanagara Kingdom. They were worked as representatives of Vijayanagara, and emerged as rules in South India after the downfall of the Vijayanagar Empire in 1565, when the Nayak military governors declared independence; they then ruled from the 16th to 18th century. They concentrated in various fields one among that was architecture, their part in the architecture was considered as renaissance period. They followed Dravidian temple plan for temple constructions and addition to that they shown their uniqueness.

Nayak had shown their architectural style through construction of the additional portion so Temple such as Mandapas with pillars, Gopuram with painted stucco statues on the surface, Teppakulam and long corridors. The specialty of Gopuram of temples reached its optimum height with 16 tiers which was making them as forerunners of the modern skyscraper. Their architecture looks like combined of Dravidian and Islamic styles, it can identify by the palace which erected by King Thirumalai Nayak of the Madurai<sup>4</sup>.

In India, the ruler followed different style among the three main style of Nagara, Vesara and Drivida, most the Northern ruler followed Nagara style of architecture and Gupta's slightly changed in their architecture and implemented Dravidian style due to their interested, but in South India followed Vesara in middle and southern part dynasties followed Dravidian style. The final form and uniqueness focused by Nayak<sup>5</sup>.

## Significance of Imported Ware at Arikamedu

M.K. Janani\*\*

The Periplus of Erythrian Sea states that Arikamedu (Poduke) is located in the south of Ezerpattinam and about sixty miles north to Kaveripoompattinam<sup>1</sup>. Ptolomey also states that Arikamedu is located to the north of Kavēripōōmpattinam (Kapēricu port) in his book. Arikamedu existed as a trade and commerce centre for Yavanas in 1<sup>st</sup> century C.E. Sangam kings (Cheras, Cholas, Pandya) were in rule all over Tamil Nadu simultaneously Augustus ruled Rome between 23 B.C.E and 14 B.C.E. During his period the sea trade was expanded in Tamil Nadu. Archaeologist state that Arikamedu could be derived from *Arukumedu* or from *Arugan Medu* where Janis lived, it is also believed that the name Arikamedu could

be in use since it is located in river bank. Veerai which was a coastal port of Velur kings is specified in *Agananuru*. There is a little town called *Veeramambattinam* which is just a short distance away from *Arikamedu*, Iravadham Mahadevan states that Ariakamedu is nothing but *Veerai* coastal port in Sangam period.<sup>2</sup> During 1941 excavation at Arikamedu by French surveyors, Roman Amphore wine jars was found more in amount. In 1945 Sir Montimer Wheeler did scientific excavation<sup>3</sup> Vimala Begley excavated Arikamedu between 1989 and 1992 along with the university of Madras and Pensilvenia university.<sup>4</sup> During her excavation Roman Arretine, Amphore, Rouletteted ware pottery pieces inscribed with Tamil Brahmi script, Roman

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coins were found. This confirms the sea contract with Romans in Sangam age. Wheeler and Kasal states that roulette ware potteries could be imported from Mediteranian countries, but Vimala Begley

predicts that glossy black ware roulette ware should be made by domestic potters with the help of foreign technology.<sup>5</sup>

## Comparative Study of Brick Structures from Various Sites of Sangam Age in Tamil Nadu

**B.Arunraj\* and V.Ruthran Bala Ganesh\*\***

The Literary works during Sangam Period gives us the detailed information about the advancement of Architecture and usage of Bricks. '*Perumpanatruppadai*' being one of the Sangam Literature mentioned Brick were used to build Architectural structures and it was known as '*suduman*' during the Sangam Age. The '*Pathinenmelkanaku*' of Sangam literature mentions about the Structural Buildings, Walls built by the Bricks. But the Literature may be a written work of Imagination and Fact, So in order to Authenticate the information and to find the Social condition of people during Sangam Age, many places mentioned in Sangam Literature were Excavated. In 1945 excavation at Arikamedu,<sup>2</sup> Kaveripoompattinam,<sup>3</sup> Athiyamankottai,<sup>4</sup> Chengamedu,<sup>5</sup> Kuttur,<sup>6</sup> Uraiyur,<sup>7</sup> Saluvankuppam,<sup>8</sup> Kudikadu,<sup>9</sup> Sendamangalam,<sup>10</sup> Maligaimeedu,<sup>11</sup> and Kizhadi.<sup>12</sup> These Excavation Authenticate, that bricks were used to built Palaces, Houses, Canals and docks. This paper dealt about the uses of Bricks and comparison of

Archaeological evidences with Literary Sources and reveals the fact.

Ancient Tamil people were involved in Architectural Works. Even in the Sangam Age they calculated the Astrological Importance and set up a Palace. The intellectual ability of the Ancient Tamils in the development of architecture is amazing. Construction Played an Important role during Sangam Age. The buildings were beautifully designed with mud, bricks, wood, limestone and metal. Bricks were referred as *Suduman* in Sangam Literature. The Anthology tells if the Temples built by bricks were not renovated for a period of time it would get demolished. The details of Planning of a Construction of a Palace by a Mathematician, Palace's *Netunilai*, *Palace's Munnai*, Inner Sanctum were explained in Ten Idylls. Tamils preferred to ask suggestion of the Scholars to determine Location of Palace who mastered Astrology and studied the Sculptural Arts.

## Inscriptions of Coimbatore District Mentions Chittramezhi Periyannattar

**K. Mahalakshmi\*\*\***

The society of Tamil Nadu had class system; it gave next position to Vellalar after, King and Brahmana. Vellalar means, those who had main occupation of cultivation. They were dividing into two groups such as Perumkudigal, who done cultivation with help of other and Sirukudigal, who done

cultivation by their self-help. Perunkudi Vellalar acted as Chieftains, commander and ministers in might king's royal court. They formed committee for themselves, and called as 'Urar', 'Nattar' and 'Periyannattar'; Urar means member of local sabha.<sup>1</sup> (Nattar means member of land owners of Rural Sabha.<sup>2</sup> Periyannattar mentions

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Chitrimezhi Periyannattar and those are member of committee was called as Periyannattar.<sup>3</sup> These three members formed and named the committee as 'Chitrimezhi Periyannattar'<sup>4</sup> It means 'Plough' which is used for cultivation.<sup>5</sup> The donations given by Chitrimezhi periyannattar to temples were indicated by

Swot, bag and plough. They were divided into cluster group on the basis of local sabha and relationship with others such as Idaichadar, Urar, Sabaiyar, Nagarathat, Nattar, Perunkuri perumakkal, Perunkuri Mahasabhaiyar, Mahasabhaiyar, Mandradi, Kanmalar (Kammalar), Thachar, Chettiyar.<sup>6</sup>

## **New Finding of Hero Stone in Kinathukadavu, Coimbatore District**

**T. Brindha \***

Hero stones generally called as Nadukal (erect/erected) throughout Tamil Nadu. These stones were erected to commemorate some memorable event. This memorial stone starts with the historic period of

Tamil Land (i.e) sangam age. Though there are many divergent ideas regarding the periodization of the sangam age. The most uncontroversial and accepted one is that from 3<sup>rd</sup> century B.C. to 3<sup>rd</sup> century A.D

## **Royal Patronage to the Abhiramesvarar Temple at Tiruvamattur-A Historical Study**

**V. Suganya \*\***

It is clear that Tiruvamattur inscription play an important role, for constructing the history of the medieval Tamil country. Tiruvamattur is a village in the Villupuram taluk of Villupuram district. The antiquity of the village goes back to 7<sup>th</sup> century A.D. Though it is a small village now. It has attracted several kings during the medieval period. Inscription of Cholas, Pandayas, Vijayanagar rulers and some other minor chieftains are found in Tiruvamattur Siva temple. The great wealth has been lavished on it by the devotees. From the Devaram period till this date this village has been called as Tiruvamattur. These facts are proved by this study.

Several rulers of cholas made gifts, donations and endowments to Tiruvamattur temple for the development of religion, the improvement of the temple and other purposes. We came to know this fact from the inscriptions found in this temple. Further an inscription dating to his 16<sup>th</sup> regnal year (A.D.923) reveals that Kalumapallavan. Visayamangathu Kilan Arathunai

Marayan gifted 10 kalanjus of gold, for the purchase of sandal wood and sidari (perfumes) for all the three Sandhi Pujas of Peramasamy temple at Tiruvamattur. It states that the Thiruvunaligai sabha members of the temple had given consent to perform sandhi pujas from out of the interest accruing from the ten gold coins.

An inscription issued during the 2<sup>nd</sup> regnal year of Rajaraja II (A.D. 1148) says that one Sivapadasekara Moovendavelan a servant of Rajaraja II had gifted 32 coins to the Thiruvunaligai sabha of the temple apart from 16 gold coins to maintain an eternal lamp at the Paramaswami temple at Tiruvamattur. Another inscription of the same period, inform that he gifted cattle and cash for lighting perpetual lamp in this temple and that Periyannattar of Karuppur, had made similar donations along with the watchmen of the temple flower garden.

Two inscription dated in the 14<sup>th</sup> regnal year of Kulottunga III (A. D. 1191) refer that Kalingarayan of

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Elayankudi, had gifted 32 cows to perpetual lamp in the Mahadeva temple of this village and that Rajaraja Moovendarayan received jewels and ornaments from the government servant employed in Rajaraja chathurvedimangalam and jananaatha chathurvedimangalam, after converting them into gold and adorned the Mahadeva Idol with new ornaments.

An inscription relating to the 6<sup>th</sup> regnal year of Pandya ruler Vikrama Pandya (A.D. 1289) reveals that Kalingarayan alias Attadevan of Kappalur, gifted the tax

of 10 ma of land in the village, to maintain 10 perpetual lamp in the Mahadeva temple.

An inscription of the 4<sup>th</sup> regnal year of Kopperunjinga II informs us that Alagiyaseeyan Moovendaryan had made a gift of 5 ma of land as spiritual lamp gift for a lamp for the Subramaniya Pillayar of this temple.

Thus the Tiruvamattur inscriptions form main as a source material to trace the political, social, economic and religious history of the people during the medieval period.

## Narrative Rāmāyana Relief Sculptures at the Vīrattanēśvara Temple, Tirukkandiyūr

Gokul Seshadri\*

The Vīrattanēśvara temple at Tirukka□□iyūrin Thaṇjāvur district, Tamil Nādu is one of the ancient temples of Lord Śiva, sung by the Śaivite Nāyanmārsof 7<sup>th</sup> Century CE. The main shrine was rebuilt in stone during 10<sup>th</sup> Century CE by the early Chōlaemperor Parantaka I, as gleaned by architectural features and epigraphic material. Select vēdipādālocationsatthe basement of the vimāna and mandapacontain miniature relief carvings depicting epic and purānic scenes. In this article, an attempt is made to identify five of these miniature reliefs as those representing a portion of early Chōla Rāmāyananarrative.

Such Rāmāyanadepictions are observed in few other temples of this period – like the Nāgēśvaraswāmi temple at Kumbakōnam, Brahmapurīśvaratemple at

Pullamangai, Sadaimudinātha temple at Tiruchennampoondi, and Sāmavēdīśvara temple at Tirumangalam. These sculptures, represented as a series of long running story-telling narratives, provide unique and distinctive indigenous treatment of the Rāmāyanaas yet unknown in the annals of TamilNadu history, reflecting upon various sentiments, values and culture of the Chōlasociety.

The present identification is based on a comparative study of Kandiyūr sculptures with those at Pullamangai and Tiruchennampoondi. Multiple new findings are reported in this paper for the first time, including the identification of five Rāmāyanareliefs and their thematic / positional significance.

### விஜயநகர் - நாயக்கர் காலத்தில் சிற்பக்கலை - நோக்கு

ஆ. பாஸ்கரன்\*\*

விஜயநகர் - நாயக்கர் காலத்தில் மன்னர்கள் ஆர்வம் கொண்டனர். பாண்டியர்களைப் போலவே கட்டிடக்கலையிலும் சிற்பக்கலையிலும் அதிகம் கோஷ்டச் சிற்பங்களைத் தவிர்த்து விட்டனர்.

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விமானத்தின் மேல்தளங்களிலும், கோபுரத்தளங்களிலும் அதிகமான சிற்பங்களை வடிவமைத்தளங்கள் அவர்களது மண்டபத் தூண்களில் பெரிய சிற்பங்களை வைத்தார்கள். சிற்பங்கள் பெரும்பாலும் புராணக் கதைகளையும், தொன்மைக் கதைகளையும் விளக்குகின்ற வகையில் யாளிகளையும், குதிரைகளையும் கொண்டவாதகவும், மன்னர்கள் கொண்டயளித்தோர் ஆகியோருடைய உருவங்களைக் அமைத்தார்கள். அவர்களது சிற்பங்களில் அன்றைய சமுதாயப்

பழக்கவழங்களையும் பண்பாட்டையும் காண முடிகிறது. வேட்டையாடுதல், குறவன், குறத்தி நாட்டுப்புறக் கலைகளான கோலட்டம், பாம்பாட்டி, நடனங்கள் போன்றவை சிற்பங்களில் வடிவமைக்கப்பட்டுள்ளதை காண முடிகிறது. சில சிற்பங்களில் இயற்கையாக சில பறவைகளையும் மிருகங்களையும் காண முடிகிறது. இவர்கள் காலத்தில் கட்டிய கோயில் சுவரில் குரங்கு, பாம்பாம்பு, பல்லி, ஓனான், முதலை போன்றவை காண முடிகிறது.<sup>1</sup>

## தென்னிந்திய சிற்பங்களில் அர்த்தநாரீஸ்வரர் - ஓர் ஆய்வு

பெ. கணேசன்\*

பாரதநாடு ஆலயங்கள் பல நிறைந்த ஒரு நாடாகும். இவ்வாலயங்கள் நகரங்கள் மட்டுமின்றி கிராமங்களிலும் காணப்படுகின்றன. இந்தியாவில் காணப்படும் ஆலயங்கள் கட்டிடக்கலை மட்டுமின்றி சிற்பக்கலைக்கும் பெயர் போனது எனலாம். இச்சிற்பங்களை மூன்று வகையாக பிரிக்கலாம். அவைகள் நிரந்தரச் சிற்பங்கள் மற்றும் ஊர்வல நிரந்தச் சிற்பங்கள் ஆகும்.

சிற்பத்தின் அடிப்படையில், இந்துமத சிற்பங்கள், பாறைச் சிற்பங்கள், தனிச் சிற்பங்கள் மற்றும் வெண்கலச் சிற்பங்கள், பாறைச் சிற்பங்கள், தனிச் சிற்பங்கள் மற்றும் வெண்கலச் சிற்பங்கள் என பல வகைப்படும். இவ்வகைச் சிற்பங்கள் ஆலயத்தின் உள்ளேயும், வெளியிலும் பரவலாக

காணப்படுகின்றன. ஆலயத்தின் வெளியில் குறிப்பாக, கருவறை, அர்த்த மண்டபம் மற்றும் மகா மண்டபம் போன்ற ஆலயப்பகுதிகளில் ஆயிரக்கணக்கான சிற்பங்களை காணலாம்.

வைண ஆலயங்களைவிட சைவ ஆலயங்களில் தான் சிற்பங்கள் மிகுந்து காணப்படுகின்றன. சிற்பங்கள் அனைத்தும் ஆகம விதிப்படி உருவாக்கப்பட்டவை எனலாம். சிற்பங்கள் மட்டுமல்லாது சிற்பங்களில் காணப்படும் ஆடை, அணிகலன்களுக்குட விதிமுறைகள் உண்டு. தென்னிந்திய சைவ ஆலயங்களில் காணப்படும் சிற்பங்களில் முக்கியமானதாக கருதப்படுபவை, ஒரு சில, அவைகளில் “அர்த்தநாரீஸ்வரர்” உருவம் போற்றற்குரியது எனலாம்.

## புதுக்கோட்டைக் கல்வெட்டுகளில் படைப்பற்று

கரு. இராசேந்திரன்\*\*

தமிழக வரலாற்றின் மத்திய காலத்தில் தமிழகத்தில் ஆங்காங்கே படைப்பற்றுகள் இருந்துவந்ததை தமிழகத்துக் கல்வெட்டுக்கள் பல

தெரிவிக்கின்றன. தமிழகத்தின் பிறபகுதிகளில் படைப்பற்றுகள் இருந்து வந்ததுபோல புதுக்கோட்டைப் பகுதிலும் படைப்பற்றுகள்

\*கல்வெட்டு ஆய்வாளர், மேலப் பணையூர், புதுக்கோட்டை.



இருந்துள்ளதை இங்குள்ள கல்வெட்டுக்கள் புலப்படுத்துகின்றன. புதுக்கோட்டைப் பகுதிப் படைப்பற்றுகள், அது தொடர்புடைய செய்திகள்

ஆகியவற்றை ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

## பிற்கால சோழர்கள் ஆடற்பெண்களும், அவர்தம் அணிகலன்களும்

நா.பாரதி\*

### தலைக்கோலம்

சோழர் காலத்தில் ஆடற்பெண்கள் ஆடல் நிகழ்ச்சிகளுக்காகச் செய்து கொண்ட ஒப்பனைச் சிறப்புகள் அறிய இலக்கியம், சிற்பங்கள் கல்வெட்டுகள் துணைநிற்கின்றன. அக்கால ஒப்பனை தலைக்கோலம் அணிகலன்கள், ஆடைகள், பூசப்பொருட்கள் என்று நாற்பெரும் பிரிவுகளாகப் பகுக்கின்றன.

சில கோயில்களில் 'ஆட்டம்' என்ற பெயரில் ஆடல் பயிலப்பட்டதைக் கல்வெட்டுகள் உணர்த்துகின்றன. இவ்வாட்டங்கள் கோயில் தேவரடியாரால் அல்லது தனியிலாரால் நிகழ்த்தப்பட்டன. அற்றாளில் திருநல்லம் என்றழைக்கப்பட்ட கோனேரிராசபுத்திலுள்ள உமாமகேசுவரர் திருக்கோயிலில் மூன்று நாழிகைப்போது தேவரடியார் ஆட்டம் நிகழ்த்தினர்.

நெல்லிச்சாந்தும் கஸ்தூரியும் கலந்து கூந்தலில் தோய்த்து நீராடிப்பின் அகிற்புகைகாட்டி, வகிந்து புழுகை வார்த்து நகத்தால் கூந்தலைச் சிக்கறுத்துக், கருப்பூர்ப் பொடி பூசினர். கருங்குழல்களைக் கழுநீர்மாலை வைத்துப் பின்னி, கட்டிமுடித்துக் குவளைத்ததை உள்நிறுத்தினர். இவர்தம் தலைக்கோலங்களில் பூச்சரங்கள் முத்துமாலைகள், மணிமாலைகள் பல்வகை முகப்பணிகள் ஆகியன உரிய இடங்களில் அழகுறப்பொருத்தப்பட்டன. அள்ளிமுடிந்து அழகுப்படுத்தப்பட்ட இத்தலைக்கோலங்கள் கொண்டைகளாகவும், பந்தங்களாகவும் அமைந்தன. சடைபந்தம்,

கேசபந்தம், குந்தளம், தம்மில்லம் எனப்படும் தமிழம் ஆகிய நான்குவகைத் தலைக்கோலங்களைச் சோழர் கால ஆடற்சிற்பங்களில் பரவலாகப் பார்க்கமுடிகிறது.

சடைபந்தம் தலைமுடியை நன்கு வார்ச்சடைகளாகச் செய்து அவற்றைப் பந்துபோலச் சுருட்டி தலையுச்சியில் விளங்கச் செய்வதாகும். கேசபந்தம் மிகச் சில சிற்பங்களிலேயே காணப்படுகிறது. இதில் கேசத்தை வாரி, மகுடம் போலத் தூக்கி நிறுத்தி அதன் மேற்பகுதியில் குழல்களாகச் செய்த சுருண்ட முடியைச் சுற்றியமைத்து, பந்தத்தின் நான்கு பக்கங்களிலும் பூரிமங்கள் தைக்கப்படும் நெற்றியின் மேல்நிலையில் மணிவடங்கள் சேரப் பெற்ற ரத்தினப்பட்டம் அல்லது பூக்களாலான பூப்பட்டம் சூட்டி அழகுபடுத்தப்படும். கூந்தலை அள்ளிக் கொடையாக முடித்து அதைத் தலைமேலிருக்கும்படி அமைக்கும் தலைக்கோலம் குந்தளமாகும். இது தலைக்கு நேராகவோ அல்லது பக்கவாட்டில் சாய்த்தோ அழகுற அமைக்கப்படும். சில சிற்பங்களில் இது செவியை நோக்கிச் சரிந்த நிலையிலும் காணப்படுகிறது. ஆடற்சிற்பங்களில் பரவலாகக் காணப்படும் தலைக்கோலம் குந்தளம் எனலாம். முடியை முறுக்கிக் கொடியாக்கி வளைத்து தலையின் பின்னால் சேர்த்தமைத்துத் தலையுச்சிக்கு மேல் தெரியுமாறு செய்யும் தலைக்கோலம் தம்மில்லம் என்றும் தமிழம் என்றும் அழைக்கப்படும்

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## கொங்கு நாட்டில் கோவில் நுழைவு - ஓர் ஆய்வு

வி.நடராஜ்\*

### முன்னுரை

கொங்கு நாடு என்பது இன்றைய கரூர், நாமக்கல், ஈரோடு, கோயம்புத்தூர், சேலம், தர்மபுரி உள்ளிட்ட மாவட்டங்களை உள்ளடக்கிய பகுதியாகும். இப்பகுதி வரலாற்றில் சேரநாடு என்று அழைக்கப்பட்டது. காவிரி இம்மாவட்டத்தின் வழியாக சென்றபோதும் அதனால் பெரிய அளவில் பயனில்லாத நிலையே உள்ளது. காரணம் இப்பகுதி மேட்டு நிலமாகும். மானாவரி தோட்ட விவசாயமே இப்பகுதியில் அதிகமாகக் காணப்பட்டது. தற்காலத்தில் அதிக அளவில் கரும்பு, மஞ்சள், வாழை உள்ளிட்ட பணப்பயிர்கள் பயிரிடப்பட்டு நிலத்தடி நீர் அதிகளவில் உறிஞ்சப்பட்டு வருகிறது. குறிப்பிடத்தக்க பழமையாக கல்வி நிறுவனங்கள் இப்பகுதியில் இல்லை. அதன் காரணமாகவே

சமூக அடிப்படையில் மிகவும் பின்தங்கிய பகுதியாக கொங்குப் பகுதி உள்ளது. பின்னலாடைத் தொழிலின் வளர்ச்சி பொருளாதார ரீதியில் மக்களின் வாழ்க்கை நிலை உயர்த்தினாலும் சமூக அடிப்படையிலான மாறுதல்கள் ஏற்படாமல் பின்தங்கியே இப்பகுதி உள்ளது. அதே நேரத்தில் நவீன ஆலைத் தொழில் வழங்கிய சூழல் கேடுகள், சமூக சீரழிவுகள், சாதி மத பிற்போக்கு சக்திகளின் வளர்ச்சி இப்பகுதியில் குறிப்பிடத்தக்க அளவில் பெருகியுள்ளன. இந்நிலையில் கோவில் நுழைவு என்கிற சமத்துவத்திற்கான குரலும் இப்பகுதியில் உரத்தோ அமைதியாகவோ ஒலித்துக்கொண்டு உள்ளதை பின்வரும் தகவல்கள் உறுதிப்படுத்துகின்றன.

## தமிழக வரலாற்றுச் சான்றுகளில் ஆடைகள்

சே.ராமசுப்பு\*\*

### முன்னுரை:

ஆரம்பகாலத்தில் ஆடையின்றி அலைந்து திரிந்த மனிதன் வேட்டையாடிய பின்பு விலங்கின் தோல்களை அணிந்தும். இலைகளை கொத்து கொத்தாக கட்டி மாலை போல் கட்டியும் அணிந்து வந்துள்ளனர். அதன்பின் மரப்பட்டைகளையும் உடையாக உடுத்தியுள்ளனர். அதன் பின்னர்; கோரைபுற்களை பின்னல் செய்து ஆடையாக பயன்படுத்தி உள்ளனர்.

### நில அமைப்புச் சார்ந்த ஆடைகள்

உலகிலுள்ள நிலப்பகுதிகள் அனைத்தும் ஒரே அமைப்புடையன அல்ல பனிநிலமும் தமிழ் நிலமும் வெவ்வேறு நிலையை உடையனவாகும் தமிழர்களின் ஐவகை நிலப்பகுதிகளான குறிஞ்சி,

முல்லை, பாலை, மருதம், நெய்தல் ஆகிய வெவ்வேறு பகுதிகளில் வாழ்கின்றனர்.

**தமிழகத்தின் துகில்பற்றிய தொல்லியல் சான்றுகள்:** தென்னிந்திய துகிலியியல் வரலாற்று காலத்திற்கு முன்பு இருந்துள்ளது. தமிழ் நாட்டிலுள்ள வடஆற்காடு மாவட்டம் பேயம் பள்ளி தொல்பொருள் ஆய்வு பகுதியில் spindles நூற்கதிர்கள் கண்டுபிடிக்கப்பட்டுள்ளது.<sup>2</sup> இதன் காலம் தோராயமாக கி.மு.1300 என குறிப்பிடப்பட்டுள்ளது.

### இலக்கியச் சான்றுகள்

பருத்தி துணியும் பட்டுத்துணியும் பூம்புகார் அல்லது காவிரி பூம்பட்டினம் பகுதியிலிருந்து ஏற்றுமதி செய்தனர் எனவும் நெசவாளர்களுக்கு

\*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, பெரியார் பல்கலைக்கழகம், சேலம்.

\*\*முனைவர் பட்ட ஆய்வாளர், தமிழ்நாடு இசை மற்றும் கவின்கலைப் பல்கலைக் கழகம், சென்னை.

தனியாக தெருக்கள் இருந்தன எனவும் அது (Karukkar veeti) கருக்கர் வீதி அல்லது (Aruvai Veeti) அருவை வீதி என குறிப்பிடப்பட்டுள்ளது.<sup>10</sup>

#### முடிவுரை:

வரலாற்று காலத்தில் மனிதன் பயிர்த்தொழில் செய்து பருத்தி விளைவித்து அதன் மூலம் ஆடைகள் தயாரித்து பயன்படுத்தியது மட்டுமின்றி வெளிநாடுகளுக்கு ஏற்றுமதி செய்யும் அளவிற்கு உயர்ந்துள்ளான் என்பதை இதன் மூலம் அறிய முடிகிறது. அதுமட்டுமின்றி பிற்காலச் சோழர் வரலாற்றில் பட்டு ஆடைகளையும் உற்பத்தி செய்து, ஏற்றுமதியும் செய்துள்ளனர் என்பதையும்

அறியமுடிகிறது. உயிர் வாழ ஒரு மனிதனுக்கு உணவு எவ்வளவு இன்றியமையாததோ அது போல மானம் காக்க உடை இன்றியமையாதது ஆகிறது. ஆடையின்றி பிறந்தாலும் ஆடையின்றி எம்மனிதனும் வாழமுடியாது என்பதை அனைவரும் அறிந்ததே. அதனால்தான் நெசவாளர்களுக்கு பல சலுகைகள் கொடுத்து, முக்கியத்துவம் கொடுத்து பருத்தி, பட்டு ஆடைகளை உற்பத்தியை பெருக்கியதுடன் வளர்ச்சியையும் எட்டியுள்ளனர். என இதன் மூலம் அறிய முடிகிறது

### புதுக்கோட்டை கல்வெட்டுகளில் பெண்கள் நிலை

ச. பவானி\*

பெண், பெண்மை, பெண்ணியம் என்ற சொற்கள் பெண்கள் குறித்தனவே. நம் பழந்தமிழ் நூல்களில் பெண்களைப் பற்றி பல்வேறு சிறப்புகள் கூறுப்பட்டுள்ளன. தெய்வப் புலவர் திருவள்ளுவர் தன் நூலில் 'வாழ்க்கை துணை நலம்' என்ற அதிகாரத்தில் பெண்ணின் 'பெருந்தக்க யாவுள்' என்ற நூற்பாவிலும், இல்லதன் இல்லவள் மாண்பானால் என்று துவங்கும் குறட்பாவிலும் பெண்ணைப்பற்றி பெருமை பட கூறுகிறார். 1800 ஆண்டுகளுக்கு முற்பட்ட பழந்தமிழகத்தில் ஔவையார், காக்கை பாடிணியார்,

நச்செள்ளையார், ஓக்கூர் மாசாத்தியார் போன்ற பெண்பாற் புலவர்கள் வாழ்ந்து பெண்ணினத்திற்கு பெருமை சேர்த்துள்ளனர். அத்தகைய பெருமைக்குரிய பெண்களைத் தமிழ் உலகம் வாழ்க்கை துணைநலம் என்றும் ஆண்பாதி, பெண்பாதி என்றும் போற்றி புகழ்கின்றன. ஆண்பாதி, பெண்பாதி என்ற தத்துவமே அர்த்த நாரீஸ்வரர் உருவ வழிபாடாக வழிபடப்படுகிறது. இத்தகைய பெண்ணினத்தின் பெருமையினை புதுக்கோட்டை கல்வெட்டுக்கள் வழி தெரிந்துகொள்வதே இக்கட்டுரையின் நோக்கம் ஆகும்.

### புதுக்கோட்டை திருக்கோகர்ணம் கோயில் திருவிழாக்கள் - ஓர் சிறப்பு பார்வை

மா.சத்யா\*\* மற்றும் சி. நீலாவதி\*\*\*

புதுக்கோட்டை மாவட்ட திருக்கோகர்ணம் கோயில் தொண்டைமான் மன்னர்களின் அரசகுல கோயிலில் உள்ள ஸ்ரீ பிரகதம்பாள் அம்மன் தெய்வமாகும். இதன் காரணமாக தொண்டைமான்

\* முனைவர்பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல்துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

\*\* முனைவர்பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி (த), புதுக்கோட்டை.

\*\*\* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி (த), புதுக்கோட்டை.

அரசு வம்சத்தினர் இராமச்சந்திர தொண்டைமான் காலத்தில் இருந்து தங்களை இயற்பெயரோடு பிரகதம்பாள் தாஜ் என்ற பெயரை தங்கள் பெயரோடு சேர்த்து அழைப்பது வழக்கமாக இருந்துள்ளது. தொண்டைமான் மன்னர்கள் எல்லா அரசு பணிகளையும் பிரகதம்பாள் என்ற பெயரிலேயே ஆரம்பித்தனர். தொண்டைமான் மன்னர்கள் அரசு பதவியை ஏற்றுக் கொள்ளும் போது முடிசூட்டு விழாவை திருக்கோகர்ணம் கோயிலில் பிரகதம்பாள் முன்னிலையில்

நடத்தியுள்ளனர். தாங்கள் வெளியிட்ட புதுக்கோட்டை அம்மன் சல்லி என்ற செப்பு காசில் பிரகதம்பாள் அம்மன் உருவத்தை அச்சிட்டு வெளியிட்டனர். அந்த அளவிற்கு பிரகதம்பாள் அம்மன் அரசகுலத்தின் ஒரு முக்கியதெய்வமாக விளங்குகின்றன. இவ்வாலயத்தில் ஆண்டாண்டு காலமாக சித்திரை திருவிழா, (நவராத்திரி விழா) தசராவிழா, ஆடிபூரவிழா என்ற முக்கிய திருவிழாக்கள் அன்று முதல் இன்று வரை சிறப்பாக கொண்டாடப்பட்டு வருகின்றன.

## கோவில் நுழைவு உரிமை - ஒரு பார்வை

கு.கவிராஜ்\*

இந்திய சாதி சமூக அமைப்பில் பொதுவெளி என்பது அனைவருக்குமானது அல்ல. அது சில குறிப்பிட்ட பிரிவினருக்கானது. அவர்கள் அத்தகைய சலுகைகளை சாதியின் பெயரால் நீண்ட நெடுங்காலமாக அனுபவித்து வருகின்றனர். எனவே இந்திய சமூகத்தில் 'பொது' என்பது தனியுரிமையாகவே புரிந்துகொள்ளப்படுகிறது. இதில் புழங்கும் உரிமை தாழ்த்தப்பட்ட மக்களுக்கு நீண்ட நெடுங்காலமாகவே வழங்கப்படவில்லை. அதற்கான கோரிக்கையும் போராட்ட வரலாறும் நெடியது. இந்நிலையில் நாடு விடுதலை அடைந்த பிறகான புதிய சுயாட்சியிலும் கூட சமூக ஜனநாயகத்தை நிலைநாட்ட முடியாமல் போனது வரலாற்றுப் பேரவலம். பிறப்பின் அடிப்படையில் நிழல் போல் தொடரும் சாதி குறித்த கற்பிதம் இறப்பு வரை ஏதோ ஒரு வகையில் அச்சுருத்தவும், அவமானப்படுத்தவும் செய்கிறது.

சாதியின் பெயரால் ஒடுக்கப்பட்ட மக்கள் பொதுவெளியைப் பயன்படுத்த பெரும் போராட்டங்களையும் இழப்புகளையும் சந்திக்க வேண்டியிருந்தது. அது உணவு, உடை,

இருப்பிடம், பொதுப்பாதை, குளம், கிணறு, கோவில், பள்ளிக்கூடம் என எல்லாத்தளங்களிலும் வெளிகளிலும் அவர்கள் போராட நிர்பந்திக்கப்பட்டனர்.

ஆலய நுழைவு போராட்டம் என்பது வெறும் வழிபாட்டு உரிமையை மட்டும் வலியுறுத்துவதாக அமைந்துவிடவில்லை. மேலும் அதன் நோக்கம் சமத்துவத்தை அடிப்படையாகக் கொண்டிருந்தது. ஆலய நுழைவின் அடிநாதம் தீண்டாமை ஒழிப்பை அடிப்படையாகக் கொண்டிருந்தது. தீண்டாமை ஒழிப்பு என்பது சாதியை கேள்விக்குள்ளாக்கியது. பிராமண விதவையை மணந்து கொண்ட பார்ப்பனருக்கும், தீட்சை பெறாத பார்ப்பனருக்கும் கோவில் கருவறைக்குள் செல்ல உரிமை மறுக்கப்பட்டது.

தென்திருவிதாங்கூர் பகுதியில் வாழ்ந்த நாடார்கள் பல்வேறு தீண்டாமைக் கொடுமைகளுக்கு உள்ளானார்கள். குறிப்பாக காணாமை, நெருங்காமை, தீண்டாமை என பலவகை மூட நம்பிக்கைகள் அவர்களிடையே காணப்பட்டது. குறிப்பாக அவர்கள் நம்புதிரிடமிருந்து 36அடி

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தொலைவிலும், நாயர்களிடமிருந்து 12அடி பொதுச்சாலைகளில் நடமாடவும்,  
தொலைவிலும் நின்று பேச வேண்டும் என்று பொதுக்கிணறுகளில் தண்ணீர் எடுக்கவும்,  
வரையறை செய்யப்பட்டிருந்தது. மேலும் கோவிலில் நுழையவும் தடை இருந்தது.

## குறுமன்ஸ் பழங்குடிகளின் நடுகற்களும், பண்பாட்டு பதிவுகளும்

### V. குணசேகரன்\* மற்றும் த. மதன்குமார்\*\*

உலகிலேயே ஆப்பிரிக்கா கண்டத்திற்கு அடுத்து அதிக பழங்குடிகள் வாழும் நாடாக இந்தியா விளங்குகிறது. 446 பழங்குடியினர்கள் இந்தியாவில் வாழ்கின்றனர். தமிழகத்தில் 36 வகையான பழங்குடிகள் வசிப்பதாக அரசு ஆவணம் சுட்டுகிறது.<sup>1</sup> இவர்களுள் நீலகிரி மலைத்தொடர்களில் ஆறுவகையான பண்டைய பழங்குடிகள் வசிக்கின்றனர். குறுமன்ஸ், காட்டுநாயக்கர், தோடர், கோத்தர், இருளர், பனியர் ஆகிய பழங்குடிமக்கள் பூர்வகுடிகளாக கருதப்படுகின்றனர்.<sup>2</sup> இவர்களில் குறும்பர் என்கின்ற குறுமன்ஸ் காட்டுநாயக்கர், இருளர் ஆகிய பழங்குடிகள் தருமபுரி, கிருஷ்ணகிரி ஆகிய மாவட்டங்களிலும் பரவியுள்ளனர். தங்களது கலாச்சாரப் பதிவுகளை மிக அழகாக நடுகற்களில் காலத்தால் அழிக்கமுடியாத வண்ணம் பதிவுசெய்துள்ளனர் குறுமன்ஸ் பழங்குடிகள்.

#### நடுகற்களும் குறுமன்ஸ் சமூகமும்

பெருங்கற்கால பண்பாட்டினை தமிழகத்தில் புகுத்தியதாக கருதப்படும் குறுமன்ஸ்

பழங்குடியினர் தங்களது பண்பாட்டு பதிவுகளை நடுகற்கள் வாயிலாக பதிவு செய்துள்ளனர். தாய்வழிச் சமூகத்தை சார்ந்த இவர்கள் தங்களது முன்னோர்களை வழிபடும் பழக்கத்தைக் கொண்டவர்கள். காட்டுக்கோவில் என்கின்ற தொட்டோர்குடி என்ற வழிபாட்டு தலங்களில் ஒன்றுக்கும் மேற்பட்ட நடுகற்களை வைத்து தங்களது முன்னோர்களைக் குலதெய்வமாக வழிபடுகின்றனர்.

இன்றைய நவீன தொழில்நுட்ப காலத்தில் ஒரு சமூகம் தொடர்ச்சியாகாக தங்களது பழக்க வழக்கங்களை மாற்றாமல், எந்தவித சிதைவுக்கும் உட்படுத்தாமல் பின்பற்றிவருவது குறுமன்ஸ் இனமக்கள் மட்டுமே. உணவு, உடை போன்றவற்றில் பிற சமூகத்தின் தாக்கத்தாலும் காலத்தின் நெருக்கடியினாலும் சில சமரசங்களை ஏற்றுக்கொண்டாலும், தங்களின் அடிப்படைப் பண்பாட்டில் எந்தவித சிதைவோ, மாற்றங்களோ ஏற்படாமல் குறுமன்ஸ் இனமக்கள் பின்பற்றி வருகின்றனர்.

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# HISTORIOGRAPHY

## ADDRESS OF THE SECTIONAL PRESIDENT

### Professor Rajayyan's Contribution to Historical Writings

M. Mary Hepsi Bai\*

Let me at the outset the Executive Committee and the General Body of the Tamil Nadu History Congress for giving me the honor to preside over the Historiography Session of the Twenty Fifth Session of the Tamil Nadu History Congress being held at Department of Indian History, University of Madras, Chennai. I deem with a great privilege which I accept with all humility.

#### Professor Rajayyan's Contribution to Historical Writings

##### I

Prof. K. Rajayyan is a versatile personality, among the historians of India in general and South India in particular. His zeal as a teacher creating an organization called the South Indian History Congress, an association of Archaeologists, Historians, Archivists, Numismatics, Epigraphists, Anthropologists, Historiographists and young researchers who are committed for qualitative historical writings. He created a platform for a forum of professional historians and archaeologists throw light on many aspects of South Indian History which was neglected and marginalized when compared with North Indian History. He served as a lecture in History, Prof. K. Rajayyan rose to the position of Chief Professor of History at the prestigious Presidency College, Chennai. As Professor and Head of the School of Historical Studies at Madurai Kamaraj University, his work is remarkable, for he gave a new lease of life to the subject of History in South of India. As a visiting Professor, he shared his experiences at many South Indian Universities.

Prof. K. Rajayyan is a well-known historian. He authored twenty books and over 150 research articles. He was born on 23<sup>rd</sup> June 1929 in a Tamil migrate family from Tenkasi at Nellakkaknzhi in South

Travancore. He hid his post-graduation in the University of Kerala in 1953, M.Litt. In the University of Madras in 1960, A.M. in George Washington University, U.S.A in 1964, and Ph.D. in the University of Madras in 1965. He served as a lecturer for thirteen years in various universities, as a Research Scholar in the National Archives of U.S.A. for one year, as Chief Professor of history in Presidency College, Chennai for two years, as Professor and Head of the Department of Modern History of Madurai Kamaraj University for five years. Prof. K. Rajayyan had served as visiting Professor at Valpariso and Berampur University, Annamalai University, Mysore and Kerala Universities for two years and two months.<sup>1</sup>

Prof. K. Rajayyan, Doyen of South Indian History, has served for more than twenty-nine years as teacher, researcher and research guide and made his own contributions. Beginning his career in Mar Ivanios College, Trivandrum, he served as lecturer in Sree Venkateswara University Tirupati for eleven years. He also worked as chief professor of History for two years in the Presidency College, Madras. He did his marvelous services for nine years as Professor and Head, Department of Modern History, Madurai Kamaraj University, Madurai. Also he served as professor and Head, School of Historical studies, Madurai Kamaraj University, Madurai for five years. He visited various universities at Valpariso, Berhampur, Annamalai, Mysore and Kerala Univerisities as visitiing Professor. His area of specialization include Modern History of South India, particularly Tamil Nadu and History of U.S.A. Under his supervision, twenty-six scholars who have already taken their doctoral degree and for more than one hundred and fifty scholars have taken M.Phil degree under his guidance.

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He as the Founder Secretary, then President and Editor of South Indian Congress Proceedings. He served in the responsible positions as Member of I.A.S Examination Reform Board, as University Grant Commission's Representative in inspection for N.C.E.R.T Examinations and Chairman of I.A.S History panel, as Universities Representative at Historical Records Commission of India, as member of the Institute of Historical Studies. In the academic world, he held various positions that bestowed upon him an exalted status and his significant contributions to historical scholarship. His pioneering effort in writing history and intelligent application of research technique, gave more than 100 papers and twenty-one research works for historical literature and twenty-six Ph.D. for academic community.

## II

### Career

Prof. K. Rajayyan began his professional career in Mar Ivanios College as Lecture in Trivandrum. As a teacher, Prof. K. Rajayyan took keen interest in the studies of his students and he had more concern and compassion for them.

As a Historian, he started his career in Sree Venkateswara University, Tirupati where he published his first historical work 1966. Many historians made quite a number of historical works on the North Indian History and culture. But, Prof. K. Rajayyan concentrated more on the South Indian History particularly the South Indian Rebellion (1800-1801), and the history of Tribes in U.S.A. He much contributed to history especially to the South Indian History. As a historian, Prof. K. Rajayyan, was entirely different from many others in selection of topics for historical writing. He is noted for critical analysis, interpretation and arrangement of facts and presentation of his work.

Prof. K. Rajayyan is a pioneer in historical studies. Everybody can make history but only great men can write history. In this context, the history of mankind has been written by the great men like Herodotus, Thucydides, Polybius, Xenophon, Julius Caesar, Livy, Tacitus, St. Augustin, Eusebius, Machiavelli, Edward Gibbon, Leopold Von Ranke, Bendetto Corce, Kalhana,

K.M. Panikkar, J.N. Sarkar and others. They gave their ideas, thought and interpretation to historical studies. One among the great men was Prof. K. Rajayyan. He did more than other historians for the present generation.

Prof. K. Rajayyan's significant work was *South Indian Rebellion*. He was the first historian to this rebellion as the First War of the Independence. It dealt with the great struggle that was organized and waged by the rebels of Tamil Nadu, Kerala, Karnataka and Andhradesa. The main aim was not only to liberate South India from British sway but also to prevent the fall of the rest of India to European imperialism. South Indian Rebellion (1800-1801), the first war of independence is considered as a magnum opus. In his book, he pointed out that South India played a vital role in the freedom movement in which it lead the country in freedom struggle against the British in India. He wrote more than twenty books, in which I have given more details about the following books namely *History in Theory and Method*, *Tamil Nadu – A Real History*, *South Indian Rebellion (1800-1801)*, *The First War of Independence*, and *Treachery and Terror Against Indian Tribes of USA*.

Prof. K. Rajayyan contributed significantly to the Tamil Nadu history. Tamil Nadu, the land of the Tamils, occupies the southern most region of India. From time immemorial, the Tamil country also referred to as "Thamizhagam", lay between Cape Comorin in the south and Venkatam (Tirupathi Hills) in the north and was under the hegemony of three ruling houses. The Cheras, the Cholas and the Pandyas each of them held sway over a well-defined part of it. The contributions of the Tamils to literature, economy, politics and society were considerable. However in course of time internecine quarrels among the kings and consequent incursions and conquest by invaders from the north, reduced the once proud Tamils to subordination and servitude.<sup>2</sup>

The South India has played a dominant role in the development of Indian Culture. Most of the early historians have ignored the detailed study of the ancient history of South India. However, the eminent scholars

like R. Narasimhacharya, R.G. Bhandarkar, S. Krishna Swamy Iyengar, P.T. Srinivasa Ayyangar, K.A. Nilakanta Sastri, B.L. Rice, S. Srikanta Sastry, B.S. Krishana Swamy Iyengar, A.S. Alterkar, Mahalingam and a few others have rendered yeoman service to the development of South Indian history.<sup>3</sup> In this way Prof. K. Rajayyan also contributes to the Tamil Nadu history through his writings.

The most significant work of Prof. K. Rajayyan is *South Indian Rebellion*. In his work, he pointed out that fascinated by the resources of the land the Europeans came to India and prompted by the favourable attitude of the people, they continued to stay. They needed spices, cloves, pepper, indigo, pearls, silk and a variety of other goods. In the sale of these products, they saw the possibility of reaping huge profits as well as opportunity for playing politics<sup>4</sup>.

Timur's invasion of India took place in 1398. It witnessed imperial unity, towards which the country was moving under the Khiljis and the Tughlaqs, yielding place to anarchy.<sup>5</sup> In the North, the rule of the Delhi Sultanate came to an end. Local governors and adventurers emerged as powerful as any other in North India. While South India revolted, it was to raise two independent kingdom Vijayanagar and Bahmini. The struggle for the hold of Raichur Doab weakened both the powers. The Bahmini Kingdom was divided into five Sultanates. The decisive victory gained by the Bahmini states over the forces of Vijayanagar in 1565, near Talikota hastened the eclipse of the latter power too. Internal problems among the Bahmini states and the Vijayanagar empire which vanished from the political scene. This was the main reason for the weakened the country.<sup>6</sup>

Prof. K. Rajayyan explained in his book *South Indian Rebellion* that, the French appeared on the Indian scene, when their government constituted the French East India Company for trade with the East in 1664. It not only came late to the Indian market, but as a department of Government it shared in the financial distractions of the state.<sup>7</sup> The French got possession of Pondicherry and made it their capital. They established trading centres at Surat, Mahe, Karaikkal,

Masulipatnam, and Chandranagar.<sup>8</sup> The policy of the French East India Company in trade and politics brought them into conflict with the British.

Prof. K. Rajayyan pointed out that, the outbreak of hostilities with the French and their allied Indian powers set the stage for the political ascendancy of the English. In this crucial period, the south as the centre of political gravity played the decisive role in shaping the destiny of the warring powers.<sup>9</sup> The English and the French took part in the first Carnatic war between 1746 and 1748. In 1748, The English raised a body of Indian sepoys. They played a major role in their campaigns during the years to come. The french got victory over the Nawab's army near Adayar, which revealed to the western world the superiority of European drill and discipline over the Indian multitudes in the field of battle.<sup>10</sup>

The important contribution of Prof. K. Rajayyan to History of U.S.A is his work, *Treachery and Terror Against Indian Tribes of U.S.A*. The United States of America was the homeland of Indian Tribes. Since the discovery of the continent, the Europeans settled in the East Coast and the Tribals extended their hospitality. When the White population increased, the Colonists occupied the entire country. His work throws light on the Treachery and Terror against Indian Tribes of U.S.A. He stayed in USA for more than a year, which reveals his commitment to study the original and authentic source materials.

Another important contribution of Prof. K. Rajayyan to Research Methodology is *History in Theory and Method*. Historiography is the history of historical writing. Human beings are primitive as well as civilized and they had cherished an idea of history from early times. In pre-history, people wandered from place to place in search of fruits and roots. When they assembled under the shade of a tree or near a spring or around a fireplace or in a temple, they narrated there pleasant as well as bitter experiences. Leaders described their exploits and guided the conduct of their tribes.<sup>11</sup>

From ancient time onwards mankind recognized the importance of history as the story of man and as a subject of study.<sup>12</sup> In ancient Greece and Rome, the



people held the view that history was a definite branch of knowledge. The revival of classical learning and growth of scientific spirit rendered it secular and critical.<sup>13</sup> The study of history was promoted due to the development of philosophy, religion, science and politics. Then attempts were made to examine what factor brought about change, whether history proceeded according to a plan. Whether it was set by providence or natural phenomenon or human endeavor and what was the nature of effect. The theologians argued that a plan was set by super natural forces while the philosophers asserted that it was set by human factors-reason, materialism and the like. This kind of probing made by different thinkers gave rise to what was called philosophy of history.<sup>14</sup>

He wrote twenty books on History in English and five books in Tamil and also more than seventy-five research papers published in various journals and magazines. He conducted several seminars, workshops and conferences on History with a view to train the researchers and scholars. As a Professor and Head of the School of Historical Studies and as the Chairman of the Board of Studies of the Madurai Kamaraj University, Prof. K. Rajayyan introduced innovative courses. He was mainly responsible for introducing papers pertaining to Tamil Nadu History, Freedom Struggle in India, American History, Archives Keeping and Historiography. In his two-year tenure as Chief Professor of History at Presidency College, he changed the curriculum and teaching methodology. As a teacher in History, he introduced a new paper Archives Keeping, Seminar, for students reading Seminar and research method for the postgraduate classes. He brought out research projects in History. His publication on Research Methodology which is serving the research community as a handbook or manual. Under his able guidance, twenty-six scholars have taken Doctoral Degree and one hundred and fifty scholars have taken M.Phil Degree.

### III

#### List of Books in English

1. *Administration and Society in the Carnatic*. Sree Ventakeswara University, Tirupati, 1966. It deals

with the administration of the Wallajah Nawabs in the Carnatic and the life of the people during the 18<sup>th</sup> Century.

2. *A History of British Diplomacy in Tanjore*, Rao and Raghavan, Mysore, 1968. It discusses the techniques of British diplomacy and western imperialism with reference to the Maratha Kingdom of Tanjore.
3. *South Indian Rebellion, The First War of Independence*. 1800-1801, Rao and Raghavan, Mysore, 1971.
4. *Rise and fall of the Poligars of Tamil Nadu*, University of Madras, 1974. This was the theme of Sir William Meyer Lectures, given at the University of Madras in 1974.
5. *A History of the United States*, Vaigai Publisher, Madras, 1972. It is based upon research in U.S.A., and it represents a balanced interpretation of American History.
6. *Select Essays*, Mohan Pathippagam, Madras, 1973. A collection of essays in history, culture and politics.
7. *History in Theory and Method*, Madurai Publishing House, Madurai, 1975. A popular work giving a detailed account of the trends in historical writing, development of historical concepts and methodology of historical research.
8. *Proceedings of South Indian History Congress*, First Session, (ed.) Madurai, 1979.
9. *A History of Madurai (1736-1801)*, Madurai University, Madurai, 1980. It discusses the political and social history of Madurai Country under the Nawab's of Arcot.
10. *Proceedings of South Indian History Congress*, Second Session, (ed.) Trivandrum, 1981.
11. *Proceedings of South Indian History Congress*, Third Session, (ed.) Erode, 1982.
12. *History of Tamil Nadu*, 1565-1983, Raj Publishers, Madurai, 1982. This is the first work of its kind. Because of this book, Modern History of Tamil

Nadu is rendered a popular subject of study in the Universities.

13. *Edward Clive and the Making of Madras*. Not published, but it deals with the formative years of the Madras Presidency.
14. *Indian Resistance to American Expansion*. Recently completed, it sheds light on the heroic struggle made by the Indian nations against U.S.A. and their final collapse.
15. *Sources of the Freedom Struggle in India up to 1857*. Edited work for the Government of India, it is based upon field work and data collection in State Archives of Madras, Calcutta, Allahabad, Patna, Bangalore and National Archives, New Delhi.
16. *Historical Ballads in Tamil*. Edited for the Indian Council of Historical Research, New Delhi.
17. *History of Freedom Movement in India*, Madurai Publishing House, Madurai, 1982. It brings out how the struggle for freedom began after the establishment for colonialism, which continued till the exit of the British from India.

#### List of Books in Tamil

1. *Varalattu Kodpadum Muriyiyalum*, Pannai Pathippagam, Madurai, 1980.
2. *Thamizhaga Varalaru*, Madurai Tamilology Publishers, Madurai, 1980.
3. *America Aykkiya Nattin Varalaru*, Sarah Pathippagam, Madurai, 1980.
4. *Inthiya Suthanthira Poratta Varalaru*, Pannai Pathippagam, Madurai, 1982. At present, Prof. K. Rajayyan is working on 'An Enslaved Society' – seeking a philosophical explanation to historical developments in India. The books running to several editions are widely read.

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2. The poligar system of South India, *Journal of Andhra Historical Research Society*, Vol. XXXI, 1965.
3. Mohammad Ali's Conquest at Thanjavur, *Journal of Saraswati Mahal Library*, 1965.
4. Village Administration under the Nawabs of Arcot, *Quarterly Journal of the Institute of Local Self Government*, 1965.
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28. R.N. Arokiaswamy Mudaliar, *Dictionary of National Biography*, Calcutta.
29. T.V. Kalyanadundaram Mudaliar, *Dictionary of National Biography*, Calcutta.
30. Mogul Conquest of Trichinopoly, *Journal of Indian History*, Vol. XLIX, Trivandrum, 1971.
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33. Dhoondaji Waug and His Endeavour to Establish an Empire, *Proceedings of the Maratha History Seminar*, Bombay, 1972.
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35. Marudu Pandyan: The Hero of the Rebellion of 1800-1802, *Journal of Indian History*, Vol.50, Part II, Trivandrum, 1972.
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41. Auxiliary Powers of South India, Prof. A.P. Ibrahim Kunju Felicitation Volume, Trivandrum, 1980.
42. Trends in India's Freedom Movement, *South Indian History Congress Souvenir*, 1980.
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47. Aspects in India's National Movement, *Saram*, Special Issue, University of Kerala, 1982.
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In addition, more than 37 papers were published in the newspapers such as *The Hindu*, *Indian Express*, *The Mail* and *K.C.F News Magazine*. These papers are also based upon original research.

#### IV

##### Research Projects Completed Under his Guidance

1. Dr. P. David, History of Chittoor.
2. Dr. S. Grihalakshmi, Zamindari System in Andhra.
3. Dr. P. Sarveswaran, Arcot Under The Nawabs.
4. Dr. D. Daniel, The Struggle for Responsible Government in Travancore.
5. Dr. K. Gowri, History of Madurai, 1801-1857.
6. Dr. J. Thiyagarajan, Kongu Country Under the English Company.
7. Dr. J. Alasiar, Military System of The Early Tamils.
8. Dr. Mrs. Thinakaran, Second Pandyan Empire.
9. Dr. Raju Kalidos, Temple Cars of Tamil Nadu.
10. Dr. S.T. Jayapandian, European Trade and Politics in Tamil Nadu.
11. Dr. K. Muthunathan, Administration of Tanjore Marathas.
12. Dr. K.L. Karuppuswami, Periyar E.V.R.
13. Dr. P. Chelladurai, Trade Union Movement in Tamil Nadu.
14. Dr. P.B. Gopalakrishnan, Extremism in Freedom Movement in Tamil Nadu.
15. Dr. A. Ganesan, Press in Tamil Nadu and Freedom Movement.
16. Dr. G. Hudson Retnaraj, History of Malabar, 1919-1947.
17. Dr. N. Balakrishnan, History of D.M.K Party.
18. Dr. S. Rajalakshmi, Mohammad Ali and European Powers.
19. Dr. Sarada Devi, History of the Nadars.
20. Dr. G. Sethuraman, Rameswaram Temple.
21. Dr. Munirathnam Chetty, Feudal System in Andhra Pradesh.
22. Dr. Indrani, Municipalities in Thiruchirapalli.
23. Dr. Thilakam, Mysore State and Madras Presidency.
24. Dr. S. Yesudhasan, History of Media in Tamil Nadu.
25. Dr. B. Parvatham, Kongu Nadu Under Mysore.
26. Dr. K. Chandran, Trade Union Movement in Kerala.

#### V

As Professor and Head of the School of Historical Studies and as the Chairman of the Board of Studies of the Madurai Kamaraj University, Prof. K. Rajayyan was instrumental in introducing many innovative courses. To be precise, the learned Professor was responsible for introducing papers pertaining to Tamilnadu History, Freedom Struggle in India, American History, Archival Keeping and Historiography. As a harbinger of new ideas, his work *South Indian Rebellion 1800-1801: the First War of Independence* is considered as a magnum opus. His work on the History of Madurai was published by the Madurai Kamaraj University. He has edited the sources of the Freedom Struggle in India upto 1857, for the Government of India; Historical Ballads in Tamil for the Indian Council of Historical Research and Proceedings of the South Indian History Congress.<sup>15</sup>

Prof. K. Rajayyan is the founder of the *South Indian History Congress* way back in the year 1979. The first session of the Congress held in 1980, drew historians from far and near. That was the charisma of Prof. K. Rajayyan. Because of his contribution, Prof. K. Rajayyan was able to find a permanent and pre-eminent considered as a legend by the practitioners of history. It is the cherished desire of his students and well wishers to institute an endowment in the name of Prof. K. Rajayyan who had completed 80 years. This will indeed be a gesture to Prof. K. Rajayyan who used his quill so

effectively to portray historical events and developments as a master craftsman.<sup>16</sup>

The writings make a fascinating study. The reflection upon the author endeavours to promote research, using scientific methods combined with literary style.

The writings make a fascinating study. The reflection upon the author endeavours to promote research, using scientific methods combined with literary style.

South Indian History Congress was founded at a conclave of historians at the School of Historical Studies, Madurai Kamaraj University, Madurai – 625 021 on 2<sup>nd</sup> December 1978, with Prof. K.K. Pillai as first President and Prof. K. Rajayyan as founder General Secretary (Registered at Madurai Under Societies Act XXI of 1860) Regd. No. 32/1979. It was registered under the Societies Act at Madurai in 1979, with Reg. No. 32/1979. The Central Office of the Congress is established at School of Historical Studies, Madurai Kamaraj University, Madurai. The first inaugural conference of this Congress was held at Madurai Kamaraj University Campus in February 1980. Thereafter 26 annual sessions of the Congress were held at different Universities and colleges of South India.

Thus, Prof. K. Rajayyan a highly educated learned Scholar of International acclaim and an erudite academician with a perspective and vision is well known throughout the country in general and South Indian in particular. To nourish fresh research, argumentative interpretation of the historical material and to encourage youngsters, teachers and professionals in Historical studies, he started the much-reputed body of academic historians called South Indian History Congress in 1970. This step was not taken just initiate or competes with the Indian History Congress, but to grow the budding talent of the South as far as the South Indian Historians are concerned. Ever since it was established, Prof. K. Rajayyan felt delighted as his dreams came true that he could see many historians representing various regions of South India involved in serious research in one topic or the other. The annual

sessions and proceedings of the Congress attest the fact in more than one-way.<sup>17</sup>

The other side of the coin of the personality Prof. K. Rajayyan is very interesting. He assumed various Academic – Administrative positions like those of the Chairman, BOS, examinations branch. He also contributed his mite being a member of many committees like Research Committee, Academic Council and Senate of Madurai University for more than a decade and a half. He also contributed and enriched the academic pursuits and research as a member of Historical society at Madurai, Mythic Society at Bangalore, Tamilnadu Council of Historical Research at Madras and Tamilnadu Academy of Sciences at Madras. Prof. K. Rajayyan also associated with the Regional Committee for the Survey of Historical Records. He enjoyed the privilege of serving the Indian Council of Historical Research at New Delhi as its member.

Prof. K. Rajayyan Joined as a lecturer at various Universities and he rose to the position of Professor, Head of the Department and Chief Professor at Presidency College, Madras, Madurai Kamaraj University, and visiting professor at Valparaiso, Berhampur, Annamalai, Mysore and Kerala University and shared his experience and ideas with students and faculty of the respective universities. Prof. K. Rajayyan is known for his specialization not only in one branch but also in Modern History of Tamilnadu, South India and History of USA.

He was elected as President of Madras Historical Society as faculty, Association of Madurai Kamaraj University, next President and Subsequently editor of South Indian History Congress proceedings. He was also elected as a fellow of the Institute of Historical Studies, Member of IAS exam Reform Board, Universities representative at Historical Records Commission of India, as University Grants Commission's representative in inspection for NCERT examinations and Chairman of IAS History panel. Prof. K. Rajayyan was invited and selected as a member, working group of distinguished historians on computing history entitled "Towards Freedom Movement in India".

Prof. K. Rajayyan is the founder of the South Indian History Congress in the year 1979. The first session was held at Madurai Kamaraj University in 1980. It was registered under the Societies Act at Madurai in 1979 with Reg. No. 32/1979. The Central Office of the Congress was established at the School of Historical Studies, Madurai Kamaraj University, Madurai. The main objective is to promote historical studies on South India. His great achievement in the field of historical research is the foundation of South Indian History Congress. The Proceedings of South Indian History Congress comprise scholarly papers on multi-faceted themes in the history of South India.

Thus Prof. K. Rajayyan a Doyen Historian who began his career as a very simple teacher rose to the position Professor, Head of the Department, Chairman of Board of Studies and Editor of Proceedings of the South Indian History Congress and stands as a role model for historians of the present day.

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## K.T.Paul - The Architect of Rural Development

**P. Jothipackiam \***

#### Introduction

K.T. Paul is pioneer in national reconstruction. His contribution to the society and for the upliftment of rural population in the country is remarkable. He instilled feeling of responsible nationalism in the Christian community despite opposition from western missionaries as well as some Indian Christians. He was a lifelong worker in the field of rural co-operative credit and led the movement for training young Indians in a varied rural service which the development of a worthier rural civilization demands. He was a no mean

scholar of South Indian Hinduism. He loved Indian music and saw to it that his daughters were accomplished performers

Kanakarayan Tiruselvam Paul born on March 24, 1876 at Salem in Tamilnadu, was an ardent follower of Gandhi. He had his schooling in the London Mission High School where one of his friends was Chakravarthi Rajagopalachari who became the South India's greatest nationalist leader. After intermediate he went to Madras Christian college in 1892 and completed his B.A in 1896. After graduation he took an appointment with the

\* Principal, Erode Christian College of Arts & Science, Erode.

government Secretariate, studying law at night. He resigned from it after his marriage and joined the Coimbatore London Mission High School as a teacher. Later he became the headmaster of the Punganur Arcot Mission High School. In 1902, he joined the Teachers' College at Saidapet. Next year in 1903 he joined Madras Christian College as a tutor in the Department of History.<sup>1</sup>

### **Swadeshi Movement and Its Influence**

The Swadeshi Movement started when Bengal was partitioned in 1905. Indian Christians responded to it by developing indigenous leadership and freedom from foreign domination and dependence within the church. With this idea in mind in December 1905, K.T. Paul and V.S. Azariah established the National Missionary Society at Serampore, organized to represent all protestant denominations.<sup>2</sup> Azariah was elected General Secretary and K.T. Paul the treasurer. He became its Organizing Secretary in 1906 and from 1909 to 1914 its General Secretary.

As General Secretary he realized the need for unity in Christian Churches and visited the churches of various denominations all over India. He initiated a civic body called "Premsabha" (Council of Love) in North India which did social and religious work among poor Christians of the depressed classes. By the efforts of Paul the National Missionary Council was transformed into National Christian Council of India and became its first Chairman. Paul also contributed to the formation of the South India United Church in 1908, a union of Presbyterian and Congregational churches. He longed for a truly Indian Church.<sup>3</sup> It became the forerunner to the formation of Church of South India later on.

Under the influence of Swadeshi movement, the National Missionary Council (NMC) was founded in 1912 at Calcutta on the principle that it will use only indigenous personnel, methods and money for its work. The society was never active in politics but because it was purely Indian in its personal and management, it continued to express sympathy for the national movement.<sup>4</sup> A paper presented to the Council meeting at Ranchi in 1923 expressed approval of the "Swaraj"

idea.<sup>5</sup> The NMC comprised both British and Indian Missionaries. Paul was one of the prominent leaders for many years. He was appointed the Joint National General Secretary of the YMCA in India in 1913 and became its first Indian National General Secretary in 1916. He began the process of indigenization of the organization at a time when practically all Christian institutions were headed by Europeans. Paul was able to Indianise the policy and programmes, leading to implementation of new and innovative programmes for the marginalized sections of India

Paul as a nationalist, recommended Indigenisation of even the structure of the Indian Church. He viewed that episcopacy was a product of the west and that if the United Church in South India followed the same form it would be unrelated to what was essentially Indian.

### **Influence of Nationalism:**

K.T. Paul and Datta were not the follower of Gandhi but took active part in politics. Following the lead of Gopalakrishna Gohale and Mahatma Gandhi, K.T. Paul involved himself in India's nationalist movement from its earliest phase. K.T. Paul was deeply regretted the isolation of Indian Christian Community from the political events surrounding them. With a few notable exceptions Indian Christians kept away from the national movement. The leading Indian weekly newspaper "The Christian Patriot", urged Christians to recognize that they had a duty toward India and then declared that "a real Christian cannot help being at the same time, a true Indian patriot"<sup>6</sup> Nevertheless, there were a number of Christians involved in the freedom movement. Several Christians played an important role in framing the Indian constitution. There were six appointed to the Minority Advisory Committee by the Constituent Assembly.<sup>7</sup> In fact that the Christian community has contributed positively to nation building is uncontested.<sup>8</sup> In the context of struggle for freedom from British rule and in the post independence context Christians such as K.T. Paul, J.C. Kumarappa, S.K. George and P.D. Devanandan played heavy emphasis on nationalist concerns.

The Jallianwalla Bagh massacre in 1918 by General Dyre in Amritsar had fanned the fire of anti-

British feeling all over India. Paul's hopes of transforming the Indian polity in cooperation with the British rule strengthened by Dyarchy turned into dismay in 1918. Gandhi launched his first attack on British rule and called for Non-Cooperation Movement in 1920. As Indian Christians could not sit on the fence and had to reveal where their sympathies lay, the leaders like S.K. Datta and K.T. Paul published an article in the "Young Men of India" protesting against the insensitive behavior of the British in the Punjab.<sup>9</sup> In March 1920, he resigned his offices with the National Missionary Society and the YMCA so that he could be more active in politics.<sup>10</sup>

#### **Rural Reconstruction - A Concept Developed by K.T. Paul:**

Paul's service was related to the most vital needs of India. In 1920s Paul coined the phrase "Rural Reconstruction"- a catch phrase which he was the first to popularize in India.<sup>11</sup> As a national leader of YMCA of India, Paul's vision for the future was rooted in his understanding of his own people - their fears, hopes and desperate needs. YMCA had been created for the specific needs of the industrialized, urban and literate western society but under the leadership of Paul, it took a new direction with the focus on rural Indian society which was a herculean task for him to explain why it should take up the rural programme and deviate completely from its set path of working for the rural youth.

The appalling conditions of poverty of the rural masses who constituted 90% of the population of India moved Paul and hence he established Rural YMCA Centres to uplift the rural young men. During this time the missionaries also sought the help of YMCA to the large number of converts entering the church in the mass movement areas who brought with them their poverty, debt and depression which could not be solved in a day and proved to be a burden. Hence Paul through the YMCA and the Church worked for the village education scheme and rural reconstruction programme.

Paul experimented with a methodology to tackle poverty at its roots by launching Rural Work Programme though no government has so far succeeded

in eliminating poverty. His plan was to foster habits of prudence and thrift to increase the earning power of villagers to enrich the pleasure of village social life and to provide facilities for healthy and cheap Indian sports and gymnastics. In fact he initiated a "campaign against Indian poverty". Neither the Co-operative Credit Banks of the government nor its agricultural developments had succeeded in solving the problem of poverty in rural India. He thought that every Indian problem had its roots in rural conditions and hence he undertook an intensive tour on the poverty - stricken districts in order to acquire the first hand knowledge about the problems of Indian agriculture.

#### **Madras Christian Co-Operative Bank Ltd**

Extensive travel on behalf of the YMCA and NMS made Paul deeply conscious of the economic plight of rural Christians. He had taken note of the Co-Operative Act passed by Lord Curzon in 1904, followed by another in 1912 meant to help the poor village farmers to overcome their serious financial problems. K.T. Paul realized that the most sensible way to liberate the village Christians and others from the poverty was to extend the work and effectiveness of Co-Operative Credit Societies.<sup>12</sup> His took efforts to help bankrupt farmers by setting up YMCA Credit Societies for the depressed classes in four districts did not materialize as the regular District Co-Operative Banks refused to give loans to these societies without adequate property securities. Paul argued that special attention must be given to them failing which it would take a century for the advantages to reach them. Hence Paul decided to organize a Central Co-Operative Bank on behalf of YMCA. In his endeavour his friend L.D. Swamikannu Pillai, the Registrar of Co-operative Societies, encouraged his venture and Madras Christian Co-Operative Bank Ltd was started in 1916 with the intention of 25% of net profits being carried to Reserve Fund and 9% paid as dividend. The British awarded him "Order of the British Empire" for his contributions to world War First through the YMCA<sup>13</sup>

#### **Anti-Poverety Strategy**

Illiteracy has been the bane of India and largely responsible for poverty. The Rural Reconstruction



Programme was aimed at removing this ignorance and illiteracy in the villagers. The slogan 4Ds (debt, drink, disease and darkness) are the enemies of the villagers" was adopted. By 1921, the rural work had begun to produce productive results. Nearly 40,000 people had been reached and helped towards gaining economic independence. In Bengal an entire village of outcastes had been liberated and in Madras, the crops of the outcaste converts had increased a hundredfold.

### **Social Work**

Paul started his social work when he was in the YMCA in the rural areas where there was no monetary or other kinds of help. The extension of the co-operative movement to rural areas formed the basis of his other work in rural areas, which had social, physical and religious themes also. An important outcome of this rural work was that a large number of young men were responding positively to this nationalistic fervor

### **Paul and National Movement**

Paul saw the rising nationalist feeling in a different dimension. In order to understand his position as a true nationalist the then political situations from 1919 to 1930 has to be looked upon. The reforms introduced by Montagu-Chelmsford in 1919 were not accepted by the congress. At this time the government also passed the Rowlatt Act in the pretext of eradicating terrorism. As most of the Indian leaders thought that these measures were against liberty, Gandhi started Satyagraha Movement. At first K.T. Paul did not agree with Gandhi's policy. The Chauri Chaura tragedy followed by Bombay riot resulted in the suspension of whole Satyagraha indefinitely. But Gandhi was arrested on 10<sup>th</sup> March 1922.

Immediately after this, Paul was invited by the Viceroy to become a member of the first Round Table Conference held in London representing Indian Christians. The Conference began on 12<sup>th</sup> November 1930. In the conference Paul tried to bring reconciliation among the opposing leaders who took part. In the conference he stood up for the nation. Unfortunately he could not make much in this conference and also in the political fields of India.<sup>14</sup> He was a genuine leader in Indian freedom and was not

prepare to barter India's right for any mess of pottage.<sup>15</sup> Some British Officials regarded him as "an extremist and dangerous nationalist"<sup>16</sup> His emphasis was on national unity, although he was unable to influence matters much or in the political fields of India. Paul was generally exasperated over the outcome, and the stress proved too much for him. Returned to India early, arrived in Salem completely broken in health subsequently he died on Saturday 11<sup>th</sup> April 1931 aged 55 and was laid to rest at Peramanur Christian Cemetery.

Mahatma Gandhi wrote, "I had the privilege of knowing K. T. Paul. The nearer I came to him the more I respected him". It would always be remembered to his credit Gandhi went on, "that he stoutly opposed the demand for any special concessions for Christians in the forthcoming constitution, believing that character and merit would always command not only proper treatment but respectful attention"<sup>17</sup> While speaking at the IInd Round Table Conference at London Gandhi remarked "Paul was a nationalist to the full"

### **Conclusion**

Paul was the first Christian statesman of the Indian National movement, an epitome of the self-awakening Indian Christians. He tried to help the church to free itself from the clutches of western denominationalism. He also helped the church to become more Indian with its indigenous methods of worship and Indian Christian Theology. At the same time he worked tirelessly for the national unity of the churches. He had proved himself an administrator of high quality and an organizer of great ability.

Paul disapproved the tendency among some Christians to distance themselves from the national movement. He opposed the system of communal representation for any community. In Popley's words, Paul was more than a 'patriot'. He was very good in maintaining friendships. He had been closely associated with most of the leading politicians of the stormy years from 1920 to 1930. Though nationalism was his spirit, he faced lot of struggles because of his Christian identity. However, he proved that he was a good nationalistic person till the end of his life. His life is an

inspiration for many young people to get a broader vision to understand the Indian Christian community and the state. Though western missionaries influenced his life very much, they also contributed to develop the spirit of nationalism in his efforts. He motivated the people to be true patriots during India's independence struggle. His passion towards nationalism was evident even from his early life.

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## An Analysis of Digital Techniques in Historical Research

**K. Vijaya \***

The field of historical research is currently undergoing major changes in its methodology, largely due to the advent and availability of high-quality digital data sources. Historical Research has transformed the emergence of new scientific methods and digital techniques. The first revolution in the 1960s allowed researchers to harness the potential of computational techniques in order to analyse more data than it had ever been possible before, enabling verification of their research and also giving more precision to their findings. During the nineties of the last century, historians and computer scientists together, created a research agenda around the life-cycle of historical information. It comprised the tasks of creation, design, enrichment, editing, retrieval, analysis and presentation of historical information with the help of Information Technology. Key benefits of using identified digital tools and technologies are increased efficiency, relevance and interactivity; enhanced course content, collaboration and reflection.

Historical datasets encompass texts, images, statistical tables and objects that contain information about events, people and processes throughout history. Currently databases and document management systems facilitated the transition from historical documents to historical knowledge through text analysis; statistical methods were used predominantly for testing hypotheses, image management aided historians to digitize, enrich, retrieve images and visualize data. The inception of digital techniques in computer helps historians to aim for world-wide, large scale collaborations, especially in the area of quantitative, social scientific and cliometrics that has sprung up in the in recent times.

The field of historical research concerns the study and the understanding of the past. The field is currently undergoing major changes in its methodology, largely

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due to the advent of computers and the Web. Many pioneers in computer aided historical analysis have a background both in history and in informatics, and reflected early on about the usefulness of computational and digital techniques for historical research. Ever since the advent of computing, historians have been using it in their research or teachings in one way or the other. The first revolution in the 1960s allowed researchers to harness the potential of computational techniques in order to analyze more data than had ever been possible before, enabling verification and comparisons of their research data but also giving more precision to their findings. However this was a marginal group within the historical research: in general, the usage of computers by humanists could be described as occasional. The emphasis was more on providing historians with the tools to do what they have always done, but now in a more effective and efficient way.

Currently there are still many challenges and information problems in historical research. These difficulties mainly range from textual, linkage, structuring, interpretation, to visualization problems. Despite these challenges, computing in history and in the broader sense the humanities, also brought some significant contributions in certain fields like linguistics (corpus annotations, text mining, historical thesauri etc.), archaeology (impossible without geographic information systems (GIS) nowadays), and other fields using sources that have been digitized for historical research and converted to databases. The use of electronic tools and media is incredibly valuable and important for opening up various sources for research.

The complex analysis and systematization of mathematical and computer-oriented methods of processing historical information is made possible through techniques like data mining, text mining, algorithms and big data analytics. Hence, this paper explores the usage of above techniques for the progress of historical research in the current scenario.

### **Data Mining**

History often is a lot of documents. Databases can be immensely helpful for storing, accessing, and cross-

referencing large piles of (historical) data, and complex algorithms can be used to analyze such data. Traditional documentation through hand drawings, and excavations through shovels and trowels take more time and are physically and mentally exhaustive. Computer analysis is very helpful in decoding forgotten writing systems and languages. "A database is an organized collection of data. The data are typically organized to model aspects of reality in a way that supports processes requiring information. Database management systems (DBMSs) are specially designed software applications that interact with the user, other applications, and the database itself to capture and analyze data<sup>1</sup>.

"Data mining is an interdisciplinary subfield of computer science, is the computational process of discovering patterns in large data sets involving methods at the intersection of artificial intelligence, machine learning, statistics, and database systems. The overall goal of the data mining process is to extract information from a data set and transform it into an understandable structure for further use<sup>2</sup>. Data mining is an approach to examine and represent the past that works with the new communication technologies of the computer, the internet network, and software systems. It helps in encompassing the development of new course materials and scholarly data collection efforts. It is a methodological approach framed by the hyper textual power of the technologies to make, define, query, and annotate associations in the human record of the past. It is to create a framework through the technology for people to experience, read, and follow an argument about a major historical problem.

Relational databases can be used for analyzing historical data. A specific example comes from the scholarly work 'The First Crusaders, 1095-1131' by renowned crusade scholar Jonathan Riley-Smith. This book focuses on studying the first generation of crusaders. In the introduction Riley-Smith explains how he used an Oracle database to store basic information about men and women associated with crusading, pilgrimage, and settlement in the Holy land during this period<sup>3</sup>. The system provided a way to produce family trees, identify points of contact between groups of people, and identify trends in the data. Aside from relational databases, history and computer science can

intersect in entertainment, such as historical video games. Many games take place in a historical setting, and historical knowledge would be useful for producing such games. Some games, such as *The Falklands War 1982*, clearly attempt to make historical accuracy one of their selling points.

### **Text-Mining**

Text mining is the process of exploring and analyzing large amounts of unstructured text data aided by software that can identify concepts, patterns, topics, keywords and other attributes in the data. It's also known as text analytics, although some people draw a distinction between the two terms; in that view, text analytics is an application enabled by the use of text mining techniques to sort through data sets<sup>4</sup>. Text mining is similar in nature to data mining, but with a focus on text instead of more structured forms of data. However, one of the first steps in the text mining process is to organize and structure the data in some fashion so it can be subjected to both qualitative and quantitative analysis.

Three main areas where text mining might help in the research process are: locating documents of interest in the sea of texts online; extracting and synthesizing information from these texts; and analyzing large-scale patterns across these texts. A focus group of historians will be used to assess the efficacy of different methods of text mining and analysis in real-world research situations in order to offer recommendations, and even some tools, for the most promising approaches. Providers of digital collections have created an incredibly rich digital archive of historical and cultural materials. Yet most scholars have not yet figured out ways to take full advantage of the digitized riches suddenly available on their computers. Indeed, the abundance of digital documents has actually exacerbated the problems of some researchers who now find themselves overwhelmed by the sheer quantity of available material. Meanwhile, some of the most profound insights lurking in these digital corpora remain locked up.

### **Algorithms**

Algorithms have a long history and the word can be traced back to the 9th century. At this time the

Persian scientist, astronomer and mathematician Abdullah Muhammad bin Musa al-Khwarizmi, often cited as "The Father of Algebra", was indirect responsible for the creation of the term "Algorithm". In the 12<sup>th</sup> century one of his books was translated into Latin, where his name was rendered in Latin as "Algorithmi". But this was not the beginning of algorithms.<sup>5</sup>

The common application is algorithms helping archaeologists to do their work. For example, algorithms are used to analyze satellite images to identify likely spots to find artifacts (the remains of old settlements are often small hills), or create 3D models of settlements, palaces, and temples. (Contrary to popular believe, archaeology doesn't only deal with prehistory, but is also concerned with finding proof of what can be found in old texts.). Quite a daring application is the extrapolation of the future from the history. Meadows/Meadows/Randers/Behrens did that in the Club of Rome's *The Limits to Growth* study in the early 70s (and in the 90s with the sequel *Beyond the Limits*).<sup>6</sup> Find a set of algorithms which, given a specific starting point in history, model the development of the earth/humanity/industry/whatever correctly up to the present and can be extended to the future. The results are, basically, a prediction of the future, based on which mankind could perform corrective actions. The method helps us to review how historical research data are managed and mined today. Reading speed is a factor in managing the quantity of text in historical research. Twenty years ago historical research involved visits to physical libraries and archives, but today much of the information is online. The granularity of reading has changed over recent decades and recognizing this change is an important factor in improving access to computer techniques.

### **Big Data Analysis**

Big data analytics is the process of examining large data sets to uncover hidden patterns, unknown correlations, market trends, customer preferences and other useful business information. The analytical findings can lead to more effective marketing, new revenue opportunities, better customer service,

improved operational efficiency, competitive advantages over rival organizations and other business benefits. Big Data is characterised by volume, variety (structured and unstructured data) velocity (high rate of changing) and veracity (uncertainty and incompleteness). A new methodology is required for transforming Big Data stored in heterogeneous and different-in-nature data sources (e.g., legacy systems, Web, scientific data repositories, sensor and stream databases, social networks) into a structured, hence well-interpretable format for target data analytics.<sup>7</sup> The primary goal of big data analytics is to analyze large volumes of transaction data, as well as other forms of data that may be untapped by conventional methods.

The concept of big data emerged recently. Most organizations now understand that if they capture all the data that streams into their businesses, they can apply analytics and get significant value from it. But this application exist in ancient India, before anyone uttered the term “big data,” administrative works were carried out by using various techniques through manually examined information to uncover insights and trends. Consequently the foundation laid by the ancient Indians led to the manifestation of Big data theory of the contemporary world. The new benefits that big data analytics brings to us, however, are speed and efficiency.

There were many inventions in the field of science and technology in ancient India. The people of Harappa were extremely sophisticated in technical aspects, and highly self disciplined in organisation and ordered. They grew up as a civilisation with a strong technocratic bend of mind with limited artistic focus. They also grew in separate clusters that merged but all these clusters accepted a common engineering and technical centre. The structural evolution of habitation networks of Harappan civilisation show that they go from being simple random networks to complex, highly ordered networks before the structure disintegrates possibly due to breakage of some important links. The archaeological remains of the Indus Valley reveal the knowledge of applied sciences. Scientific techniques were used in

irrigation, metallurgy, making of bricks and pottery, and in measurement of areas and volumes. The artefacts found from the sites suggest that Harappans developed metallurgy of copper and bronze about 2500 B.C.<sup>8</sup>

The technological knowledge in India actually had an uninterrupted run since the Vedic age. A large number of evidences suggest the prevalence of scientific and technological knowledge were linked with the religious belief system prevalent at that point of time. It's seen there was a close relationship between religion and the advancement of technological knowledge. The foremost among them were in the fields of Mathematics, Astronomy, Medicine, Physics and Chemistry. This technological calculations and mathematical applications are the basis for the Big Data theory of the current scenario.

## Conclusion

Researchers in social studies and history education are calling for a shift away from a fact-driven approach and toward an inquiry-based approach to social studies and historical research. The researchers in History should work for the inclusion of more authentic and meaningful primary historical sources. The growing number of computer application techniques enhances the need for digital pedagogues in historical research. With the invention of digital storage and the internet, historical facts require development of advanced algorithms, visualization techniques and data streaming methodologies. Computers and Information Technology have no doubt, transformed the use and storage of data by bridging the communication gap. The above mentioned recently emerged digital techniques help us to extract information from the structure of social networks. To analyze such data which are in large volumes, big data analytics is typically performed using specialized software tools and applications for predictive analytics, data mining, text mining, forecasting and data optimization. But data scientists everywhere should understand that data of different kinds must be understood in their historical relationship. When data are expanded, critiqued and examined historically from multiple points of view, ever more revealing correlations become possible.

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## Origin and Development of Anti-Hindi Agitation in Tamil Nadu

G. Krishnamurthy\*

### Introduction

The Anti-Hindi imposition agitations of Tamil Nadu were a series of agitations that happened in the Indian state of Tamil Nadu (formerly Madras State and part of Madras Presidency) during both pre- and post-Independence periods. The agitations involved several mass protests, riots, student and political movements in Tamil Nadu concerning the official status of Hindi in the state.

The first anti-Hindi imposition agitation was launched in 1937, in opposition to the introduction of compulsory teaching of Hindi in the schools of Madras Presidency by the first Indian National Congress government led by C. Rajagopalachari (Rajaji). This move was immediately opposed by E. V. Ramasamy (Periyar) and the opposition Justice Party (later Dravidar Kazhagam). The agitation, which lasted three years, was multifaceted and involved fasts, conferences, marches, picketing and protests. The government responded with a crackdown resulting in the death of two protesters and the arrest of 1,198 persons including women and children. Mandatory Hindi education was later withdrawn by the British Governor of Madras Lord Erskine in February 1940 after the resignation of the Congress Government in 1939.

The adoption of an official language for the Indian Republic was a hotly debated issue during the framing of the Indian Constitution after India's independence from the United Kingdom. After an exhaustive and divisive debate, Hindi was adopted as the official language of India with English continuing as an associate official language for a period of fifteen years, after which Hindi would become the sole official language. The new Constitution came into effect on 26 January 1950. Efforts by the Indian Government to make Hindi the sole official language after 1965 were not acceptable to many non-Hindi Indian states, who wanted the continued use of English. The Dravida Munnetra Kazhagam (DMK), a descendant of Dravidar Kazhagam, led the opposition to Hindi. To allay their fears, Prime Minister Jawaharlal Nehru enacted the Official Languages Act in 1963 to ensure the continuing use of English beyond 1965.

As the day (26 January 1965) of switching over to Hindi as sole official language approached, the anti-Hindi movement gained momentum in Madras State with increased support from college students. On 25 January, a full-scale riot broke out in the southern city of Madurai, sparked off by a minor altercation between agitating students and Congress party members. The

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riots spread all over Madras State, continued unabated for the next two months, and were marked by acts of violence, arson, looting, police firing and lathi charges. The Congress Government of the Madras State, called in paramilitary forces to quell the agitation; their involvement resulted in the deaths of about seventy persons (by official estimates) including two policemen. To calm the situation, Indian Prime Minister Lal Bahadur Shastri gave assurances that English would continue to be used as the official language as long as the non-Hindi speaking states wanted. The riots subsided after Shastri's assurance, as did the student agitation.

The agitations of 1965 led to major political changes in the state. The DMK won the 1967 assembly election and the Congress Party never managed to recapture power in the state since then. The Official Languages Act was eventually amended in 1967 by the Congress Government headed by Indira Gandhi to guarantee the indefinite use of Hindi and English as official languages. This effectively ensured the current "virtual indefinite policy of bilingualism" of the Indian Republic. There were also two similar (but smaller) agitations in 1968 and 1986 which had varying degrees of success.

### **Background**

The Republic of India has hundreds of languages.<sup>1</sup> During the British Raj, English was the official language. When the Indian Independence Movement gained momentum in the early part of the 20th century, efforts were undertaken to make Hindustani as a common language to unite various linguistic groups against the British Government. As early as 1918, Mahatma Gandhi established the Dakshin Bharat Hindi Prachar Sabha (Institution for the Propagation of Hindi in South India). In 1925, the Indian National Congress switched to Hindustani from English for conducting its proceedings. Both Gandhi and Jawaharlal Nehru were supporters of Hindustani and Congress wanted to propagate the learning of Hindustani in non-Hindi speaking Provinces of India.<sup>2</sup> The idea of making Hindustani or Hindi the common language, was not acceptable to Periyar, who

viewed it as an attempt to make Tamils subordinate to North Indians.<sup>3</sup>

### **Agitation of 1937–40**

The Indian National Congress won the 1937 elections in Madras Presidency. Rajaji became the Chief Minister on 14 July 1937. He was a supporter of propagating Hindi in South India. On 11 August 1937,<sup>4</sup> within a month of coming to power, he announced his intention to introduce Hindi language teaching in secondary schools by issuing a policy statement.<sup>5</sup> On 21 April 1938, he issued a government order (G.O.) making the teaching of Hindi compulsory in 125 secondary schools in the Presidency. Periyar and the opposition Justice Party led by A.T. Panneerselvam immediately opposed the move. They started state wide protests against Rajaji and Hindi.

The agitation was backed by Periyar's Self-Respect Movement and Justice Party. It also had the support of Tamil scholars like Maraimalai Adigal, Somasundara Bharathi, K. Appadurai, Mudiyaaran and Ilakkuvanar. In December 1937, Tamil Saivite scholars were among the first to announce their opposition to the Hindi teaching in the Saiva Sidhandha Maha Samaja conference at Velur. Women also participated in the agitation in large numbers. Moovalur Ramamirtham, Narayani, Va. Ba. Thamaraikani, Munnagar Azhagiyar, Dr. Dharmambal, Malar Mugathammai, Pattammal and Seethammal were some of the women who were arrested for participating in the agitation. On 13 November 1938, the Tamil Nadu Women's Conference was convened to demonstrate women's support for the movement.<sup>6</sup> The agitation was marked by anti-Brahmin sentiments as the protesters believed Brahmins were attempting to impose Hindi and Sanskrit over Tamil.<sup>7</sup> Despite the general anti-Brahminism of the agitation, a few Brahmins like Kanchi Rajagopalachari also participated in the movement. The Tamil speaking Muslims in the Madras presidency supported the agitation (in contrast to the Urdu speaking Muslims, who supported the propagation of Hindi). The agitation was marked by fasts,<sup>8</sup> protest marches, processions, picketing of schools teaching Hindi and government offices, anti-

Hindi conferences, observing an anti-Hindi day (1 July and 3 December 1938) and black flag demonstrations. It was active in the Tamil speaking districts of the Presidency – Ramnad, Tirunelveli, Salem, Tanjore and North Arcot.<sup>9</sup> During the course of the agitation, two protesters –Natarajan and Thalamuthu – lost their lives in police custody.<sup>10</sup>

The ruling Congress Party was divided on the Hindi issue. While Rajaji and his supporters stuck to their position, Sathyamurti and Sarvepalli Radhakrishnan were against it. They wanted Rajaji to make Hindi optional or to provide a conscience clause for allowing parents to withhold their children from Hindi Classes. But Rajaji was firm in his stance. The police response to the agitation grew progressively brutal in 1939. During the agitation, a total of 1,198 protesters were arrested and out of them 1,179 were convicted (73 of those jailed were women and 32 children accompanied their mothers to prison). Periyar was fined 1,000 Rupees and sentenced to one year of rigorous imprisonment for inciting "women to disobey the law" (he was released within six months on 22 May 1939 citing medical grounds)<sup>11</sup> and Annadurai was jailed for four months.<sup>12</sup> On 7 June 1939, all those arrested for participating in the agitations were released without explanation. Rajaji also organised pro-Hindustani meetings to counter the agitators. On 29 October 1939, the Congress government resigned protesting the involvement of India in the Second World War, and the Madras provincial government was placed under Governor's rule. On 31 October, Periyar suspended the agitation and asked the Governor to withdraw the compulsory Hindi order. On 21 February 1940, Governor Erskine issued a press communique withdrawing compulsory Hindi teaching and making it optional.<sup>13</sup>

### **Agitations of 1946–50**

During 1946–50, there were sporadic agitations against Hindi by the Dravidar Kazhagam (DK) and Periyar. Whenever the government introduced Hindi as a compulsory language in schools, anti-Hindi protests happened and succeeded in stopping the move. The

largest anti-Hindi imposition agitations in this period occurred in 1948–50. After India obtained independence in 1947, the Congress Government at the Centre urged all states to make Hindi compulsory in schools. The Congress Government of Madras Presidency under Omandur Ramasamy Reddiar complied and made Hindi compulsory from the academic year 1948–49. It also introduced a minimum mark qualification in Hindi for the promotion of students to higher classes. Periyar once again launched an anti-Hindi imposition agitation. The 1948 agitation was supported by former Congress nationalists like M. P. Sivagnanam and Thiru. Vi. Ka, who recanted their earlier pro-Hindi policies. On 17 July, the DK convened an all party anti-Hindi conference to oppose the compulsory Hindi teaching. As in the agitation of 1938–40, this agitation was also characterized by strikes, black flag demonstrations and anti-Hindi processions. When Rajaji (then the Governor-General of India) visited Madras on 23 August, the DK staged a black flag demonstration protesting against his visit. On 27 August, Periyar and Annadurai were arrested. The Government did not change its position on Hindi and the agitation continued. On 18 December, Periyar and other DK leaders were arrested again. A compromise was reached between the government and agitators. The government stopped the legal action against the agitators and they in turn dropped the agitation on 26 December 1948. Eventually, the government made Hindi teaching optional from the academic year 1950–51. Students who did not want to learn Hindi were allowed to participate in other school activities during Hindi classes.

### **Official Languages and the Indian Constitution**

The Indian Constituent Assembly was established on 9 December 1946, for drafting a Constitution when India became independent. The Constituent Assembly witnessed fierce debates on the language issue. The adoption of a National Language, the language in which the Constitution was to be written in and the language in which the proceedings of the Constituent Assembly were to be conducted were the main linguistic questions debated by the framers of the Constitution.<sup>14</sup> The members of the Constituent Assembly in favor of recognizing Hindi as the National Language of India



was further divided into two camps:<sup>15</sup> the Hindi faction comprising Tandon, Ravi Shankar Shukla, Govind Das, Sampurnanand, and K. M. Munshi; and the Hindustani faction represented by Jawaharlal Nehru and Abul Kalam Azad. The adoption of Hindi as the national language was opposed by certain Constituent Assembly members from South India like T.T. Krishnamachari, G. Durgabai, T. A. Ramalingam Chettiar, N. G. Ranga, N. Gopalaswamy Ayyangar (all belonging to "Madras") and S. V. Krishnamurthy Rao (Mysore). This anti-Hindi block favoured "retaining" English as the "official" language.<sup>16</sup>

After three years of debate, the assembly arrived at a compromise at the end of 1949. It was called the Munshi-Ayyangar formula (after K.M. Munshi and Gopalaswamy Ayyangar) and it struck a balance between the demands of all groups. Part XVII of the Indian Constitution was drafted according to this compromise. It did not have any mention of a "National Language". Instead, it defined only the "Official Languages" of the Union:

### **The Language Commission**

The adoption of English as official language along with Hindi was heavily criticized by pro-Hindi politicians like Jana Sangh's founder Syama Prasad Mookerjee, who demanded that Hindi should be made National language.<sup>17</sup> Soon after the Constitution was adopted on 26 January 1950, efforts were made to propagate Hindi for official usage. In 1952, the Ministry of Education launched a voluntary Hindi teaching scheme. On 27 May 1952, use of Hindi was introduced in warrants for judicial appointments. In 1955, in-house Hindi training was started for all ministries and departments of the central government. On 3 December 1955, the government started using Hindi (along with English) for "*specific purposes of the Union*".

As provided for by Article 343, Nehru appointed the First Official Language Commission under the chairmanship of B. G. Kher on 7 June 1955. The commission delivered its report on 31 July 1956. It recommended a number of steps to eventually replace English with Hindi (the report registered "dissenting notes" from two members – P. Subbarayan from Madras

State and Suniti Kumar Chatterji from West Bengal). The Parliamentary Committee on Official Language, chaired by Govind Ballabh Pant was constituted in September 1957 to review the Kher commission report. After two years of deliberations, the Pant Committee submitted its recommendations to the President on 8 February 1959. It recommended that Hindi should be made the primary official language with English as the subsidiary one. The Kher Commission and the Pant Committee recommendations were condemned and opposed by self-described "non-Hindi" politicians like Frank Anthony and P. Subbarayan.<sup>18</sup>

### **DMK's "Anti- Hindi imposition" policies**

The Dravida Munnetra Kazhagam (DMK) which split from the Dravidar Kazhagam in 1949, inherited the anti-Hindi policies of its parent organisation. DMK's founder Annadurai had earlier participated in the anti-Hindi imposition agitations during 1938–40 and in the 1940s. In July 1953, the DMK launched an agitation for changing the name of a town – Dalmiapuram – to Kallakudi. They claimed that the town's name (after Ramkrishna Dalmia) symbolised the exploitation of South India by the North.<sup>19</sup> On 15 July 1953, M. Karunanidhi (later Chief Minister of Tamil Nadu) and other DMK members erased the Hindi name in Dalmiapuram railway station's name board and lay down on the tracks. In the altercation with the Police that followed the protests, two DMK members lost their lives and several others including Karunanidhi and Kannadhasan were arrested.<sup>20</sup>

In the 1950s DMK continued its anti-Hindi policies along with the secessionist demand for Dravida Nadu. On 28 January 1956, Annadurai along with Periyar and Rajaji signed a resolution passed by the Academy of Tamil Culture endorsing the continuation of English as the official language.<sup>21</sup> On 21 September 1957 the DMK convened an anti-Hindi Conference to protest against the imposition of Hindi. It observed 13 October 1957 as "anti-Hindi Day".<sup>22</sup> On 31 July 1960, another open air anti-Hindi conference was held at Kodambakkam, Madras.<sup>23</sup> But the anti-Hindi stance

remained and hardened with the passage of Official Languages Act of 1963.

### **Official Languages Act of 1963**

The Bill was introduced in Parliament on 21 January 1963. Opposition to the Bill came from DMK members who objected to the usage of the word "may" instead of "shall" in section 3 of the Bill. That section read: "the English language may...continue to be used in addition to Hindi". The DMK argued that the term "may" could be interpreted as "may not" by future administrations. They feared that the minority opinion would not be considered and non-Hindi speakers' views would be ignored. On 22 April, Nehru assured the parliamentarians that, for that particular case "may" had the same meaning as "shall". The DMK then demanded, if that was the case why "shall" was not used instead of "may". Leading the opposition to the Bill was Annadurai (then a Member of the Rajya Sabha). He pleaded for an indefinite continuation of the *status quo* and argued that continued use of English as official language would "distribute advantages or disadvantages evenly" among Hindi and non-Hindi speakers. The Bill was passed on 27 April without any change in the wording. As he had warned earlier, Annadurai launched state wide protests against Hindi.<sup>24</sup> In November 1963, Annadurai was arrested along with 500 DMK members for burning part XVII of the Constitution at an anti-Hindi Conference. He was sentenced to six months in prison. On 25 January 1964, a DMK member, Chinnasamy, committed suicide at Trichy by self-immolation, to protest the "imposition of Hindi". He was claimed as the first "language martyr" of the second round of the anti-Hindi struggle by the DMK.<sup>25</sup>

### **Agitation of 1965**

As 26 January 1965 approached, the anti-Hindi imposition agitation in Madras State grew in numbers and urgency. The Tamil Nadu Students Anti Hindi Agitation Council was formed in January as an umbrella student organisation to coordinate the anti-Hindi efforts.<sup>26</sup> Several student conferences were organised throughout the state to protest against Hindi imposition. On 17 January, the Madras State Anti-Hindi Conference was convened at Trichy and was attended

by 700 delegates from Madras, Maharashtra, Kerala and Mysore. They called for the indefinite suspension of Part XVII of the constitution.<sup>27</sup> The Home and Information & Broadcasting ministries of the central government (headed by Nanda and Indira Gandhi respectively) upped the ante and issued circulars for replacing English with Hindi from 26 January. On 16 January, Annadurai announced that 26 January (also the Republic Day of India) would be observed as a day of mourning. Chief Minister Bhaktavatsalam warned that the state government would not tolerate the sanctity of the Republic day blasphemed and threatened the students with "stern action" if they participated in politics. The DMK advanced the "Day of Mourning" by a day. On 25 January, Annadurai was taken into preventive custody along with 3000 DMK members to forestall the agitations planned for the next day. On 26 January, 50,000 students from Madras city's colleges marched from Napier park to the Government secretariat at Fort St. George and unsuccessfully tried to petition the Chief Minister.

On 25 January, a clash between agitating students and Congress party workers in Madurai went out of control and became a riot. Rioting soon spread to other parts of the State. Police responded with lathi charges and firing on student processions. Acts of arson, looting and damage to public property became common. Railway cars and Hindi name boards at railway stations were burned down; telegraph poles were cut and railway tracks displaced. The Bhaktavatsalam Government considered the situation as a law and order problem and brought in para military forces to quell the agitation. Incensed by police action, violent mobs killed two police men. Several agitators committed suicide by self-immolation and by consuming poison. In two weeks of riots, around 70 people were killed (by official estimates). Some unofficial reports put the death toll as high as 500. A large number of students were arrested. The damage to property was assessed to be ten million rupees.<sup>28</sup>

On 28 January, classes in Madras University, Annamalai University and other colleges and schools in the state were suspended indefinitely. Within the Congress, opinion was divided: one group led by K.

Kamaraj wanted the government not to impose Hindi on the Tamils; but others like Morarji Desai did not relent. Home minister Nanda agreed with Bhaktavatsalam's handling of the agitation.<sup>29</sup> Rioting continued throughout the first week of February and by the second week students lost control of the agitation. Violence continued despite Annadurai's appeal for calm. Efforts were made by both sides to find a compromise. On 11 February, C. Subramaniam and O. V. Alagesan, two union ministers from Madras state, resigned protesting the government's language policy.<sup>30</sup> President Sarvepalli Radhakrishnan refused to accept the Prime Minister Shastri's recommendation that their resignations be accepted. Shastri backed down and made a broadcast through All India Radio on 11 February. Expressing shock over the riots, he promised to honour Nehru's assurances. He also assured Tamils that English would continue to be used for centre-state and intrastate communications and that the All India Civil Services examination would continue to be conducted in English.<sup>31</sup>

### **Official Languages (Amendment) Act of 1967**

#### **Amendment efforts in 1965**

Efforts to amend the Official Languages Act according to Shastri's assurances given in February 1965 faced stiff resistance from the pro-Hindi lobby. On 16 February 55 MPs from 8 different states publicly expressed their disapproval of any change in the Language policy. On 19 February 19 MPs from Maharashtra and Gujarat voiced their opposition for change and on 25 February 106<sup>32</sup> Congress MPs met the Prime Minister to request him not to amend the Act. However, Congress MPs from Madras did not debate the issue on the Parliament floor but met the Prime Minister on 12 March. Congress and opposition parties hesitated to debate the issue in Parliament as they did not wish to make their bitter divisions in public. On 22 February at a meeting in Congress Working Committee, K. Kamaraj pressed for the amendment to Official Languages Act, but received instant opposition from Morarji Desai, Jagjivan Ram and Ram Subhag.<sup>33</sup> The Congress working committee finally agreed to a resolution which amounted to slowing down of Hindi-Agitation, strong implementation of the three language

formula in Hindi and non-Hindi speaking states, and conduct of the public services exam in all regional languages. These decisions were agreed upon during the Chief Ministers' meeting which was held on 24 February.<sup>34</sup> The three language formula was not strictly enforced either in South or Hindi-speaking areas. The changes to public services exams were impractical and not well received by government officials. The only real concession to the south was the assurance that the Official Languages Act would be modified.

#### **Amendment in 1967**

Shastri died in January 1966 and Indira Gandhi became Prime Minister. The election of 1967 saw Congress retaining power with a reduced majority in the Centre. In Madras State, Congress was defeated and DMK came to power thanks to the support of the entire student community who had taken up the challenge thrown by Kamaraj to defeat him in the elections. The Students' Election Army did door to door campaign urging people to vote against Congress to teach them a lesson for all the atrocities committed by the Bhaktavatsalam Government to students under Defence of India Rules etc., P. Sreenivasan defeated Kamaraj in Virudhunagar. In November 1967, a new attempt to amend the Bill was made. On 27 November, the Bill was tabled in Parliament; it was passed on 16 December (by 205 votes to 41 against). It received presidential assent on 8 January 1968 and came into effect.<sup>35</sup> The Amendment modified<sup>36</sup> section 3 of the 1963 Act to guarantee the "virtual indefinite policy of bilingualism" (English and Hindi) in official transactions.

#### **Agitation of 1968**

The anti-Hindi activists from Madras State were not satisfied with the 1967 Amendment, as it did not address their concerns about the three language formula. However, with DMK in power, they hesitated to restart the agitation. The Tamil Nadu Students' Anti-Hindi imposition Agitation council split into several factions. The moderate factions favoured letting Annadurai and the government to deal with the situation. The extremist factions restarted the agitations. They demanded scrapping of the three language formula and an end to teaching of Hindi, abolishing the use of Hindi

commands in the National Cadet Corps (NCC), banning of Hindi films and songs and closure of the *Dakshina Bharat Hindi Prachara Sabha* (Institution for Propagation of Hindi in South India). On 19 December 1967, the agitation was restarted. It turned violent on 21 December and acts of arson and looting were reported in the state. Annadurai defused the situation by accepting most of their demands.<sup>37</sup> On 23 January 1968, a resolution was passed in the Legislative Assembly.

### **Agitation of 1986**

In 1986, Indian Prime Minister Rajiv Gandhi introduced the "National Education Policy". This education policy provided for setting up Navodaya Schools, where the DMK claimed teaching of Hindi would be compulsory. The Anna Dravida Munnetra Kazhagam (ADMK) led by M. G. Ramachandran (which had split from the DMK in 1972), was in power in Tamil Nadu and the DMK was the main opposition party. Karunanidhi announced an agitation against the opening of Navodaya schools in Tamil Nadu. The Jawahar Navodaya Vidyalaya program, supported fully by the Ministry of Human Resource Development, was established to identify gifted and talented students from economically disadvantaged and historically neglected communities, throughout every state and Union Territory in India and provide for them an education on par with elite residential schools traditionally available in India only for children of the wealthy as well as children of the political class. On 13 November, the Tamil Nadu Legislative Assembly unanimously passed a resolution demanding the repeal of Part XVII of the constitution and for making English the sole official language of the union.<sup>38</sup>

On 17 November 1986, DMK members protested against the new education policy by burning Part XVII of the Constitution. 20,000 DMK members, including Karunanidhi, were arrested. 21 persons committed suicide by self-immolation. Karunanidhi was sentenced to ten weeks of rigorous imprisonment. Ten DMK MLAs including K. Anbazhagan were expelled from the Legislative Assembly by the speaker P.H.Pandian. Rajiv Gandhi assured Members of Parliament from Tamil Nadu that Hindi would not be

imposed. As part of the compromise, Navodhaya schools were not started in Tamil Nadu. Currently, Tamil Nadu is the only state in India without Navodaya schools.

### **Agitation of 2014**

In 2014, the Home Ministry ordered that "government employees and officials of all ministries, departments, corporations or banks, who have made official accounts on social networking sites should use Hindi, or both Hindi and English but give priority to Hindi". This move was immediately opposed by all the political parties in Tamil Nadu.<sup>39</sup> Terming the move on use of Hindi as being "against letter and spirit" of the Official Languages Act the Tamil Nadu Chief Minister Jayalalithaa cautioned that this direction may "cause disquiet to the people of Tamil Nadu who are very proud of and passionate about their linguistic heritage," and asked the Prime Minister of India to suitably modify the instructions to ensure that English was the language of communication on social media. The major opposition party Indian National Congress advised prudence, expressing fear that such directions may result in a backlash in non-Hindi states, especially Tamil Nadu and also said that the "Government would be well-advised to proceed with caution,". These protests ensured the continuous official usage of English

### **Conclusion**

The anti-Hindi imposition agitations of 1937–40 and 1940–50 led to a change of guard in the Madras Presidency. The main opposition party to the Indian National Congress in the state, the Justice Party, came under Periyar's leadership on 29 December 1938. In 1944, the Justice Party was renamed as Dravidar Kazhagam. The political careers of many later leaders of the Dravidian Movement, such as C. N. Annadurai and M. Karunanidhi, started with their participation in these agitations. The agitations stopped the compulsory teaching of Hindi in the state. The agitations of the 1960s played a crucial role in the defeat of the Tamil Nadu Congress party in the 1967 elections and the continuing dominance of Dravidian parties in Tamil Nadu politics. Many political leaders of the DMK and

ADMK, like P. Seenivasan, K. Kalimuthu, Durai Murugan, Tiruppur. S. Duraiswamy, Sedapatti Muthaiah, K. Raja Mohammad, M. Natarajan and L. Ganesan, owe their entry and advancement in politics to their stints as student leaders during the agitations, which also reshaped the Dravidian Movement and broadened its political base, when it shifted from its earlier pro-Tamil (and anti-Brahmin) stance to a more inclusive one, which was both anti-Hindi and pro-English. Finally, the current two-language education policy followed in Tamil Nadu is also a direct result of the agitations.<sup>40</sup>

The anti-Hindi imposition agitations ensured the passage of the Official Languages Act of 1963 and its amendment in 1967, thus ensuring the continued use of English as an official language of India. They effectively brought about the "virtual indefinite policy of bilingualism" of the Indian Republic.<sup>41</sup>

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## South Indian Gastronomy - A Historiographic Perspective

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Gastronomy is the study of the relationship between food and culture, the art of preparing and serving rich or delicate and appetizing food, the cooking styles of particular regions, and the science of good eating. The history of South Indian Gastronomy is a fascinating subject and we come across a few historical works on this theme. We find references to food in literature, inscriptions, sculptures and paintings. Food is indispensable for the vital energy of life. Every human activity is centered round the food activity which plays the most dominant role in defining the course of life. South Indian traditional cuisine reflects a rich and varied cultural heritage.

A.L.Bhasham in his *The Wonder that was India* says, "Kautilyas Arthashastra accepts meat eating as quite normal.<sup>1</sup> Fahien who visited India in the early 5th century reported that no respectable person ate meat, the consumption of which confined to lower castes. The growth of vegetarianism was of course linked with the doctrine of non-violence. It was known in the "days of Upanishads and was elaborated by Buddhism and Jainism which were largely responsible for the gradual disappearance of the greater Vedic sacrifices at which large numbers of animals were killed and eaten.<sup>2</sup> Abul Fazal was one of the nine ministers (9 jewels) in the Emperor Akbar's court.

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J.S. Pruthi, *Spices and Condiments* from the series, India – The Land and the People, describes nearly 90 different spices in detail, from, the Botanical name followed by the Family name, followed by the local Indian names in our different languages. He then describes these spices and informs us where they are produced and tells why it is used more in one particular region rather than another, followed by its uses in food and in medicine (especially Ayurvedic medicine). He also speaks of origin of these spices. This book abounds in interesting facts.<sup>3</sup>

K. T. Achaya was an eminent oil chemist, food scientist, nutritionist and food historian. He is the author of several books on oil milling and food history of India viz., *Oilseeds and Oil Milling in India: A Cultural and Historical Survey* (1990), *GHANI: The Traditional Oil Mill of India* (1993), *The Food Industries of British India* (1994), *The Story of our Food* (2000), *The Food Industries of British India* (Oxford University Press, 1994), *Indian Food: A Historical Companion* (Oxford University Press, 1994), *A Historical Dictionary of Indian food* (Oxford University Press, 1998), and *The Illustrated Foods of India, A-Z* (Oxford University Press, 2009).

K.T. Achaya, who pursued scientific and historical research on Indian food, points out that Renigunta, Vemula, and Yerragondapalam in Andhra Pradesh show typical choppers, cleavers and thin pointed ovals and this is followed by fine microliths found in abundance all over the south. These tools are used for cutting fish, meat and fruits. A special development in the south around 4000 B.C. was the *teri* or sand-dune fishing culture of the sea-coasts, which used microliths extensively.<sup>4</sup>

He further mentions that South India was exposed to a variety of enriching influences during its development. There was a connection with Africa through Gujarat when the seas were at a considerably lower level than now and a land bridge existed. This influence is reflected in the great similarity of tools in use in both places some 250 thousand years ago. Remnants of millets like ragi, bajra and jowar of about 500 B.C. at sites in Deccan are strongly suggestive of

communication between the two areas. Transfer of these food plants besides lady's finger, some gourds and the tamarind can all be traced to this connection.<sup>5</sup>

He traced the food link of south India with South East Asia. The coconut is from New Guinea and the banana, betel leaf, areca nut, sago palm and certain yams have certainly flowed into south India from the same direction. He also adds that long before the Aryans came south, about 600 B.C. the Harappan people had already found their way there and he suggests that some food material may have come too and irrigation and dam building both of which were known in the Indus Valley have also come at that time to South India, to give impetus to the raising of rice.<sup>6</sup>

### Archaeological Food Finds in South India

Historically, people secured food through two methods: hunting and gathering, and agriculture. We come across references to these methods in the books on pre and proto history of India. There are several references to the agricultural practices and the food grains. K.R.Krishna and Kathleen D.Morrison in their work *History of South Indian Agriculture and Agroecosystems* throw light on this aspect. South India is the region of domestication for several important crops. Archaeo-botanical evidence indicates the occurrence of progenitors of several small millets, tropical pulses and fruits. Remains of these edible plants were traced in permanent Neolithic sites of south India.<sup>7</sup>

We come across the remains of rice husk in the urns found in the excavations. On the urns found at Adichchannallur excavations there are motifs of a sheaf of standing paddy and paddy stock which are dated to 1000 B.C.<sup>8</sup> There are several other sites in South India which yielded similar findings. Dr.B.K.Gururajarao in his *Megalith Culture in South India* (pp298-301) says that the tank-irrigation system was definitely introduced into South India by the megalith builders and it has lasted for more than 2500 years till the present day. According to Dilip K. Chakrabarti, (*India An Archaeological History Palaeolithic Beginnings to Early Historic Foundations*, Oxford University Press, 1999), millets seem to have been the mainstay of economy in the south, although the antecedence of rice

cultivation in the Krishna-Godavari and Kaveri deltas in the historic period deserves a thought. At present the presence of rice is limited to the megalithic context. Areca nut in the first half of the third millennium B.C. at Watgal is an important find, although only horsegram and finger millet are reported from the later levels. (Watgal also spelled as Vatagal is a village in the Manvi taluk of Raichur District in Karnataka. It is a pre-historic site).<sup>9</sup>

Hunting naturally augmented the food supply, as the equipment for hunting, like arrowheads, spears and javelins would indicate. Sling was probably equipment used for hunting by these folk, as attested by the large scale findings of stone balls. Fishing and fowling were practiced by them. A variety of domestic animals was kept by them. Cattle of the short-horned hump less variety, sheep and goat and the domestic fowl were among the animals and bird raised by them in their households. It is possible that these animals were killed for the kitchen. The cows and possibly the sheep and goat yielded milk and the poultry yielded eggs, thus enriching the food supply.

K.T.Achaya narrates that Brahmagiri in Karnataka provides evidence of food production by 2300 BC. The excavations at several places like Utnur, Narsipur, Tekkelakota, Paiyampalli, Adichanallur, Cuddapah and Hallur show that these places are fully agricultural by 1800 BC. The cereals found were ragi, the panicum samai, bajra, jowar and varagu, while pulses included horse gram and mung. By 750 B.C. the megalithic culture is in evidence all over south India. The staple food was rice, but grains that could be ragi were found in a megalithic site in Kodagu. Cattle, sheep, goats and the domestic fowl were used as sources of meat. Huge tanks were built to supply both domestic and irrigation water that made possible the growing of rice.<sup>10</sup>

### **Food in Sangam Literature**

The earliest Tamil writings are traced to about 300 BC, but references to edibles and food habits abound in literature between 100 BC and 300 AD (Idaicchangam). Dosai and Vadai, as said above, were popular. Tamils ate meals of all kinds, as well as fish. The diet was extremely plain. Rice was the staple food, and milk,

butter and honey were in common use. Condiments, spices, vegetables and pulses mentioned here are the same as those in contemporary 'northern' literature. The three great Tamil fruits were of course, mango, jackfruit and bananas. Tamarind rice figures extensively, as also a drink made with tamarind and nellikai (gooseberry). Leafy greens (keerai), gourds, drumsticks and the three pulses were widely used. So were rice and curd, and vadai soaked in curds no wonder we are still known as Thayirvadais. The ancient Tamils noted that the habitable parts of earth's surface were divisible into five natural regions called tinai. At Kurinji, the hilly country the early man subsisted on fruits, nuts, tubers and flesh of animals. While the males of the settlement were out hunting, the women were engaged in picking fruits digging for roots garnering the seeds of the cereals like wild rice, bamboo rice and panicum. They also had red rice (chennel), white rice (vennel) and a refined variety pudunel.

### **Controversy on Sambar**

Sambar is a lentil-based vegetable stew or chowder based on a broth made with tamarind popular in South Indian and Sri Lankan Tamil cuisines adapted in each to its taste and environment. A Tamil inscription of 1530 CE, evidences the use of the word Champaaram, in the sense of meaning a dish of rice accompanying other rice dishes or spice ingredients with which a dish of vegetable rice is cooked: "Amuthupadi ka'riyamuthu pala champaaram neyyamuthu'lpada tha'likai on'rukku pa'nam on'raaka," Meaning: "Cooked rice offerings, including Curry-rice (pepper rice or vegetable rice), many types of spiced rice (pala-Champaaram) and ghee-rice, at the rate of one Pa'nam (a denomination of money) per one portion." "Kariyamuthu pala champaaram," as a compound phrase could also mean vegetable rice prepared with many spices. One of the myths is that it originated in the kitchen of Thanjavur Maratha ruler Shahuji during the 19th century. Shahaji trying to make a dish called *amti*, experimented with pigeon peas instead of mung bean, and tamarind pulp for kokum and the court named it sambhar after the guest of the day, Sambhaji, second emperor of the Maratha Empire.



## Debate on the Origin of Idli

References to the modern way of making the idli appear in Indian works only after 1250 CE. K.T. Achaya's works educate as they enlighten and amuse, and occasionally surprise us. For example, he points out authoritatively that while Dosai and Vadai have a hoary two-thousand-year history in Tamil country, *idli* is a foreign import. He speculates that the modern *idli* might have originated in the region that is now Indonesia, which has had a long tradition of fermented food. According to him, cooks employed by the Hindu kings of the local kingdom may have invented the steamed *idli* there, and brought the recipe to India during the period 800-1200 AD.<sup>11</sup> The earliest reference to something of a precursor to *idli* occurs in the Kannada writing of Sivakotyacharya in 920 AD, and in the subsequent Sanskrit *Manasollasa* (1130 AD). But the three elements of modern *Idli* making are missing in these references: use of rice grits along with urad dal, the long fermentation of the mix, and steaming the batter to fluffiness.

## Vegetarian and Non-Vegetarian Food Habits

Contrary to popular belief, India is not a predominantly vegetarian country. But a quarter of the population is reckoned, based on census data, to be vegetarian. 69 per cent of Gujarat is vegetarian, 60 per cent of Rajasthan, 54 per cent of Punjab-Haryana, 50 per cent of Uttar Pradesh, 45 per cent of Madhya Pradesh, 34 per cent of Karnataka, 30 per cent of Maharashtra, 21 per cent of Tamil Nadu, 16 per cent of Andhra Pradesh, 15 per cent of Assam, while but 6 per cent in Kerala, Orissa and West Bengal are veggies. While part of this vegetarianism is economic, a more compelling force is ethical and even religious. Jains avoid meat totally while many Buddhists in India are vegetarians. Interestingly though Brahmins of East India, Kashmir and the Saraswats of the Southwest are allowed fish and some meat.

## Changes in the Indian Menu Over the Ages

The food that we Indians have been eating has been, over the millennia, steadily evolving both in variety and taste. Fortunately for us, these have been identified from relics and fossils, and also described in

the written lore over the years. K.T. Achaya traces how our food habits and preferences have changed in stages over the last 4000 years, from the Indus Valley days through the Vedic times and after the influence of Buddhist and Jain thought, and their impact on the Dharma Sutras and Arthasastra of around 300 BC. By the time we reach the Middle Ages (1000-1200 AD), we find several texts and commentaries across the country that talk about culinary habits of local people and their kings. A meal was now expected to have six components of quality and taste.

## Royal Meal

These are madhura (sweet), amla (sour), lavana (salty), kata (pungent), tikta (bitter) and kasaya (astringent), as prescribed earlier on by Sushruta (around 600 AD). The Bhavissayattakaha (of AD 1000) describes the royal meal of King Shrenika thus. First were served fruits that could be chewed (grape, pomegranate, ber), then fruits to be sucked (sugarcane, oranges, mangoes).<sup>12</sup> Food that could be licked came next and in the fourth course came solid sweet items such as sevaka, modaka and phenaka. Rice followed next and the sixth was of broths. Curd preparation made the seventh course and the eighth ended with thickened milk flavoured with saffron. Items such as parpata (papad) and vataka (vadam) were common. The Portuguese word for grain, grao, was taken up to describe Indian pulses as Bengal gram, horse gram and other grams. While the Arabs and Central Asians brought bajra, jowar, lobia and forms of bread (roti) into India, the Portuguese enriched Indian food through their diverse introductions.

## Mughal Influence

The next major influence on Indian cuisine came with the Mughals, starting with Babar who came in 1526 to stay but four years here. While he remained aloof to the Indian supper-tables, his son Humayun took to them easier and also introduced a few new items to it. It is with Akbar, and through the book Ain-i-Akbari, that we know of many new dishes, ovens and recipes that came into India through the Mughal court. Dishes like khichri, palak-sag, biryani, pilaf, haleem, harisa,

qutab (samosa), yakhni, kabab, do-pyaza, dumpukht, naan, tandoori, chapati (phulka) and khushka.

### Introduction of Apple

Compared to this cornucopia, the British brought us little in terms of food. Fish and chips or Yorkshire pudding pale in comparison to what we got from the Arabs, Portuguese and Moghuls, but the British did sensitise us to at least one fruit, namely the apple. Local varieties of apple are recorded to have occurred in Kashmir (called amri, tarehli and maharaji), and Dalhara in 1100 AD talked about a "ber as big as a fist and very sweet, grown in North Kashmir", which is likely an apple. But it was the colourful Britisher Frederick "Pahari" Wilson who established a flourishing apple farm in Garhwal, where they grow red and juicy Wilson apples to this day.<sup>13</sup>

### Future Work

Though there are several studies made on the History of Food in India, scientific, systematic and holistic studies at regional level especially of the food history of South India should be made to examine what has history contributed to the development of food studies and how have other disciplines - sociology, anthropology, literary criticism, science, art history - influenced writing on food history in terms of approach,

methodology, controversies, and knowledge of past food ways.

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## Early Influences on Rukmini Devi's Concern for Animals

Prashanth Chinny Krishna\*

Rukmini Devi Arundale considered animals to be invaluable assets and equal to humans, convinced that they were priceless possessions endowed by nature and invaluable to society. Her ideals were translated into action when she became a member of the Rajya Sabha in 1952 and again in 1956. She decided to devote her time and influence as an elder of the House to animals. She was associated with various humanitarian organisations, but as a member of the Rajya Sabha, she was instrumental in enacting the legislation for the

Prevention of Cruelty to Animals Act and, later on, for setting up the Animal Welfare Board of India under her chairmanship in 1962. She remained on the board until her demise in 1986. In 1954 Rukmini Devi introduced in the Parliament a Private Member's Bill for the Prevention of Cruelty to Animals Act, 1890. Moving the bill, she said "India must set a great example to all countries in the world. We must set an example not because I think we are superior but because we have spoken about Ahimsa far more than any other country.

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The very word Ahimsa comes from India: it belongs to us; we have that tradition. We have had examples, great examples in the history of Ahimsa, and kings like Ashoka have practiced these things. So the more we talk about it, the greater is the responsibility to put into practice and that is why I believe that such a Bill as this is absolutely necessary.”<sup>1</sup>

The Bill caused a great sensation in the Indian Parliament and the members claimed it represented the best ideals of Indian Dharma. Intervening in the debate, the then Prime Minister Pandit Jawaharlal Nehru: “Of course it is absolutely right for us to consider this question of preventing any cruelty to animals not only because of the animals themselves but much more so, because of the human beings involved in it; it is a debasing thing for the person who indulges in this cruelty...If we go back to the history of civilisation it has been of struggles and it has been one of the growth of the idea of compassion. I entirely agree with the honourable mover that one test of civilisation, a very major test, is the growth of this feeling and practice of compassion”. The bill was withdrawn on the assurance of Pandit Jawaharlal Nehru that the government would soon enact legislation. A committee was constituted by the Government of India with Rukmini Devi Arundale as Vice-Chairman to go into the various clauses of the bill and make its recommendations. The high power panel of eminent persons toured the country extensively and collected evidence from distinguished persons in different walks of life, State Government representatives, representatives of humanitarian organisations and others. The committee submitted its report on the basis of which a revised Bill was introduced in Parliament by the Government, and the Prevention of Cruelty to Animals Act 1960 was passed by the Parliament. This Act was amended in 1982 in order to enlarge the scope of the Act and to make it more effective. The Animal Welfare Board was established by the Government of India in March 1962, in accordance with Section 4 of the Prevention of Cruelty of Animals Act (59 of 1960). Rukmini Devi was made Chairman of the Board, a post she held till her death (except for a brief spell of four years from 1980 to 1984). A humanitarian in letter and spirit, she said, “We

cannot serve humanity unless we serve our fellow creatures, the animals.”<sup>2</sup>

Rukmini Devi, founder of Kalakshetra, who revived Bharata Natyam in the early twentieth century, was the pioneer of the animal welfare movement in India, and spent her life trying to accord animals some dignity and peace in life. She crusaded against animal sacrifices; she was a champion of vegetarianism, and through her efforts brought about an awareness in the public mind about the welfare of animals. She was also responsible for a number of positive contributions in the field of animal welfare. It was she who for the first time fearlessly pointed out the various cruelties to which animals are subjected to by Indians in the name of religion or profession. She was mainly responsible for the Government of India Act on the prevention of cruelty to animals and she was the first Chairman of the Animal Welfare Board.

Rukmini Devi’s first influence towards the welfare of animals was from her father Neelakanta Sastri “who disliked animal sacrifices which were part of our religion in those days. Even as a child, I remember being horrified when I saw goats being sacrificed during a temple procession. I could not understand how anybody could do such a cruel thing and expect the Goddess to be pleased. The frightened look in the animal’s eyes used to haunt me in my dreams for a long time afterwards.”<sup>3</sup> She considered animals as her equals, all children of the same Cosmic Force. She believed that love for nature and all animals to be the foundation for lasting peace.<sup>4</sup> Before he shifted to Madras, Neelakanta Sastri and his family lived in the districts: he patronized the Ramamurthi Circus because the circus had no animal performers. The family did not visit any other circus. Ramamurthi was a strict vegetarian who gave a talk on the virtues of a vegetarian diet at the end of the show.<sup>5</sup>

Theosophy came early in her life thanks to her father, who was initiated into the Theosophical Society by Colonel Olcott in 1906. He even bought land and built a house adjacent to the society. Rukmini Devi and her siblings grew up playing in the compound of the society and made friends among the Theosophists.

Certain causes were favoured by Theosophists who regard them as representative of Theosophical teachings, and the influence of Theosophy and its dicta on animal welfare had a profound influence on her life<sup>6</sup>. Of these Madame Blavatsky and Dr. Annie Besant had the most profound influence on her and it is worthwhile examining some of their ideas on animals and animal welfare.

Madame Blavatsky said, “Animals, too are sentient and share the divine nature. For this reason, and from out of that compassion which is inseparable from wisdom, Theosophists have long felt a special commitment to the welfare of animals. Many are vegetarian, partly for compassionate reasons, and many are involved in programmes to reduce or eliminate the suffering of animals in research institutes, slaughterhouses, pounds, and farms. The “holistic” view of the world that Theosophy tends to encourage, with its emphasis on the interdependence of all life, also leads many to a concern for appropriate preservation of nature and a responsible human attitude towards ecology and the environment. It may be recognised, for example, that on a small overpopulated planet, many more people can be fed a healthy vegetarian diet that can be adequately nourished when grain production is wastefully diverted into feed for meat-producing animals”<sup>7</sup>.

Rukmini Devi came across the cruelties of hunting and vivisection through her association with Theosophy and the words of Madame Blavatsky: “Genuine unselfish love combined with will, is a “power” in itself.

They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions..... The present Essay ... aims at convincing people of the great criminality of taking – especially in sport and vivisection – animal life.....The entirely useless, cruel practice of shooting for mere sport countless hosts of birds and animals is nowhere carried on with more fervour than in Protestant England, where the merciful teachings of Christ have hardly made human hearts softer than they were in the days of

Nimrod.....Verily when the world feels convinced...that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices...Nor is it a matter of great wonder that the hardy European should laugh at the mild Hindu, who shudders at the bare thought of killing a cow, or that he should refuse to sympathize with the Buddhist and Jain, in their respect for the life of every sentient creature – from the elephant to the gnat.”<sup>8</sup>

“The blame for this universal suffering of animals at the hands of men] falls entirely upon Western religion and early education,” she continued. “Every philosophical Eastern system, every religion and sect in antiquity – the Brahmanical, Egyptian, Chinese and.....Buddhism – inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile..... sport has become one of the noblest amusements of the upper ten. Hence – poor innocent birds are wounded, tortured and killed every autumn by the million, for man’s recreation. Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.”<sup>9</sup>

The other great influence on Rukmini Devi’s concern for animals was Dr. Annie Besant, also a Theosophist. She believed that “the misery we inflict on sentient beings slackens our human evolution...Where the strong and the weak are face to face, all the rights are on the side of the weak and the duties are on the side of the strong. People say: ‘We have rights over animals. They are given to us for use.’ You have no rights over them. You have duties towards them.”<sup>10</sup>

Theosophy also led her to the realm of evangelical vegetarianism, although she had been a vegetarian since birth. Annie Besant cared deeply for animals and found the concept of slaughtering animals for human

consumption to be abhorrent, as exemplified by her references in the accompanying excerpt to Chicago slaughter houses. She believed that those who ate animal flesh, even if they were not involved in the actual killing of the animal, were committing acts of great immorality. Besant experienced great distress in imagining the pain that animals went through not only during the actual slaughter, but during the time leading up to it: "We find amongst animals, as amongst men, power of feeling pleasure, power of feeling pain; we moved them by love and by hate; we see them feeling terror and attraction; we recognise in them powers of sensation closely akin to our own, and while we transcend them immensely in intellect, yet, in mere personal characteristics our natures and the animals' are closely allied. We know when they feel terror, that terror means suffering. We know that when a wound is inflicted, that wound means pain to them. We know that threats bring to them suffering; they have a feeling of shrinking, of fear, of absence of friendly relations, and at once we begin to see that in our relations to the animal kingdom a duty arises which all thoughtful and compassionate minds should recognise- the duty that because we are stronger in mind than the animals, we are or ought to be their guardians and helpers, not their tyrants and oppressors."<sup>11</sup>

Rukmini Devi played a pioneering role in the movement for the protection of animals in this country. It was mainly due to her untiring efforts that legislative and administrative measures were taken up by the Government of India to protect animals. It is indeed fitting that the land of Ahimsa should take the lead in this noble endeavour.

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## The Derivation of Justice Party and Its Impacts on the Society

R. Kalidass\* and K. Krishnamoorthy\*\*

### Introduction

The Justice Party is a proletariat, broad-based, genuine political substitute to the corporate-controlled Republican and Democratic parties. The Justice Party legitimately the (South Indian Liberal Federation) was a political party in the Madras Presidency of British rule. In their party established in on 20, November 1916 in

Victoria Memorial Hall in Madras by T. M. Nair and P. Thyagaraya Chetty as a consequence of a sequence of Non-Brahmin conference and assembly in the presidency. The administration's relocation system was recognized in 1919 due to the Montague–Chelmsford reforms, the Justice Party took part in the presidency. This party in 1920, it won the initial direct elections in the presidency and shaped the government. In their

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party next (17) seventeen years, it formed four elsewhere of the five ministries and was in influence for (13) thirteen years.

### **The Need for Justice is to Necessity**

- Brahmins who have less than three point two (3.2%) percent of the total population have seized all government positions.
- The Brahmins are the result of repression and humiliation by other communities.
- It aims to promote education, society, economy, politics, material and ethnically all caste non-Brahmins in South India.
- It is imperative to have time to create a system that gives communal representation from the British.
- A working class society and politics were essential for the unification of Non-Brahmins.

### **Derivation of Justice Party**

The overhaul minded doctor, C. Natesa Mudaliar, in evolution the "Madras Dravidian Association" on (November 10, 1912). Dr. T.M. Nair, a doctor by career, and Sir P. Theagaraya Chetty, a Telugu businessman, were the two momentous peoples worried in civics existence and predominantly in the security of the Non-Brahmins". Dr. Natesa Mudaliar submissive the differences flanked by Sir. P. Theagaraya Chetty and Dr. T.M. Nair. Thirty (30) Non-Brahmin privileged including Mr. Theagaraya Chetty and Dr. T.M. Nair met at Victoria Public Hall in Madras on (November 20, 1912) and determined to form a combined stockpile company to be called "The South Indian People's Association Ltd". On December 20, 1916, an innovative association called "The South Indian Liberal Federation" was shaped to endorse the political wellbeing of Non-Brahmin Caste. The South Indian Liberal Federation in produce English daily described "Justice". The English daily became popular the name of the association itself Thereafter, the South Indian Liberal Federation" came to be usually referred to as "Justice Party."

### **Enlargement of Justice Party**

This party had also initiated a (Tamil Daily, "Dravidian," and a Telugu Daily, "Andhra Prakasini"). Sri. P. Thegaraja Chetty, as the desk of the Justice Party, issued a declaration in (December 1916) aggressive the Home Rule Movement. The Home Rule Movement was a plot emerged by the Brahmins who occupied elevated positions in the Government. Not pleased with to manage in excess of the government, the Brahmins were spoiling in plot which pretentious essentially the Non-Brahmins. The Justice Party convened most District-level and State-level symposiums to broadcast its thoughts among the masses. The initial symposium of the Justice Party was prearranged on (December 28, 29 in 1917) at Wellington Theatre, Madras.

### **Justice in Influence Rule**

- The Government of India Act 1919 executed the Montagu-Chelmsford modifications, establishment a Diarchy in Madras Presidency.
- Throughout the Non-Cooperation crusade, the Indian National Congress boycotts the November 1920 elections the Justice Party won 63 of the 98 seats.
- Subbarayalu Reddiar became the initial Chief Minister, rapidly resigning due to moribund health. Ramarayaningar [Raja of Panagal], the Minister of restricted Self-Government and Public Health reinstated him.
- The party was far from happy with the diarchial system. In late 1923, C.R. Reddy resigned and formed a divided faction and joined the opposition swaraj party.
- In the second council election in 1923 the party was reduced (with the lowest majority).
- The first session of the new session (November 1923, November 1923), defeating the loss of 65-44, was in power from November 1926 to Ramarayaningar.
- The party mislaid in 1926 to Swaraj party. The Swaraj declined to form the government, foremost the Governor to set up a sovereign government under P. Subbarayan.

- Four years after the opposition, Justice returned to power. Chief Minister P.Munuswami Naidu resigned.
- The zaminders (land owners) were shocked because the two main landlords - Bobli Raja and Kumara Raja of Venkatagiri, were expelled from the Cabinet.
- Countenanced with a resurgent Congress, the party was beaten in the 1937 council and assembly elections. After 1937 it ended to be a political influence.

#### **Attainment of the Justice Party**

- (On 16 September 1921) the initial Justice government approved the primary communal government order {G. O. 613}, in that way becoming the first designated corpse in the Indian legislative history to legislate reservations, which have ever since grow to be standard.
- The Madras Hindu Religious Endowment Act, bring in on [18 December 1922] and passed in [1925], brought a lot of Hindu Temples beneath the straight control of the state government. This Act set the instance for later Hindu Religious and benevolent Endowment (HR & CE) Acts and the present strategy of Tamil Nadu.
- The initial Justice Government upturned this policy on 1 April 1921. Voter prerequisite were made gender impartial.
- The Madras Elementary Education Act of 1920 brings in essential education for boys and girls and augmented elementary education supports.
- The Madras University Act of 1923 prolonged the administrative corpse of the University of Madras and prepared in additional representatives.
- The State Aid to Industries Act passed in 1922 and modified in 1935, superior loans for the organization of industries.
- Andhra University, Annamalai University also opens in the justice rule.
- The Justice and Dravidar Kazhagam were the political predecessors of the existing day Dravidian

parties such as Dravida Munnetra Kazhagam (DMK) and Anna Dravida Munnetra Kazhagam (ADMK) which have feinted Tamil Nadu (a successor state Madras Presidency) without disruption since in 1967.

- The party's policies disrupted the recognized social hierarchy and augmented the hostility amid the Brahmin and Non-Brahmin communities.
- Adopted with the British and opposed the Home rule movement and acted with various contradictory opinions in favor of indigenous movements and opposing the legal refusal.

#### **Conclusion**

Justice party the greatest political and social efforts in Dravidian country. Also discuss this party following different policy and thoughts. The purpose of this study is people identification the reconstruction and revolution to achieve and changing the rule in their society. Thus, all provincial parties play a significant task in deciding the configuration of British rule.

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## Historical Writings on Kalakad Country – Revisited

**M. Kumaran\***

Robert Orme's A History of the Military Transactions of the British Nation in Indostan, S.Kadhirvel's A History of the Maravas, Nicholas B.Dirks, The Hollow Crown, B.J.M. Kulasekhararaj's An Account of the Family of Dalavoy Mudaliyars of Tirunelveli, R. Sathyanatha Aiyar's History of the Nayaks of Madurai, supply useful information about the history of Kalakad. W.Francis's Madurai District Gazetteer, T.K.Velu Pillai's Travancore State Manual, Nagam Aiya's Travancore State Manual throws much light on the political and economic history of the Kalakad Country. The political and economical and military history of Kalakad Country was also traced out

from published works. C.D. Maclean's Glossary of Madras Presidency gives glimpses of information about the etymology and growth and development of Kalakad Country. B.J.M. Kulasekharaj's A Forgotten Episode of the History of South India: Being An Account of the Family of Dalavay Mudaliyars of Tirunelveli, J.Talboys Wheeler's Early Records of British India gives the information about the last phase of the Nayak rule in the Kalakad Country. C.N.Pandiperumal Pillai, and K.S. Rama Iyer's Kalakattu Sthala Varalaru gives information about the fortification of fort in the Kalakad region.

## Historical Writings on Kamaraj and His Period

**R. Mallika Begum\*\***

Balasundaram's Kamaraj and his Secrets of Success, Biju Patnaik's Kamaraj Plan, T.S.Chockalingam's Kamaraj, S.Gousalya's Gandhi and Kamaraj, V. Indira Devi's R. Kandaswamy's work, The Political Career of K.Kamaraj: A Study in the Politics of Taminadu (1920-1975) deals with the achievements of K.Kamaraj, in the political sphere of his age, at regional and national level. Kamaraj had been 'an outstanding personality in the Indian politics many years'. D.A. Washbrook, in his work, The Emergence of Provincial Politics: The Madras Presidency, 1870-1920, analyses the social, economic

and political contours of the Madras Presidency, the political structure and change regarding the governance of Madras, the dichotomy between the governmental and the indigenous social political systems, the political economy of Madras, the local structure of political power and the emergence of provincial politics in Madras Presidency. C.J. Bakers' The Politics of South India, 1920-1947, is a study in the modern political history of South India. Besides, the Madras Presidency experienced many political institutions, political parties and the working of a political system under diarchy.

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# The Geography of Kongunadu-A Study

N. Kavitha \*

From the early period, in 1800 years ago a Tamil Nadu or Tamil land was divided into six main territorial divisions and these were named Thuluva nadu, Chera Nadu, Chola Nadu, Pandya Nadu, Aruva Nadu and Kongu Nadu. Kongu nadu situated at the centre of tamilnadu without Neithal land. Kongu Nadu as a separate division mentioned by Purananuru but Tolkappiyam point out the three divisions of the Kongu Nadu as Cheetham, Panri, and Malanadu. These sources confirm that the Kongu Nadu had flourished as a separate entity for several centuries. The Two kongu mandala sathaga poem was point out the boundaries of early kongu. It was surrounded by the Western Ghats and the hilly regions south of Mysore and included

modern districts of Coimbatore, Erode and Salem, some parts of Karur, Kulittalai taluk of Trichy district and Madurai, Dindugal district. the area, which lies on the western side, was called kuda kongu and that of eastern side mala kongu. The Bhavani raises valuvanadu taluk of Malabar district and its travel 165 miles of the taluk of sathyamangalam and Bhavani. The Geology of Coimbatore district, all rocks belongs to gneissic series. Bauxite occurs in servorayan hills. Generally Coimbatore district is exceptionally dry and its rainfall is scanty. Geographical history has an importance once, particularly in a vast region like Kongu country with its numerous wealth and traditions.

## Periyar's Struggle for Human Rights

T. Priya \*\* and S. Sridhar \*\*\*

Periyar's ideas of human rights started in the early 20<sup>th</sup> century and had its growth for almost fifty years with the help of the Tamil Magazines especially Kudi Arasu. He spread the ideas of human rights, such as equal right to all people, elimination of untouchability, rights of women, educational rights, property rights, divorce rights, right to marry any person etc., he also expressed many social ideas. The economic inequalities in society are the hindrance of the rights of people. Periyar spoke about equal rights which correspond with the UDHR's Article 1 that human rights at the international level gained momentum only since 1948

i.e., that is with the UDHR on Dec 10, 1948. He also condemned the barbarous activities in the society which curtailed the rights of the common and downtrodden people in the society the people found him the source of right, inspiration hope etc. E.V. Ramasamy Periyar these a great revolutionary a champion under privileged, it was he who instilled in the minds of the society that everyone has equal rights and privileged even before India became free he spoke about human rights. Therefore we can say that E.V. Ramasamy Periyar was the pioneer and four runner the human rights activities in Indian society.

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# Socio-Economic Factors for Development

**R. Ambika<sup>\*</sup> and K. Krishnamoorthy<sup>\*\*</sup>**

Poverty is a major obstacle for sustainable development of not only developing countries but also the entire world. Sustainable development is the organizing principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend. Sometimes it is almost impossible to predict the various outcomes of a course of action, due to the unexpected consequences and the amount of unknowns that are not accounted for in the benefit cost analysis. Sustainable development is the organizing principle for meeting human development goals while at the same time sustaining the

ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend. As the concept developed, it has shifted to focus more on economic development, social development and environmental protection for future generations. The economic development brought by such organized principles and practices in an economy is called Managed Sustainable Development. Economic development has traditionally required a growth in the gross domestic product. Issues of inter generational equity, irreversibility of environmental change, uncertainty of long term outcomes, and sustainable development guide ecological economic analysis and valuation.

## Achievements of De Lannoy

**S. Shiny<sup>\*\*\*</sup>**

South Travancore is rich in historic memories, but there are a few which command the affectionate respect of the Travancorians. One such aspect of great historical importance is the role played by General Delannoy who gave himself unsparingly to the service of Travancore, then ruled by Marthanda Varma Maharaja who took him captive at the Battle of Colachel. Though an alien by nationality, Delannoy fought for the security and honor of Travancore with great zeal, fidelity and daring. This foreign-born commander of the Travancore army, served Maharajah Marthanda Varma for seventeen years and served his successor Maharajah Rama Varma for nineteen years

By dint of his ability and loyalty he rose to the position of the superintendent of the Travancore army.

He was affectionately called Valiakapitan (Great General) by the people of Travancore. He was also called the founder of European discipline in the Travancore Army. Most of the granite fort from Thovalai to Paravoor were constructed under his direction and supervision. He manufactured arms and ammunition, required for the state in the Udayagiri Fort.

Delannoy worked with great vision and far sightedness. To ensure the security of the country he strengthened the Protective line at Aramboly, Padmanabhapuram, Cape Comorin, Quilon, Mavelikkara, Changanasseri, Kottayam, Ettumanoor, Moovattupuzha, etc. Under Delannoy's command, the army of Travancore became strong enough to face the challenge from any rival State in Travancore.

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# The Missing Link of Modern Age

**K.I.N. Deiva Akanda Paraman\***

Nation states were able to inspire people to become National leaders to take care of their National and people. Stateless people became the rulers of Indian states. Stateless people claim every other's states as their own states. Scholars don't make leaders, leaders are not scholars. Though Indian sub-continent has more than thirty Nation States in it, Tamil Nadu has been on the forefront in asserting its identity and independence even before the Independence from British. Now, it is time once again for Tamil Nadu really becomes a Tamil Nadu which is its natural right.

The Indian bourgeois had cultivated a new identity, known as National Identity, popularly known

as Indian nationalism, which is an artificially cultivated identity. Indian nationalism is a fraud played upon innocent ignorant masses of Indian sub-continent. For some Leaders Tamil Nationalism means purifying the Tamil language from Sanskrit. The movement for Tamil Nationalism was learning towards ethnic rhetoric than political reality. Though Periyar EVR asked for the communal reservation at first, he was the first leader in the whole of Tamil Nadu and India who demand separate Tamil Nadu. Tamil leaders did not understand the importance of Tamil Nation State or they might not be ready to pay the price of the hardest fight.

## Kautilya's "Science of Money"- A Study

**S. Sangeetha Suresh\*\***

According to Arthashastra Chanakya crowned Chandragupta after destroying the Nanda dynasty. Kautilya's contribution to economic thoughts of his times was immense. Economics parameters include financial administration, trade policy, labour, policy, and consumer protection. Kautilya's Arthashastra also discusses trade and commerce. The Arthashastra states that the main activities of the economy were agriculture, cattle rearing and commerce. During Kautilya's time, agriculture, cattle breeding, and trade were grouped into a category called varta. Kautilya indicates that agriculture should receive policy and administrative

support from government officials. A deep understanding of Kautilya's Arthashastra would offer important lessons in contemporary times too. So Kautilya's work would prove most useful. Kautilya's contribution to economic thoughts of his times was immense. Kautilya's Arthashastra also discusses trade and commerce. The Arthashastra states that the main activities of the economy were agriculture, cattle rearing and commerce. A deep understanding of Kautilya's Arthashastra would offer important lessons in contemporary times too. So Kautilya's work would prove most useful.

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# Historiography: A Case Study on Kollatturai Port

Poornima Nannam\* and Kusuma Nannam\*\*

Historiography is the study of methods of writing of History. Well known fact that history is the mother of all social science. Many new disciplines like sociology, anthropology has stemmed from History. Traditionally history is known to learn the past events which were collections of many disciplines. Recent times those became new disciplines in order to understand the facts and events better. Kollatturai is a port which was part of

Coromandel Coast, Chola history; later part of Madras presidency during colonial period, presently is located in Andhra Pradesh called as Krishnapatnam port. Literary evidences reveals that this was an ancient port with significance, lost importance in British time and regaining importance because of the Government of India initiatives Post-Independence and its natural advantages and strong port history.

## A Critical Analysis of Historical Facts in the Anubhutiprakasa of Vidyaranya

V.P. Grurushanth\*\*\*

King Harihara II son of Bukka-I, had ordered sayana and not to Madhava or Vidyaranya to write the commentary on Atharva-Veda. There is no reference to Madhava or Vidyaranya. Popular belief was that Sayana and Vidyaranya are one and same individual. It was also believed blindly that Madhavacharya of Bharadwajgotra, Vidyaranya and Sayana were one and the same, but the pages 1-17 of Indian Antiquary, do not

state that Madhava was Vidyaranya Madhavacharya in his introduction to 'Parasara-smrithi' had called himself as Kulaguru of king Bukka-I. Madhvacharya of Bharadwajgotra had two younger brothers "Sayana and Bhoganatha, as stated in Alankara-Sudhanidhi. Vidyaranya. The first issue regarding Madhavacharya, the records of Sringeri Mutt states that Madhavacharya became a Sanyasi in AD 1331.

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## **THE FOLLOWING ARTICLES WERE ALSO PRESENTED IN VARIOUS SECTIONS**

### **POLITICAL AND ADMINISTRATIVE HISTORY**

1. **S. REGI**, Assistant Professor and Head, Department of History, Holy Cross College (A), Nagercoil.  
**A Historical Study on the Debates in the Madras Legislative Assembly on Voting Right of Women in 1921**
2. **S. KULASEKARAN**, Assistant Professor of History, Presidency College (A), Chennai.  
**Besant's Association with Gokhale and Gandhi as Gleaned from the Newspaper, *New India***
3. **V. SATHIYA**, Assistant Professor of History, Erode Arts and Science College, Erode.  
**Women in Swadeshi, Boycott and Toddy Shop Agitation in Tamil Nadu Freedom Struggle**
4. **K. LATHA**, Assistant Professor, Department of Historical Studies, Quaid-E-Millath Govt. College for Women (Autonomous), Chennai.  
**Role of Lawyers of the Madras Presidency in the Freedom Struggle**
5. **R. MOHAMED MANSOOR**, Assistant Professor, Department of History, Government Arts College for Men (Autonomous), Nandanam, Chennai.  
**Absence of a Cheap, Honest, Sympathetic and Easily Accessible Tribunal during Justice Ministry Kept the Ignorant Labourers under Bondage**
6. **A.VADIVEL**, Guest Lecturer in History, Presidency College (Autonomous), Chennai.  
**Periyar's Demand for Communal Representation and its Defeat in Congress**
7. **T. JADAYAN**, Guest Lecturer in History, L.N.Government College, Ponneri.  
**Annie Besant's Life before Her Political Entry**
8. **S. NATARAJAN**, Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar.  
**Achievements of the Justice Party 1916 - 1937**
9. **E.RENUGA**, Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar.  
**V.O.C. Role in Freedom Movement in Tamil Nadu**
10. **ASHA RAJAN**, Ph.D. Research Scholar, Madurai Kamaraj University, Madurai.  
**Role of Linguistic Movements in the Partition of Kerala from Tamil Nadu**

11. **V. MANIKANDA SETHUPATHY**, Ph.D. Research Scholar, Department of History, Manonmaniam Sundaranar University, Tirunelveli.  
**Administration of Ambasamudram Taluk -A Study**
12. **J. KALAVATHI**, Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar.  
**Legislative Measures towards Empowerment of Women in Tamil Nadu during D.M.K. Rule**
13. **A. DILEK RAJ**, Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar.  
**Administration of Justice Party (1920- 1930)**
14. **S. KALAISELVAM**, Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar.  
**R. UDHAYACHANDRAN**, Assistant Professor, Department of History, Annamalai University, Annamalai Nagar.  
**The Role of Press for Political Liberation: Special Focuses to *Swadesamitran***
15. **S. YAMUNA**, Ph.D. Research Scholar, Department of Historical Studies, Bharathi Women's College (A), Chennai.  
**A Bird's Eye View of the Political Geography of Puliur Kottam**
16. **K. PADMAPRIYA**, Ph.D. Research Scholar in History P.G. & Research Department of History Pachaiyappa's College, Chennai.  
**E.V. Ramasamy Periyar and Self Respect Movement**
17. **P. MUTHAIH**, Ph.D. Research Scholar, Department of History, Presidency College (A), Chennai.  
**The Main Features of Chola Administration – A Study**
18. **R. SANTHIYA**, M.Phil. Research Scholar, Department of History, Queen Mary's College (A), Chennai.  
**Administration of Government Museum in Chennai – A Study**
19. **ந.ரமேஷ்குமார்**, உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அரசினர் கலைக்கல்லூரி (த), கும்பகோணம்.  
**கச்சநத்தம் படுகொலை: காட்டும் திசை என்ன?**
20. **சு. சரவணன்**, உதவிப் பேராசிரியர், வரலாற்றுத்துறை, மன்னர்துரைசிங்கம் அரசுக்கல்லூரி, சிவகங்கை.  
**நீதிவழங்குவதிலும் நீதித்துறைகளிலும் சேதுபதிமன்னர்கள் - ஓர் ஆய்வு**
21. **எம். சர்மினா**, கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, பச்சையப்பன் கல்லூரி, சென்னை.  
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22. **எம்.கிருஷ்ணபிரியா**, கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, எல்.ஆர்.ஜி. அரசினர் மகளிர் கலைக்கல்லூரி, திருப்பூர்.  
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23. **மு. பன்னீர்**, முனைவர்பட்ட ஆய்வாளர் (ப.நே), வரலாற்றுத்துறை, பச்சையப்பன்கல்லூரி, சென்னை.  
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24. **பா.பூபாலன்**, முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, பச்சையப்பன் கல்லூரி, சென்னை.  
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25. **மு. கணபதி**, முனைவர்பட்ட ஆய்வாளர், அரசினர்ஆடவர்கலைக்கல்லூரி, சென்னை.  
**தமிழக மகளிர் குழு உழைப்பைஉறிஞ்சும் சிறுநிதி நிறுவனங்கள்**
26. **ப.ஆறுமுகம்**, முனைவர்பட்ட ஆய்வாளர், பச்சையப்பன் கல்லூரி, சென்னை.  
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27. **கு. வெங்கடேசன்**, முதுகலை இரண்டாமாண்டு வரலாறு, முதுகலை மற்றும் ஆராய்ச்சியியல் வரலாற்றுத்துறை, சர்தியாகராயாகல்லூரி, சென்னை.  
**வெள்ளைஉடை விடுத்து வீரஉடை தரித்தவீரப்பெண்மணி வேலுநாச்சியார் பற்றி ஓர் ஆய்வு**
28. **எஸ். முகில்குமார்**, முதுகலை இரண்டாமாண்டு, வரலாற்றுத்துறை, பெரியார்அரசுகலைக்கல்லூரி, கடலூர்.  
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80. **S. NEELA**, I M.A History, Holy Cross College (A), Nagercoil.  
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81. **T. SHIVASANKARI**, I M.A History, Holy Cross College (A), Nagercoil.  
**Sangam Society**
82. **கோ. ஜெகதீஸ்வரி**, உதவி பேராசியர், வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழகம், உறுப்பு பெண்கள் கல்லூரி.  
**நீலகிரியன் நகரிய அமைப்பும் வரலாறும்**

83. **கோ. சத்தியாதேவி**, உதவி பேராசியர் ம.இரா. அரசு கலைக்கல்லூரி, மன்னார்குடி.  
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84. **செ. சுடலைமுத்து**, உதவி பேராசியர், வரலாற்றுத் துறை, ஒ.ஓ.ஓ. நடராஜா கலை மற்றும் அறிவியல் கல்லூரி.  
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85. **ம.சுப்பிராயன்**, முனைவர், பட்ட ஆய்வாளர், மற்றும் **த.ஜெயக்குமார்** Msc., Ph.D., பெரியார் சிந்தனை  
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