

TAMIL NADU HISTORY CONGRESS PROCEEDINGS

Proceedings of The Twenty Sixth Session

11th – 13th October, 2019



DINDIGUL – 2019

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Editorial Board

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Dr. M. Raziya Parvin

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Dr. M. Lakshmanan

Dr. N. Sethuraman

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Editorial

University of Madras, Chennai one of the oldest and prestigious universities in India hosted the 26th Session of the Tamil Nadu History Congress during 11th – 13th October, 2019. The Vice-Chancellor, Registrar, General/Local Secretary and faculty members of the Department of History, GST Arts College (Autonomous), Dingigul 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 269 papers were presented in the 26th 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.

Dr. M. Raziya Parvin

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GENERAL SECRETARY'S REPORT

Tamil Nadu History Congress, 2019

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.

Dindigul, which was under the rule of the famous Muslim Monarch, Tippu Sultan, has a glorious past. The historical Rock Fort of this district was constructed by the famous Nayak ruler Muthukrishnappa Nayak.

This district is bound by Erode, Coimbatore, Karur and Trichy districts on the North, by Sivaganga and Tiruchi District on the East, by Madurai district on the South and by Theni and Coimbatore Districts and Kerala State on the West. It is spread over an area of 6266.64 sq. km. It comprises of 3 Revenue Divisions, 7 Taluks and 14 Panchayat Unions.

For a long time, Dindigul town has been associated with Iron locks, Iron safe of good quality and durability.

Last year, the Department of Indian History, University of Madras, Chennai hosted the 25th Silver Jubilee session of TNHC on 05th, 6th & 7th October, 2018. The 25th Silver Jubilee Session of the Tamil Nadu History Congress was inaugurated by Thiru. O. Panneerselvam, Hon'ble Deputy Chief Minister, Government of Tamil Nadu. The inaugural address was given by Thiru. K. P. Anbalagan, Hon'ble Minister for Higher Education, Government of Tamil Nadu. The TNHC General Presidential Address was delivered by Prof. N. Rajendran, Vice-Chancellor, Alagappa University, Karaikudi. Thiru. O. Panneerselvam, Hon'ble Deputy Chief Minister, Government of Tamil Nadu, released the 24th TNHC Annual Proceedings Volume.

In the evening Professor Dr. V. Venkataraman, Principal, Rajapalayam Raju's College, Rajapalayam

delivered the prestigious TNHC Endowment Lecture on an important theme ***“British Vs English: Pro-Gandhian Attitude of the European Elites in the Civil Disobedience Movement in Tamil Nadu, 1930-1932”***. Prof. Vijaya Ramaswamy of Jawaharlal Nehru University, New Delhi delivered the Dr.G.Viswanathan Endowment Lecture on the theme ***“Gendering the Traditions of Writing Biographies and Autobiographies in Indian History: Special focus on Neelambikai Ammaiyar”***.

Prof. P. Jagadeesan, Former Vice-Chancellor, Bharathidasan University, Trichy delivered the Prof. N.K.N. Rajendran Endowment Lecture on the theme ***“Evolution of the Ideology of Humanism and Self-Respect in Modern Tamil Nadu – Reasons and Provocation – A Critical Study”***. 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. The first historian to be honoured thus was Prof. N. Subramanian a distinguished historian of the Sangam Age. Later, *Padma Shri* Iravatham Mahadevan, Prof K. Rajayyan, Prof. K.V.Raman and Prof. P.Jagadeesan, Prof. Y. Subbarayalu, Dr.V.Balambal were honoured. Keeping this tradition, on the occasion of 25th Silver Jubilee Session Dr. R. Krishnamurthi, Historian and Numismatist, and The Editor of Dinamalar was honoured by the TNHC with a citation “Distinguished and Senior Historian of Tamil Nadu”.

The Sectional Presidents, Dr.E. Ravi, Dr.P. Karthika, Dr.Athiyaman, and Dr. Mary Hebsi Bai delivered their Sectional President Addresses for Political and Administrative History, Social and Economic History, Archaeology, Art and Cultural

*Professor and Head, Department of Indian History, University of Madras, Chennai

History and Historiography sections respectively.

To mark the event of silver jubilee a symposium sponsored by the Department of Indian History, University of Madras on “*Social Transformation in Tamil Nadu during the 19th and 20th Centuries*” was held on 6th October in the morning, which delivered by **Thiru. Subha Veerapandian**, Social Activist, **Prof. N. Rajappan**, HOD of History (Retd.), Scot Christian College, Nagercoil and **Prof. A. Karunanandan**, HOD of History (Retd.) Vivekananda College, Chennai.

A unique feature of the 25th Silver Jubilee Session of the TNHC was that more than 341 research papers were presented at University of Madras, Chennai. The number of research papers presented indicates active involvement of the scholars in its Proceedings of the TNHC since its inception.

The Executive Committee meeting of the TNHC was held in the evening of 5th October 2018 and this

was followed by the General Body meeting on 8th October, 2017 afternoon.

The General Body meeting was followed by the Valedictory Function. Dr. R. Srinivasan, Registrar, University of Madras, Chennai delivered the Presidential Address, Dr. Nanditha Krishna, then Member, ICHR, New Delhi, Chennai delivered the Valedictory Address.

As General Secretary of the TNHC I would like to place on record to thank the University of Madras authorities who provided the much needed help to the whole event and made the 25th Silver Jubilee Session a grand success.

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

Linguistic Movement in the Madras Presidency

Prof. B. Maria John*

Respected General Secretary, Office Bearers and Members of the General Body of the Tamilnadu History Congress, Local Secretary, Distinguished Invitees, Delegates, Media, Staff and Students of GTN College, Ladies and Gentleman.

At the outset I would like to express my profound thanks to the Executive Committee and the General Body of the Tamilnadu History Congress for having elected me as the General President of its 26th Annual Session. As a life member and sometimes office bearer of the Tamilnadu History Congress during last 25 years I have been sincerely doing my service for the growth and development of this organisation. I will ever cherish this memory in my life. The topic that I have chosen to address today is a well-known one and connected with the history of Linguistic Movements in India.

I

The Re-organisation of States on the basis of languages in 1956 is a memorable era in the history of Modern India. The question of reorganisation of States assumed definite importance after the attainment of Independence. Political unification of states as existed in India was the achievement of the British. As commercial, military and administrative exigencies warranted, they divided the conquered territories into presidencies of provinces. The Provinces were not formed on a logical basis. The British Empire in India started with small settlements during the seventeenth century. As the acquisition of territories continued, they formed three presidencies namely Madras, Bombay and Calcutta. On further expansion they were included in one or the other of the three Presidencies. Being multilingual regions, they generated considerable inconvenience to the administration of the free India.¹ In 1956 the states in India were reorganised on linguistic basis. This represented a culmination of a wide-spread

movement to breaking the unwieldy Presidencies, formed by the British in India and to create in their places small and homogenous territorial units. As a result, there came into existence fourteen states in India under a quasi-federal set up.²

The demand for reorganizing and rearranging the states on a linguistic basis has indeed a long history and dates back to the years before India gained here independence. It was as early as in 1902, that Lord Curzon recognized the necessity for redistributing the provinces though he did not use the words on "Linguistic basis". He said that it was necessary for the administrative purposes the provinces in India should be rearranged and readjusted and in this connection, he observed. "The question of territorial and administrative redistribution India is indeed in our judgement one of the most urgent and vital of the many problems for which we at present are endeavouring to find solution."³ Therefore even as early as the beginning of this century the question of redistribution of the province was considered to be an urgent proposition. The occupation of well-marked territories by distinct linguistic groups, with their own cultural traditions and economic interests rose to this trend. The British were indifferent to such a movement, but before long, they discovered the promotion of the idea would help them to set one linguistic group against the other. The problem indeed came to the fore when by force of circumstances the Hindi speaking people in Bengal wanted a separate province with a separate administration. The cry of Bihar for Bihari's was frequently raised in connection with the appointment of excessive number of officers raised in connection with the appointment of excessive number of officers in Bihar most of them being Bengalis. This policy led them to create the new provinces of East Bengal, Orissa and Sind. However, it was the Indian National Congress which made it is

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policy to support the creation of linguistic provinces mainly to involve nationalism among the widespread masses in India.⁴

Before Independence, Indian Nationalists thought that the reorganization of the Indian map on the basis of linguistic considerations would help the promotion of Indian Unity. The Indian National Congress accepted this principle initially at its Calcutta Session in 1917 and in 1920 at Nagpur. This was found essential not only to improve the administration but also to gain the mass support of different linguistic groups.⁵ A policy of such linguistic reorganization was welcomed by the Congress leaders for its own organization and accordingly, Congress Provinces were organized. The adoption of the principle of linguistic reorganization marked a turning point for the Congress. Jawaharlal Nehru claimed that it transformed the Congress from a middle-class assembly to a mass organization. Such linguistic reorganisation helped the Congress to get support from different regions.⁶

II

Andhra was the first to demand a separate state on linguistic principle. Soon after the Andhra speaking people of the Madras Presidency followed the example of the Hindi speaking of Bengal and took up their demand for a separate Andhra Province. Two years later, when the first Andhra conference was held at Bapatla a resolution was passed in which the principle was enumerated that in the interests of efficient administration and for the best interests of the people, language areas should be made the territorial basis for provincial administration. It was on the basis of this principle that the Andhra's of the presidency started to work for constitution of Telugu districts into a separate Andhra Province.⁷

Not only did the Indian political opinion think it necessary to redistribute the provinces on a linguistic basis, several well-known British statesmen too-recognised the importance of such a proposition. They realised that only by redistributing the provinces on a linguistic basis the best interests of the people living in different provinces in India can be promoted. The newest approach to regional sentiment in India is that

which was recognized by Indian National Congress.⁸ In 1915 a movement was launched which related to the redistributing of Indian provinces on linguistic lines. Its propose was much wider and more rational than all this. As the state Reorganization commission apply pointed out it was intended to secure for different linguistic groups political and economic justice.⁹

The resolution moved in central legislature for the formation of the Reforms Enquiry Committee also favoured the redistribution of Provinces on a linguistic basis. The policy of linguistic reorganization found powerful support from All party conference of 1928. Since from the favourable report of Motilal Nehru in 1928, the congress stood firm in support of a policy for the linguistic formation of India¹⁰.

Subsequently, the Govt. of India a statement that Andhra could be mentioned as a separate unit in the new constitution as was done in the case of Sind and Orissa under the Govt. of India act of 1935. In pursuance of this recommendation, the President appointed the Linguistic Provinces Commission on June 17, 1948.¹¹ The commission was directed to report on the formation of new provinces of Andhra, Kerala, Karnataka and Maharastra. The Commission report was a great disappointment to the advocates of the linguistic states.¹² The result was the appointment of high power committee, - Consisting of Pandit Jawaharlal Nehru, Sardar Vallabhi Patel, Pattabhi Sitramayya (JVP Committee) to review the situation and examine the position in the light of the decision taken by the congress in the past and the requirements of the existing situation. The NP committee warned against the exclusive linguistic principal.¹³

The development of regional languages and the spread of nationalism created an awakening among the people. The language which developed into rich and powerful vehicles of expression, created a sense of unity among the people, speaking the same language. Yet under the British system of administration they found themselves divided and scattered in different provinces. In view of the fact that an clearly identified language was generally spoken in a well-defined area often with a historical background, the demand for the unification of

such areas to form separate states gathered momentum.¹⁴

III

Awakening of the Telugus

For long the Andhras had been associated with the imperial traditions of the Vijayanagar Empire. Under the impact of western learning a strong desire for progress and development sprang among them. This led to the starting of institutions to spread knowledge and culture among the people and initiating efforts to improve the Telugu language and make it a suitable medium of modern thought and scientific learning.¹⁵ The Telugu Press influenced public opinion and stimulated a spirit of union and cooperation. The archaeological and historical researches threw light on the origin and history of the Telugu race, revealing the greatness of their ancestors and creating an ambition to secure a position worthy of their past.¹⁶

In regard to education the Andhra area was very backward when compared with the Tamil areas in the Madras Presidency.¹⁷ That was indicated by the comparatively less number of schools in the Telugu speaking areas. There were 163 school out of the total of 715 in the presidency. The Telugu speaking people felt that the number of schools for their public was very small and not in proportion to their population.¹⁸ As far as collegiate education was concerned, there existed only a few colleges in the Telugu areas. The educated (graduates) in humanities, law, medicine and engineering too were of negligible number.¹⁹ In an attempt to redress their grievances in higher education the Andhra's demanded the creation of a separate educational department with a university for the Telugu districts.²⁰

In the economic sphere there were marked discrepancies. They did not possess even elementary knowledge of banking and the advantages of rapid monetary circulation. The co-operative movement received scant attention at the hands of the Telugu public. However, the rapid multiplication of credit societies and banks infused fresh vigour into the torpid and stagnant social system. This trend led to the opening of societies of farmers for marketing their products and

to setting up joint oil engine units to raise water to increase production and an agricultural school to increase the agricultural activity.²¹ In trade and communication, the Telugus experienced inordinate difficulties for want of a good harbour and sufficient railway lines. There was not a single harbour over a coast line of 800 miles long between Calcutta and Madras. Vizagapatnam had been pronounced by the experts to be an ideal place for the construction of a harbour. Ships were built there years ago before the coastal trade was completely destroyed by the advent of the steamship.²² For long there were no railway lines in the circars, namely the districts of Gajam, Vizagapatnam, Godavari, Krishna and a portion of Gundur. These disabilities affected the economic condition and welfare of the Telugu districts.²³

When the Justice Party was in power the Madras Government was dominated by the Telugu leaders. It was followed by the Congress regime with Rajaji as the Chief Minister. The Andhras preferred their own leaders like Prakasam Pantulu at the helm of affairs. The rivalry between T. Prakasam and Rajaji for leadership in the Presidency gave a new dimension to regional conflict.

IV

Disabilities of the Kannadigas

West of the Telugu speaking area lay the Kannada linguistic tract. Its maximum length from north to south is 500 miles and that from east to west is 250 miles.²⁴ It covers an area of about 65,000 sq miles, extending from the Arabian Sea to Nizam's Dominion.²⁵ Thus the Kannada speaking tract lies closely packed between the Godavari, the Nilgiris, the Arabian Sea and the Eastern Ghats.²⁶ It is a fertile tract watered by the rivers – the Krishna, the Kaveri the Tungabhadra and blessed with a temperate climate.²⁷

The political boundaries of Karnataka extended for into the north to the Godavari and in the south to the Kaveri. As Kannada districts formed the tail end of the provinces of Bombay and Madras, they were neglected in almost every respect. In the first place, they were inconveniently situated at great distances from the respective provincial headquarters.²⁸ Bijapur, Belgaum, Dharwar and Karwar were 350 miles, 359 miles, 440

miles, and 555 miles respectively from Bombay. Similarly, the distance between Madras and the district headquarter towns of Bellary, Ootacamund and Mangalore was 306, 355 and 551 miles respectively. There were no proper facilities for transport or communication between various parts within Karnataka itself. For instance, the distance by rail between Mangalore and Bellary was 814 miles though both these towns were in the same province of Madras.²⁹

This was due to the absence of direct railway line between these towns through the intervening Mysore State, which formed a part of the Kannada country itself. A direct line would have shortened the distance by more than 500 miles. The railway route between Mangalore and Bellary skirted nearly three fourths of the frontier of Mysore State and through Tamil and Kannada speaking areas. A glance at the railway map showed, that the various parts of Karnataka lying as they were in different administrative units, were left connected with one another although linking them up would not have involved great expenses.³⁰

Even inter district transport and communication within the boundaries of the same province were largely lacking. While Gujarat and the Deccan were more or less well served with railways, Karnataka was not equally fortunate. The injurious effects of inadequate transport facilities could find no better illustration than in the district of North Kanara, which, in spite of resources of raw materials and power, remained a backward area with a declining population. Similarly, the district of South Kanara and Coorg were lacking in proper transport facilities.³¹

The development of natural resources of Karnataka and the growth of its industry were all checked by the existing order of things. To cite only one instance, there were only three textile mills in the whole of Bombay-Karnataka, in spite of the fact that the Kannada districts were growing as much as one third of the total quantity of cotton in the Bombay Province-and some of which among the best varieties in the whole of India. Whereas there were more than 200 textile mills in the Bombay Province.³²

The Karnataka districts in Bombay Province were also neglected in the matter of irrigation. Not a single irrigation canal had been dug by Government for the benefit of Bijapur district in spite of the fact that four big rivers namely, the Bhima, the Krishna, the Ghataprabha and the Malaprabha, flowed through that district. Considerable portions of the non- Karnataka districts of Sholapur and Ahmednagar, which were liable to famine like Bijapur, had been brought under canal irrigation, while Bijapur had been neglected all along. The Irrigation Inquiry Committee appointed by the Government of Bombay in 1939 admitted the neglect of Karnataka area in respect of irrigation.³³ Referring to Karnataka the Committee wrote: "Cultivators in this Division also consider themselves to have been neglected in regard to irrigation projects although the physical features of the tract were more favourable for irrigation schemes than those in the North Division".³⁴ Thus the Kannadigas felt that they were languishing under a state of neglect and disability. The firmly believed that the formation of Karnataka into a separate province alone would afford them fullest opportunities for preservation of identity, self-expression and growth. A linguistic identity in a separate province appeared as the remedy for these ills.

V

Hardship of the Tamils

The Tamils too had their own grievances. The land of the ancient Tamils called 'Tamilaham' lay stretched from Cape Comorin in the south and Venkatam (Tirupathi hills) in the north, which was ruled by the Cheras, the Cholas and the Pandyas. The contribution of the Tamils to literature, economy, politics and society was considerable. But in course of time as a result of internal dissensions and external conquest'), invaders mostly from North, moved into the land and reduced the Tamils to servitude. The inroads of the Aryans, Kannadigas, Telugus and Marathas enabled them to emerge as rulers, administrators, zamindars and priests and to occupy privileged positions. TIIC conquered Tamils, having lost their political authority and possession of lands, found themselves reduced to the status of untouchables. The British gained control of the land by 1801, but they compromised themselves

much with the existing system.³⁵ As a result the non-Tamils as landlords and businessmen wielded considerable influence.

The southernmost end of the princely state of Travancore formed an integral part of the homeland of Tamil people. Those Travancore Tamils laboured under a grievance that equality and justice were denied to them. The successive governments of Travancore ignored their mother tongue, Tamil and encouraged Malayalam. The educated Tamils were unable to secure equal opportunities in the administration of the state.³⁶ In addition the Tamils were subjected to social disabilities, which included the denial of rights to walk on the road, to enter into the temples, and even to draw water from the well. Over and above, they including women were not permitted to wear upper garments or chappals “use umbrellas because of their status as untouchables.”³⁷ The high castes slowly confiscated their property and subjected to heavy taxes.

As a historical process, the struggle of Travancore Tamils, to begin with, was directed against forced labour and upper cloth restriction; subsequently it turned into temple entry agitation and ultimately it merged with the Self-Respect and Tamil Integration Movements. When the question of states’ reorganization on the basis of languages came, the Travancore Tamils who had been already languishing under the repressive control of Malayalee princes wanted to join fellow Tamils of the state of Madras and sought identity with other Tamil groups.

VI

Neglect of Malayalees

The Malayalees on the other hand demanded the formation of Kerala as a separate state. Keralam is the corruption of the word ‘Keranadu’ meaning land of coconut palms.³⁸ Ancient Kerala comprised the territory extending between Cape Comorin in the South to the west coast. The Malayalam speaking province of Kerala was divided into three parts namely Malabar in Madras Presidency, and the two princely states of Travancore and Cochin.³⁹

The vision of a united Kerala was based upon mythology as well as history. According to ancient

mythology Parasurama, one of the incarnations of Vishnu threw his parasu (battle axe) from Gokarnam and it fell at Kanyakumari. The sea withdrew from this area and this area was donated to the Brahmins. Accordingly, it was claimed that Kerala extended from Kanyakumari in the South to Gokarnam in the North. Again, according to tradition Mahabali ruled over the entire Kerala and the country experienced the benefits of a glorious reign. From the historical view point it was felt that the ancient Cheras unified Kerala was divided into numerous states. Since the establishment of the British power the Malayalam speaking people found themselves divided into three separate political entities. Though they formed majority in the princely states of Travancore and Cochin, they found themselves as a small minority in the Madras Presidency. The capital of the Madras Presidency itself was situated in the distant east coast at Madras. As a result, they found themselves neglected by the authorities of a Tamil – Telugu dominated Province and isolated from the main stream of political activity. It was not possible either to seek or to gain consideration and justice from the Government. Therefore, the people of Malabar found themselves at a great disadvantage as the Kannadigas of Canara were.

Besides, regarding Malabar the advocate of United Kerala entertained grievances thus: Malabar was an over populated district at the tail-end of Madras Presidency. It was deficient in food grains for want of attention. It had been neglected and under-developed in the warring politics between the Andhras and the Tamils. Therefore, they contended that Malabar was unable to secure its rights or its development in the Madras Presidency.⁴⁰

The idea of linguistic reorganization of Madras Presidency came as a result of political, economic and cultural necessities. The linguistic minorities of the Telugus, the Tamils, Kannadigas and the Keralites, whose sufferings under the dominant administrative power of a particular language group, created a feeling of isolation in all walks of human activities. Added with it was a memory – real or imaginary of past glory and a feeling of neglect and disability under the existing system of administration led the different linguistic groups to seek cultural and political identity with their

fellow linguistic groups. These scattered people realized that their brethren found themselves treated like aliens under an administrative system that were dominated by other linguistic groups. A political identity for the different people speaking the identical language was fundamental for their political progress and cultural advancement.

VII

After the formation of Andhra State in October 1953 the demand for the creation of other linguistic states gained momentum.⁴¹ On 22 December 1952 Nehru announced in the Lok Sabha the decision, to set up a state's Reorganization commission to examine "objectively and dispassionately" the whole question of the reorganization of the states of the Indian Union.⁴²

The Prime Minister Nehru said that the essential factors which should be taken into account in considering the reorganization of States, were the "Preservation and strengthening of the Unity and security of India" and "Financial economic and administrative consideration".⁴³ Nehru also emphasised that changes which interfered with the successful prosecution of the National Development plan would be harmful to the interest of the country. The commission has been given very wide terms of reference judging from the Prime Minister's statement. The Govt. of India has been giving careful consideration to the problem of the states. Which are constituent units of the Indian Union.⁴⁴ These states, as they exist today are largely the result of historical processes and the speed and consolidation of the British power in India. On the attainment of Independence "India was partitioned and the independent state of Pakistan was created. A process of merger and integration took place in regard to what were then called the "Indian States". This integration of the old Indian states, which was brought about within a very short period was an event of historic significance. The integration, was naturally based to a large extent on the old patterns which existed before independence. The pattern of Indian states in the Union is thus the result of historical accident and circumstances.⁴⁵

The greatest development of political consciousness among the people and the growing

importance of the great regional languages led gradually to demands for the formation of certain states on a linguistic basis. Each such separate problem was, however closely inter-related to other problems and any formation of a new state necessarily affected a number of other states. It thus became increasingly difficult to consider any such problem in isolation.⁴⁶

The language and culture of an area have been an undoubted importance as they represent a pattern of living which is common in that area. In considering a reorganization of states, however, there are other important factors which have also to be borne in mind. The first essential consideration is the preservation and strengthening of the unity and security of India. Financial, economic and administrative considerations are almost equally important not only from the point of view of each state but for the whole nation.⁴⁷ India has embarked upon a great ordered plan for her economic cultural and moral progress. Changes which interfere with the successful prosecution of such a national plan, would be harmful to the national interest. Unity is strength. Since the beginning of Indian History, the sub-continent was found divided in matters of geography, religion, languages, culture, society etc.⁴⁸ Our land is an Ethnological Museum. Though divided patriotic citizens of India as well as the administrators gave much emphasize and importance to the sub-continent heterogeneous is well understood to be strongly preserved. Not only the administrators, but also each and every citizen of India recognized the seriousness and usefulness of unified and integrated India, in which they expect a fruitful life.

In this Brief Presentation, I would like to emphasize the socio-cultural and political aspect of the movement. Therefore, require further in-depth study of illustrate the inner dynamics of the movement and its relevance in understanding contemporary society. I encourage young researchers to take up such challenges.

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T.N.H.C. ENDOWMENT LECTURE

Social Reflection in the Sculptural Art of Tamil Nadu

Prof. G. Sethuraman*

*Esteemed President, Respected General Secretary,
Distinguished*

Delegates, Ladies, Gentlemen and Student friends

Let me at the outset express my deep sense of gratitude and thanks to the distinguished members of the Executive Committee and the General Body of the Tamilnadu History Congress Endowment Lecture in the twenty sixth Annual Session of the South Indian History Congress presently held at the G.T.N. Arts College, Dindugul. I deem it an honor bestowed upon me and accept it with all humility. When invited to deliver this lecture, I decided to bring to the lime light the reflection of the social life of the ancient Tamils in the sculptural art of Tamilnadu.

I

The social life style of the former societies could be mainly deduced from the literary, archaeological sources and works of art. While abundance of data is available in the textual and archaeological sources, the information derived from art is meager and distinctive from time to time.

Art is a powerful media to communicate to the people any complicated idea in a simple and understandable manner. It expresses the inner meaning of the human life and society. The visual communication of human behaviour is more powerful one than any other mode of expression. Traces of art are found around human dwellings and nearby environment. Essential features of human culture and civilization were earlier than human speaking and speech, which entailed nascent ideas, feelings of joy, sorrow, turning with fellow beings with joy and trials. Man's such activities are found in primitive rock paintings in many parts of India. Such rock paintings are found at different places in Tamil Nadu.

Next to the rock paintings, the earliest sculptures which depict the themes relating to the contemporary human life are those of the Buddhists. Sunga art in general and Sanchi art in particular is the earliest to represent contemporary life in its entirety. The reliefs on the gateway and railing pillars of the Sanchi stupa give a panoramic view of ancient Indian society and its life style. "Men and Women, the rich and the poor, princes and commoners, hunters and hermits, soldiers and servants, art and architecture, arms and armour, dress and ornaments, conveyances and means of recreation, dance and music-life in a thousand aspects both rural and urban has been depicted on the panels of the stupas at Sanchi" (A.L.Srivastava, *Life in Sanchi Sculpture*, 1983, p.9). The sculptures in the railings of Bharhut also portray similar activities.

Among the works of art in Tamilnadu, the sculptural art is considered to be the most significant. But ironically in the earlier stages the sculptural art of Tamilnadu did not directly reflect the social dimensions however attempts have been made to infuse this flavor in the medieval and late medieval sculptural of Tamilnadu. This lecture investigates the evolutionary process of depicting social themes in the sculptural art of Tamilnadu from prehistoric time to the late medieval period.

II

Pre and Proto-historic

The origin of sculptural art in Tamilnadu could be traced from the terracotta images of Neolithic settlements at Paiyyampalli and Modhur. While the archaeological excavation at Paiyyampalli has yielded broken terracotta sculpture of a horned animal, identified by scholars as deer, the archaeological digging at Modhur has given a terracotta female figurine

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(P. Shanmugam, *Tamilaga Mann Uruvangal*, 2009, pp.80-81). These two specimens obviously reflect the agro-pastoral nature as well as the practice of venerating female energy of the Neolithic folk.

The proto historic especially the iron age terracotta sculptures of Tamilnadu have been reported from Sanur, Paiyyampalli, Kunnathur, Nilgiri and Kadathur. While limited number of animal figurines has been found at Sanur, Paiyyampalli, and Kunnathur, more human figurines have been discovered at Nilgiri and Kadathur. (P. Shanmugam, 2009, pp.84-87). The more occurrences of human figurines than the animals reveal the fact that during the Iron Age the humans had a firm control over the nature and animals. In the moulding of human figurines much attention has been given in the meticulous portrayal of humans with decorative headgear, ornaments and prominent physical and facial features. Besides this, male figurines are also depicted mounting on animals like horse. This is seen in a terracotta figure found at Nilgiri. A female figure, some what a later one, from Nilgiri is a typical coarse image made by hand. It expresses the tribal nature. She wears courses of bangles in her left arm as seen in the dancing girl image of the Indus valley civilization. Even now in some areas in North India women wear bangles in clay, attempted to create stone sculptures of human beings; a rarest stone image of human is the anthropomorphic figure at Modhur. It is seen at the center of a megalithic burial and it is identified as an image of a Mother Goddess. A figurine of Mother Goddess unearthed at the early living site, Adhichanallur, is now preserved in the Government Museum at Egmore in Chennai. She is wearing dangling ear rings, oddiyanam (udharabandha/waistband) and possibly a heeludai (antaria). The proto historic cultural art mostly in terracotta and scarcely in stone medium had given more importance to the portrayal of human and Mother goddesses than the animals.

III

Early Historic (Sangam Age)

As seen in the pre and proto historic period, the sculptural art of the early historic period is also dominated by the terracotta images with a mass

production of human figurines emphasizing more on making the female figurines. The archaeological surface finds or excavation discoveries at Appukally, Uraiur, Tirukkampuliyur, Modhur, Porunthal, Kavirippoompattinam, Kanchipuram, Mangudi, Arikamedu, Palur, Kodumanal, Perur, Andipatti and Kiladi have yielded more number of female, less number of male and a few child figurines. For the first time the female terracotta figurines have been moulded with much aesthetic sense in depicting physiognomy, headdress, drapery and ornaments. The Kodumanal Greco-Roman bust is a wonderful specimen of terracotta with prominent features of classical helmet, pointed nose, twisted moustache and combed beard. An analysis of early historic terracotta sculptures points out the fact that the people of the age had more preference for the aspects of fertility, worship of mother goddesses, royalty and agro – pastrolism.

IV

Pallava

In the Brahmanical religious art also one can notice certain social themes, depicted in their sculptures and paintings. For example, in Tamilnadu, the Pallavas of Kanchi have given some importance to such themes. It can be seen in the sculptures of the Govardhanagiri mandapa, Draupati ratha, Adhivaraha cave and Arjuna's penance all at Mamallapuram. In these visual art forms one can notice the contemporary life as well as the social hierarchy which have been maintained in those days. Recently excavated brick temple at Saluvankuppam near Mamallapuram, provides a terracotta plaque of a woman singing the kuravai song which reminds us of the famous kurvavaikkuttu mentioned in the Sangam classics. Kuravai is a dance performed by seven women clutching their hands. (G. Sethuraman, *History of Performing Arts in Tamilnadu*, 2004, p.71). The Draupati ratha and the Adhivaraha cave temple portray a man kneeling in front of the Goddess Durga and cutting his head by a sword, probably as shine of reverence to the Goddess who showered Her blessings for a victory or so. This is also referred to in Silappadikaram, and Kalingattuparani (Silappadikaram, Puharkkandam, Indira vilavu ureduttakadhai, lines, 76-87; Kalingapattuparani, Koil

padiyadhu, song, 15). This act is called in literature as Navakandam (ritual suicide).

The sculpture of Arjuna or Bhahiratha's penance at Mamallapuram is a magnificent one and the only one of its kind in the whole of the Sub-continent. Here, in this sculptural panel, one can notice the depiction of a typical village life centered around a temple. In the middle portion of the panel there is a small Dravidian temple dedicated to Vishnu whose image is carved inside the shrine. An ascetic is performing penance in front of this shrine and many such ascetics are seen here and there taking bath, picking some sticks for cooking and carrying water as if an ashrama life is going on there. To substantiate this, there is small sculptural representation of a Bramhanical gurukula in which a preceptor is seated on a high pedestal and his pupils are seated in front of him, by the side of the Vishnu shrine. Natural life is shown by the presence of cats and deer. Hunting scene is also found here. The hunters carry the hunted animals and walk in the street along with their spouses. The whole panel is divided into three vertical portions, viz. The heavenly scenes, the earthly life and the nether world. In the upper tier the heavenly beings are shown flying on the sky, in the middle layer the earth and the shrine and human life are depicted and in the lower strata the nether world is revealed through the space provided for procuring water thus showing the hierarchy. In the Mahishamardini mandapa and in the Shore temple there are sculptural panels of the famous Somaskanda murti of the Pallava age, which definitely echo the family life style. Here, a photographic view is shown with Siva, Parvati and Skanda seated and the puranic brother in law of Siva, Vishnu and His own child Brahma, who sprouts from His naval, are seen on the back of the seated figures as if the Somaskanda panel is a family photograph (G.Sethuraman, Socio-Cultural and Art History of Tamilnadu (Tamil), 1997, p.147). The Somaskanda panel is a symbol of an ideal family.

The Govardhanagiri mandapa at Mamallapuram exhibits a typical rural life of the ancient Tamilagam. It actually reveals the life style of the Mullai land. The maidens of Ayarpadi are shown standing in groups along with family members. Some of the ladies carry

butter pots on their heads. The mean are shown milking the cows. Krishna lifting the Govardhana hill protecting the cattle rearers is referred to in the Periyalvar Thirumoli (Nalayira Divyaprabantham, hymn 257). The memorial stones of the Pallava rulers, Simhavishnu, Mahendravarma and Narasimhavarma carry the figures of soldiers holding bow, arrow, sword and shield. (R.Nagasamy, Sengam Nadukarkal, 1972, pp.1-2). These are mostly found in the Viluppuram and Sengam regions. The portrait sculptures of the Pallava rulers and their queens seen in the Arjun ratha at Mamallapuram portray certain aspects of social life and family set up of the period.

V

Chola and Pandya

During the Chola period the classical dance, Bharatha natya, became so popular and different types of Karanas were depicted in sculpture as well as paintings. These are numerous in numbers. In addition to these dance forms, a number of regional performing arts were also enacted and they were also portrayed in visual art. For example, kudakkuttu is seen in the galapada motifs of the Thirukkadambathurai Mahadeva temple at Thudaiyur, Korramangalam Vishnu temple and Alanthuraiyar temple at Kilappaluvur. Another dance form sakkaikuttu is depicted in the Thirvorriyur temple. The Thiruvallarai Sakkaikuttu was very famous. (V. Vedachalam, Thiruvellarai, 1977, pp.223-233). Desi dance is seen in the kanda portion of the upapidha of a mandapa in the Nataraja temple at Chidambaram. The Thiruvallarai Sakkaikuttu was very famous. (V.Vedachalam, Thiruvellarai, 1977, pp. 223-233). Desi dance is seen in the kanda portion of the upapidha of a mandapa in the Nataraja temple at Chidambaram. The butha friezes of the Chola temples show the musical instruments such as urdhvaka, tiruchinnam (ekkalam), kombu, etc. The butha friezes of the Pandya temples also show instruments like chinnam, kombu, cymbal and urdhvaka. Sublime sensuality is seen in the sculptures of the Nagesvaraswami temple at Kumbakonam. In addition to the divine figures, the damsels, queens and ascetics are shown with sublime beauty in their ornaments and drapery. The stories of the Saiva Nayanmars were given sculptural representation

in the miniature sculptures depicted in the galapadas as well as in the pillars. As the Nayanmars belonged to different communities the depiction of their life in sculptures reveals the different types of societies in which they lived. In the Brihadisvara temple at Thanjavur, there is a miniature panel of Kannappa Nayanar. Here, the contemporary hunters' life is shown. The pillars of a mandappa in the Airavatesvara temple at Darasuram, constructed during the reign of Rajaraja II, portray the life history of the Nayanmars in visual art. Here, one can feel the contemporary life. The Siva temple at Kadambar also accommodates such sculptures. The sculptures of the Pandya period do not show the contemporary life picture as they have been made of hard granite stone. They gave much importance to the depiction of individual divine figures in round. However, there are sculptural representation of dance in the Pandya country. There are sculptures of the dancers representing different karanas (poses) in the upana of the adhithana of the sanctum and ardhmandapa of the Siva temple at Thiruvegampattu in Sivagangai district. These sculptures are identical to those found in the Sivakami Amman shrine in the Chidambaram temple complex (G.Sethuraman, The Later Pandyas-Contribution to Art and Culture of South India, 2018, p.78). Music, dance and drama were probably encouraged by the Pandya rulers to provide entertainments to the public during festive and other important occasions. Hero stones were also set up very scarcely in the Pandya country when compared with the other regions. The hero stones of the Pandya period were found at Vallalankottai in Tuticorin district and Siddhargalnatham in Dindigul district. Both the hero stones carry bas-relief image of the men fighting with tiger.

VI

Vijayanagara – Nayak

During the Vijayanagar-Nayak period the outlying aspects of the temple complex underwent immense change and various architectural elements, sculptures and paintings were intricately, delicately embellished ever before. During their rule in the Tamil country, they retained the traditional art activities followed by the earlier rulers and at the same time they gave much more

importance to the portrayal of the social-cultural life of the contemporary people in their art forms. One of the reasons for the diversion of the works of art towards the depiction of social life style of the contemporary people is that the Vijayanagar- Nayak rulers were originally the members of the common folk unlike the Pallava, Pandya and Chola monarchs. They perhaps wanted to draw the support of the common folk for their rule through such art activities. Hence, their sculptural art portrayed the social themes in abundance in addition to the religious sculptures. The sculptures of this period contain iconographical themes, secular figures, narrative panels, portrait sculptures, animals and birds and decorative motifs. The folk costumes, ornament, hairstyle, dance, musical instruments and indigenous household articles are frequently encountered in the visual art of this period. The folk customs such as pregnancy, birth, marriage scenes, acrobats, wrestling, hunting scenes found in the art of this period reflect the contemporary society. The agricultural people, wood cutters, gypsies, snake charmers, monkey charmers and shepherds are also seen in the sculptures of this age. Kolattam or stick dance, Kuravanji dance, sword dance, etc., are also delineated in the Nayak art.

There are innumerable sculptures representing dance and music troupes of the Nayak period. Musical instruments of this period are also depicted both in sculptures and paintings. The mandapa in front of the Sundaresvara shrine at Madurai shows sculptures of group dancers. Similar panels are seen in the Nellaipappar temple at Thirunelveli. The dress, ornaments and make-up of these dancers and musicians mostly differ from those of the Pallava, Chola and Pandya sculptures. (G.Sethuraman, 2004, p.106). A sculptural representation from Vennarrankarai temple, near Thanjavur, depicts the procession of the God, on a festival occasion, on a chariot. Dance performance is also shown in front of this chariot. The sculptural panel on the western face of the chitra gopura in the Nambi temple at Thirukkurunkudi in Thirunelveli district, has a relief image showing the temple festival procession of deity preceded by the devotees, dancers and musicians. Nattuvanars, kuttiyar (dancers) and palanquin bearers are seen in the miniature sculpture. Here, the street

procession is shown reminding us of the Navaratri festival scene depicted at Hampi. Even the lamp stand is very well curved. Musical instruments such as murasu, mattalam, pambai, chendai, mulavu, kudamula (urdhvaka), kettle drum (udukkai), flue and veena are depicted in the temples at Sucindram, Thiruvattar, Polur, Madurai, Krishnapuram, Thirunelveli, Srivilliputtur and Thenkasi. On a pillar opposite to the Nataraja shrine, in the Minakshi-Sundaresvara temple complex at Madurai, there is a chakra (a geometrical circle) which read 35 varieties of thalas. (G.Sethuraman, 2004, p.51). There is a figure of a woman, identified as Virali, in the Thousand pillared hall in the Madurai temple. She wears a headgear on the right side of the head. It is touched by a parrot seated on her shoulders. She wears heavy ornaments such as ear ornament, nerricchutti (ornament on the forehead), etc., and garment from waist to ankle. The artist had shown minute details and intrinsic chiseling. The feminine beauty of the Nayak period is very well exposed in this sculpture. Each sculptural panel on the ceiling of the sixteen mandapas in the Mahamaham tank at Kumbakonam interestingly depict the scene of Ragunatha Nayak, the ruler of Thanjavur, presenting sixteen kinds of danas (sodasa upacharas) to the temple.

The gypsy figures became popular during this period. The Kuravanji literary tradition was popular during the Nayak period in Tamilnadu. In order to provide visual effect to this literature, the Nayak rulers depicted gypsy figures in the mandapas constructed by them. These are seen on the pillars and walls of the mandapas at Krishnapuram, Thirukkurungudi, Thirunelveli, Kuralam, Srivilliputtur, Madurai, Alagarkoil, Srirangam, Thadikkombu and in many other places. Most popular among the gypsy sculptures are a male carrying a woman and a woman carrying a man. In some representations the gypsy woman holds basket made of palm leaves or bamboo sticks. She, keeping a child on her waist, is represented in the Thousand pillared hall of Minakshi temple at Madurai and front mandapa of Thirupparankundram. These women wear the contemporary folk costumes. The gypsy male figure wears a kritamakuta. They hold a sword in the right hand and shield in the left. The garments, coiffure,

ornaments and weapons in which these secular themes are decked are indicative of the social life of the people in their respective regions. The Kuravanji tradition might have played a key role in the folk society of the Nayak period. 'Elavani' was a traditional folk story during this period. The hero and heroine of the 'elavani' story, i.e., Manmatha (Indian cupid) and Rathi were given sculptural representation in the Nayak mandapas. The stories of Harichandra, Alli Arasani and Kuravanji were depicted in sculptures which have been deeply inherited in the minds of the common people. The sculptures of Harichandra and his wife Chandramathi are seen with their son in the Thousand pillared hall at Madurai. The pillars of this mandapa show, in its north east corner, sculptures carved with mounted warriors, gypsy women, and Manmatha and Rathi. Beautiful sculptures of Alli are found in the temples at Madurai and Thirunelveli. Sculptures on the pillars in the Venkatachalapati temple at Krishnapuram, near Thirunelveli, depict the Pandava heroes in the company of attendant women and gypsy men who bear diminutive figures on their shoulders.

In addition to the visual communication, people also performed certain art activities in the temple mandapas and in the outskirts of the temples. The best examples of such activities may be drawn from kavadiattam, kolattam (stick dance), thappattam, clown dance, monkey charming, snake charming etc. Kavadi, a village dance of Tamilnadu, is depicted in wood carving at Cholaapuram near Madurai and at Singampunari in Sivagangai district. In both these places different varieties of kavadi are seen. Another folk dance thappattam is portrayed in the temples at Madurai, Thirunelveli and Krishnan koil. This musical instrument is generally played by the Paraia community of Tamilnadu probably to announce a particular situation. Kolattam is generally performed by women folk during important and happy occasions such as temple festivals. It is a group composition well knit with various patterns of movements, mostly circular and the dancers holding two strong sticks in their hands clustering each other sticks. It requires a special skill and technique and speedy movement. Kolattam is sculptured in the Minakshi temple and Pudumandapam at Madurai,

Ramanathaswamy temple at Rameswaram, Nelliappar temple at Thirunelveli and Siva temple at Thiruvannamalai. It is also seen on the entrance wall of the gopura of the temple at Thirukkodikaval near Kumbakonam. The kilikkundu mandapa in front of the Amman shrine, in the Minakshi-Sundaresvara temple, was once seemed to have called as kolatta mandapa. Skipping (a folk game), is depicted in the Madurai temple. Woman holding fire pots on the head is another social custom depicted in the Thousand pillared hall at Madurai. This is one of the varieties of karagam dance generally not performed in Tamilnadu. It seems to have been an influence of Deccan. Clown dance is seen in the temple at Athalanallur in Thirunelveli district. These performing art forms are at present performed on various occasions such as temple festivals, death ceremonies, marriage ceremonies, etc. In modern days they express the evils which prevail in the society. There are also some literary evidences and foreigners' accounts which speak about the social life of the Vijayanagar-Nayak period. These can be corroborated with the art forms found in the temples as well as in the secular buildings like places, mahals, etc.

The day-to-day life is represented in many temple sculptures. Paddy husking and singing, another custom of the people, is represented in Alagarkoil, Madurai and Tirupati. It has its origin from the early Tamil literature, the Sangam classics. Even today one can notice this performance in many villages of Tamilnadu. Two ladies are involved in paddy husking. The shape of the pestle and mortar resembles the contemporary culture and society. Folk or village obstetrics is represented in a sculpture in the Minakshi temple at Madurai and in the temples at Srivilliputtur in Viruthunagar district and Thadikkombu near Dindigul. Konkani, a traditional village or rural dress, normally worn by cattle rearers (shepherds), is seen in the temples at Madurai, Thirunelveli, Krishnapuram, Thiruvannamalai, Srirangam and Srivilliputtur. The shepherd holds a long stick and keeps a food carrier.

The sculptures of the celestial marriage found in the Kambathadi mandapa and Pudumandapa at Madurai visually represent the contemporary practice of marriage ceremonies. Divine marriage is regarded as a paradigm

for human marriage. The celestial marriage is elaborately referred to in Thiruvilayadal purana of fifteenth century. It gives many descriptions of marriage ceremonies and marriage patterns of the contemporary society. Here, in the sculptural panel Siva reaches out his right hand to receive the bride and Parvati (Minakshi) looks down demurely with a shy smile on her lips placing her right hand on Siva's right palm. It reminds us the literary accounts about the marriages celebrated on different occasions. Here, in the celestial marriage panel, the Goddess figure is shown smaller than the male Gods revealing the male domination of the period. Martial arts such as wrestling and hunting scenes are represented in many temples. The copper plates of the Nayak rulers frequently speak about the hunting of wild animals especially tiger by the local chiefs or leaders and royal granting of titles and lands for their valour; this has found a strong impact on the Nayak sculptures. Many pillar brackets of the Nayak mandapas depict such scenes often beneath the majestic horse riders. Some warriors are portrayed as Portuguese, complete with European dress and hats, attacking Indian soldiers. (George Michell, *Architecture and Art of Southern India*, 1995, p. 191-192). The wrestlers were apparently powerful men and in the sculptures they are portrayed as stout and of excellent build. The two stout men in standing posture as stout and of excellent build. The two stout men in standing posture seeing each other is depicted in the sculptural panel in the Nataraja temple at Chidambaram, Ramasamy temple at Kumbakonam, Minakshi temple at Madurai and temples at Srirangam and Krishnapuram. The acrobats' representation is found in the sculptures of Pudumandapa at Madurai and Thirupparankundram. More frequent, is the decorative motif of two acrobats forming a circle with their bodies on pillar reliefs. Sometimes three men in a circle is also illustrated on a pillar of the Nelliappar temple at Thirunelveli and Ranganatha temple at Srirangam. The wood cutters are found in the sculptures of the temples at Thirunelveli, Srivilliputtur, Thiruvannamalai and Thiruvudagam. They wear tightly tied turban and the lower garment up to their knee. They appear with a hand axe in the right hand and food carrier in the left hand.

The temple door of the Lakshmi-Varahapperumal temple at Kallidaikkurichi shows hierarchy followed in the depiction of sculptures of the divinities and humans. (G.Sethuraman, Lakshmi- Varahapperumal Temple Door; Kallidaikkurichi, in Aaivucchinthanaigal, 2000, pp. 34-38). The wooden doors of the Thondaiman gopura at Alagarkoil are about hundred years old. The outer face of the doors carries miniature sculptures depicting Ramayana scenes, Bhagavatha purana scenes, dance poses, music, artists' figures, etc. In addition to these, the doors carry the figures of the dance postures of Siva and social life scenes of the human beings. The portraits of the rulers and their officials are depicted in many temples including Madurai and they reflect the social status and economic well being. The Pudumandapa in front of the Minakshi-Sundaresvara temple at Madurai lodge the statues of ten Nayak rulers. Of all the figures of the Nayaks portrayed here, the sculpture of Tirumalai Nayak, along with his queens and servants, is most beautifully carved and decorated. He wears a garment decorated and designed with flowers. His neck and hands are decked with heavy and costly ornaments. The intricately carved dress and ornaments worn by women expose the excellence of the art of decoration which probably reached its height during the Nayak period. The women wear saris in sakaccha style down to their anklets. In some figures pleats in the front are arranged in a decorative style with fan shaped ends. Sita at Tirumohur wears this type of garment. The structure of the human body of this period itself was a definite variation from the earlier ones. They portray robust physic with fat paunch. For example, the portraits in the outer mandapa of the Bhu Varaha temple at Srimushnam, and in the Pudumandapa at Madurai wear conical caps with overhanging tops covered with elaborate patterns, as well as long ear rings and necklaces of pearls; daggers or scabbards are tucked into their belts. Some of the male figures of this period wear garments like dhoti, puttagochi or loincloth, which hardly covered the buttocks of a person, waist band or

belt, hijaru or a type of trousers. A hunter from Srivaikuntam temple wears a trouser. Even divine figures of this period wear local or contemporary folk garments. This is seen in a sculptural representation of Venugopala in the Kalyanamandapa at Alagarkoil.

Thus, art is a very powerful media to reveal the contemporary life. But still it is a neglected area by the historians for writing the social history. Very few scholars alone are engaged in research in this field of history. It is to be seriously taken into account and young researchers may be motivated to turn their eyes towards this very rich source of information for writing or reconstructing the social history of India in general and South India in particular.

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DR. G. VISWANATHAN ENDOWMENT LECTURE

Literacy of Ancient Tamils

S. Rajavelu*

Respected President of the Conference, General Secretary, Distinguished fellow delegates, Student friends, Ladies and Gentleman

At the outset I would like to express my sincere thanks to the distinguished members of the Executive Committee and the General body of the Tamil Nadu History Congress, President and Secretary for choosing me to deliver the prestigious Endowment lecture created by veteran historian Dr. G. Viswanathan, former Vice-Chancellor, Education University in the Twenty Sixth Annual Session of the Tamil Nadu History Congress held at the Department of History, GTN Arts College in the historical city Dindugal. I deem it an honour bestowed upon me and accept it with great humility, I personally thank Prof. G. Viswanathan for creating the Endowment lecture for the benefit of the scholars and the students of history. I decided for the benefit of the scholars and the students of history. I decided to take up the hottest topic which is related to the famous archaeological excavated site at Kiladi. The findings of the archaeological excavated site Kiladi significantly focused a new epoch in the archaeological context where a large number of brick structures along with antiquities have been unearthed which attracted the public as well as the academic forum. Especially the date of Tamil or Tamil Brahmi script has been arrived to the 6th century BCE based on AMS dates. It gives the clue that Tamil is the earliest known script in India which was prevalent amidst the people of Tamil nadu as people's script.

The scientific date also indicates that the script is three centuries earlier than the Asokan Brahmi which was so far considered to be the earliest known script of India. The scientific date arrived at by the Department of State Archaeology, Government of Tamil Nadu for the Tamil script through an analysis at Beta analytical center at Florida, The United states of America voiced

the opinion of many scholars and changed the view on the origin and writing system of Tamil script as well as its authorship. Earlier many scholars had a view that the script was borrowed from Northern Brahmi of 2nd century BCE through the Jains of North India. The AMS dates from three excavated sites namely Porunthal, Kodumanal and Kiladi significantly fixing the date of script to the 6th century BCE which is the earliest date for an Indian script used by the common folk of Tamil Nadu, the southern part of the Indian Sub-continent. Hence, the topic literacy of the Ancient Tamilagam has been taken in the academic forum.

Indus Script

The earliest evidence for written documents in India was recovered from the excavated sites of Indus valley in the form of seals. Nearly four hundred and odd seals bearing the symbols with the pictographs have not been till data successfully deciphered. However, scholars are of the opinion that the Harappan culture is the Dravidian Culture and the script found on the seals are nothing but a proto Dravidian script especially relating to the Tamil language. If the script could be successfully deciphered and accepted, then the history of India on the basis of written records must have been begun around 6000 years before the present time. Till then we have to depend upon the depiction that the Tamil script which was prevalent in Tamil nadu and Kerala around 600 BCE is the earliest script in India which was the mother of Pan Indian scripts including the Brahmi script of Sri Lanka of 4th century BCE.

Origin and Chronology of Tamil

Edward Thomas¹ an eminent scholar declared that the Brahmi script was the invention of Dravidian people who were the original inhabitants of the whole of India and subsequently adopted by the Aryans in the later stage. He was followed by another eminent Epigraphist

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T.N. Subrahmanyam and he strongly put forth the theory that the Tamil script was originally invented by Tamil people for their Tamil language which was later borrowed by North Indians for their language Prakrit. Further, he quotes that in all probability the Prakrit language itself in its original form was a South Indian product synthesizing the Dravidian language to make it understandable throughout the country.² The origin of this script was further researched by the following scholars and they inclined to accept that the script was originally invented by the Tamils around 5 or 6th century BCE on palaeographical and orthographical features.

Among them, Dr. K.V. Ramesh, Dr. M.D. Sampath, Natana Kasinathan and S. Rajavelu researched on the above subject and concluded that the script is the earliest known script which was prevalent in the Tamil country prior to the Asokan Brahmi around the 5th or 6th century BCE³. They fixed this date on the basis of Palaeography, orthography, language, linguistic features and its simple form of the script as well as the potteries with scripts, recovered from the strata of the excavated sites in Tamil Nadu. The basic symbols used by common man in Tamil Nadu were taken by the northerners to suit the Prakrit language. For which they created more symbols to suit the phonetic (varga sounds) for their Prakrit language around 4th century BCE. The standardized and developed form of this script has been introduced by the Asoka Maurya around the 3rd century BCE in the North India.

Iravatham Mahadevan's theory on the Date and Origin of Tamil

Shri. Iravatham Mahadevan strongly advocated that the script was derived from Mauryan-Brahmi of 2nd century BCE which was brought to Tamil Nadu by the Jaina monks from North India⁴. He traces the migration of the Jains from Sravana-Belgola in Karnataka. A late Kannada literature records a traditional story of Chandragupta Maurya of Magadha who came to South India along with his preceptor Bhadrabahu and finally settled down in Sravana-Belgola when severe famine affected in his country Magadha. They spread Jainism in Karnataka around the 4th century BCE. Bhadrabahu's

disciple Visakha Muni went further south i.e., ancient Tamilagam along with Jaina monks and they were the ones who introduced the script in Tamil Nadu.

The Date of Sravana-Belgola

This traditional story of Bhadrabahu and Chandragupta Maurya migration to Sravana-Belgola appeared in the late inscriptions and in Kannada literature of the late period⁵. No single inscription of Brahmi characters of pre-Common Era was found in this hilly village. Even if we accept that the author of Tamil was the Jaina monks of Visakha Muni, the disciple of Bhadrabahu, certainly should have come across some early inscriptions written in Brahmi scripts at Sravana-Belgola itself around the 4th or 3rd century BCE, as we found in the natural caverns of Tamil Nadu. The earliest inscription in Sravana-Belgola belongs to the late 6th century CE. It clearly indicates that Iravatham Mahadevan's theory on the origin of Brahmi into Tamil Country through the Jaina monks of Sravana-Belgola is a farfetched one without any contemporary evidences.

From the above discussion it is known that the migration of Jains from North India to Sravana-Belgola under Bhadrabahu is totally biased. The oral tradition appeared in the later literary sources and 7th century inscriptional evidences. There are variety of stories regarding this appearance in the following late literature of late period'. The Sanskrit work *Brhat-Kathakosa* (10th century CE), Kannada work *Manivamsa* (1680). *Rajavalikathe* of Devachandra (1838) contain different story on migration of Bhadrabahu. The migration of Jains in to Karnataka in 4th or 3rd century BCE was questioned by several scholars like Hoernle. V.A. Smith, etc., Smith, the well-known British historian, quotes that the traditional story of migration of Chandragupta along with the Jaina guru is totally imaginative history. This may be accepted with all probability, he says.⁶ The other notable scholars like Fleet, Sharma Sastri and Govinda Pai rejected the migration of Jainism around 4th century BCE in Karnataka under Chandragupta Maurya. They identified Chandragupta with the Chandragupta II of Gupta dynasty and Bhadrabahu with Bhadrabahu II of 4th century CE.⁷

On the light of the above, it is certain to conclude that the migration of Jains to Tamil nadu must have taken place during the time of Pallavas not earlier than that and they first settled in the Vellore, Kanchipuram, Thiruvannamalai, Villupuram regions. The Tamil Jaina community are still living in the above regions of Tamil Nadu. Jaina monks went to further south and selected their abode which was free from the crowd of people hence settled in the hilly places and scooped sculptures of Jaina Gods with the Vatteluttu inscriptions around the 5-6th century CE for meditation. The Jaina works Ayaranga quotes the Jaina ascetics put up their abode in the cemetery and mountain caves.⁸ Epigraphists of North India pointed out only 6 inscriptions were belonged to the pre- Asokan period. They were written on Stones, copper plate and on the coins.⁹ Asoka himself in his edicts proclaimed that the people of North India did not have the knowledge of writing for which he appointed officers Dharma mahamathras and Dharmayuktas to read out the inscribed stones and explain the message to the people.

Mauryan Brahmi

Iravatham Mahadevan coined a term Mauryan Brahmi of the 2nd century BCE in North India from which the Tamil scripts had evolved, he quoted. After the demise of Asoka practically we do not come across any inscriptions of this kind in North India except by his grandson Dasaratha who engraved three or four inscriptions in the Nagarjun hill region for Ajivika sects. After the demise of Asoka, the Mauryan Emperor, the north Indian kings have not issued many inscriptions in the Brahmi script. On the light of the above, it is inferred that the Jains were not responsible to introduce the script in Tamil nadu. As pointed out earlier, no such inscriptions found on the hilly region of Sravana-Belgola where the settlements of Jaina monks established by Chandragupta Maurya and Bhadrabahu with the paucity of evidences in North India, it is not at all possible to arrive at the above hypothesis by Iravatham Mahadevan regarding the migration of Jains into Tamil Country is an imaginary one.

Pottery inscriptions in Tamil Nadu and abroad

Moreover, Tamil Nadu is rich in pottery inscriptions in Tamil characters. Nearly 35 excavated sites which yielded Tamil label inscriptions. These sites are closely associated with Sangam Period. Around 1200 potteries have been reported in these sites including the recent excavated site of Kiladi. All yielded the names of individuals written on Tamil characters on the potteries which clearly suggest that the people of Tamil Nadu used to write their names on the earthen utensils. Further it proved that the Tamils were more literate people than the North Indians.

This kind of pottery sherds with the Tamil names in characters on the potteries which clearly suggest that the people of Tamil Nadu used to write their names on the earthen utensils. Further it proved that the Tamils were more literate people than the North Indians.

This kind of pottery sherds with the Tamil names in characters of Tamil scripts have also been reported in the Red sea area, as well as South East Asia and Sri Lanka. Quesir –al- Quadim, Berenike in Egypt, Khor Rori in Omen, Phylakho in Thailand, Tissamaharama and 6 more excavated sites in Sri Lanka also yielded in Tamil inscriptions.¹⁰ In North India, large number of sites in North India referred to an Ramayana and Mahabharata have been excavated during the last two and half centuries starting from the time of the British to Indian Archaeologists. None of the sites yielded Brahmi legend on the potteries in these sites. It shows that the people of North India did not have any kind of writing system as public script till 4th century BCE.

Places with script Pottery Inscriptions in Tamil nadu

S.No	Site	District	Scientific Date	Excavation/ Exploration
1.	Alagankulam	Ramnadu	4 th century BCE	Exc
2.	Alagarai	Trichy	---	Exc
3.	Arikamedu	Pondy	---	Exp
4.	Attur	Karuru	---	Exp
5.	Jambai	Villupuram	---	Exp

S.No	Site	District	Scientific Date	Excavation/ Exploration
6.	Kadattthur	Dharmapuri	----	Exc
7.	T.Kalluppatti	Madurai	----	Exc
8.	Kanchipuram	Kanchipuram	----	Exc
9.	Karur	Karur	----	Exc
10.	Kiladi	Madurai	585 BCE	Exc
11.	Kodumanal	Erode	450 BCE	Exc
12.	Korkai	Tuttukkudi	785 BCE	Exc
13.	Kovalanpottai	Madurai	----	Exc
14.	Maligaimedu	Cuddalore	----	Exc
15.	Odaikkalpalaiyam	Coimbatore	----	Exc
16.	Palaiyarai	Thanjavur	----	Exc
17.	S.Pappinayakkan patti	Madurai	----	Exc
18.	Periya Tadagam	Coimbatore	----	Exc
19.	Poluvampatti	Coimbatore	----	Exc
20.	Pompukhar	Nagapattinam	485 BCE	Exc
21.	Porunthal	Dindugal		Exc
22.	Madhagam	Pudukkottai		Exc
23.	Marunkur	Cuddalore		Exc
24.	Mayiladum parai	Krishnagiri		Exc
25.	Sivakasi	Sivakasi	----	Exc
26.	Teriruvelli	Ramanathapuram	----	Exc
27.	Uraiyur	Trichy	----	Exc
28.	Vallam	Thanjavur	----	Exc

Script Potteries from outside Tamil Nadu and Foreign countries

S.No	Site	Province	Date	Excavation/ Exploration
1.	Salikundam	Srikakulam Taluk,, Telunkana	----	Exc
2.	Musiri	Kerala	----	Exc
3.	Ghottiporulu	Telungana near Nayudu pettai, Tamil nadu border	----	Exc

S.No	Site	Province	Date	Excavation/ Exploration
4.	Anuradhapura And five more places	Srilanka	5 th – 4 th century CE	Exc
5.	Poonagari	Jaffna, Srilanka	Do	Exp
6.	Qusir-al-Qudim	Egypt	-----	Exc
7.	Berenike	Egypt	-----	Exc
8.	Khor-ori	Eman	-----	Exc
9.	Ghottiporulu	Andhra Pradesh near Nayudu pettai, Tamil nadu border	-----	Exc
10.	Phughav Tong	Tailand	-----	Exp

Palaeography of Tamil

From the simple and rudimentary form of letters of the Cavern inscriptions and Pottery inscriptions in Tamil nadu, it is possible to arrive the date of it. The Asokan Brahmi is most standardized one and it is dated to 3rd century BCE. The absence of varga systems, (though Tamil people used phonetic sounds wherever necessary with the usage of one letter); the absent of inherent a, the formation of letters such as short a and long a vowels, consonants m,r, etc., are comparatively are rudimentary in Tamil the standardized form in Asokan Brahmi; whereas has rudimentary signs. In the initial stage of the inscription, the Vowel consonants and basic consonants do not have any differences either using conjuncts or pulli marks as we have seen the formation of conjuncts or pulli marks as we have seen demarcation is clearly shown in the Asokan Brahmi by using conjuncts. Either they were written jointly from top to bottom or side by side. One can see the usage of this conjuncts which still continued in all Indian scripts except in Tamil language till date.

The Tamils recognized this defect in a later stage around the 3rd century BCE after hearing the usage of the conjuncts introduced by Asoka in his edicts through the merchants of northern India at Kodumanal. Among the 985 potsherds with legends nearly 25 potsherds from Kodumanal have writings with the conjuncts methods to indicate the consonants. It shows that the Tamils

experimented the conjunct system and found an alternative new technique by introducing the dot marks (pulli system) to indicate or differentiate long and short e and o. This is the major development of the script. All these show that the script was an indigenous one created by the Tamils for their language Tamil around 6th century BCE from the Graffiti which were abundantly found on the potteries as well as some pre historic paintings in Tamil nadu.

Scientific Date arrived from Porunthal and Kodumanal and Kiladi excavations

The scientific dates arrived recently by Prof. Rajan from the two excavated sites Porunthal and Kodumanal in Kongu region and Kiladi near Madurai by the Department of State Archaeology, Government of Tamil nadu are the turning point in the history of chronology of scripts which strongly supports the Palaeographical date of the script. Prof. Rajan carried out excavations at a place called Porunthal in the year 2009 near Palani, the abode of Lord Murugan in Tamil nadu. The seven radiometric dates received from two different laboratories from USA pushed the date of Brahmi scientifically to the 6th century BCE. The Accelerator Mass Spectrometry (AMS dating) dates of Porunthal from the paddy grains dates to the 520 BCE.¹¹ The paddy grains recovered from the trench along with the ring stand with writing reads vayara in characters. On palaeographical grounds these letters are assignable to the second stage of characters.

Again, In the years 2012 and 2013, Prof. Rajan has conducted excavations in two seasons at Kodumanal in Erode District of Tamil nadu¹². He collected five samples at various depths of the trenches for dating. The samples were sent to the above laboratory in the USA and five different dates have been obtained from them. The sample obtained at a depth of 120 cm shows the date to the 480 BCE. The total deposit of the trench further goes below 185 cm. According to the excavator Rajan, there is still 65 cm thick cultural deposit containing inscribed potsherds both scripts and graffiti below this dated (480 BCE) level. Based on this, one can easily push the date of the earliest level. Based on this, one can easily push the date of the earliest deposit

in this site to the 6th or 7th century BCE. Kodumanal, is the important commercial centre which yielded nearly 1200 potsherds with letters till 2017 excavations. The lower most level of the trench yielded graffiti marks and in the above level the excavator noticed graffiti and potteries within the thickness of 65 cm. Above that the Tamil letters have been found along with some Prakrit letters. This is dated in the 480 BCE. The Tamil alone can be dated prior to the above date in all probability it could be fixed to the 6th century BCE.

A solid early date for Tamil is attested from the excavations at Kiladi, the famous industrial site near Madurai. The Department of state Archaeology sent some objects found on various layers in the trenches to the same laboratory at USA. They obtained the earliest date for Tamil script around the 6th century BCE. Hence, these scientific dates clearly indicate that the script is indigenous one to Tamil people especially the merchants and learned Tamil scholars prior to the 6th century BCE and in due course these scripts developed into a standardized form. The merchants, monks of Buddhism and Jainism borrowed the basic letters from the Tamil people around the 4th century BCE and modified them to suit their Prakrit language and the Sri Lankan language. The Tamil script went by land route through Andhra as well as sea route through Sri Lanka. The abundance of Brahmi inscriptions in Sri Lanka without conjuncts, found on the natural caverns which were associated with the Buddhist monks. The Buddhist monks of Bhattiporulu in Andhra modified the script and introduced the varga letters to suit the Prakrit language of north India around the 4th century BCE. All these clearly indicate that Tamil is the mother of all Indian script which were originally developed from Northern Brahmi Tamil script.

The commercial and trade centres like Kodumanal, Arikamedu and Azagankulam yielded 6 signs of northern Brahmi letters viz., sa, sa ha, da, dha, bha on the potteries. They were all found on the upper layers of the trenches. At kodumanal it was found along with the Tamil dated to the 480 BCE. It gives the clue that the Prakrit form of writing too was evolved in Tamil nadu and adopted by the traders of Sri Lanka and North India to suit their languages. They learnt the

scripts from the Tamil people and introduced a few letters here itself and took it to their country, innovated many vargas and special letters for their languages¹³. In the 2017 recent excavations at Kodumanal, the excavator found a pottery slate with Tamil alphabets starting from a to i. Since it is a broken piece, the remaining letters are missing. It shows that the traders learnt the script and practiced through pottery slates.¹⁴

Tamil inscriptions on Hero Stones

The discovery of Pulimankompai Hero stone inscriptions, Tatappatti Hero stone inscriptions and Porpanaikottai Hero stone inscription in characters are clinching evidence for the widened usage of script amidst the pastoral community in Tamil nadu. These inscriptions are the indication of the social life of the Tamils of the Sangam Period. Sangam literature and the grammatical treatise Tokappiyam focuses on the cattle riding and cattle lifting, Hero stone worship and its associated funeral-burial practices. The Pulimankompai Hero stone inscriptions were found on the boulder of the megalithic burial complex where as the Tatappatti Hero stone inscription is a Menhir variety. The fifth one from Porpanaikottai is dressed in a triangular shape which is on the basis of Palaeography assignable to the 2nd or 3rd century CE. No sculptural representation of heroes is found sculpted in these early hero stones as we have generally come across from the time of the Pallavas of the 4th century CE in Tamil country. The pastoral community in the remote village learned the art of writing and produced Hero stones with inscriptions within a short span of time around the 6th century BCE in Tamil nadu. It shows that the people of Tamil nadu were the most literate people. The antiquity of the Tamils clearly indicate that the Tamil script is the oldest script in India.

Among the three hero stone inscriptions of Pulimankompai, one inscription on Palaeographical grounds and its letter formations belongs to the 6th century BCE and the second one belongs to the 5th or the 4th century BCEs and the last one which mentions the word akol is datable to the 3rd century BCE. The Tatappatti inscription is broken on the top and it mentions the word Pakal pali kal. The word pali

generally come across in the Tamil cavern inscriptions is taken by Iravatham Mahadevan as Jaina Palli (Jain's school) in order to assign the authorship of cavern inscriptions to the Jains who had settled in Tamil Country around the 2nd century BCE from Karnataka. Now the theory of the Jaina origin is out dated since the date of Tamil is 6th century BCE. This was the period of Jainism just emerged in North India. No philosophical and religious practices of Jainism were prevalent at that time even in North India. From the Tatappatti Hero stone inscription, it is clear that the word pali indicates a memorial stone (pali kal) installed to the deceased for their bravery exhibited in the society. The installation of memorial stones to the hero's is the social customs of the Tamils. The Sangam literature attests this practice in Tamil country. The practice was continued till 18th century CE. The pallippadai temples (sepulchral temples) of the historical period.¹⁵ It clearly indicates that these beds in the natural caverns are the kind of memorial beds was scooped for the purpose of deceased. The practice of fast unto death by the Jains in the latter period (sallekanam) or nisidhikai are the later development of the Jains when they occupied these places in the 3rd – 4th century CE in Tamil Country¹⁶.

Hence, the writing system in Tamil nadu could have been pushed to earlier to the 7th or 8th century CE. The rudimentary nature of Mangulam inscriptions and few cave inscriptions in Madurai region and the two Hero stone inscriptions at Pulimankompai in Teni region could have been dated to the 6th or 7th century BCE. In this connection, we should also recognize the c14 date of Korkai materials. Here the excavator assigned the c14 date to 780 Bc¹⁷. Korkai was the port city of the Pandyas where the excavator recovered some potsherds in stratigraphical levels.

The Nature and contents of inscriptions

The Tamil inscriptions are written in simple form consisting of one to maximum five lines of writing. They have written without any religious words of auspicious symbols (mangala suloga) in the beginning of the inscriptions as we have come across in Tamil inscriptions from the time of Pallavas of 6th century CE. These inscriptions mostly record the donation of the

beds in the natural cavern, the names of the donor and donee with their native place. In Asokan Brahmi, the edict generally starts with devanam piya (beloved to the god). In most of the inscriptions of North India, the auspicious signs or the auspicious word have appeared in the beginning of the inscriptions. The famous Hathigumpha inscription of Kharavela has svastika and srivastika symbols in the beginning of the inscription. Here, in Tamil nadu the cavern Tamil inscriptions, though scholars inclined to climb to the Jaina pantheon, none of these records proclaimed any religious faith of that period in these inscriptions or any religious symbol on them. The earliest occurrence of auspicious word we do come across around the 3rd century CE in the Pariayanpattu inscription near Gingee in Villupuram District. It starts with the auspicious word namothu (Salute to the God). From this time onwards inscriptions of Tamil nadu have the auspicious words Sri, Svasthi Sri, as preamble of the inscriptions. It was introduced by the Jains who came and settled in Tamil nadu around the 3rd century CE in and around Kanchipuram and Tondaimandalam region.

Sangam Literature

The earliest literature in Tamil Country known as Sangam literature consists of Ettuttogai (the eight anthologies), the Pattupattu (the ten Ideals) and the Padinenkilkanakku (the eighteen works of shorter verses). These Sangam works are classified into Aham and Puram works. They are the earliest works among the other Sangam literature. Aham are treats of love themes. Puram relates to warfare. The Tamils patronized these two folds of life in their living. These two-folds of life is totally against the philosophy of Jainism and Buddhism. If we accept that the Jaina monks were responsible for introducing the Tamil Script in Ancient Tamilagam, at least some of their religious order or their philosophy must have been referred to in the sangam literature. There is no single evidence in Sangam literature. There is no single evidence in Sangam literature referring to the Jaina religion or Jaina monks. They record love and war fare of the people in an elaborate manner which are totally against the basic theme of Jainism. The social and political history of the Tamils, customs and manners of

their day to day life, warfare and love have been narrated in these poems. The arrival and spread of Jainism or Buddhism are not figured in the early literature. There is a reference of a word amanam in one or two cave inscriptions which is a general term to any monks who gave up worldly life. Asokan inscriptions refer to the word sramana, the Prakriti form of Tamil amanam indicating as a general term to all the saints or monks who withheld worldly affairs. Both Jainism and Buddhism entered Tamil nadu only in the post Sangam period i.e., the 3rd century CE but not earlier than that. The post Sangam works Naladiyar, Tirikadugam, the twin epics Silappadikaram and Manimegalai are later literature which referred to the above two religions. Buddhism and Jainism spread over in Tamil Country.

The National caverns in Tamil Country

The orientation of the stone beds in the natural caverns is mostly not perfectly curved. They are varying in size and cut in all directions. One can see that these beds are not comfortable to the monks to sleep or for meditations. The sizes of the beds are ranging from 2 feet to 8 feet. All these give some clue that these were the beds curved for the purpose of deceased. It is also remembered here that almost all the Tamil caverns are surrounded by megalithic burials. Almost all the natural caverns where we get inscriptions are narrow in size and in accessible for the monks to approach and stay permanently. The ancient Tamil people had chosen these natural caverns for scooping beds for the departed soul as memorial. Further they made some drip lines on the eye brow of the caverns in order to prevent the rain water coming inside the caverns where they cut smooth memorial beds.

The beds in the cavern were generally referred to in the inscriptions as pali or adhittanam. These two words are synonyms to each other which mean the memorial bed. It clearly indicates that these inscriptions are non-religious characters and scooped and cut by the Tamils for their deceased people. Almost all the Tamil caverns are surrounded by megalithic remains in the form of burials. The best example is Sittannavasal. The Eladipattam hill is surrounded by megalithic burials consisting of dolmens, cists, urns and menhirs¹⁸. These megalithic burials are locally known as pandavar kuli or pandu kuli or Pandavar padukkai or

Pancha Pandavar padukkai the hill where the natural caverns with beds are there, they are referred to as Pancha Pandavarmalai or Aivar malai. The word Pandavar is the derivation of mandavar (one who died). As discussed earlier, on the hilly tract in the natural caverns, they cut the beds as memorial tomb. This is another kind of burial customs of ancient Tamils.

Settlement of Jains in Tamil nadu

No early settlements of Jains, we come across in Madurai and its neighboring districts of Tamil nadu, where we get abundance of cavern inscriptions in characters. The earliest settlement of Jains in Tamil nadu is in the northern part consisting of Vellore and Thiruvannamalai, Kanchipuram and Villupuram districts of the Pallava region. They either migrated or converted in to this religion during the time of Pallava period. This region is studded with many Jaina temples of early historic period and inscriptions of Jaina religions. The present Nainar (Jain) community lived in the Gingee and Cheyyar and Kanchipuram regions where the early people patronaged their religion Jainism in this region. The temple at Jaina kanchi received royal patronage of the Pallava kings. It continued during the time of Cholas too. The Cholas gave liberal donations to the Jaina temples and constructed many temples in the region. The earliest inscription of the Jains refers to many Jaina samghas like Nadhi samgha, Yappiniya samgha, Dravida samgha etc in these regions around the 3rd or 4th century CE. The Jaina monks went to southern districts and stayed in the hilly regions and scooped bas relief sculptures of Jaina Gods and Goddesses with the Vatteluttu inscriptions. The Jaina monks were the later settlers of the natural caverns. The Thirunathakunru and Paraiyanpattu inscriptions of the 4th century CE in Tondaimandalam are the earliest known inscriptions which are refer to the Jaina teachers and their religious practice like vadakkiruttal, sallekanam, janam norral etc (past unto death practice). None of the cave inscriptions of characters refer to these terms to support the Jaina religion.

Literacy of the Tamils

From the above discussion, it is inferred that the majority of the common people in Tamil nadu were highly educated and practiced the art of writing in their

everyday life. The long literary tradition of Tamils suggests that the people of Tamil country were well versed with the writing system at least from 2600 years before present. Tirukkural the celebrated Tamil literature quotes all the letters beginning from the letter a (agaram) the world begins from the Lord, the first creator.

“Agaramudala eluttellam adi Bhagavan mudarre ulagu”

The same literature further elaborates the existence of letters as well as numerals (writing and arithmetic) and their importance for the human being. He compares that they are the two eyes of a man.

“Ennenpa enai eluttenba ivvirandum Kannenba valum uyirkku”

Tolkappiyam, the grammatical works of the Tamils indicate that the Tamils knew the rules of composing literature and they were strong in the literacy. The association of academic forum of the Tamils is recorded in the inscription at Hathikumpha in Orissa issued by the King Karavela who ruled around the 2nd century BCE. The inscription records the association of Tamils before 150 years from the date of this inscription i.e. 4th century BCE.

Besides, the writings on the Pottery, seals, rings, coins as well as hero stone reflect the strong existence of a writing system in Tamil Country. The personal names on the pottery clearly suggest that the common folk in everyday life used the Tamil script in the remote village of Tamil nadu. Nearly 28 sites yielded Tamil pottery either in the excavations or in explorations suggest that the Tamils were strong in their literacy. The 5 Hero stone inscriptions in Tamil characters show that the pastoral community made use of the script and issued Hero stones for the dead. None of the site in other parts of India, the script was used by the common folk either on Hero stone or on pottery. Literacy was wide spread in the pre common era in Tamil nadu both in rural and urban areas. One can see the elite Tamil language flow in the Hero stone inscriptions of Puliman kompai, Tatappatti and Porpanaikkottai.

The reasons for the growth of literacy amidst the public in Tamil country are manifold. The political independence of the three Empire namely Chera Chola,

Pandyas and the petty chieftains ruled peacefully and independently without any interference from the northern kings. Asokan Rock Edicts records the independent rule of the Chera, Chola, Pandyas, Satyaputras and Pulindas on his border region. The administrative system, state formation, commercial contacts with foreign countries, native religious system, customs and manners of Tamils, funeral rituals are the main reason for the growth of Tamil language and script without the influence of northerners till the 3rd century CE. The new religious systems Vedic, Jainism and Buddhism emerged from North India did not enter the Tamil country till the advent of the Pallavas around 3rd century CE which did not affect the existing indigenous language known as Tamil and it paved the way for the development of literacy. People were able to learn their native language and script without the influence of foreign language and scripts till 3rd century CE. The maritime contacts between ancient Tamilagam and the Mediterranean world is yet another reasons for the growth of literacy in Tamil country. These communication from orality to literacy already existed in these countries and the Tamil traders felt a need for keeping of permanent records for commerce as they witnessed in the then western world. The sophisticated writing system on the Nile valley region was known by the Tamil merchants and they patronaged the writing system in Tamil Nadu. Some of the names occurred on the potteries and the mercantile groups namely nikama, catan, kannan and other merchants which were referred to in the cavern inscriptions as well as on the potteries clearly suggest their involvement in the growth of literacy of Tamil nadu. It is strongly believed that the script in all probability evolved from the native graffiti marks which are abundantly evolved from the native graffiti marks which are abundantly available on the rock paintings engravings and on the potteries in Tamil nadu. This long period could have paved the way for the creation of standardized symbols with phonetic values around the 6th or 7th century BCE. The recent discovery of red ware with the Tamil alphabets recovered from the Kodumanal excavations indicate that there was a school of learning in the trade centers like Kodumanal. The use of writing materials such as pottery, palm-leaves and

stones are easily accessible by the common folk. The word kiral in all probability is the derivation of kirru meaning olai in Tamil. The widespread of the ability to read and write in ancient Tamil people is known from 30 excavated sites which are connected mostly with the Sangam literature. The people of the remote villages like Kodumanal, Pulimankompai, Tatapatti etc., knew the art of writing system which indicate the spread of the literacy in the remote places too. However, the literacy rate is not known as we have today. The abundance of Tamil potsherds and early Hero stone inscriptions significantly show the level of literacy amidst the Tamil society and which focus their skills in learning. The surplus growth of agricultural products and the emergence of other industries such as bead, iron and weaving industries in ancient Tamilagam led the commercial activities both inland and foreign paved way for the growth literacy in remote villages as well as in urban centers.

Conclusion

From the above discussions, it is clear that the Tamil script is the earliest known script in India which was practiced by the Tamil People of Tamil nadu around the 7th – 6th centuries BCE. This script originated from the graffiti marks which were abundantly found engraved on the potteries of Tamil nadu. The script was learnt by the merchants of Sri Lanka and North India from the Tamils who visited frequently like Kodumanal, Alagankulam, Arikamedu and Kaveripumpattinam and they introduced the soft and aspirate sounds (varga system) and some special letters to suit their languages Prakrit and Sri Lanka Prakrit.

The script was attracted the Buddhist monks and they modified and fulfilled its final shape in the monasteries, particularly in Bhattiprolu monastery of Andhra and through them it went to north India. Finally, this was widely used by the Asoka in his edicts. The natural caverns with stone beds in various shapes and sizes yielded Tamil inscriptions which were scooped by the native people i.e., the Tamils for their departed souls as memorial beds. These places were later on occupied by the Jains around 3rd century CE and they modified these places for their stay and sculpted Jaina

Tirthankaras around 5-6th centuries CE with the Vatteluttu inscriptions for the religious purpose. The Late reference of Bhadrabahu and the absence of early Brahmi inscriptions at Sravana-Belgola do not suit with in the chronological frame for Tamil script. The Radiocarbon date, paleographical and orthographical features of Tamil clearly suggests that the script was in vogue amidst the people of Tamil nadu around 7th – 6th centuries BCE.

Hence, on the light of the above, it is clear that the Tamil is the indigenous script which are developed by the Tamil people around 7th or 6th century BCE. The literary wealth of the Tamils and the political unity, commerce, complex and compact society in ancient Tamilagam were the basic causes for the growth of literacy in the remote villages and urban centers of the ancient Tamil country.

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13. It is interesting to note here to remember the eminent scholar T.N. Subrahmanyam quotes that the Prakrit itself in its original form was a South Indian product synthesizing the Dravidian language to make it understood throughout the country.
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PROF. NKNR ENDOWMENT LECTURE

G.A. Vaidyaraman (1865-1930), Unsung Editor and Journalist of Madras

Dr. Prabha Ravi Shankar*

Esteemed Mr. President of the TNHC, Professor Sundaram, Head, Dept. of Indian history, University of Madras, eminent historian and General Secretary of the TNHC, Prof. Jagadisan, eminent scholars Prof. Rajendran Prof. Venkatraman Prof. Venkatraman of Rajapalayam, other distinguished scholars and special invitees, learned delegates and my dear student friends.

I am extremely grateful to the Executive Committee of the Tamil Nadu History Congress for conferring on me the honour of delivering Professor NKNR Endowment Lecture. I consider it both a privilege and honour for this opportunity to share the findings of the inquiry. The topic I have chosen for this lecture is “G.A. Vaidyaraman, (1865-1931), Unsung Madras editor and his Journals”.

Rarely one does come across two brothers in the same family of a city leaving an impression on the social and cultural history of modern Madras, in particular and India in general. One such instance is that of G.A. Natesan (1873-1949) and his elder brother G.A. Vaidyaraman.¹ G.A. Natesan (1873-1949) is a household name in Madras as an enterprising and pioneer Madras publisher, editor and ardent Congressman, his elder brother is rather G.A. Vaidyaraman, also a journalist and editor, is ironically little known and virtually unsung. Ganapati Agraharam G.A. Vaidyaraman and Natesan hailed from a Tamil Brahmin family in the Tanjore district of the Madras presidency.² Natesan was his younger brother. Vaidyaraman was born in 1865 in a poor but honourable family; his parents were Annadurai Aiyar and mother Annapurni. He lost his father at a young age and had to shoulder the early responsibility of looking after his mother and younger brother. Not only he brought up his younger brother with love and affection but also played

the role of his mentor to perfection.³

Very little is known about the early life of Vaidyaraman except that he had his early education in the Town High School at Kumbakonam, then known as the “Cambridge of Southern India” He completed his graduation from the St. Joseph College, Trichi. By the end of the 1880s Madras had become a centre of administrative and educational affairs which drew many persons from all over the presidency.⁴ Prominent men in the public life of Madras such as G.Subramania Iyer, V.S. Srinivasa Sastri, Sivaswami Iyer and many others had migrated from Tanjore district.⁵ After migrating to Madras, Vaidyaraman and his family initially shared their home with Srinivasa Sastri, (afterwards Right Honourable) at Triplicane who became their close family friend. Vaidyanathan later moved to Thambuchetty Street which was his house for nearly a decade. He entered into the Revenue Department services of the Madras Government.⁶ Vaidyaraman married and had a son and two daughters. He later made Mambalam, a busy suburb of Madras as his permanent home. His daughter Lakshmi and granddaughter Janaki Subramaniam became professional singers and the latter in particular, had the unique distinction to perform before Mahatma Gandhi during the latter’s visit to Madras. Vaidyaraman watched the growth of his brother Natesan with caring love and attention. The family wanted him to complete law education and enter into Government service. However, after his graduation from the Madras Presidency College, Natesan chose the uncommon profession of a bookseller and a publisher and journalist. C. Rajagopalachari wrote:

I remember the exhilaration that youths in the Madras University circles felt when they learnt that Mr.G.A.Natesan, unlike the ordinary graduates, did not

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go to the law college or the medical or other professional college or seek an appointment in Government service or sit for any civil service competitive examination but did the extraordinary thing of opening business as a bookseller. The exhilaration was enhanced by Mr. Natesan being a Brahmin.⁷

Vaidyaraman, nevertheless, offered his brother full support in his chosen profession and helped him lay the foundation of Natesan & Company in 1897 and also the popular journal called the *Indian Review* in 1900.⁸ Vaidyaraman not only provided him with valuable advice but also revealed his own ideas and mottos of conducting a popular journal. During the silver Jubilee celebration of the *Indian Review* in 1925 Vaidyaraman gave the following advice to his younger brother Natesan:

Be respectful to all, careful in your speech and writing and do some permanent good to the people. Remember that agriculturists all the world over are poor and India is an agricultural country. The aim should be to put more bread into each man's mouth and this should be possible if the government is a good and just one. Let the purpose of the Review be to secure such a government.... My success in life, my prosperity and advancement were ever the object of his care, and I think in his endeavours to see me advance he often suppressed himself to a degree which I alone and those few only who knew him intimately could appreciate.⁹

Vaidyaraman was a man of varied talents and practical ideas. He was soft-spoken and a man of serene temperament. Economics was his forte and he was well versed in trade, commerce, banking, finance, industry and agriculture. He was a Fellow of the Royal Statistical Society and of the Royal Economic Society of London, a rare and huge honour in those days. When he was in government service he became interested in pursuing journalism which might be useful to his countrymen. He probably retired from government service in the first decade of the twentieth century and became a book seller. His ardent desire was to begin a journal for the benefit of the common man of Madras. A.V. Patwardhan, a nationalist and a member of G.K. Gokhale's Servants of India Society of Poona, referred

to this desire of Vaidyaraman in an article he contributed in the souvenir issue on the occasion of the Sixtieth birthday of Natesan. Patwardhan wrote:

Mr. Aiyan [Vaidyaraman] was in Government service; but in his talks with me, he always expressed his desire to resign from Government service and take up some work of industrial nature which will be of real use to his countrymen. Mr. Aiyan later on resigned from his service and took to the publication of Industrial Magazines.¹⁰

The circumstances in the city of Madras warranted the beginning of such a journal. About hundred years ago there were few journals of popular interest in India and in particular, Madras. Periodical literature was confined to Government publication and the organs of few associations. The reading public was seldom swayed by popular national or international issues. But with the growth of education things began to change. English education transformed the insular life of the people. Precisely for this reason Natesan began his *Indian Review* at the beginning of the twentieth century under the full support and guidance of his brother. Journalism to Vaidyaraman was a vocation not a business venture and his intention were to instruct more than to entertain. He was deeply concerned with the plight of the common man in search of a basic means of livelihood. It was to cater to their interest that he founded two journals in Tamil-one was called *Pizhaikum Vazhi* (Practical Life) and the other was *Janabhimani* (People's Friend). Later he also very ably conducted an English journal called *Wealth of India*. Natesan recalled:

He [Vaidyaraman] would insist that everything that appeared in the journal was substantiated by facts. Evidences of this could be found in many of his own contributions to the pages of this *Review*, sometimes under his name and more often under cover of anonymity. Agriculture, commerce, finance and economics were his special *forte*, and he gave abundant evidence of his capacity in handling these subjects in later years when he conducted with great ability by the name of Practical Life (*Pizhaikum Vazhi*) and the English monthly *Wealth of India*.¹¹

Very few issues of these journals are available today to make any detailed reconstruction of his public life and his contribution to public opinion. Some issues of *Pizhaikum Vazhi* are available from January 1909 to January 1914 devotes attention to manual skills needed for livelihood such as ironing clothes, printing, making of brass vessels, growing of plants and trees, sowing of crops, use of cow dung as manure and such other matters. The paper also carried articles on leather business in India, Coimbatore Agricultural College, Means of assistance to peasants, handicrafts industries and health tips such as benefits of eating bananas, green vegetables and such other matters. It also provided information about industries and agriculture in overseas countries especially in Japan and Germany and how India could learn lessons from them.¹² The journal also described in condensed manner the political, social and economic events both in Madras and India. Interestingly the April 1910 issue of the journal carried an article on the need for the farmers to change their habits and ways of living and about the need to follow rotation of crops. It was written by S.Dharmaraj and his writing was in a poetic format of *Devaram*. Today one may argue how simple farmers could understand such poetic and idiomatic Tamil! However, the intention of the editor was noble and it was to show a way of living for the poor farmers and hence this needs to be appreciated.

V.Krishnaswami Aiyar, the eminent lawyer of Madras, contributed a critique of the existing University education in May 1909 and explained how graduates were being produced year after year mechanically in the University. It is interesting to note that the stormy poet and patriot of Madras, Sri Subramania Bharati had read *Pizhaikum Vazhi*. In his masterly style of writing with satire and humour, Bharati wrote a critical rejoinder to the well known lawyer's remarks and with a descriptive and sarcastic cartoon depicting Krishnaswami Aiyar's inability to practice what he preached. He questioned how Mr Aiyar continued to remain as a Senate member of the Madras University despite his lamentable remarks on University education.¹³

In September 1909 Vaidyaraman's *Pizhaikum Vazhi* amalgamated a Tamil periodical from Coimbatore called *Vidya Viharini*, which was edited by C.N.

Krishnaswami Aiyar. Vaidyaraman announced in his paper *Pizhaikum Vazhi* that *Vidya Viharini* ably conducted by Krishnaswami Aiyar from Coimbatore for the past three years has now merged with his own *Pizhaikum Vazhi*. *Vidya Viharini* dealt with important matters such as national languages, historical events, religious festivals and their significance, agricultural matters, book reviews etc., and provided news headlines in a condensed manner. *Pizhaikum Vazhi* dealt with agriculture, business, women's emancipation, education, villages, railways, on nationalism in countries overseas, Indian National Congress, legal problems, sanitary conditions and such other matters. The paper also carried regular sections such as Departmental Notes, Diary of the Month World Events and such other matters. It also carried some notes on leading nationalists and their achievements and the burning issues of the day.

Vaidyaraman edited another periodical in Tamil called *Janabhimani*. It was an illustrated journal which was rare in those days. It was a monthly and chiefly meant to serve the common man and improve his knowledge and help him live with dignity. Government bodies, educational institutions, Local Board and Municipal Organization, teachers and students made use of this periodical. In the issue dated September 1914 for instance, a sheet carried an advertisement in English in which the editor sought contributions on matters pertaining to Economics and Science and technology for *Janabhimani* or *The People's Friend*, with the instruction that it must be written in colloquial Tamil easily understandable and that the articles accepted for publication would be paid. The journal was priced at just four rupees for annual subscription. Issues of 1915 and 1916 are available which shows that this was a very informative and instructive periodical and was meant for improving the general knowledge of the people. It also carried many informative write-ups on the on-going World War, Indian National Congress, nationalist from all over India, Commissions and Committees, on Gandhi's return to India in early 1915 and on the conditions of Indians overseas.

Interestingly the paper took a very practical approach and discussed the Madras budget estimate for

1916 and carried essays on eminent leaders and their contribution. There was also a section meant exclusively for “Young people”. For example, the issue of January 1911 carried an article titled “Evils of Smoking” in which a Doctor found many young boys below the age of fifteen had succumbed to this evil habit. He collected forty boys and examined their health and found what a disastrous impact it had had on their health as their lungs, throat and chest were badly damaged. The same issue also carried a column called “Advice to Young Men” standing instructions to youngsters such to avoid smoking, chewing tobacco and drinking, be courageous in self development, keep a calm temper, to live a dignified and purposeful life and advised them not to waste time as time wasted would be life wasted. What is interesting is that these advices to the young men are as relevant today as they were over a hundred years ago. Janabhimani also carried a column in which simple home-made remedies were offered health disorders such as headache, cold, cough, giddiness, vomiting, stomach upset etc. The poor and the needy could really benefit from such advice.

Articles and write-ups were written on Indian problems in South Africa, the plight of the Indian coolies in Penang and Fiji about Gandhian satyagraha in South Africa and when Gandhi returned to India in early 1915, an article called “welcome to Gandhi” was published in which the editor rightly guessed that the Mahatma would be the future leader of India. There was also write- up on G.K. Gokhale, the eminent leader of the Moderates. Another column called „The Youth of India” gave importance to the urgent need for improving the status of women. It discussed the depressing state of women, how their life was one of trials and tribulations, sufferings and sacrifices without any rights and opportunities. In 1914 there was the significant discussion on the Post Puberty Marriage Bill brought about by Srinivasa Sastri in the Madras Legislative Council. It supported Sastri and concurred that without emancipation of women and the depressed classes India might not be able to make progress.¹⁴ Srinivasa Sastri was himself a reformer who got his daughter married only after she attained maturity. The paper also discussed the meetings of the Indian National Social

Conferences and the resolutions that were passed in it year after year and the contributions of M.G.Ranade and Ishwar Chandra Vidyasagar to social reforms. More interestingly, there were write ups on the status of the Tamil language, short stories, essays, Tamil education and such other matters.

Each and every issue during the period from 1914 concentrated on the First World War. In 1916, it carried news about arrival of the German Emden Submarine and how it created panic in southern India. It also included essays which blamed Germany for the beginning of the War through aggressive nationalism and imperialism. A news item congratulated Belgium and also re-published the song of Belgian poet Emily Everharen in the French language that was translated into Tamil for the benefit of the common man.

As all the issues of these two Tamil journals are not available it is very difficult to say when was it founded and how long they lasted. But as Natesan has often referred to his brother Aiyan’s *Pizaikum Vazhi*, we can reasonably be assured that they came much later than the *Indian Review*, probably in the first or early second decade of the twentieth century. However, the pioneering journalistic enterprises of Vaidyaraman in Tamil could not be an outstanding success from the business point of view. This is probably because the attraction for an average youth in Madras at that time was English education that provided job opportunities within the government. Even educated Tamils mostly spoke in English and not Tamil in public. However, credit goes to Vaidyaraman for his sympathy and concern for the common men and as one who tried his best to assist them in their livelihood.

It is interesting to note that Vaidyaraman also edited a journal in English called *Wealth of India*. The journal was a monthly and seems to have been founded somewhere in the second decade of the twentieth century but all issues are not available and therefore nothing definitive could be written about them. Nevertheless, from the twelve issues for the year 1918 that are available it is possible to get some idea about the aim, contents and importance of this journal. The journal was published by Vaidyaraman & Co., at Kondi

Chetti Street in Madras. The annual subscription was five rupees. It was meant to be a monthly magazine of practical information and useful discussion. The journal was modeled on Natesan's *Indian Review*. Each issue carried about forty-seven pages with editorials, articles written by well known Indian and English writers, national and international events, burning topics of the day, book reviews and a column called the „Voice of the World“ carrying passages from the best brains of the world throwing insight into human life and Departmental Notes concentrating in particular on agriculture and industry.¹⁵ Many of the issues carried reprints of addresses delivered in a concise and precise manner at Universities or Colleges or in prominent conferences by eminent Indians or Englishmen. There were also informative articles on the subjects of economics such as agriculture, industry, trade, tariff, commerce, poverty, land revenue etc., For instance V. P. Madhava Rao wrote in the issue of January 1918 on “The Industrial Development of India” explaining what were the things needed for the industrial development of a country underlining clearly duty of the government and the duty of the people.¹⁶ Mahatma Gandhi address on “Social Service” abridged from his Presidential address at the Social Service Conference held at Calcutta in December 1916 was reproduced.¹⁷ Besides, the journal carried in a condensed format the presidential addresses of the Indian National Congress as well as the All-India Muslim League Conferences. The journal also carried just obituaries on eminent Indian leaders and liberal Englishmen who showed sympathy for Indian aspirations. For example, in February 1918 when Sir William Wedderburn (1839-1949), a sympathetic and retired civil servant died in the same year, the journal wrote that his death was a great loss alike to England and India; how he studied the causes of India's poverty and famine and came to the conclusion that it was due to the faults in the British administration, the ever-increasing demand on the land, the rigidity with which the revenue was collected, the inefficiency of the civil courts. He even began a campaign in England to educate the people and the responsible authorities there to the realization of the actual situation in India and for this he worked as

Chairman of the British Committee of the Indian National Congress right from its inception in 1889 and until his death.¹⁸ In another article called “Manures in South India”, S.T. Moses wrote about the different variety of manures available in South India and how productive use could be made of them.

Another useful inclusion in the journal was the extracts from Foreign Journals on topics pertaining to agriculture, health, sanitation and hygiene. For example, an article on “The Banana as a health product” calls it a highly nutritive fruit that can be consumed both by adults and children. It said that the banana be properly handled and allowed to ripen in its most natural beautiful colour and texture is a wholesome food, uncontaminated by dirt and pathogenic germs, even if purchased from congested streets of Madras.¹⁹ Such articles proved to be extremely useful and informative to the common man.

The journal generally followed a set pattern with editorial notes, one or two feature articles, international events and their effects on India, short contents of periodicals. As the year 1918 was a year of the First World War and as economics was the forte of the editor Vaidyaraman, it was but natural that it was an out and out economic journal as the name itself suggest. Vaidyaraman had also contributed many articles on Economics, industries and banking. Unfortunately, as only twelve issues of the year 1918 is available and therefore more details could not be found.

In 1897 Natesan had first set up a book stall before entering into publishing. Vaidyaraman also founded a company called Vaidyaraman & Co., at Kondi Chetti Street, George Street, Madras, where useful books were sold at a cheap rate. His two Tamil periodicals as well as English periodical were published from this place. The books that were sold included Women in William Shakespeare's dramas, the divine story of Lord Buddha, Experiences of Hypnotism and Mesmerism and many others matters of general topical interest—all in Tamil.²⁰ In the advertisement it is also mentioned that Vaidyaraman spoke in the Madras University about the „Greatness of Tamil Language“ under the chairmanship of V. Krishnaswami Aiyar.

After seeing the success of the printing press and the *Indian Review* of his younger brother and his own efforts in journalism, Vaidyaraman died a peaceful death in March 1931. He was of a different temperament and a quiet gentleman of deep thought. The soothing counsel and practical wisdom he provided Natesan proved invaluable. In an obituary titled “My Brother Aiyan”, Natesan paid his heartfelt tribute to his brother:

Mr. G.A. Vaidyaraman-- my beloved brother Aiyan, as he was familiarly known to all his relatives and friends—was really the father and founder of the *Indian Review* with its distinctive features. Indeed it was the child of his creation and he gave over to me to be nursed and reared. As he himself stated in his felicitous message to the Silver Jubilee of this *Review*, it is a very difficult task for a parent or guardian to determine the career of his son or ward. My brother Aiyan not only chose the calling for me but toiled day and night for years amidst a busy official life, to help me on in the enterprise. As I think of all he did for me during the many years in which day, he watched over my work not only in the conduct of the *Indian Review* and the publications of my firm but also in my public activities as a Congressman, as a member of the Madras Corporation, as a Member of the Senate of the University of Madras and latterly even of my doings in the Council of State and elsewhere. I cannot but feel what a severe strain this uncommon fraternal care must have caused him. With the discipline characteristic of the official mind and with a scrupulous regard for accuracy and thoroughness, he would insist that everything that appeared in the journal was substantiated by facts. My success in life, my prosperity and advancement were ever the object of his care, and I think in his endeavours to see me advance he often suppressed himself to a degree which I alone and those few only who knew him intimately could appreciate. Was it because I was only a child of two years when my father died that he felt he had to discharge the responsibility of a parent and a brother? How else am I to account for his unbounded love for me and the boundless sacrifice he made for me?²¹

About the humble and hard working Vaidyaraman, Srinivasa Sastri who knew him intimately wrote:

He [Vaidyaraman] did not read much or widely but reflected deeply on what he read, and took notes, sometimes on paper but oftener in his mind. Method and restraint were his characteristics. For everything big or small, he made careful preparation. Official training had taught him to avoid excess and exaggeration. Smartness or ornament he would condemn in a speech or writing as he would avoid it in his dress or appearance. Puritanical in taste and rather selective in friendship, he was at the same time highly tolerant of differing views and modes of life.²²

With the spirit of service this noble man spent the last two years of his life in rendering unceasing service to the residents of Mambalam. Gardening and cultivation of plants were his constructive hobbies. He lived a quiet life and shunned publicity like a vice. But he had a living interest in the things that mattered—the life and fortunes of the poor. Obviously Vaidyaraman may not have had the energy and business acumen that his younger brother possessed in plenty. He was more of a quiet nature who preferred to remain in the background. He not only read but reflected deeply and took notes of it. He was known for uprightness, high-mindedness, hatred for sham with a selfless zeal for India’s welfare. He believed that journalism should never be used for selfish ends or merely for making a livelihood. It must be used for the service of the country. He was a true friend of the common man. Srinivasa Sastri paid a great tribute when he wrote:

Sham, deviousness or ostentation he could neither practice nor endure. What he seemed he was. What he thought he expressed. What he taught he practiced....He limited himself sternly to the practical. Puritanical in taste and rather selective in friendship, he was at the same time highly tolerant of differing views and modes of life.... He preferred the ways of gentleness and humility. He did harm to none and good to many.²³

The findings of this inquiry reveals that Vaidyaraman was a learned and humble journalist and editor who was totally dedicated to public welfare and popular education and deserves to be remembered not

only in the social and cultural history of Tamil Nadu but also India. He did not dazzle the world by brilliant gifts or earn fame by notable achievement. He worked up his way from poverty to competence. No one who knows how to honour virtue even when displayed on a small stage would deny him any credit. It is a matter of pride that Madras had produced such caring and brilliant editors, economist and journalists in the early twentieth century.

Notes and References

1. For a comprehensive study on Natesan see Prabha Ravi Shankar, *G.A. Natesan and National Awakening* (New Delhi, 2015).
2. Madras, the first city of South India and capital of Tamil Nadu, a historic land of ancient culture is comparatively a new city. It owes its genesis to Andrew Cogan and Francis day of the East India Company, who leased the site of Fort St.George in the 17th century from the local Nayaks (governors) at Poonamallee and founded a “factory”, that was to grow into the seat of British power on the Coromandal coast. Until independence, Madras was the capital of what, in British times, was called the Madras Presidency, which included Tamil, Telugu, Malayalam and Kannada-speaking areas-comprising virtually the whole of South India. In 1956 the Madras state was divided into Madras state on linguistic basis. In 1968 Madras state became Tamil Nadu and today, Madras is the fourth largest city in India, See S. Muthiah, *Madras Discovered*, Madras, 1987. p. 1 and 5. Tanjore is a British district in the presidency of Madras, named from its principle place. It is bounded on the north-west by the coleroon, separating it from the British districts of South Arcot and Tirunchinoply; on the east and south-east by the Bay of Bengal and on the south-west by the British district of Madura and the native state of Poodoocothiah and Trichinopoly. See Edward Thornton, *A Gazetteer of the Territories under the Government of the East India Company And of the Naive States on the Continent of India*, pp.957-58.
3. Vaidyaraman’s granddaughter Janaki Subramaniam was a famed singer and was a favourite of Mahatma Gandhi. At a young age of nine she had the distinction of singing before Gandhi when the later stayed with Natesan after his return to India in 1915. She also recorded devotional songs for the Gandhi ashram bhajanavali. After Gandhi’s death in 1948, Janaki recorded as a tribute a number of songs composed by saints such as Guru Nanak, Kabir, Tulasidas, Narasimha Mehta, Meerabai and others. She also recorded Gandhi’s favourite English song “Lead Kindly Light”, since his days in South Africa, Interestingly this song had been translated into Tamil by C. Rajagopalachari. It is also noteworthy that a small tribute entitled “Homage to Ba and Babu”; written by Janaki Subramaniam has been published by Gandhi Samarak Nidhi in 2007. I am indebted to the late Prem Natesan, son of G.A. Natesan for this information.
4. For a brief introduction on Natesan see Sir C.P. Ramaswami Aiyar, “G.A. Natesan”, in *Biographical Vistas* (Mumbai, 1995), pp.22-26. For a critical study of Natesan see R.Srinivasan (ed.), „G.A.Natesan” in *Crusaders of the Fourth Estate*, (Mumbai, 1995), pp.33-37.
5. In 1956 the Madras state was divided on linguistic basis. In 1968 Madras state became Tamil Nadu and presently, Madras is the fourth largest city in India. See S. Muthiah, *Madras Discovered* (Madras, 1987), pp.1 and 5.
6. It was in Madras that the Government secretariat and the High Court under which there were many subordinate offices were located. The city of Madras was a Tamil city, though there were many Telugus as well, particularly in Coimbatore, Salem, Tanjore and Tiruchy. Social reformers such as Sister Subulakshmi and S.Muthulaksmi Reddy explained in their writings how Madras in those days drew many persons for their education and aspirations. See Monica Felton, *The Story of a Child Widow*, (London, 1965) and S. Muthulakshmi Reddy, *An Autobiography* (Madras, 1964).
7. *Golden Jubilee number of the Indian Review*, Madras, 1949.
8. As per the information given to me by Mr. Prem Natesan, his eldest son Manian, had no issues and. Chandran, the youngest son of Natesan had four sons and four daughters, all of whom are presently living except Prem Natesan who unfortunately expired in 2015.
9. G.A. Natesan, “My Brother Aiyar”, *Indian Review*, April and May 1931, pp. 225- 226.
10. Ibid., pp. 227-228.
11. Ibid.
12. I am indebted to Shri Prem C. Natesan, writer Pesu Mani and Mr. Uttaram, of U.V. Swaminatha Iyer library in Besant Nagar and also to Mr. Shinde of the Theosophical Society Library and Research Centre, Adyar, Chennai for providing me with the Xerox copies of some issues.

13. See *India*, 22 May 1909. For a thought-provoking and critical account on Subramanya Bharati (1882-1921) see V. Venkatraman's *Bharatiki Thadai* (Swantira Press, Chennai)
14. For a discussion on this bill see P. Kodanda Rao, *The Right Hon'ble Srinivasa Sastri, a Biography* (Madras, 1995).
15. I could get the whole years issue from the Theosophical Society, Adyar Library and Research Centre in Madras.
16. *Wealth of India*, January 1918, pp. 13-14.
17. *Ibid.*, pp.18-20.
18. *Ibid.*, February 1918, pp.51-2.
19. *Ibid.*, September 1918, pp.406-7.
20. See *Janabhimani* 1915 and 1916. The *Indian Review* also advertised in English the books that were available at Vaidyaraman Book Sellers and Publishers and company.
21. G.A.Natesan, "My Brother Aiyar", *Indian Review*, April and May 1931, p.226.
22. *Sixty Years After, Souvenir of the Shastibadha-Poorti of the Hon'ble G.A. Natesan, Thursday, 24 August 1933* (Madras, 1933), pp.2-3. Also see V.S. Srinivasa Sastri, "The Late Mr. G.A. Vaidyaraman", *Indian Review*, April and May 1931, pp. 226-7.
23. V.S. Srinivasa Sastri, "The Late Mr. G.A. Vaidyaraman", *ibid*, p. 227.

POLITICAL AND ADMINISTRATIVE HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

Impacts of British Administration in Thanjavur during Marathas Reign

V. Ravichandran*

Thanjavur district has been one of the most vital regions of the Indian sub-continent and has played a crucial role in socio economic developments in terms of urbanization. The Thanjavur plain has developed since pre-historic times. This part has been one of the oldest established parts in India and it has been one of those regions where early civilization has developed and flourished well.

The Thanjavur district owes its treasures in no small measure to its natural characteristics. Geography and natural environment played a dominant role in moulding. Thanjavur's culture and civilisation and it was stated that "nature shapes a man was now1 where displaced more truly than in Thanjavur". Besides, the whole district was uniformly flat and gently sloping to the Bay of Bengal helping the river Cauvery to stretch her hands through an innumerable canals and this delta region has for centuries produced food crops in abundance and fixed it on the seat of culture and civilisation.

Thanjavur was more than ordinarily favoured by nature with regard to immunity from calamities like floods and droughts. As an agricultural region, it has to submit to the vagaries of the monsoon and the fury of the floods in the Cauvery. The great natural advantages of irrigation, which Thanjavur possesses has been more or less improved upon many centuries, before the district became a British territory. So this condition has helped the study region to produce urban centres of political, cultural, social, commercial and other interests².

Moreover, the area of Thanjavur is statistically described to be by far the richest and most fertile in

Southern India³. Most of the people have heard or read of the delta of the Nile, and of the delta of the Ganges, but very few of them know⁴ anything about the delta of the Cauvery, and thus there is a necessity to given the details of the area. Since the delta region has an abundance of water resources, it was cultivated with rice crops and groves of coconut trees.

The river Cauvery presents flourishing features all over its course at Thanjavur town. The South-West of the town of Thanjavur is somewhat more elevated at Vallam, and there is nothing that can be called as a hill in the whole district.

Along the coastal belt there are huge sand drifts and low jungle areas which protect the lands from the sea. From Point Calimere to Adhirampattinam, there is a salt swamp of several square miles. No rock is found in Thanjavur district. Laterite soil, which is abundant in the high grounds near the western frontiers is again found in the extreme south.

The emphasis on Administrative history is a modern trend. A study of administration in a particular period of time, in Indian context, is receiving attention among the researchers in recent times. The Socio, cultural life of India with varied characteristics offers a good scope for historical research. South India, as in the case of North India, always offers no lesser variety of life. However, it occupies only a few pages in the social history of India. It has been pointed out that regional specialisation is a more fitting sign of historical research.

English has long desirable a settlement on the Coast of Tanjore. The lowest prices and the easy availability of the cotton-piece goods, which formed an

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important item of the Company's exports made this eminently desirable. The Anglo Nawab invasions of 1772 and 1774, resulting in the dethroning and imprisonment of Tulajaji forever damaged the dignity and authority of the Rajah. The treaty between Tanjore and the Company, following the re-establishment of Tulajaji fixed a large tribute and also gave the Company, The unwise move of Tulajaji, Its dissolution the army and the revenue Sibbandi, weakened the Circar's authority and led to a fall in the revenue. A lethargic, and inefficient Sar-I-Khel Shivarao managed to meet the financial commitments by borrowing money at very expensive rates of interest. Even the judiciary was stained and citizens complained to the Resident that no justice could be had at the palace.

The presence of the Company garrison, and the insensitive and occasionally insulting behaviour of the officers commanding were both irritating and provocative even to an Anglophile. Like Serfoji. Complaining to the Resident about the conduct of Major Innes. The commander of the garrison. On 30th October 1798. Serfoji wrote III was almost these' four months without any enemy and enjoyed perfect tranquility. But now Major Innes seems to be resolved to disgrace and molest me as much as is his power. He treats me as an enemy to the Hon'ble Company and does all he can to make me to be looked upon as a prisoner and one who intended to make an insurrection⁵ Again, On 24th February 1799. Serfoji wrote to Benjamin Torin. The Resident. 'I therefore beg leave to inform you, if the gate of my palace was shut against my relation and servants. It is very great disrespect and dishonor to me. The blind adherence to the letter of the law and the growing insensitivity to the feelings of the Indians, that was to characterises the conduct of many of the Company's servants during the first half of the 19th century were already manifesting themselves. It took the cataclysm of 1857, to shake complacency. The Home Authorities out of their smug complacency.

The evacuation of the Tanjore Fort by the Company garrison was very welcome to Serfoji and since the removal of Tipu from the scene, robbed the Tanjore for of all strategic importance, the Madras Government was readily agreeable to the evacuation.

With this treaty, the power had left the Fort of Tanjore, and was now concentrated in the hands of the Collector, who was a member of the Madras Civil Service.

It was under such circumstances that Amir Singh was deposed and the young Serfoji restored to the Musnud. Lord Mornington, who was then residing in Madras, and taking keen interest in the affairs of Tanjore, felt the only way out of the interweave was for the Madras Government to take over the administration of the whole of the State, at least for a period of one or two years. Lord Mornington, the arch imperialist was both polite and thoughtful in his dealings with Rajah Serfoji. He felt any proposal for handingover the administration should come from him. He minuted on 31st May 1798 will do not think it proper to direct the Government of Forst St. George make any proposition to him deem it of the greatest importance to the national honour, that no grounds should be afforded for suspicion, that the exchange in succession had been dictated by a desire to extend our influence in the country or any other motives than those of a strict regard, Mornington also opined that the proposal should come from Serfoji himself, and that no pressure whatever should be applied by the Madras Government: Serfoji had realised that the Tanjore Raj was for all practical purposes an empty parade. There was no army to defend the kingdom, no Sibbandi to collect the revenue. The administration or what went in its name and riddled with corruption. The collection of the revenue had become difficult not only because of the weakness of revenue collecting apparatus, but also the increasing truculence of the Puttackdars.

The Return of Peace

The British Administration of Tanjore commenced under very favorable circumstances. Tipu of Mysore, the religious fanatic and disturber of peace and vanquished and killed in 1799. This removed all threat of external aggression and as far as Southern India was concerned could be said to be the beginning of Pax Britannica. During the search among the State papers at Serirangapatam, rebellious correspondence between Tipu and Muhammad Ali was discovered. This led to the Madras Government taking over the administration

of the possessions of the Nawab. Thus, Tondaiman and Setupati also came under the control of the Madras Government. These two monarchs were traditionally opposing to the Marathas of Tanjore, and clearly and secretly, encouraged the across – the border raids that overwhelmed Tanjore for more than a century. These raids had now become a thing of the past. The British rule brought to Tamil Nadu, political unity of a kind, the country had not known for centuries.

The removal of the external threat and the suppression of the across-the-border raids, removed the necessity of garrisoning the land and thus reduced a heavy charge on the revenue of the country. Even though it was made to appear that the withdrawal of the Company's garrison from Tanjore Fort was in differned to the sentiments of Serfoji, it was done because with the return of peace, the garrison had become superfluous.

The removal of constant fear of foreign invasions, and the consequent threat to the life property and honour of the people, which haunted Tanjore, through the greater part of the 18th century, was the first and foremost boon that the British Administration conferred on Tanjore. Before the Treaty of 1799. Serfoji agreed to the suggestion of the Madras Government to the appointment of a Commission to enquire into the state or affairs prevailing in Tanjore kingdom. Serfoji also undertook to implement any recommendations made by the Commission. A Commission was constituted with Benjamin Torin, Charles Hawkins as members and George Stratton as the Member-Secretary. Their report was forwarded to the Governor-General in Council on 31st January 1799. In his covering letter, Stratton wrote to Josiah Webbe, that in their report, we have there in suggested, as far as our means of information will admit. Such arrangements as may lead to its future improvements and comprised in an appendix, under district heads, such further information as seems to corroborate our opinions and to answer for other points called for in our instructions referring to the Puttackdar system the Commission observed 'Thus we perceive an over grown and inordinate power prevailing through the country in the character of Puttackdar while most of the useful and active officers of the Government are

suppressed and their power transferred to the very people whom they were originally intended to control,

Abolition of the Puttackdari System

Puttackdari system was introduced by the wise Revenue Minister Bawa Pandi, it is short-time measure. He also took care to introduce it only in the war-ravaged districts and not all over the kingdom. That, his aim of achieving rapid economic recovery was adequately fulfilled was acknowledged by the Tanjore Commissioners themselves. They admitted that during the first five years the benefits of the village puttackums in restoring the cultivation and subsequently that Ameer Singh's reign, however deficient in administration of his Government, was not harsh to the people or unfavourable to the returning prosperity of the country, so far as prosperity depends on increasing fertility. Bawa Pandit intended the Puttackdari system to be a temporary measure to be discarded once the country, particularly the war-ravaged districts, regained prosperity. But, under Bawa's lazy and venal successor Shiva Rao, the system not only became permanent but was also extended to cover the entire kingdom.

These two changes seeded all the evils that came to be associated with the system. The dismissal of the revenue staff and distribution of their salaries among the Puttackdars only made matters worse. Freed of all checks, there was an increase in their power for mischief and tendency, for oppression. They oppressed the riots and defied the Government with impunity. The Commissioners suggested that 'to restore the writ of the circular and eliminate a class of middlemen, who has been ever ready to oppose and repeal the will of the Government. It would be necessary to review the Puttack system I. Accepting this suggestion, the Government abolished the Puttackdari system at the end of 1799-1800 season.

Puttackdari system was abolished after the season in 1799-1800. The district was once again placed under Amani system. Amani system continued till the season in 1803-: 1804. At about this time, the Government received instructions from the Board of Revenue, that they should introduce Lord Cornwallis' system of permanent settlement, already in vogue in Bengal, throughout Madras Presidency, of which Tanjore was now a part. The destruction of the Revenue Records

under orders of the Nawab, and the subsequent mal-administration during the time of Amir Singh made it difficult. There were no reliable data based on which the revenue could be assessed.

So at the end of Amani system, Money Rent System was introduced. The assessment was based on the results obtained during the Amani system. In the settlement for the years 1805-1807 the ryots were asked to apportion the village assessment among their fields. This was an important development, in that, it recognises individual ownership of the land. The Government share (Melvaram) was reduced the Kudi varam stood at between fifty and sixty per cent in 1807.⁸ The rent was to be assessed in money and not in grain.

In 1806, the Government accepted the suggestion of a Committee, appointed to consider the best mode of realizing the revenues in the future; that the period of the lease be fixed at three years. The inhabitants of nearly four-fifths of the villages agreed to this proposal; while the rest declined to accept it.

During the early phase of British Administration, terms were not arbitrarily imposed on the ryots. On the other hand, the assent of the ryots was sought and every effort was made to convince the ryots that the new terms were to their advantage.

In case the objections still persisted. The ryots were offered an alternative, in this case, the Amant system.

However there were several disadvantages in the fixed money assessment. For one thing it made no allowance for the vicissitudes of seasons or the fluctuation in the prices of grain. To offset the fall in prices, the rents were reduced by seven percent. But the fall in prices continued and they ryots were unhappy.

After studying a number of proposals for arriving at a stable Settlement policy, the Government adapted what was known as 'Olungu' Settlement. The money assessment was worked out by a complicated and round-about method. This assessment was generally lower than the earlier ones and was accepted by all the villages, excepting sixty. The ryots of these villages felt that the assessment was still high. Of course its is a universal experience that no ryot accepts that, the assessment of his land is fair. The Olungu system was

adopted and prevailed with some adaptation for a period of forty years. Mr. Cotton, who was the Collector at that time, felt that the prevailing Land-Rents were too low. But he was aware that any upward revision would be resisted by the ryots. So he deliberately adapted an indirect way to secure the acceptance of the ryots.

This new settlement was introduced in 1823. A large majority of the villages opted for Money Assessment, some opted for grain rent commutable to money annually, a few others elected to remain under Amani system.

The Money Rent of the years 1819 and 1820 was made the chief standard of reference for the new Money Settlement. This Money Rent was based on the figures available for the period 1800-1807 when high prices for grain prevailed. In the working of Olungu grain standards, the commutation was calculated basing on the low prices during the years 1815-1820. The Money Assessment showed a decrease of about one lakh rupees. The subsequent rise in grain prices, resulted in an outcry from the ryots for a fixed Money Renty, which would secure for them, the entire benefit of increased value in grain. This was not acceptable to the Government. For a short time, some villages received special 'Such was the Olungu system a complicated and round about method indeed treatment in that they were allowed Olungu Money Rates independently of price fluctuations. However, they were also gradually brought under either Olungu System or Amani.

A modification was introduced into the system by inserting a clause that rent should hold good only if it did not appear to be based on incorrect accounts, and the villages were not capable of yielding a greater excess produce above the assumed grain value, than twenty per cent. Under this provision large additional sums were collected in 1823-1842.

The Board of Revenue, however, objected to this, as it was in contravention of the general intention that the rents should remain unaltered. The Government while remarking that it was desirable that the alterations were as few as possible, and that they were prepared to forego the increment obtained in this manner, yet clearly laid down that under some circumstances, the rents should be raised. These circumstances were, there

were cases in which the determination of the standard produce was affected by fraud.

When, in consequence crops were obtained yielded only one; and of improved from fields, irrigation, two which formerly

In cases where additional area was brought under cultivation subsequent to the settlement.

A further modification was, a condition was inserted in the pattas to the effect, that indulgence will be shown to the ryots in cases of unusual drought or imitation.

In 1826. Sir. Thomas Munro, the Father of the Ryotwari system in the Madras Presidency and the then Governor of Madras visited Tanjore. He ordered that survey and settlement of field by field be carried out as was done earlier in the ceded districts viz., the districts of Cuddappah, Kurnool, Anantapur and Sellary in the old Madras Presidency. They were so-called as they were ceded by the Nizam to the British. Earlier they formed a portion of Mysore of Hyder Ali and Tipu Sultant. But before the settlement could be completed serious differences arose between the Collector and the Government. The result was that neither the views of the Collector nor the Government were actually followed. The Government felt that the proceedings followed by the Collector were not scientific and strongly disapproved them. In 1831 they forbade the extension of Mr. Kindersley, the Collector's system to the other parts of the district. In the mean times 3,079 villages were resettled in gross. And in 1818 villages the gross assessment was apportioned among the fields. Later, this system was found to be best suited for Tanjore, and was extended to cover the entire district.

Dry Lands

During the Maratha rule the dry lands were divided into three different categories:

- Those cultivated with dry crops, without irrigation;
- Those cultivated with other crops, but without Irrigation; and
- Those on which garden crops were grown with Irrigation.

The first category was assessed under Amani system. The other two categories had to pay a fixed money assessment first made at the time of Ekoji.

During this first three years of the British Administration, they were assessed roughly at Rs.1.0 per acre.⁹ They were given the option to come under Amani system. During the next three years, they were partly assessed on an estimate of their productive value and partly on the actual product and the prevailing prices.

Dinusu Assessment

The garden lands were assessed under what was called the Dinusu Assessment. The varied according to the crop grown. During 1805-1807, the Government insisted that these lands be assessed according to the productive capacity of the land. Between 1807-1820 all these categories were assessed at Money Rates. The Government share was calculated at Sixty per cent and the commutation prices remained more or less those of the prices prevailing during the period 1800-1807. In the villages, where no field-war assessment was made. There was one uniform rate for the fields of the whole village. In the field-war assessed villages, the village assessment was distributed over the fields according to their relative values.

The Government also withdrew its objection to the principle that each individual ryot should be held primarily responsible for the revenue assessed on his share of the village property. The village was held jointly responsible for any arrears not realised from the responsible individual. But this was rarely enforced and the theory of joint responsibility was not maintained for long.

Thus, after a thorough study of the existing conditions and extensive consultations with the ryots, the Government evolved a system, which whether the assessment was apportioned field-war or not, was essentially Ryotwari in character. This system was found most suitable for Tanjore and found acceptance with the overwhelming majority of the Ryots. The Ryot, now knew what he owned to the Government and within himself, that it was a fair assessment. He also knew that he could follow his avocation in the knowledge that his person and property were safe from external aggression or internal unrest. He knew that he could be sure of enjoying the fruits of his labour. After

nearly a century of unsettled conditions and a long spell of a weak and venal administration, the people at large must have heaved a sigh of relief at the beginning of the Pax Britannica. The harrowing experiences they had undergone must have made, an overwhelming large majority of people, feel that Self-Government was no excuse for bad Government. It was thus the British Government found the acceptance by the people at that time.

True, the British did not take over Tanjore in a spirit of altruism. It was the economic potential and strategic importance of Tanjore that made them cover it in the first place. But in their early administration, they manifested a deep interest in the welfare of the people who had come under their rule. They acted with deliberation and consulted the wishes of the people. They eschewed arbitrary acts. As Robert Fykenburg says in the silent settlement 'we are offered a concept expressing the degree to which pre-existing local community structures were not flattened by, but preserved in supposedly revolutionary revenue, and potter's land-settlement of the British

The fact that British indigenised cultural elements were not locked in permanent conflict but sometimes fused to produce new symbols was what made the British take-over practically painless.

Irrigation

The prosperity of Tanjore depended then as even now on the waters of the Cauvery. The anaicut built across the Cauvery and now called the Grand Anaicut was called the Bulwark of Fertility of Tanjore Country. It was the bounden duty of every ruler of Tanjore, Chola, Nayak or Maratha to safeguard it and maintain it in good repair. A baffled Muhammad Ali did try to run the anaicut by refusing permission to the Tanjoreans to carry out the necessary repairs. The integration of Tanjore into the Madras Presidency, followed by the possessions of the Nawab removed any recurrence of such chance of threats in the future.

However there was danger to the safety of the anaicut from the action of natural forces. The first difficulty arose from the fact that the bed of the Coleroon was much lower than that of the Cauvery.

This resulted in a great part of the Cauvery water being carried off into the Coleroon by the Ullar channel. It was to prevent this that the grand anaicut was originally built. Early during the British Administration, it was felt advisable to strengthen the structure and also increase the height. The British engineers completed the task in 1806. A further improvement was made in 1830 by the provision of sand scouring sluices. In 1839 the presence of this massive structure was used as a base for the construction of a road-bridge. The improvements led to the more assured supply of water for agriculture.

Village Establishment

At the time of the British take over establishment consisted of the Village.

- Karnam who maintained the accounts and the connected records of the villages.
- Nirganti who was in-charge of the distribution of water for irrigation.
- Talaiyari who served as the watchman of the village.
- Vettiyan the village scavenger.

There were also a doctor, a watcher of the washerman, barber and smith, cattle,

All these were the servants of the village community. There were no regular officials of the Government. There was no village headman, but the duties of his office were discharged by the Village Assembly or Grama Pravartikam. In order to strengthen the presence of the Government in the villages, an attempt was made in 1816 to create the post of Village Munsif. Initially there was some resistance, and the Government found that the leading ryots were reluctant to accept the post. The post became more attractive when the collection of revenue was added to the duties of the Village Munsif. And when there was an upward revision of the salary, the position was sought after. Subsequently the duties of the office were performed to the satisfaction of the Government.

Revenue Administration Divisions

Under the Marathas the country was divided into five Subahs with their headquarters at:

- Tiruvadi
- Kumbakonam
- Mayavaram
- Mannargudi and
- Pattukottai

The Subahs were further subdivided into taluks, The British organised the district into two Collectorates; (1) The Northern and (2) The Southern. In April 1800 the whole of Tanjore together with Cuddalore was constituted into a single district. This arrangement continued till 1809. When it was felt that it was too unwieldy for efficient administration and was again bifurcated into two independent charges.

Customs and Transit Dues

Even during the Maratha rule, Land Transit Dues called Sayer was an important source of revenue to the Cir-car, In volume it ranked next only to the land revenue. The revenue realised under this head for the year 1795-1796 came to more than two and a half lakh rupees. It was believed that before the Administration lost its vigour and efficiency the income under this head must have been much more than two and half lakh rupees.

The British Administration tried to improve the system. But by 1844 it became clear, that the collection of these duties have become counter productive and they were finally abolished. The abolition of these duties removed, not only an irritant in the transport of goods, but also a fertile breeding place of corruption.

Sea Customs

During the Maraths period most of the important sea ports were under the control of foreign trading companies. The Maratha rulers never attempted to collect duties on the imports and exports handled by these ports. The income from minor ports were assigned to religious and charitable institutions.

Shortly after the introduction of British Administration, all ports, excepting Karaikal which remained under the French, came under British jurisdiction. In order to encourage greater utilisation of these ports the Government reduced the customs duties.

This greatly increased Trade with Ceylon and Straits-settlements led to higher revenues from the ports.

Internal Security

Traditionally safeguarding the property of the populace was the function of a group of village watchmen called Kavalgars. These Kavalgars were mainly recruited from the virile and tempestuous Kallars with a sprinkling of Padaiyachies or Pallais. For ages, Kavalgars had performed their duties efficiently and to the satisfaction of the populace. However, people of Kallars' temper and criminal proclivities can only be controlled by a strong state with an efficient administration by a State that can offer a carrot or wield a stick with equal felicity.

The foreign invasions and the disorders that marked the closing years of Tulajaji's reign, combined with the gradual slackening of the Government control tempted. The Kavalgars to flex their muscles. The disbanding of the army and the revenue Sibbandi deprived the Government of any means to enforce discipline and obedience. Very soon the Kavalgars became a law unto themselves. Their exactions were of such a larger order that many of them became farmers and some even Puttackdars. An instrument created for the protection of people had under a corrupt and inefficient regime become an instrument of oppression. The Kavalgars took an advantage of the fact that the population had grown familiar to look to the Circar for protection and consequently lost the ability to organise self-protection. Another factor that contributed to the Kavalgars' increasing disrespect and truculence was the nexus that had developed between them and the Pttackdars. The Puttackdars had by now grown into small zamindars. To over-awe people and make-them obedient to their will they needed muscle power. In the Kavalgar they found an ideal instrument ready at hand. This led the Kavalgars to unleash a virtual reign of terror and blackmail on a hapless populace. According to Abbe Dubois, Kallar's regard a robber's occupation as discreditable neither to themselves, nor to their fellow caste men for the simple reason that they consider robbery a duty and a right sanctioned by descent

The spirit of close knit camaraderie among the members of the caste, their wide distribution, not only across the State, but also in the neighbouring States, along with their characteristic way of operating, they would assemble at dusk, carry out their nefarious work during night and disperse before dawn, made their apprehension, particularly difficult. The British Administration, in the early years found suppression of Kavalgars, one of the most difficult problems confronting it. Lacking neither funds nor an efficient administrative system, and backed by disciplined and powerful armed forces it could only be a matter of time before they succeeded in solving it.

The abolition of Puttackdari system knocked down an important prop of Kavalgars. Just after Tanjore came under the direct British Administration Srirangapatam was stormed and captured. During the search among Tipu's papers, the English discovered reasonable correspondence between Tipu and Muhammad Ali as also between Tipu and Muhammad Ali's eldest son Ilmdat-ul-Umrah. This led to the British taking over the administration of the Nawab's possessions. Thus both Tondaiman and Setupati also came under the British Government. This meant Kallars could no longer count on finding safe refuge among the Kallar settlements North of the Coleroon. Before the advent of the British Government both Tondaiman and Setupati were the traditional enemies of Marathas of Tanjore. They overtly and covertly encouraged the border raids, which had plagued Tanjore for a century or more. Now that support was lost to the Kavalgars. But their capacity and propensity for trouble remained and lingered on till 1820, when the district police was reorganised and modernised on uniformity with the other districts of the Presidency.

The establishment of modern police and the efficient functioning of the judiciary gradually made the people realize that they were living in a state under whose laws, all citizens were equal, and if they stood up for their just rights they had the law on their side. The spread of modern education made the common man aware of his rights, and he was no longer readily willing to kow-to-tow to the Bullies. The taming of the Kallar's in the neighbouring district Madura, by Captain Rumley

must also have led the Kallars of Tanjore realize that the days blackmail and brigandage were over.

But if the peace and tranquility, that were the two boons bestowed by the British Administration on Tanjore, deprived the Kallars of the opportunity to indulge in blackmail and brigandage, they opened for them other avenues for advancement. The Kallars belonged the lowest rungs in a rigid caste hierarchy. This had denied them opportunities for educational and economic advancement. That such a hardy, brave, and warlike people should have been looked down upon is a blot on the caste system. It was the deprivation of all opportunities for advancement and blind refusal to take advantage of their special strengths for the common benefit of the State and society that made Kallars such a scourge towards the close of the Maratha rule.

The coming of the English Administration not only signaled, the beginning of settled conditions, but also the understated and gradual weakening of the inflexibilities of the caste system. The lower castes could now, seek economic and educational advancement without unwarranted harassment. And the faint stirrings of Social Revolution, that was to come later on, were already weakly visible.

The return of conditions of peace and tranquility. Once again made agriculture profitable, this combined with the security of property, Converted the bulk of Kallars and Padayachis into a satisfied and hardworking populations. Fully occupied with agriculture and the incidental litigation, one of the most doubtful gifts of English Administration, they had little time to thin of their old. Lawless hunts, even if they had the feeling. The bulk of the proprietors in the richly cultivated Cauvery Delta, which constitute the old Taluk of Tiruvadi are Kallars. As a rule, these Kallars are a wealthy and well to do class, appearance they generally look quite And in their dress and like Vellalas. The influence of the Brahmins and Vellalas in making Kallars adopt a number of Brahmanical customs in their efforts to obtain upward mobility is understandable. The Kallars particularly those residing in the more advanced parts of the district have readily taken to imitating the practices of Brahmins and Vellalas.

Communications

Before the advent of the British, Tanjore had no roads in the modern sense. There were pathways and cart ways crisscrossing the country, the linking important villages and towns. The British had to face two problems, when they undertook road-building.

The first problem was, there was no metal available in the district. An early British engineer suggested the use “the district. This was tried, available in some parts of but the results were not of laterite sweepings that were satisfactory. It was then decided to bring metal from the neighbouring districts and this made road-building comparatively expensive.

The second problem was the soft alluvial soil that covers the major portion of the district makes the frequent damages to the roads, particularly during and after the monsoons. However, as the roads were absolutely essential for the development of trade and commerce, an extensive network linking important towns in the district as well as outside the district were rapidly built.

Bridges

In a district crisscrossed with numerous rivers and other water – courses, roads can be useful only if there are enough bridges to carry roads over them. Tanjore was well provided in this respect with over 174 bridges, some of them being of considerable construction. The bridge built in 1839, using the grand anaicut as the base was a very important one. This bridge consists of 30 arches of 30 feet span. Later on, another bridge was built over the Coleroon on the main road connecting Tranquebar with Madras. The old Culvert over the Palaval was repaired in 1833 and the bridge on the Vennar was completed the 1836. Between the years 1846-1847 four bridges on the road linking Tanjore with Tiruvaiyaru were building their expense being borne by Raja Sivaji.

Canals

The British Administration wanted to develop Tranquebar as a major port. As a part of the scheme, they excavated a canal from Tranquebar to Tandakulam. A secondary object was to provide livelihood for people

rendered destitute as a result of famine. While the secondary objective was achieved the long term objective was achieved the long term objective of developing the canal as a link with the northern part of the district was not realised and the canal gradually fell into disuse.

Administration of Justice

The Tanjore Commissioners of 1799 reported that at the time of enquiry the Administration of justice left little to be desired.¹³ They found the prevailing system suited to the needs and temper of the people. Rev. Schwartz at an earlier date felt that it was not advisable to allow too much power to a single judge, as it might give rise to abuse of power. At his urging Sir. Archbald Campbell, the Governor of Madras, persuaded the Rajah to establish a Court of Justice at Tanjore.

Criminal Justice

The Commissioners also recommended that the administration of Criminal Justice should remain as it existed. They however recommended that if any additional regulations were deemed necessary, they should be added to strengthen the hands of the Government in curbing the refractory spirit then prevailing in the country. For the first six years of the British Administration, the Judicial Administration was entrusted to the Collector. In 1806 a Zilla court was established in Kumbakonam gradually four grades of civil courts:

- Village Courts
- Munsif Courts
- Subordinate courts and
- District court

Were established.

Apart from these courts divisional officers exercised their jurisdiction in the matters of revenue suits.

Tanjore provided a fertile soil for the rapid growth of litigation. The temper and the general inclination of the people towards endless quibbling essentially contributed to this. The return of conditions of peace and order, the increase in agricultural production and the rise in grain prices, left people with more money and

leisure that before. And as Robert Fyrkenburg said Law courts thus provided new battle fields, where titles to kingdoms could once again be won and lost?'.¹⁴ This could justly be applied to the landed-gentry of Tanjore in the 19th century. Familiarity with the courts the number of law-suits in which a person was engaged, came to be taken as a measure of a person's sophistication and worldly wisdom.

The fatal fascination for litigation among the landed-gentry made Tanjore the most litigious district. In the Presideincy. It is interesting to note that the number of suits disposed of in Tanjore in a year was three times that of the next most litigious district. Large properties were run through while sustaining law suits. The realization among the people at large, that under the new dispensation all people were equal in the eyes of Law, made people stand up and fight for their rights. This led to an increase in litigation, with people approaching the courts not only for their rights, but also imaginary rights. This tendency to approach the courts also led to the decline in the influence and power of caste and village panchayats which were dispensing 'quick and cheap justice.

The law had come to have 'a far more importance effect than an economic one. The endless legal dramas were compelling fictions, and serve to marginal the participants at the very moments they were included most vigorously in the Colonial system. By losing some measure of control over the management of the estates, the British gained all the more control over the old elites who were barely cognizant of their displacement. The myth of continuity was enshrined through the ritual of the law.

Education

Throughout the ages, Tanjore was famed as a store house of learning. The natural intelligence of the people, and their inclination towards learning long periods of political and social stability, coupled with the liberal patronage of scholarship and the deference shown to the scholars, made Tanjore foremost in the field of Education. By the beginning of the 19th century the Industrial Revolution was moving towards its climax. The winds of change released by it were changing the political, economic and social conditions all over the civilized world. If the people were to keep

abreast in the surge towards progress. It was essential to study and understand the western thought and technology. The knowledge of English was the key.

Even bore the beginning of the British Administration, Rev. Schwartz opened what was then called 'The Provincial School for Teaching English'. This was In 1786. The very next year the East India Company made a special grant towards the maintenance of this institution. The rapid increase in the number of students made the original grant inadequate. In 1807, t.e., after the British take-over the grant was increased and came to be known as Schwartz grant¹⁶, Replying to a query from Benjamin Tortn, the Resident, Rev. Gericke, the colleague of Rev. Schwartz wrote 'The schools were designed to civil use the natives, to reform their character and manners, to bring them off from their low cunningness, and other bad habits, to make them who should frequent these schools useful to Europeans, to reconcile them more and more of our manners, to convince them of our goodwill towards them, to make them more and more attached to us etc.. All this was designed in hopes that if it should meet with success, the scholars would spread good principles all over the country, and this would of course promote the interests of the honourable company. Mr.Schwartz had only this is view and never designed to make those scholars christians'¹⁷ The British Administration was always against proselytization and never mixed education with religion. The school which had humble beginning in 1786 grew into the famous St. Peters College, Tanjore.

A little later a secondary school was started in Kumbakonam, which became the Government College Kumbakonam. This institution, drawing students mainly from what were then the strongholds of orthodoxy, but desirous of acquiring the new knowledge, produced a galaxy of brilliant scholars. These scholars avidly seized the new opportunities that their acquiring of the knowledge of English language and Western education, brought them, and distinguished themselves not only in the Madras Presidency, but all over the country. It can be said that the Tanjorean took to the English education as a duck taking to water.

In 1822, Sir. Thomas Munro, the Governor of Madras suggested a survey of the actual state of education in various districts under the Madras

Government. It is not my intention 'he wrote to recommend any interference whatever in the native Schools, the people should be left to manage their schools in their own way. All we ought to do is to facilitate the operations of these schools, by restoring any ftdms that may be diverted from them and perhaps granting additional ones'.

In 1826 the return of the District Collector showed that the Rajah of Tanjore supported 44 schools and 77 colleges. There was a debate whether the instruction should be in English or the mother-tongue. The momentous decision went in favour of English. One criticism against this was that it led to the monopolization of education by certain classes of people. Because of their superior educational qualifications that got a lions, share of public offices and thus the social disparities were further enhanced.

The spread of English education led to several long term effects. It was the time when the formation of the Madras Presidency was completed. The British rule was spreading inexorably all over India. New systems of Administration; jurisprudence and other Governmental services were being introduced. Soon English was to replace Persian as the court language. Soon English was to replace Persian as the court language. A great demand arose for Indians with English education to staff all these devices. Tanjore, where the English education was started early, had a large number of young people with the necessary qualifications. Very soon Tanjoreans were distinguishing themselves not only in Government service, but also in the learned professions. This led to the rise of the new elite.

The study of English naturally led to the study of English and Western literature, history and philosophy. Gradually the influence of Western liberal thought became more and marked among the newly educated classes. This inevitably led to the first if faint, stirrings of a yearning for nationhood and an increasing desire for national well-being and gradually national self-determination.

It was, and in some quarters, still is fashionable to attribute sinister motives to every act of the British in India. According to this school, the introduction of English education was mainly, if not solely, to

manufacture, it can be called that, enough Indian clerks to staff the Government Departments. This is difficult to reconcile with the gradual opening of institutions of higher learning. It was from these institutions, there emerged scholars deeply influenced by the study of Modern History, and Political and Economic Thought, who pondered over the fallen State of the Nation and thought of ways to regain it's lost greatness. It is a fact that the founding fathers of nationalism and struggle for self-determination came, mostly from these institutions.

Many enlightened Englishmen, among them the Veteran administrator Sir. Thomas Munro clearly foresaw, that the spread of the Modern Western Education was bound to strengthen and quicken the urge for national deliverance. Perceiving that this was bound to endanger the British rule, they still felt that helping the country achieve Self-Rule would be their greatest achievement in India, of course, there was a negative side to it as well. A large number of students coming out of these institutions developed a certain amount of aversion to the traditional learning and culture which was their heritage. There was also a tendency to blindly imitate the Europeans, It must also be said that the British Educational Policy laid greater emphasis on developing the educational institutions in towns rather than in villages. This gave an advantage to the town-dweller and in its own way contributed to the beginning of the exodus of the elite from the villages to the towns.

Medical Institutions

The modern medicine was introduced by the British. Rajah Serfoji had the services of an English Physician as well as an Ophthalmic Surgeon. This Surgeon accompanied Rajah Serfoji during his pilgrimage to Benares. During the reign of Rajah Sivaji, last of the Maratha Raja's modern hospital known as the Raja Hospital' was founded at Tanjore. Later a dispensary was established in Mannargudi. Presaging the spread of the Modern Medicine. The fact that this was a system followed by the British rulers helped in hastening its acceptance by people at large. Very soon Tanjore was ahead of other districts in the availability of the Modern Medical treatment for the common man.

Relief in Case of Natural Disasters

The royal succour to the victims of natural disasters was a feature of the Maratha rule. The British

undertook works of public utility to enable the victims of natural disasters to work and earn a living. This differed from earlier methods, which not only made large sections of people literally beggars but also led to insidious breeding of laziness. The relief of works undertaken by the British Administration had the twin objectives of providing food to starving people and at the same time provide works that would benefit the people for years to come. The construction of Tranquebar- Tandavakulam Canal was a good example works of lasting public utility were undertaken while the victims of natural disasters were provided with work. The earlier charity was in the nature of a dole while it stilled the hunger, it robbed the receiver of self respect and converted him into a beggar. The new famine relief work preserved the self-respect of the people. For what was received was wage and not charity when the district was ravaged by severe floods in 1853, the Government undertook several public works. Apart from these remissions of tax amounting to two and a half rupees were granted to the ryots.

The Palace

The withdrawal of the British garrison from the Tanjore for brought relief to Serfoji from the frequent pin-pricks from the officials, conduct of the officers and occasional insolence of the Sepoys. The Government's acceptance of Serfoji's request that he should be styled 'His Highness' gratified his sense of high lineage. Now relieved of all vexatious administrative and financial problems. Serfoji turned his mind towards encouragement of art and literature. Soon the Court of Tanjore became the Centre for Literary and Cultural activity. There was an efflorescence of Carnatic music. The Tanjore school of dancing can be said to have attained the present form during this period, due to the innovative genius 'of the famed 'Tanjore Quarter' Chinniah, Ponniah Vadivelu and Sivanandam. These received, and thrived under the Royal Patronage of Serfoji. Serfoji himself was not only a connoisseur, but a poet and composer of merit. Serfoji composed a number of dance compositions called Nirupanas, Nirupana' literally means an amplification of a them. Each of Serfoji's Nirupanas presents a single theme woven into a series of eighteen different types of dance compositions. Serfoji was the first composer to

introduce the single theme concept in dance compositions.

Each Nirupana has a title suggestive of the story of that particular Nirupana for instance the Nirupana I Kirata Arjuneeyam' is the story of the Pandava hero Arjuna and Lord Siva disguised as a hunter. Various features of the compositions which are part of Serfoji's Nirupanas appear to be precursors of most of the compositions of the 'Tanjore Quartet'. A comparative study of the compositions of Serfoji and the Tanjore Quartet reveals the gradual evolution of the format of 'Bharata Natyam, recital. It throws light on the fact that the earlier Dasi Attam I was greatly influenced by the presentation of the Bhagavata Melar. The dance drama, as well as the solo dancing by the devadasis flourished in the Court of Serfoji. There was a great deal of interaction between the two parallel traditions of Bhagavata Melar and t Dasi Attam till Dasi Attam finally emerged in it IS Sadir form during Serfoji Is time.

Devadasis

The dance in South India has a tradition. The devadasis, i.e., the girls dedicated to the temples were the torch-bearers of this tradition. They came predominantly from a community called Isai Vellalars'. This dedication of women to the temple service was, right up to the end of middle ages considered respectable. It was not an act of degradation. Ladies of rank were offered too the temple service.

In those days the dance appealed to the higher nature of the man. It was free from commercial or mercenary motives. In fact an Eastern Ganga Princes did not feel it was demeaning to appear in a temple and give performance of dance. In the year 1820, a few regulations were made governing the sartorial equipment of the dancing girls at the Royal Court.

They were forbidden to wear cenorama, bhanga tila and pan patya, silk tape and 'gonde' for their 'verus' or fig-tails. The Kumkumor Abir on their foreheads was not to be crosswise. The Modi dance with bag-pipes must not be performed without prior permission from the Darbar, while the Nattuvans were required to wear their upper cloth, round their waists and were expressly forbidden to cover either their chests or shoulders with

them. The dancer sundart, was a special favorite of Serfoji and was exempted from all restrictions in 1828.

Sati

The practice of Sati was never popular or widespread among the common people of South India. In Tamilnadu, members of royalty and nobility practiced it¹. When Amirsingh, the ex-Rajah of Tanjore passed away in 1802, two of his youngerwives performed Sati inspite of the efforts of the Resident as well as their own relatives. The Government of Madras legislated against Sati by the Madras Regulation of 1830. On the demise of Rajah Serfoji his senior queen attempted to perform the Sati and it was with great difficulty, she was dissuaded from doing so. There after Sati was not practiced in Tanjore.

The slavery still existed during the early years of the British Administration. Famine, epidemics and eviction from the land were responsible for considerable amount of slavery. The slaves were more compu only employed as farm hands. The cultivation was for the most part left to the slaves of depressed or worker castes the Pariah, the Chackliyar and Villum. As late as 1835. The Joint Magistrate charged Sinday Rao, a relative of the royal family of illtreating his slaves. Writing to the Joint Magistrate in this connection, Pratapa Singh the adopted son of Amirsingh stated that while he did not approve of cruelty to slaves, he thought that the master had a right 10 punish his slaves as a father punishes his children for misbehaviour. A servant is not punished in the same manner, because it is possible to dismiss him and thus inflict a more indirect punishment on him. However the slavery was later abolished. The assumption of Tanjore by the Government of Madras at first sight looks like an immitigated tragedy, in that the light of freedom was extinguished over yet another part of the country. But a closer examination reveals it was in fact a blessing in disguise. The independence of Tanjore at the end of the 18th Century was only an illusion. The Maratha Rajahs were unable to cope with the Chaos in political, economic and social fields and near anarchy prevailed.

The British occupation brought Law and Order. These in turn brought a sense of security to the farmer and the merchant leading to economic recovery. The construction of the modern road system and removal of

inland customs led to increased commercial activity. This was augmented by the rapidly expanding trade with Ceylon and Straights Settlements.

The introduction of the modern judiciary ensured that the right of the common men was safeguarded. The English education that was another boon of the British Administration, among other benefits, opened by the liberal Western thought to the educated youth of Tanjore. And before long they were thinking of national resurrection and national self-determination.

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E.V.R. Maniammai - The Social Reformer

P. Balagurusamy*

E.V.R. Maniammai, who spearheaded the Dravidian movement as the life partner and successor of Periyar E.V.Ramasamy was an eminent and prominent Tamil woman politician. As a courageous and bold lady with firm convictions, she was greatly influenced by Periyar E.V.Ramasamy. She stood as a lone woman stalwart of the Dravidar Kazhagam of her period. The members of the Dravidar Kazhagam too showed their faith and affinity towards her with love and affection by calling her as Amma. With all earnestness, courageousness and boldness she felt that social reform should introduce apt changes in the society with the adoption of the principles of atheism and rationalism, the policies of E.V. Ramasamy.

Like the many Indian woman personalities such as Annie Besant, Madam Cama, Vijayalakshmi Pandit and Mrs. Indira Gandhi, E.V.R. Maniammai's place in the political history of Tamil Nadu was a remarkable indelible and appreciable one. During the period of storm and stress and drastic changes in the political field of India, Maniammai with all dedication contributed her mite. Her contact with E.V.Ramasamy was able to achieve her significant place in the Dravidar Kazhagam party as well as in the Tamil society. Maniammai, the Secretary of Periyar E.V. Ramasamy, in the year 1943 became his wife in 1949. She accompanied Periyar in all his tours to various places.

Though E.V. Ramasamy died on 24th December, 1973, E.V.R. Maniammai, continued to carry out his services and political activities as the leader of the Dravidar Kazhagam. As a tireless hardworking lady, she proved her calibre as a politician and a social reformer. She was the editor of the Tamil daily Newspaper called *Viduthala* from 1946 to 1978. She exposed herself as a real and prominent Journalist. As a rationalist, a staunch supporter and an ardent follower of the self-respect policies of E.V. Ramasamy, she was always an eye-opener and a role model for the

other women of all categories of Tamil Nadu.

The self-respect movement, under her staunch support, guidance and practical ways of approach, witnessed widened forms of changes due to her self-introduction and practical experience¹. In that sense, she was contrary to the general nature of other women. Her schemes and activities were all well-defined and planned and all of them aimed at the improvement of the status and position of even a common woman of downtrodden nature without any comparison. Without minding the scathing criticisms and severe oppositions from various quarters, she stood for her principles and carried out her duties promptly. She executed all her services duly as an ordinary social worker. She was a revolutionist and led a revolutionary group in a disciplined way. Her reforms were equal to those of Periyar E.V.Ramasamy, and she was appreciated by all for all her deeds. In general, she encouraged women to lead on the path of progress. Such things changed the conservative attitude outlook of women.

As a loyal and sensible partner of Periyar, she served like him in all his public activities. Without minding her ill health, she concentrated on the party and helped the party and society in all excellent and appreciable forms. She took criticisms as directive ways and means for redressing her flaws and defects. Thus as an earnest social reformer, she undertook so many reform measures and activities. The social reform measures are generally applied to the whole community in different forms under different circumstances, according to the time, need, conditions and situations.

In India, the social reforms mostly centre on inequality, based actually on birth. The faiths, beliefs and practices based on representations too demanded multifaceted reforms. By individuals' personal activities and services, the reforms of varied nature could be effectively attempted and implemented. As a revolutionist, her reform activities created certain

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indelible impressions over the people of the Tamil society. By defying God, caste and religion, as a modern progressive woman, she swam against the current for achieving success in all her programmes. The people by their initiatives prepared themselves for accepting and adoption of wholesale reforms. The superstitions, blind faiths and beliefs, under current conditions are the actual stumbling blocks for progress, development and also for the introduction of various kinds reforms². God, religion and religious practices, institutions and instructions have led to the adoption of numerous unwanted despicable superstitious beliefs among people. So the undertaking of the social reforms for the reconstruction of the entire society was quite essential and warranted³. However, there were only limited, and a restricted number of reformers acknowledged by people due to their dedicated and constant services to society.

Maniammai had her views about social reforms based on the views of E.V. Ramasamy Periyar. She was a bold and courageous lady, with practical ideas in executing numerous and solid constructive works successfully and effectively. Her behaviour, traits and qualities enabled her to concentrate and devote more in the various fields like politics, social reform etc. in all effective way. She was so critical that blind faiths, superstitions and old and conservative ideas should never be tolerated and retained. She stressed that they must be dropped. She was quite clear that a social reformer should be moderate, honest, dutiful and patient. The reformer should not always be overcautious and afraid of different kinds of public criticism and oppositions. The reformer should be stern and stubborn and should be prepared to take up any challenge to serve the society at all times. No traditional rules and regulation were allowed by her to deal with reforms. All the things, which are required to be reformed, were considered fit by her for action. She was clear and firm that God and religion were the enemies of reformers⁴. As she had no faith and belief over either God or religion, she preached atheism. She propagated her ideas scrupulously with all practical mindedness on par with that of E.V. Ramasamy who opposed God.

Maniammai had her convictions and was clear and aware of the fact that religion could do no help in

understanding or undertaking social reforms of any nature at any time. She pointed out that the availability of the numerous divisions and groups in the religions would cause confusion and chaos in the minds of those who are desired to know the facts about heaven and hell in their true device⁵. So, she pointed out that religious ideas are created and treated as magnified and misused aspects of society. She felt that they would tamper with the realities and progress of humanity. In that sense, she was a pragmatist and a practical-minded social reformer in wiping out and eradicating the unwanted superstitious religious faiths and beliefs along with the extinction of the conservative-minded irrational activities which are prevailing in the society.

She pointed out that religious ideas and religious sects and creeds are created as mere agents of God in the earth, and they are introduced purposely by devotionalists specifically for their benefits. People believe that religious codes and principles are the true and necessary facts about life and code of conduct. But, as they are not so, she preached that they are meaningless, and the reformers should always endeavour earnestly to destroy and avoid them⁶. She was categorical and clear while mentioning that social reform should be the outcome and results of transitions, transformations and the practical experiences gained by men⁷. She stated that reforms should always be a dynamic process and should be progressive. Her religious ideas and reform measures were mostly based on her thinking and also based on the influences of the atheistic principle of Periyar E.V. Ramasamy. She too was an atheist and condemned the religious ideas and faiths, superstitions and unwanted false beliefs and pointed out that sincere and earnest endeavours alone would cause success and achieve great things in all walks of life. She thus stood against the conservative and age-old traditional ideas.

She was for modernism and modernisation and was always for women emancipation based on atheism and rationalism because women in the society were treated as suppressed, oppressed and downtrodden sub-human beings and also as slaves of men. She, with all earnestness, exposed their unprivileged nature. She was for the empowerment of women for having a developed

and cultured life. She wanted that the pious views permeated in the society should all be given up, and there should be equality without any gender disparity. She opined that all are equal before the eyes of the creator, who is one⁸. If women are enslaved, their children automatically will also become slaves. She believed that chastity should be based on love and affection. These measures will never be applicable to the society which strives hard for attaining self-respect, progress and development. As a reformer of multifaceted capacities and abilities, she insisted that in this civilised and modernised society, a reformer should strictly stand for promoting women uplift and emancipation. The women should always be allowed to strive easily for a better, comfortable and civilised life, without anybody's support in an independent form⁹. On that line, Maniammai was a supporter of women empowerment and enhancement of the elevated status for women. She repeatedly stressed that the status of women should be the basis for achieving the developed status and culture of women¹⁰. Being a lady of affluent nature, she stood promptly for the development and uplift of women of all walks of life of all categories of different places. Her views about society encouraged her to devote more attention to women welfare and attainment of social status to them.

As rightly observed by E.V. Ramasamy Periyar, Maniammai too felt that charity enforced under compulsion would be useless, despicable and unrecognised because it will never succeed and yield no fruit. Love, affection, unity and companionship, hard and earnest work should have their echoes and consequences over charity. Both men and women, without any unanimity and disparity, should always be treated under the principle of equality¹¹. All of them should be charitable in nature. She believed that only by removing the unwanted inequalities, one could think of the welfare and betterment of the status and uplift of women.

Maniammai suffered much to witness the horrors and miseries of widowhood, caste disparities, untouchability, blind superstitious faiths and beliefs prevailing in the society along with the degraded and backward education system of women. She believed that only by a social revolution in the society, the social inequalities and disparities could be removed¹². Thus

she offered due regard and recognition to the prestige and the maintenance and upkeep of equality of women.

On 19th August, 1944 she delivered an address at the Women's Welfare Association at Erode. In it, she informed that she felt happy and proud to inaugurate that Association¹³. She also pinpointed and encouraged that such women welfare associations should be similarly established in many numbers in each and every village and town for the general progress, uplift and development of women. The male members, without considering women as slaves, should assist in all possible ways for the uplift of women. As Indian women are not at all having the necessary and essential social education, their social conditions are poor, downtrodden and pathetic in India. She made honest and earnest appeals even to women and informed that they should not marry mainly to execute kitchen services alone. They should not confine themselves to the family-oriented activities alone. The Women Welfare Associations should strive in all possible ways for removing the slavish, downtrodden and controlled way of life of women¹⁴. By that, the status and position of women could be enhanced as an essential measure in the world life of today and also to have developed gender equality.

On 28th January 1974, Maniammai declared that the death anniversary of E.V. Ramasamy Periyar should be celebrated as Mother's Day. She was particular in expressing the fact that Periyar E.V. Ramasamy was the earnest champion of the cause of Women's Liberation in wider and deeper perspectives in Tamil Nadu. She injected new blood into the veins of the people to enlighten the orthodox women with a progressive sentiment and feeling of progressive modernism¹⁵. She, with all sincerities, desired that the women should treat the social service activities as part and parcel of their family responsibilities¹⁶. She was thus able to guide women and to put them on proper lines to execute all their duties with all earnestness and effectiveness for their progress and maintenance of their social status.

On 20th April in 1975 in the Women's Conference held at Vaikom, Maniammai, with all firmness, proclaimed that 50% of the seats should be reserved exclusively for women in the Legislative Assembly and Parliamentary Constituencies¹⁷. By that, she reiterated

that it would widen the scope for gender equality in the arena of politics. She was specific in arranging a conference exclusively on Pennadimai Olippu (Removal of the slavery of women)¹⁸. By that, she believed that the status of women could be placed at the highest pedestal without any hindrance.

Maniammai, the social reformer, concentrated totally on the uplift of women and to make women realise their responsibilities, original status and position in the progressive society to achieve social status and equality. As a women social reformer and politician, she was able to contribute her mite to enable the position and status of women in the society to be a developed one.

Maniammai never bothered about any criticism levelled against her, from any corner and faced all oppositions boldly. She never degraded herself for maintaining herself prestige. She did what she thought and proved herself a strenuous worker for the welfare and well-being of others. Her marriage with E.V.R. Periyar was also a revolutionary one because at the time of their marriage E.V.R. Periyar was 70, and she was 30. So reforming the society was her life activity.

Maniammai, by her individual and personal pragmatic approaches and qualities, due to the influence of the concepts and principles of E.V. Ramasamy Periyar, was a real and earnest Tamil social reformer. She, by her reform measures, she elevated the status and position of women by removing their distresses and putting them in the right directions with proper perspectives. As a shrewd lady, she was capable of estimating things aptly with real spirit. On that line, by understanding the backwardness of the society, Maniammai, with all promptness and earnestness, tried to witness an egalitarian society by adhering to the numerous social reform measures. It is worth to note that the jewels and utensils in the temples should all be confiscated and they should be utilised for the removal of the illiteracy of women and to give employment opportunities to them. The women also should not wear rich ornaments, jewels and silk sarees mainly to be attracted by menfolk. So she advocated simplicity and service mindedness to women. By education, the lady must change her status, place and position in the

society. In this regard, Maniammai earnestly appealed to the parents to change themselves and their attitudes and ideas. They should conduct women in a way to make them enjoy the realities of life and the air of freedom¹⁹.

Maniammai not only stood for equal property rights for women but also insisted that women should always be allowed to attend the self-respect meetings mainly to know the trends and realities about life and society. She always demanded the enlightenment of women. She suggested that women should come forward and devote their full attention to public welfare activities.

Thus Maniammai by her own personal and constant appeals and requests to people advocated for reforms of distinctive nature. She was a model for other women. Her social reform activities excelled the others mainly because of her earnest dedication, hard work along with the competent and appropriate care for the well-being and welfare of the entire society. Thus Maniammai was a social reformer of notable qualities.

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Contributions of the Christians of Tamil Nadu towards Indian Independence

Regi, S*

India is a country of rich and varied cultures and heritage. It can be called as multicoloured fabric. Therefore, when India was under the British hegemony, people from all walks of life fought for its independence. People from different cultures, different races, different regions, different religions and who spoke different languages fought for the freedom of their motherland from the clutches of the British yoke. When we remember in gratitude about the yeomen services rendered by our forefathers, we have to pay equal homage to them all. No one's contribution was less than anybody. Though they were minorities, the Christians, the Muslims, the Parsis and the Sikhs also had a tough time, along with their contemporary Hindus, with the British during the national struggle. In this article an earnest step has been taken to reveal to the educated community about the contributions of Tamil Christians like Mr. and Mrs. Masillamani, J.C. Kumarappa, J.P. Rodriguez, George Joseph, K.T. Paul, Valerian Fernando and so on, towards the independence of India.

Introduction

The Indian struggle for independence was a complex phenomenon with various streams and forces contributing to it. Among those who fought for the freedom of India were great men like Mahatma Gandhi, Jawaharlal Nehru, Balagangadhar Tilak, Netaji Subhas Chandra Bose, Womesh Chandra Banerjee, Dadabai Naoroji and others. Because of their leadership the Indian freedom movement took vigorous steps and got success in 1947. In the course of the national movement, Indian Christians also had raised their voices both organizationally and individually. The Indian Christians as a Church did not participate in the national movement. However, there were quite a good number of Indian Christians who had made valuable contributions

towards the national movement for freedom.

At this juncture, it is noteworthy to mention that the early agitations like the Pinto Rebellion and the Munda Rebellion were organized by the Christian tribes of India against the foreign yoke.¹ When the Indian National Congress was started in 1885 some Christians joined that organization to fight against the British. Some of the prominent Indian Christians at the 1887 Indian National Congress sessions were Subramania, a Christian barrister and municipal councillor from Madras, Kali Chandra Banerji, a prominent leader of the Bengali Christian community who was also an eminent scholar, a brilliant orator and a highly respected and influential Indian Christian in Congress circles, and Madhusudan Das, a lawyer who later became a deputy Magistrate in Orissa. Most important of the Christian leaders who took part in the proceedings of the Congress in its initial phase were Pandita Ramabai Saraswathi, notable social reformer, Womesh Chandra Banerjee, the first ever President of the Indian National Congress, G.G. Nath, a barrister from Lahore and Peter Palu Pillai, C.M.S. school teacher, land-holder and later a barrister from Madras and C.F. Andrews, who was fondly called as "Deenabhandhu" – friend of the poor.²

Tamil Christians in Freedom Movement

Though the Tamil Christians have the feelings of nationalism from the beginning, they joined the movement vigorously only after the Swadeshi Movement. The Swadeshi Movement which began in Bengal found sympathy and support of great freedom fighters in other provinces, like Tilak from Maharashtra and Lajpat Rai from the Punjab. The movement immediately attracted the attention of young men all over India who began to join underground movement.

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(Vanavarayar Foundation Endowment Prize)

Madras Presidency also promptly responded to the situation. Like in other places the exploitation of the British continued. V.O.Chidamparam of Thoothukudi, popularly known as V.O.C., spearheaded the movement.

Madurai Anglo Steam Navigation Company made to drain the economic wealth of India. The Company promulgated an ordinance imposing that all commodities and raw materials were to be transported only through their ships, which was strongly opposed by the nationalists. And thus it paved the way for the birth of the Swadeshi Movement in the Madras Presidency. V.O.C. who preached the message of Swaraj, Swadeshi principles, extended the boycott and established the Swadeshi Steam Navigation Company was registered on 16 October, 1906, under Indian Company Act 1882 to compete with the well established British-owned shipping company.³

The company had decided to sell its shares for over rupees 10 lakhs. The rate for single share was fixed at Rs.25. The company had 31 directors. Paul Peter, a Christian, acted as legal advisor to the company.⁴ J.P. Rodriguez, an enthusiastic freedom fighter from Thoothukudi, extended his support to V.O.C. in this venture and actively took part in the boycott of British goods especially textiles. He collected foreign clothes and burnt them to ashes in the central part of the city. The staunch Swadesist Masillamani from Thoothukudi, a Catholic patriot who was a close associate of V.O.C. supported the initiative. When V.O.C. had to face the trials from the British for establishing the Swadeshi Steam Navigation Company Masillamani's presence helped him.⁵ This bold venture of V.O.C. posed a challenge to the British Steam Navigation Company which in turn took all steps to crush the V.O.C.'s indigenous efforts with official support. Masillamani's timber shop in his home town was the only source of his income. Inspired by the ideals of Swadeshi he produced spinning wheels and distributed them to people to spread the spirit of Swadeshi. He wore self-spun *kadhar* (handspun and hand woven cloth) garments only. Not only himself but also his entire family members were wearing the same.⁶

Masillamani was a good writer cum orator in Tamil as well as in English. His inspiring speeches filled the rural masses of his area with desire for immediate freedom. Also he created and sustained overwhelming enthusiasm among the people by his speeches. He, as a translator from English to Tamil, used to translate the speeches of important leaders like Gandhiji and Jawaharlal Nehru in the meetings during Freedom Movement.⁷

Vengal Charkkarai, an ardent Christian, established *Prahar Sabha* in Chennai to propagate the Swadeshi doctrine among the middle and agriculture workers.⁸ Vengal Charkkarai was graduated in Philosophy from Madras Christian College and completed a Bachelor of Law degree from the Madras Law College in 1907, attended the annual session of the Indian National Congress at Surat in 1907 and became a follower of Bala Gan gatra Tilak. Active member in the Home Rule Movement he came under the influence of Gandhiji in 1920 and joined the Non Co-operation Movement. As a dynamic member of the Indian National Congress, he was involved in various activities of the Madras Presidency Association.⁹

The arrival of Mrs. Annie Besant and the launching of the Home Rule Movement from Madras accelerated the role of the Christians in South India and under her influence they joined Hindus and Muslims in large numbers and extended their whole-hearted support to the common cause. The paradox is that despite being a foreigner she understood and embraced the Indian traditions, identified herself with them and was dedicated to serve India. George Joseph a leading Barrister and Home Rule politician of Madurai spoke at the public meeting held in Madurai in February 1918. He stressed: "In order to obtain Self-Government, we should not only agitate and work in the Indian villages, but should go to England on deputation."¹⁰ It may be interesting to note that George Joseph was aptly selected along with B.V. Narsimha Iyer of Salem and Manjeri Rama Iyer of Calicut to take part in the Home Rule deputation to be sent to England in March 1918 to

present the case for Indian Home Rule before the British public.¹¹

Reaction to Rowlatt Act

Against the draconian Rowlatt Act which was notified in 1910, Mahatma Gandhi gave a call for hartal. Under the leadership of George Joseph many prominent nationalists took the 'Satyagraha Pledge' in Madurai on 9 March, 1919. On 23 March, 1919, Gandhiji came to Madras on an extensive tour of Tamil Nadu. In Madurai Gandhi stayed at the residence of George Joseph from 26 March to 30 March, 1919. Joseph played a leading role in organizing the public meeting of Gandhiji in Madurai on 29 March, 1919, which attracted nearly 20,000 people. Gandhiji declared that the purpose of his visit to Madurai is to ask them to sign the 'Satyagraha Pledge' as an act of resistance to the Rowlatt Act. He enlightened the gathering on the importance of self-suffering and sacrifices for the national cause without which no nation could ever become great. A resolution was passed at this meeting to the effect that the people of Madurai were fully prepared to observe the hartal on 6 April, 1919. George Joseph led the agitations successfully.¹²

Non-Co-operation Movement

When the All India National Congress observed the Non co-operation Movement in 1920 George Joseph stayed at Allahabad eagerly took part in the Movement. Under to Section 7 of the Criminal Law Amendment, the British Government issued an arrest warrant against him and he was imprisoned at Nainital Jail.¹³ He was the editor of to Section 7 of the Criminal Law Amendment, the British Government issued an arrest warrant against him and he was imprisoned at Nainital Jail.¹³ He was the editor of *Young India* at Allahabad and *Independent*. He was arrested in 1922 for sedition and spent a year in the Lucknow district jail along with Jawaharlal Nehru, Mahadev Desai, Purushottamdas Tandon and Devdas Gandhi.¹⁴ George Joseph remained a right hand for Gandhiji in Madurai. As revealed from the letters of Gandhiji to Joseph. It was in Joseph's house in Madurai, in 1925, that Gandhi doffed his customary attire and put on the loin cloth,

which distinguished him throughout the rest of his life. George Joseph was also a father figure to K. Kamaraj, a prominent Congress leader and later the Chief Minister of Tamil Nadu, whom he defended in a case.¹⁵

Another Christian, much talked about for his political participation during the national freedom movement, was K.T. Paul (Kanakarayan Tiruselvam Paul), a disciple of Gokhale. Hailing from Salem, he was a student of Madras Christian College, and for a while served as Headmaster of a mission school. After studying law, he joined government service, but soon left it to become a tutor in History in Madras Christian College. In 1905 he became one of the national secretaries of the Y.M.C.A. and in 1916 its General Secretary. He was concerned with village problems and floated a scheme of co-operative banking in order to help the villagers.¹⁶

From 1900 – 1930, K.T. Paul, S.K. Datta and V.S. Azariah formed a trio, who are to be credited with instilling nationalism in the Christian community, in the face of serious opposition from western missionaries as well as Indian Christians. Their efforts paid rich dividend as in the 1930s and 40s, Christians were solely on the side of the Indian National Congress in its struggles for Independence. K.T. Paul spearheaded the campaign for the total involvement of Christian community in the Movement. He cried against the tendency among some Christians to keep aloof from the National Movement. He opposed the system of communal representation for any community, as it was detrimental to the best interest of the country. He had represented the Indian Christian community in the joint committee meeting of both Houses of the British Parliament and made his position very clear that the Indian Christian Community should be given reservation of seats in joint electorates.¹⁷

As an intimate friend of many of the nationalist leaders, he had great respect for them. C. Rajagopalachari, who has been a friend of Paul's from school days, often called him the 'Tamil Gandhi, and a leader of the Non-Co-operation Movement in South India'. Number of Christian patriots like Paul

participated in the Non Co-operation struggles in different places. Ignatius (1900), son of W.C. Peter from Thanjavur District took part in Non Co-operation Movement in 1922 and was arrested and sentenced to seven months in jail in Tiruchirapalli.¹⁸ Santiago Savrirajan (1906) from Mayiladi in Kanniyakumari District joint the movement in 1923 and took part in Nagpur Flg Movement in the same year. As an enthusiastic patriot he participated in the Salt Satyagraha and Vaikom Satyagraha for which got him eleven months of imprisonment. He was kept in Vellore, Tiruchirapalli and Shorannur jails.¹⁹ Philip (1902) son of H.H. Spratt of Madras, after graduation, joined the movement in 1926. His anti-British activities warranted imprisonment during 1927, 1934 and 1936 and he was kept in Arthur Road jail, Bombay, Meerut and Allahabad jails.²⁰ The Non-Cooperation Movement was suspended in 1922 and Gandhiji could launch the next Satyagraha campaign only in 1930. The intervening period saw the emergence of Swarajists, the Flag Satyagraha at Nagput, the Khadi campaign, Boycott of Simon Commission and the Independence Day celebration.

Boycott of Simon Commission

The appointment of the all white Simon Commission in 1927 was an insult to India. It was ridiculous to appoint commission mainly to discuss the fate of a nation without single member of the aggrieved national. Hence the whole country was against the commission. George Joseph organized agitation at Madurai under his leadership to mobilize the people against the Simon Commission. The people were to wear the black badge to express their feelings against this Commission. S. Rangaraja, a college student in Madurai College, organized the students of the college as well as High Schools for the hartal and boycotted under the leadership of George Joseph.²¹ When people flocked towards the place for agitation the police resorted to violent attack against the peaceful crowd in order to disperse them. The leader George Joseph was injured in the police attack and he was arrested and imprisoned under Section 144 of the Act of

Restriction.²² At Thoothukudi Masillamani organized a march against the Simon Commission. He gave treatment to all the wounded patriots in his house at Thoothukudi.²³

Some Anti Simon Commission's prominent members like Arpudasamy Udayar and J. A. Saldhana supported the Congress decisions in Madras to boycott the Commission.²⁴ Arogyasamy Mudaliyar, a Catholic Congressman and Minister also supported the boycott. Arogyasamy's stance was criticized by the Catholic leaders of Madras stating that he did not consult the constantans before giving his consent to the decision.²⁵ So he had to resign from the ministry. The successful sandy boycott at Theni encouraged the congressmen to picket toddy shops. They organized several meetings to explain to the people the need of the Civil Disobedience Movement. They held hartal at Theni and other places in the Taluk. At Theni the hartal was successful and it was partially successful in other places.

In order to suppress the movement, the British Government arrested Gandhiji and it provoked countrywide resentment. While marching towards the toddy shop the volunteers sang the song "*Kalluku Maram Vidalama*" composed by Pulavar Anthony Muthu Pillai of Hanumanthan Patti.²⁶ The first batch of volunteers stood on the four corners of the toddy shop and next batch stood one hundred feet away from the shop. First two days nobody came to the shop but on the third day the Government which was stern in suppressing this movement hired some persons and sent them to the toddy shop for drinking. The congress volunteers who stood near the toddy shop approached them with salutation, explained to them about the evils of consuming toddy and asked them to return.²⁷ Then the police lathi charged the volunteers and arrested the leaders under section 107 of Cr.P.C. and sent them to prison.²⁸

Civil Disobedience Movement

In the 1930s and 1940s Christians were mainly on the side of the National Movement. The year 1930 was a year of stormy political activity from the National Movement's point of view when the Salt Satyagraha

was started and it continued unabated though Gandhi was arrested in May 1930. The Indian National Congress decided to intensify the boycott activities and as a result the Government felt the impact of the Civil Disobedience Movement. There were a larger number of people especially the common folk from rural and semi-urban areas who got arrested during the boycott activities of 1930 and 1932. Indian Christians too got involved in them and were arrested.²⁹

When Gandhiji led the Dhandi March J.P. Rodriguez started the march in his locality Tharuvaikulam seven miles away from Thoothukudi and violated the British law by picking up a handful of salt from the Thoothukudi beach. By the end of May 1930, all the important leaders along with J.P. Rodriguez were arrested. He got one year imprisonment and Rs.200 penalty. Refusing to pay the penalty to the foreign government he was ready to undergo imprisonment for six more months and he was sent to Vellore prison. As a dynamic leader and an activist J.P. Rodriguez also established the "National Christian Volunteers Army" in southern Tamil Nadu. He started a weekly magazine called "*Sudhanthira Veeran*" in Tamil through which he continued to disseminate liberal thoughts among the Christian Community which stimulated the minds of the young men.³⁰

Pearl City produced another important Christian leader for the freedom movement in the person of Valerian Fernando. Born in 1909 at a village Veerapandian Patnam, a traditional Catholic village near Thoothukudi, Valerian got his early education at Thoothukudi, later settled in Sri Lanka having a petty shop. Inspired by the call of the national leaders he became a local leader in Sri Lanka in organizing youth from 1930. Valerian accompanied Jawaharlal Nehru during his visit to Sri Lanka in 1930 to attract the Tamil youth towards the freedom struggle. He organized a 'Volunteers Army', a youth battalion to fight against the British Government in Sri Lanka for the liberation of India. Valerian Fernando was able to give employment to the youth involved in the freedom struggle in his salt manufacturing units at Pazhayakkakyal, Thoothukudi

and Tharuvaikulam.³¹ He actively took part in picketing toddy shops at Madurai and was imprisoned for five months. During his imprisonment his mother passed away and he was not able to attend the funeral. With such sacrifices even after his release from the prison, he continued to lead agitations against the British government particularly in the Civil Disobedience Movement by encouraging people for non-payment of taxes to the British and boycotting foreign goods. While organizing demonstrations he had to face police attacks and was imprisoned for six months.³²

The Christian community produced yet another committed nationalist in the person of Joseph Chelladurai Kumarappa popularly called JC Kumarappa who was born on 4 January, 1892, in Thanjavur. His speech was published in the New York Times, under the title "*How India Became Poor?*" from Columbia University. J.C. Kumarappa participated in the freedom Struggle since the Non-Co-operation Movement. Then he was attracted to Salt Satyagraha of 1930. He took great measure for serving the Gujarat Vidyapith.³⁴ Kumarappa did publish his research findings on the British economy in *Young India*

He wrote all these things in so simple a style that enabled the common man to understand the facts and thus he brought awareness in the general public. His findings about the British Government were very bad for the British rulers and so the British banned the magazine *Young India*.

On 3 February, 1931, a warrant for his arrest under section 124 A of the Indian Penal Code was issued for causing feelings of disaffection and contempt among the public through the columns of *Young India*

Against the government established by law.³⁵ Kumarappa was sentenced to undergo one year and six months of rigorous imprisonment. In the meanwhile the Gandhi-Irwin Pact was enunciated on 5 March, 1931. As per the provisions of the Gandhi-Irwin Pact Kumarappa came out of jail in March 1931.³⁶ After his release, he wrote an article captioned "*Stone for Bread*" in the 1942 December issue of the "*Gram Udyog*

Patrika” the official organ of the All India Villalge Industries Association. This exposed the British tactics, the inflatinand the loot of the masses.³⁷ Kumarappa was arrested for writing this article and was sentenced to two and half years imprisonment. After spending t wo years in jail his health began to break down.³⁹ He was a Gandhian economist. He was a man of sound principles. He was a champion of rural economy, an enemy of mechanization and materialism and a tireless propagandist of the constructive programmes of Gandhi. He remained one of the closest friends of Gandhi in his entire economic programme.”⁴⁰

Thiyagi Y.Rayappan was another Gandhian of the Kanniyakumari region who fought for India’s freedom. He was born on 15 may, 1916 at a village Madathattuvilai near Vilukuri in a very poor family. He was buoyant with the nationalist spirit even though he was an ordinary worker in an office. Thiyagi. Y. Rayappan along with Sudhanthiram and Velayutham organized agitation of picketing toddy shops in response to the Gandhian call of civil disobedience. He could gather a large crowd in support of the Satyagraha. During this all the important leaders and Congressmen were arrested and sent to Tiruvananthapuram central jail. After seven weeks of imprisonment Thiyagai Rayappan and the others were released.⁴¹

Santhiyavoo from Mayiladi, in Kanniyakumari District at that time was one of the leaders of the freedom movement who participated in several agitations. Inspired by by nationalist leaders, Santhiavoo joined the Indian National Congress leaving his works. Later he joined the movement and helped in the distribution of the magazine *Sudanthira Sangu*. He used to sell that magazine after the Holy mass at Catholic Churches in the villages.⁴² He was a staunch follower of Swadeshi disciples who wear only kadhar and did so until the end of his life. In 1928 Mahatma Gandhi organized the Movement boycotting foreign clothes and Santhiyavoo joined it and distributed bundles of the kadhar dress in the villates.⁴³

In 1931 in the picketing of toddy shops at Soonaimedu, Santhiyavoo as a participant of the

agitation was severely wounded on his head in a police attack. For his involvement in that agitation he got two months imprisonment.⁴⁴ Santhiyavoo was also one among the 42 Congressmen who took part in the edharanyam Salt March organized by Rajaji and in 1932 and he himself organized a Salt March in Kanniyakumari District. Undaunted of the British oppressive measures, Santhiyavoo expressed him boldly and was severely attacked by a police lathi charge and also hit by a horse shoe. Along with Rajaji, Omanthoor Ramasamy Reddiyar, Sengalvarayan and M.V. Perumal Naidu, Thiyagi Santhiyavoo got nine month imprisonment and a penalty of Rs.100 was imposed on each of them. On account of his poverty Santhiyavoo was unable to pay the penalty and the imprisonment was extended for six more months.⁴⁵

Christian Radicals

Though generally most of the Christian patriots were for the constitutinal means and under the Congress, a few of them were radically responded to the call of the leaders of the nation. With strong natinalist spirit they opted to non peaceful methods too. S.Benjamin of Amalipuram was the best example. S. Benjamin (1918) son of Soosai Esthavi Fernando from Amalipuram, near Tiruchendur of Tirunelveli District, belonged to the most backward fisherman Christian commuity. Even at the time of his middle school, he closely associated with the Congress and developed a close contact with the Congress leladers like M.R. Meganathan, S.N Somayajlu and Pasumpon Muthuramalinga Thevar, spending his time for the promotion of the Congress.⁴⁶

As a talented speaker and writer, he was able to enkindle patriotic spirit in the minds of the people especially the younger generation. He was proficient in Tamil, Hindi, English and Malayalam. He joined the band of the freedom fighters at a very early age and suffered heavily both in body and in mind at the hands of the British rulers.⁴⁷ An enthusiastic activist, Benjamin founded Bharat Matha Natinal Yough Association with the help of the Congress leaders in his

village Alanthalai to attract the youth towards the national cause.

At the invitation of Gandhiji for the individual satyagraha in 1939, Benjamin went to Wardha Sevagrama Ashram and met Mahatma Gandhiji to get permission for individual satyagraha in his own village. On 2 May 1940, Benjamin started individual satyagraha in his village Alanthalai. During the attempt, he was arrested by Tiruchendur police and sentenced one month rigorous imprisonment.⁴⁸ After his release from the prison, he took part in Delhi *Chalo Movement* at Thoothukudi. Later, Benjamin took a leading role in organising Tuticorin Students' Association towards the agitation along with Subramaniam the son of V.O.C and was imprisoned.

On 21 June 1941 anti war agitation broke out at Jhansi Rani Park, Madurai under the leadership of Vaithiya Nathaiyer. Benjamin, himself took part in the satyagraha and he got imprisonment for nearly six months and he was sent to Alipuram prison. 'The Kulasekaram Conspiracy Case' narrates his involvement along with Thockumalai Rajagopal, Kasi Rajan, and Manthra Konar in the freedom struggle. This was a case charged by the Sub Inspector of police, Kulasekarapatnam, under several Sections of the Indian Penal Code, the Defense of India Rules and the Penalties Enhancement Ordinance III of 1942 in respect of rioting, arson, dacoity and murder committed in that village on 20 September 1942.⁴⁹ Six persons including Benjamin, got life imprisonment.⁵⁰

Daniel Thomas who appeared for this case in favor of freedom fighters was a Christian.⁵¹ During his imprisonment, he was tortured severely by the police men both physically and mentally. Anyhow he tolerated all the agonies for his mother country. He was not able to attend the funeral of his father as he was in Tiruchendur jail when the former passed away.⁵²

Conclusion

The names mentioned in this article are not mere lists of the individuals but committed nationalists who sacrificed themselves and their families for the cause of

the nation. They represented the community which shared the ideals and aspirations of the national movement which fought for the right to self determination. The community which cherished the liberative human values such as love, equality, justice and brotherhood was a source of inspiration for their participation in the freedom struggle. Generally, the Christian involvement was deeply through the constitutional means. Challenge posed by the leaders enkindled the Christian community particularly the youth to take part in the movement. And these efforts helped the patriots to broaden their base for the movement in their localities. There was a support by the Christian intellectuals (educated community) through their enlightening talks and writings. Their joyful participation in the movement with brothers and sisters of other faiths stands a witness for pluralism in the freedom movement which was a welcoming sign in the land of diversity.

Considering the numerical insignificance of the Christians in India compared to the Hindus who form the majority, the Christian contribution in freedom struggle is indeed commendable. In addition, it is to be remembered that the vast majority of the Christians of India belong to the lower castes and during the independence movement they were still struggling to emancipate themselves from the clutches of the upper castes. Again, Christianity moulded the minds of men, women, children and youth through their educational institutions so that they began to long for freedom from every form of oppression, including the colonial rule. This was also a form of participation of the Christians in the freedom struggle.

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Colonial Attitude towards the Tribals in Malabar Region

C. Nadarajan*

The British system of centralised administration has directly or indirectly affected the tribals in several ways which have subsequently led to the breakup of their age-old relation with land and forest. They have been uprooted from their moorings in the same way as artisans and peasants were uprooted under the impact of colonial capitalist profit-oriented economic and political forces. This paper traces how the colonial and post-colonial state has redrawn the social life and social relations of tribals through various policies like Government of India Act, Constitutional reforms, and other policies will be the focus of analysis. The question of slavery under the changing political dynamics forms another key issue of the discussion.

Towards Isolation and Exclusion

The first impact of the colonial rule had been the isolation and segregation of the tribes, which invariably led to the exploitation of the tribal population by the selected non-tribals like money lenders and contractors. It also helped the British rulers to exploit and enjoy the natural resources as the rest of the population was not aware or concerned with the development of these areas.¹ The British administrative system was constituted, by and large, independent of the caste system.² Moreover, the tribal people were not brought into the mainstream of Indian culture, obviously as a consequence of the British policy of divide and rule. It did not confine itself to highlighting the differences between societies but also left many undesirable legacies for the nation to negotiate. However, the colonial impact on tribal self-perception had been most disastrous.³ The British, for the first time, tried to separate the individual from the community. In the case of tribes, the colonial administrators mostly followed the policy of segregation. They tried to keep them isolated from the rest of the population.

Thus began the history of the isolation of the tribals. It later adversely affected their socio-economic life. A key administrative policy that made normative

the isolation of the tribals is the Government of India Act, 1935. In the beginning policies under the British were varied over the three Presidencies of Bengal, Bombay and Madras,⁴ so colonial administration in India treated various tribes in different ways. Though in the Government of India Act, 1935 a reference was made to the 'Backward Tribe' and the 13th schedule to the Government of India (Provisional Legislation Assemblies) Order 1936 specified certain tribes as backwards in the provinces of Assam, Bihar, Orissa, Central provinces and Bombay and Madras.⁵ However, the colonial authorities, classified them according to the distinctive qualities and virtues thus identified them to some degree, with the British ruling class (as it is imagined itself to be) and therefore, and qualifying them for authoritative treatment.⁶ It was this approach that led to radical changes in the tribal situation.

Though the tribes were isolated, they were considered within the administration of British India or within the Indian states where the British kept a watch. These colonial views and values were unknown to the tribal society before the advent of colonialism. The British created new structures and institutions and thereby provided a new system of social stratification. In short, in the 19th century, the tribal population was dissatisfied to a great extent with the policies of the British that ultimately led to the redrawing of their community life and replacing it with an individualist society. This shift had resulted in creating new social values where the colonial economy and market interests ruled the game.

As a result of the policy of isolation as contained in the Government of India Act of 1935, the tribal areas in different provinces were excluded from the purview of the legislature. These areas were kept as 'Excluded Area' and 'Area of Modified Exclusion' or 'Excluded Areas' and 'Partially Excluded Areas'. In determining the areas to be classified as excluded or partially excluded, the Secretary of State for India

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issued instructions that the exclusion must be based upon strict necessity and must be as limited as possible in scope consistent with the need of the above general population.⁷

The Government of India in making recommendations for partial exclusion kept in view the possibility of obtaining convenient blocks of territory with readily recognisable boundaries susceptible to special administrative treatment without inconvenience. Thus the excluded and partially excluded areas were well-defined areas populated either predominantly or to a considerable extent by aboriginals. It is stated in a later report that these areas, however, do not by any means cover the entire population of tribal origin, and in many cases represent only a comparatively small proportion of the aboriginal population, the rest of them being scattered over non-excluded areas.⁸ A common feature of the partially excluded area is that they are generally located in non-accessible areas and hill tracts, and it is there that concentration of aboriginal population could be found. In the Madras presidency, they are interspersed with the rest of the population. They are hardly distinguishable from the general population.⁹

This policy of Exclusion without any positive steps towards tribal welfare has been criticised for its negative approach. Whatever be the reason, the conclusion to be drawn from the state of affairs noted in Thakkar Committee Report is that partial Exclusion or total exclusion has been of very little practical value.¹⁰ The objective of special administration has thus not been achieved. In other words, no definite programme for the development of the excluded area with a view to removing the disability of exclusion has been followed. The greatest weakness of the scheme of Partial Exclusion is that it left the area weakly or nominally represented in the legislature without any particular financial provision. The policy of giving separate representation to the tribes has practically gone without any comment concerning any of its essential aspects. This exclusion, to a great extent, served the British purpose of keeping the tribal areas isolated from the mainstream of national life, so that the influence of the freedom movement did not affect the tribal people.¹¹

The British policy of separation of tribes and non-tribes mainly came from the notion of cultural backwardness.¹² However, some feel that this backwardness of the tribes was because of their subjugation by the British, and it was not because of the natural isolation and autonomy.¹³

The creation of the non-regulation tract, or the creation of the scheduled district, the backward tracts, the excluded area, or partially excluded area, was a device to keep these people separate.¹⁴ Historically, this ecological and social isolation has become one of the principal features of the tribal population, and for centuries it has left a definite impress on their social system.¹⁵

There was a particular attitude in the nature and extent of British contact with tribes in India.¹⁶ In the Madras presidency the tribal development was not only practically ignored by the colonial authorities, but also there was no direct contact between the rulers and the tribes.¹⁷ Their administration never followed a consistent policy directed towards tribal improvement.¹⁸ They ignored the traditional structure of Malabar which they considered to be outdated and their disregard aroused the displeasure of both the population and the British raj.¹⁹ However, in Malabar, it is stated that colonialism brought about significant socio-economic changes in the tribal society.²⁰

The attitude of the colonial Government towards slavery in Malabar was a mixed one. The abolition of slavery and slave trade, under pressure and through the persuasion of Christian missionaries, also helped the mobility on the axis of status. The so-called reformist activities of Christian missionaries formed an integral part of the British administration.²¹ It was in the year of assuming the power of Malabar in 1792 that a proclamation was issued against dealing in slaves.²² A person offering a slave for sale was considered to be a thief. The sale was to be forfeited, and a person offering him for sale was to be fined five times his value. The purchaser was to be similarly treated. However, further measures and proclamation proved that there was no prohibition of slavery under the British but only a banning of the sale of slaves.²³ The Government of

India passed the Act of 1843, the provisions of which were widely published throughout Malabar. Christian missionaries propagated their ideas against slavery. Compelled by these factors, India abolished slavery in Malabar in 1843 and then extending it to Travancore in 1853 and Cochin in 1854.²⁴

The colonial proclamation of banning the sale of slaves came only in a critical juncture, mainly due to the control in purchasing slaves by the French and Dutch.²⁵ The practice of slave sale was kept alive by the facility with which the slave could be sold on the coast to the agent of vessels engaged in the trade, sailing from the French settlement at Mahe and the Dutch settlement at Cochin.²⁶ These ships, in general, carried slaves to the French Island. At the same time, the proclamation against slavery was not to prevent the privileged superior castes from purchasing the children of famine-stricken parents but was mainly directed against the prevalent practice of robbers carrying off by force the children of the most useful inhabitants. So the colonial proclamation was not effective in the case of agrestic slaves, including tribes.

The colonial attitude in Malabar might have been an encouragement to the slave trade associated with the Valliyurkavu temple in Wayanad. The inquiries into the existence of slavery in Malabar in the early 19th Century have revealed that even in ordinary leases of land Mavilan and Karimbalan tribes were sold as part of the contract. It is also stated that even as late as 1938, volunteers of the Kerala Congress Socialist Party found that these tribes were being sold for 10 to 15 measures of grain. Thus the practice of slavery continued to remain in another form in the case of tribes in Wayanad up to 1975, and its hang-over is still conspicuous among the tribes of Malabar region.

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Panchayati Raj - A Historical Background

R. Ravichandran*

Introduction

India extends from the Himalayas in the north to Kanyakumari in the south and covers an area of 3,276,141 sq.km., which is about two-thirds the size of Europe, excluding Russia. India is a land of rivers and streams, mountains and plateaus, forests and cultivated plains. India's civilization is one of the world's oldest, dating back to the end of the fourth millennium or the beginning of the third millennium B.C.

India, an ancient civilization, witnessed the Panchayats as an integral part of Indian society and polity since Indian villages have organized and maintain social order through Panchayats since ancient times. The informal institution of Panchayat was responsible for maintaining and governing village society following the socio-political norms of their times. While empires rose and fell, village Panchayats continued to survive, giving continuity to Indian traditions.

The Vedic Age

The Vedic hymns frequently pray for the prosperity of villages. The village, during the Vedic age, was administered by a respected official, advised by a council of elders. In the Ramayana cities, a village leader of great prestige was called "Gramani". The fact the Gramani enjoyed high status in the village can be noted furthermore in that at the royal consecration, the king's entourage consisted of a Gramani, a Suta (Charioteer), and a Bhagdugha (Collector of taxes). As one Indian historian says Manu, on the other hand, refers to the village official Gramik. Like the

Ramayana, Manu also mentions village administration and tax collection for the king as the Gramik's primary duties.

The Valmiki Ramayana mentions two kinds of the village. The 'Ghose' and the 'Gram' the former being smaller than the latter. Its officials were called 'Ghose' and 'Gram'. 'Ghose' is indicated as being smaller in size, commonly situated near forest, which dwell the gods that are those people who maintained cow-herds.

During the Buddhist and Jain Period

The villages were classified according to the size and mode of habitation. The villages during the Buddhist and Jain period were self-sufficient and self-reliant. The pastures and the forests were collectively owned and managed, while the agricultural land was parcelled into individual holdings. The villagers were free to participate in individual holdings. The villagers were free to participate in the decision making process and various other local programmes. The village headman was frequently consulted in local affairs, but he could not violate the public opinion. The Buddhist record throws light on the constitution and procedure of these ancient popular assemblies. The basic principle of the Panchayat during the Jain period was "sarvevarashsamanmanarach" "(equality for all)". The Panchayat system of this period has been described in some Jain texts as "dearer to all varnas because of their equitable treatment". There was no interference on the part of the central government in the internal affairs of the religious institutions.

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Panchayat System during Mauryan Period

During the Mauryan Empire, India was united under a strong central government; however; Chandragupta was not a despot but a constitutional Monarch bound by the common law of Aryavarta. His great Minister Kautilya, in his famous book Arthashastra, gives an elaborate classification of the village for revenue, economy and defence purpose and makes a mention of Gramika or the village headman. Villages were classified according to population and administration during this period was closely linked with agriculture. The village size varied from 100 to 500 families. The boundaries were demarcated by rivers, hills, forests, ditches, tanks, ponds and trees situated at one or two Kroscha (1 Kroscha equal to 2 miles) presumably for mutual protection with a neighbouring village. The village administration during 324-236 B.C. was linked with agriculture.

The 'Adhayaksha' (village headman) used to have control over the village administration and also was responsible for the collection of revenues. Arthashastra talks about many other officials such as the 'Samkyaka' (accountant); 'Sthanikas' (village officials of different grades), 'Anikitsaka' (village officials of different grades), 'JamghKarika' (village courier); 'Chikitsaka' (village Medical officer), and 'Ashwa-Damak' (house or horse Trainer).

This view is strengthened by the writings of Megasthenes who visited the Court of Chandra Gupta 303 B.C. stayed in the subcontinent for an extended period and compiled a too detailed account of Indian life communities as also but rural units and little republics, aptly said to be self-contained and self-governed. Kautilya, the famous statesman in his work the Arthashastra, has also considered in detail the village government.

Panchayat Raj Institution in Gupta Era (300-500 A.D.)

In the Gupta period, village councils become regular bodies which had the permanent features of local administration. The Gupta period marked the sudden elevation of the village administration to a high position of authority with local elements having a vital

role in the administration of law and justice more organized than the earliest periods. Various inscriptions reveal that jurisdiction of the Grama authorities increased tremendously. Local government system described by historians during the Gupta period can be called local self-government.

Panchayat Raj Institutions in Harsha Era

After the Gupta the great king Harsha ruled northern India. During this era, the smallest unit of administration was the Grama (Village). A cluster of a dozen households and a dozen of such cluster may be called Grama. In Harsha period the village headman, known as grameyaka or GramaAdhyaksha was in charge of village administration. The Grameka was assisted by Karani (clerk) and Mahattaras. Elderly people of the village were probably selected by common consent on the basis of their age, intelligence, honesty, wealth, etc. The study of Harsha's system of administration reveals how the ancient institutions came to be inherited into body politics later on through immemorial practices and users. However, then, Harsha's system had one more institution intervening between Vishaya's and villages. It was the Pathakas, which probably corresponds to the modern tehsil or taluka. Harsha Charita also mentions, Mahattaras, it means that the council of village elders existed during the time of Harsha. The village government watch later all local matters concerning houses, streets, markets, temples, wells, tanks, cremation grounds, cattle, pasturages, forest arable and unarable land.

Chola Administration

The Chola Empire was divided into three major administrative called central governments, provincial Government, Local Government. Uttaramerur inscriptions throw light on the administration of the Chola. The responsibility of the village administration was entrusted to the village assembly called Gramasabha the lowest unit of Chola administration. It was involved in the maintenance of the road, tanks, temples and public ponds. The village assembly was also in charge of payment of taxes due from the villages to the Kings treasure. The village administration was carried on effectively by variyams who used to be male members of the society.

Panchayat Raj Institution during Medieval Era

The Medieval period covers roughly the period between 1000-1700 A.D. The first phase of this medieval period (i.e.) 1000-1500 A.D., is a period of political instability, frequent foreign invasion and of the atrocities of the invaders. The early invasions in India were directed towards the capturing of wealth rather than for attaining political sovereignty. During the medieval period also there was Panchayat system, in the village level, which considers later education, sanitation etc. Moreover, create a 'judicial body' to disputes. The people of the village constituted a small commonwealth and looked at their affairs.

The Sultanate of Delhi was originally army feudal state. All legislative, judicial, executive and administrative, power was vested in him. Sulthan's will was the law, Under the Sultanate of Delhi, the unit of the rule was a village with its headman called Magaddan or Mukhia and accountant or patwari and village communities continued to function following their old traditions. The government dealt with the peasants through headman with the advent of the Mughal rulers.

At the top of the hierarchy of Delhi Sultanate, were the provinces which were divided into districts, which were further, subdivided into smaller units. The lowest group of administration was the village which was self-sufficient. There was a village assembly like the Panchayat of north India in the whole village. It carried on the village administration through its hereditary offices such as the village clerk, village watchman. The village watchman and the village officers were paid by grants of land.

British Period (1750-1947)

The Panchayat was destroyed by the East India Company when it was granted the office of Diwan in 1765 by the Mughal Emperor as part of reparation after his defeat at Buxar. As Diwan, the company took two decisions. The first was that it abolished the village land record office and created a company official called patwari. From 1870 that Viceroy Lord Mayo's Resolution for decentralization of power to bring about administrative efficiency in meeting people's demand and to add to the finances of colonial regime gave the

needed impetus to the development of local institutions. It was a landmark in the evolution of colonial policy towards local government. The real benchmarking of the government policy on decentralization can, however, be attributed to Lord Ripon. He, in his famous resolution on local self-government on May 18, 1882, recognized the twin considerations of local government: administrative efficiency and political education. The Ripon Resolution, which focused on towns, provided for local bodies consisting of a large majority of elected non-official members and presided over by a non-official member and presided over by a non-official chairperson. This resolution met with resistance from colonial administrators. The progress of local self-government was tardy with only half-hearted steps taken in setting up municipal bodies. Rural decentralization remained a neglected area of administrative reform.

The Royal Commission on Decentralization (1907) under the chairmanship of C.E.H. Hop house recognized the importance of Panchayats at the village level. The Montague-Chelmsford reforms (1919) brought local self-government as a provincial transferred subject, under the domain of Indian minister in the provinces. Due to organizational and fiscal constraints, the reform was unable to make Panchayat institutions truly democratic and vibrant. The Provincial autonomy under the Government of India Act, 1935, marked the evolution of Panchayat in India. Popularly elected governments in provinces enacted legislation to democratize institutions of local self-governments further.

Mahatma Gandhi's Concept of Panchayat Raj Institutions

In his writings and statements drew the attention of the people and government to the urgent need for rebuilding the village as a self-sufficient entity with the village Panchayat playing the central role in encouraging and supporting constructive and creative activities among the people. According to him, "greater the power of the Panchayat, the better for the people" as "real democracy" has to be worked from below by the people of every village. Gandhiji was always fond of the

concept of “Gram Swarajya” and “Gram Vikas” and strongly advocated the establishment of a village set up based on these doctrines. Gandhiji had categorically defined his vision of village Panchayats “My idea of village Swaraj is that it is a complete republic, independent for many others in which dependence is a necessity. Gandhiji was so clear about the importance of villages that he declared “If the villages perish, India will perish too”.

Conclusion

Lack of trust, lack of information and loss of power and influence are some of the factors hindering further decentralisation of powers to the powers to the local bodies. However, the government has been taking steps. Earlier, the maintenance of street lights was controlled by the state government. “Social Audit” is more effective, then transparency can be brought out in the functioning of local bodies. India federalism is incomplete and inadequate without the existence of effective local Government particularly at the level of villages, taluks and districts Federalism has to be nourished by strengthening the force of decentralization at the state level and local levels. Local Government must be considered as an extension of a combined plan. The Panchayat Raj system has not been distributing chance. However, it has had many achievements to its credit, particularly in the field of rural development; it becomes a process of development seed-drilling in the Indian soil, making an average citizen more conscious of his role in the process of development than ever before. The gulf halfway the processes of development than ever bridged to a considerable extent which has been an administrative gain. Moreover, a new, comparatively young and modernizing leadership inclined in favour of change and development has

emerged. Panchayat Raj system conceived for rural development through local participation representing local aspirations and local expectations. Alien and universal models of development have proved to be futile everywhere. The need of the hour is the resourcefulness of the people. Local body institutions are at the mercy of the state government for their functioning with powers and adequate resources. The representatives of the people to the local bodies have now realized that they more responsibilities than the previous period attending this programme. The concept of power and authority has distorted the vision in the beginning. While explaining their responsibilities to create responsible citizens, they realized their tasks and works. It is an exercise to change the mind-set of the womenfolk who have reached the portals of power. However, this is only a beginning.

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Origin of Peasant Struggle: The Reaction against Eviction in Tanjore, 1953

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Introduction

In Tamil Nadu, the majority of land has been cultivated by the peasants who do not own land. More

lands were passed into the hands of non-agriculturist. The peasants were least cared by the government and did not possess surplus income in their livelihood. They

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engaged in mirasdars lands as pannaiyals. Some of the peasants owned a meager quantity of lands. Most of the peasants engaged in cultivation in the lands of mirasdars under lease systems. The landowners often applied harsh measures to the peasants while demanding fair wages. The peasants claiming fair wages were continued to evict by the landlords. An attempt is made to analyse the study of peasant struggle in Tanjore District. Further, its impact on the socio-economic aspect is discussed at length.

Eviction in Sirukalathur Vadapathi Mangalam and Perumpannaiyur

In Mannargudi, Tamil Nadu Tillers Association organised 5th State Level Conference on 5 April, 1953¹. The peasant organisation condemned the vast accumulation of land by a group of few *mirasdars*. The landless peasants in the State ranging from 35 to 40 per cent were the worst sufferers. The debt of peasants crossed Rs.272/- crores in the State. Hundreds and thousands of peasants in villages depended on agriculture for their livelihood. However, the daily wage of a peasant was Rs.1-4-0. Further, they hardly got any work for 10 or 15 days in a month². Under these circumstances, the *mirasdar* of Sirukalathur, Nedumbalam Samiyappa Mudaliyar evicted 300 peasants. Vadapathi Mangalam V.S.Thiyagaraja Mudaliar started evicting hundreds of *pannaiyals*. The *mirasdars* of Perumpannaiyur in Nannilam taluk enforced brutal measures upon pannaiyals resulting the death of a *pannaiyal* named Pakkiri³. By evicting the farm labourers, the *mirasdars* in fact, created terror and imported large number of outside labourers⁴.

The Demand for Fair Wages and Pannaiyal Protection Act and Attack by Mirasdars

Peasants were often denied fair wages. In his eyewitness report, B.Srinivasa Rao, the General Secretary of Tamil Nadu Kisan Sabha, pointed out the sufferings of peasants. Periyasami Udaiyar, the *mirasdar* of Perum Pannaiyur made a call to attack *pannaiyals*. The reason of *pannaiyals* attack was their demand to implement fair wages as in the Tanjore Act. In response, the *mirasdars* employed thugs and thrashed the pannaiyals. Subbaiyan, Thangavelu, Iruthayasami,

Pappa, Chellaiya, Vandaiyar, Savurimuthu and other thugs raided the houses of male and female peasant workers on 10 May 1953⁵. The peasants such as Raman, Thangaran, Ayyan, Govindasami, Ayyakannu, Marudan and others were severely injured and admitted into Kudavasal hospital. Further, the thugs ransacked the property of peasants such as meagre cash amount, paddy, cattle hen and other belongings. Similarly, in Erumaithalai, Elandavanajeri, Kovipathu, Cheri, Chemmalkudi and Pulichakadi villages, a large number of peasant workers were wounded and were undergoing treatment⁶. Based on his eye witness report, B.Srinivasa Rao made a complaint to the District Superintendent of Police. On the other hand, the police were reluctant to take action against the *mirasdars*.

Eviction by using Loopholes of the Tanjore Act

In comparison to the previous year (1952), a large number of cultivators and pannaiyals of the Tanjore district were evicted in the year 1953. The *mirasdars* made use of loopholes available in the Tanjore Tenants and Pannaiyal Protection Act and evicted hundreds of cultivators and *pannaiyals*. In the Tanjore Act, the tenants who cultivated more than one *veli* of land (6 2/3 acre) were secured to cultivate for five years period⁷. In other words, the Act recommended the landowners to evict the cultivators on the grounds of rent due or lack of proper crop consultation with the former⁸. By foisting false cases like a failure of rent due, the landowners evicted several cultivators. Moreover, landowners, who owned more than one *veli* of land distributed excess land to their family members and deviated from the Tanjore Act. The *mirasdars* however, terminated *pannaiyals* on the grounds of their illness and absence to turn up for farming works.

Eviction of Peasants under False Cases

Manalmedu village in Mayawaram taluk, 120 cultivators were evicted by the *mirasdars* without a valid reason. Similarly, in Karuvangudi and Peravurani, the cultivators who worked for more than 15 years were evicted⁹. The peasants of Thiruvannainallur in Thirukkivilur taluk organised a revolt against *mirasdars* to revoke false cases. In his judgement, the Magistrate nullified the cases against peasants and recommended

the following measures: 1) to reinstate the evicted peasants; 2) three days holiday in a month; 3) to increase the monthly wages of Agricultural labourers from 36 to 60 litres of paddy and 4) no eviction of peasants without a valid reason¹⁰.

Mirasdars Protest for the Reinstatement of Cultivating Tenants

Seshappa Aiyar, *mirasdar* of Muthal Kattalai in Nannilam taluk and others filed a petition in the Court challenging the provisions of Section 6 and Section 12 of the Tanjore Tenants and *Pannaiyal* Protection Act, 1952. Section 6 of the act provided the reinstatement of cultivating tenants who were in possession of the land on 1 December 1951. Similarly, Section 12 provided the reinstatement of dismissed *pannaiyals*¹¹. The petitioners urged that Section 6 of the Act was unconstitutional and infringed the property rights guaranteed by Article 19(5) of the Constitution. Section 12, in their opinion, was a violation of the private rights guaranteed by Article 14 of the Constitution¹². Moreover, American decisions were cited by the petitioners in respect of the “due process” clause of the 14th Amendment and the 15th Amendment to support the contention that private right was not to be taken away for public purposes without payment of just compensation.

In other words, on behalf of the government, the Advocate General contended that Article 31 of the Constitution would apply to cases of requisitioning of the property by the government or acquisition of ownership. The Tanjore legislation was not such a case, and the authority cited by counsel for the petitioners would not apply. Further, the advocate argued that emergency legislation like the Tanjore Act should be judged by particular criteria. Further, it was contended that the Tanjore legislation would be in operation for only five years to decide the question raised by the petitioners¹³.

The Tanjore District Lessees Conference, 1953

On 2 April 1953¹⁴, The Tanjore District Lessees’ Conference was held at Shiyali. P.T. Rajan M.L.A. presided over the conference. A large number of lessees from various districts attended the conference. K.R.Sambandam, M.L.A., and chairman of the

Reception committee maintained that the lessees had to pay an increased share to *waramdars* and more wages to *pannaiyals*. Further, he mentioned that the lessees were handicapped because of inadequate water supply. Their initiative and incentive measures, in fact, displayed in the agricultural industry were seriously affected by the recent Act. The lessees in short, expressed their concern and sufferings and found fault with the terms of the contract in the Tanjore legislation¹⁵.

S. Swayamprakasam, M.L.A., criticised that the definitions of several terms in the Act as vague and capable of different interpretations. However, they felt that they were not duly considered before passing of the Act. Above all, K.R.Sambandan, the M.L.A., urged that the position of the lessees in respect of the act should be well defined and their representations should receive due consideration at the hands of the government. The Lessees mostly hailing from the *mirasdars* Association always convinced the government to remain in their favour. Further, they requested the government to remit 25 per cent of the lease paddy permanently¹⁶.

Mass Eviction and Revolt against outside Labourers

Narayanasami Samandar, a *mirasdar* of Alangudi village in Papanasam taluk owned 660 acres of land. Based on the Tanjore legislation, *pannaiyals* demanded fair wages. In response, the *mirasdar* evicted a large number of *Pannaiyals* and imported outside labourers. The *mirasdar* as a matter of fact was reluctant to give even one *marakkal* of paddy as a daily wage to *pannaiyal*¹⁷. Thiagararaja Mudaliar, a *mirasdar* of Vadapathimangalam, Kunniyur Sambasiva Iyer and others suggested unanimously for banning legislation for good relations between landowners, tenants and *pannaiyals*¹⁸. In reality, they started evicting the tenants and *pannaiyals* forcibly. In addition to this, Maracheri village in Thiruthuraiipoondi taluk, a *mirasdar* evicted peasants namely, Appadurai, Kuttiyan, Rasu, Chinnathambi, Ladan and Ponnai. The Conciliatory Officers though recommended reinstating the evicted cultivators was rejected by the *mirasdar*. He employed thugs to evict the cultivators. The cultivators, however, were compelled to sign in a written bond which ensured a monthly wage of 3 *kalams* (144 litres). These forcible

bonds as such were threatening tools to evict the cultivators sooner or later.

Balu Iyer, a *mirasdar* of Neppathur in Sirkali taluk expelled several cultivators. On 22 July 1953¹⁹, his thugs thrashed the cultivators and *pannaiyals* at night. In Thirukkattupalli in Tanjore taluk, the police, by and large, helped the *mirasdars* to punish cultivators and *pannaiyals* claiming Tanjore legislation. In Vishnam Pettai, the peasants were brutally attacked by the police and asked to sign in a written document mentioning that “I did not want *pannai* land”. In Thokur village, a *mirasdar* Kunjammal owned more than 500 acres. Her well-wisher Subramania Chettiar terrified the tenants and *pannaiyals* not to claim fair share and wages as mentioned in Tanjore Act²⁰.

Reveneging Attitude of Mirasdars

Desigam, a *mirasdar* of Valivalam in Nagappattinam taluk possessed 2,000 acres of land. The *mirasdar* employed thugs to evict peasants in Namachivayapuram. When the thugs proceeded to evict cultivators, then 36 female peasants hoisted red flag and challenged to protest with broom²¹. The *mirasdar* refused to give *kalavadi* (a harvest bonus) to the *pannaiyals*. Hundreds of peasants, in fact, were organised and revolted against the *mirasdar* for fair wages. In a prolonged struggle for a couple of months, the Revenue Court declared that the cultivators had the right to get *kalavadi* in 12 *mah*²² of land. The peasants who cultivated in 12 *mah* of land were asked by the *mirasdar* to hand over four *mah* of land. On the other hand, the peasants were reluctant to return the lands to the *mirasdar*'s.

The *mirasdar* wielding undue influence over the Inspector of Police in Kivalur and Conciliatory Officer of Tiruvarur and tried to recover four *mah* from the peasants. The police, on the one hand, and the conciliatory officer on the other threatened the peasants not to cultivate in the *mirasdar* lands unless they return four *mah* of land²³. On the contrary, the peasants strongly resisted the motives of *mirasdars*. Using his influence, the *mirasdar* hoarded 687 bags of paddy for grinding in a rice mill to sell it in the black market. The market price of rice was sold at a very high price of

Re.1-4-0 per measure²⁴. The Officials in the meantime confiscated the hoarded bags²⁵.

Mirasdars Stoppage of Loan Facility

Kalyana Sundaram Iyer, a *mirasdar* of Kunniyur applied tactful methods to evict the cultivators. The *mirasdar* usually offered a loan to cultivator for seeds, ploughing and other operative works. M.Veerapan, a cultivator worked for years in the land of Kalyana Sundaram Iyer. In order to evict the cultivator, the *mirasdar* withheld the loan facility. The cultivator, however, was unable to initiate operative works in land for want of money. In the meantime, the Tamil Nadu Tiller's Association rushed to help the cultivator. About 500 peasants with ploughing tools proceeded to Veerappan's land. The operation works in 17 *mah* land of the cultivator was finished within 3 hours²⁶.

The *mirasdars* of Erukattancheri in Mayawaram taluk refused to give fair wages based on Tanjore legislation. He used to give only Annas 8 as a daily wage to *pannaiyal*. On the contrary, tens and hundreds of peasants struck work in *mirasdar*'s lands and even in his residence. After two days of shock and despair, the *mirasdar* agreed to issue fair wages²⁷.

Tanjore District Landowners Association Conference 1953

Tanjore District Landowners Association convened a conference at Kumbakonam on 15 November 1953²⁸. A large number of *mirasdars* attended the conference. Moopanar who owned 5,000 acres and Dharmapuram Athinam possessed 50,000 acres were the key stalwarts to arrange the conference. The *mirasdars* as a matter of fact, called that conference as peasants' conference²⁹. Manickavel Naicker, the Minister for Revenue welcomed the *mirasdar* delegates. In his statement, the Minister maintained that “there won't be Agriculture, food production and survival without the role of *mirasdars* in the State. The government would not undertake any land legislation without the consent of *mirasdars*”. Further, he pointed out that the *mirasdars* were the wise people to direct the Department of Agriculture. In his concluding speech, he assured that the landowner would not be abolished by any legislation.

While supporting the *mirasdars*, the government as such did not look into the crisis behind the peasants elsewhere in the State. About 35 to 40 per cent of peasants did not own a single piece of land in the State. They entirely depend on agriculture for their livelihood. The daily earnings of the peasants were presumably Rs.1-4-0³⁰. *Mirasdars*, on the other hand, owned tens and hundred acres of land as the indirect cultivators of the land. The peasants who depended on big landowners did not receive a fair share of crop or wages. The remark made by the Minister for Revenue over *mirasdars* was indeed a fun and great shock³¹.

The Demands of Tamil Nadu Tillers Association

In Mannargudi, The Tamil Nadu Tillers Association passed a resolution to extend the Tanjore Tenants and *pannaiyal* Protection Act to all the districts of Tamil Nadu³². Elsewhere in Tanjore district, several meetings were arranged by the association. In all the meetings, the association presumably passed resolutions demanding 75 per cent of *waram* as a share to the cultivators³³. The second conference of the Tanjore District Communist Party of India convened a meeting at Nagapattinam on November 6 and 8, 1953³⁴. It passed the following resolutions: 1) right to till the land; 2) to revoke debt Act; 3) right to own *Kudiyiruppu*³⁵; 4) to provide loan facility to the peasants; 5) to distribute cultivable fallow lands to peasant workers; 6) to fix a ceiling on land; 7) to implement *zamindari* and *inamdars* Act in the respective villages of this district; 8) to fix the fair price of agricultural products to the buyers and sellers of the peasant community; 9) irrigational facility to the affected crops; 10) to provide *taccavi* and manure loan quickly; 11) to issue fair wages to peasant workers for livelihood and, 12) to provide fair wages, *waram* and *kuthagai* based on Tanjore Act in *kuruvai*³⁶ crop and the increase of 15 per cent of *waram* in *samba*³⁷ crop.

Conclusion

The demands of peasants were never accepted by landlords. The demands such as revoking debt Act, right to Kudiyiruppu, loan facility, distributing cultivable fallow lands, the ceiling on land irrigational to the affected crops etc., were not accepted immediately by

the government. The peasant organization put constant pressure upon the government resulting in an outcome of the Madras Cultivating Tenants Protection Act in 1955. The Act guaranteed not to evict cultivating tenants from his landlords. The Act assured the peasants for the continuation of lease and enabled register of tenants.

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34. FNR, Second half of May, 1953, p.5.
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37. A single paddy crop harvested in February.

Reservation in Tamil Nadu with Special Reference to the MGR Government

H. Munavar Jan* and K. Sabapathy**

Introduction

Reservation in India is a form of affirmative action designed to improve the well-being of perceived backward and under-represented communities defined primarily by their 'caste' is a phenomenon that commenced with the coming into force of the Indian Constitution. The Constitution (103rd Amendment) Act, 2019 which came into effect on 14 January 2019, to provide 10 per cent reservation for economically weaker sections among the general category. In Tamil Nadu, hailed as the birthplace of social justice, four decades ago, late Chief Minister M.G. Ramachandran attempted to bring an economic criterion for reservation for Backward Classes.

Reasons for Adopting Reservation Policy

For thousands of years, education was denied to the majority of the population of our country based on one's birth. All the mighty kings who ruled the Indian subcontinent were bound by Manu Shastra, the rulebook of the Hindu religion that proscribed education of the Shudras. Non-Brahmins were oppressed in many ways. Not only education but also positions of power and lucrative jobs were denied to them. "Reservation" is a mechanism to give education and jobs to the oppressed based on their caste.

The structure of Indian society is unique, and there is no other all over the world. Characteristics of Indian society are: 1) Caste based on Birth; 2) Untouchability based on caste; 3) Exploitation in the

name of religion and 4) Social inequality. The builders of constitution considered adequately about the governing arrangement of constitutional rights under above characteristics and wrote in the constitution that the socialistic, secularistic and democratic governments are established in India, and social arrangement based on equality, freedom, fraternity and social justice are also established.¹

The main objective of the Indian reservation system is to increase the opportunities for enhanced social and educational status (in a sense better than the previous until it becomes equal to that enjoyed by an average member of other communities) of the underprivileged communities and, thus, enable them to take their rightful place in the mainstream of Indian society.

Evolution of Reservation in Tamil Nadu – An Overview

Mr. S. Muthiah Mudaliar who was responsible for the issue of the third G.O.² on 15.12.1928 (out of every 12 posts be as Non-Brahmins [Hindu] – 5, Brahmins – 2, Muslims – 2, Anglo-Indians and Christians [Including Europeans] – 2, Others [Including Depressed Class] - 1) that for the first time made communal reservation defined and effective. The scheme of reservation giving representation to all the communities was followed till 1947.

After independence, the congress ministry under O.P. Ramaswami Reddiar issued a G.O. on 21

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November 1947 (out of every 14 posts be as Non-Brahmins [Hindu] – 6, Backward Hindu Communities – 2, Brahmins – 2, Harijans – 2, Anglo-Indians and Christians – 1, Muslims – 1) that altered the existing arrangement.³ The 1947 order gave separate representation to the backward Hindus for the first time, and also increased the representation for the Depressed classes.

During the congress government headed by Kumaraswamy Raja was issued a G.O. 1951 that in a cycle of 20 appointments 3 (15%) were reserved for Scheduled Castes and Scheduled Tribes, 5 (25%) for Backward classes. The rest (60%) were filled in open competition. Certain sections of Muhammadans and Anglo Indians and Christians were included among the Backward Classes.

In 1954 (when K. Kamarajar was the Chief Minister), after Andhra got separated from the composite Madras State and taking into account the population of S.C.s and S.T.s, the reservation scheme was modified a little, i.e. 16 per cent reserved for S.C.s and S.T.s, 25 per cent for Backward Classes and 59 per cent reserved for Open Competition.

The government headed by M. Karunanidhi had increased the percentage of reservations for S.C.s and S.T.s from 16 to 18, and for Backward Classes from 25 to 31.⁴ So the total reservations amounted to 49%, and the remaining 51% was for Open Competition that could be filled up by candidates from all the communities, including those who come under the reserved category.

The M.G. Ramachandran Government

The MGR Government issued an order, fixing Rs.9,000 as the annual income ceiling for Backward Classes to get the benefits of reservation. To justify the G.O, the government cited the recommendations of the Backward Classes Commission, under the Chairmanship of A.N. Sattanathan, submitted in 1970.⁵

Then late DMK president M. Karunanidhi and general secretary of Dravidar Kazhagam K. Veeramani immediately opposed the move and, with many other leaders, spearheaded protests against it. They argued that the order was unconstitutional and unreasonable,

and the issue of fixing economic criteria was discussed in the constituent assembly and also in the Parliament when the First Amendment to the constitution was made. On both the occasions it was rejected. The attempt of the State Government under M.G.Ramachandran was against the long recognized policy of reservation for socially and educationally backward classes as defined by the constitution.

MGR also said the order would benefit the poorer among the B.C.s, such as the children of dhobies, barbers, stone-masons, small farmers, cart-pullers and cycle-rickshaw pullers. In contrast, only the affluent had enjoyed the concessions till then. A month after the controversial G.O was issued, MGR, speaking at the valedictory function of the birth centenary celebrations of social reformer Periyar E.V. Ramasamy at Pudukkottai on 5 August 1979, dropped another bombshell: His government would provide reservation for the poor among the forward communities.⁶

This further fuelled the opposition to the 9,000 G.O, as MGR had made this announcement at a function celebrating Periyar, who strove for social justice throughout his life. Fierce opposition arose to the order that fixed an income ceiling to the Backward Classes for getting the benefit of reservation. DMK and D.K. organizations based on Periyar's self-respect philosophy, the CPI and the Muslim League agitated against the G.O.

Taking serious note of this second announcement, Karunanidhi termed it a 'dangerous proposal'. "Reserving a certain percentage for poor among the forward communities... would reduce the opportunities for B.C.s/MBCs/S.C.s/S.T.s in the open quota. So, the chief minister should give up his proposal immediately," he said. When reporters pointed out that the constitution specified backwardness in society only as "socially and educationally backwards and not as economically backward", MGR shot back: "The time has come for taking into account the economic backwardness also for providing reservation."

Conclusion

Before the introduction of reservation policy, for centuries the appointments in government were

monopolized by a small affluent section of the society and the majority of the people belonging to S.C.s, STs and Backward Classes had been demanding proper and adequate representations. In order to facilitate the upliftment of the underprivileged classes who had been deprived of educational and employment opportunities for very long periods, the policy of reservation to Scheduled Castes, Scheduled Tribes and Backward Classes was introduced in the State. While these people have been slowly climbing up the ladder by overcoming certain inherent shortcomings and by utilizing the policy of reservation, there have been covert and overt attempts by certain conservative elements opposed to the concept of social justice to pull down the ladder and plunge those climbing up into a gaping abyss.

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Role of Tamils in the Spontaneous Revolution of August 1942

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Introduction

The British Empire had a firm foothold in India during the 19th century, which led to the suppression of the natives in every possible way. There was a need for an organization to channelize the political inspiration of the Indians. So many political associations emerged to overthrow foreign powers; one among them was Indian National Congress. The leaders of the organization became actively involved in the national movement. During its formative period, leaders of Indian National Congress adopted constitutional agitation and later involved in pernicious action. The arrival of Gandhiji and his involvement changed the course of the movement. He instigated non-violent movements such as Non-Cooperation, Civil Disobedience and Quit India Movement. Later said began spontaneously all over the country after the Quit India Resolution. The role played by the Tamils in the Quit India Movement is highlighted here.

Germination of the Movement

The Congress Working Committee adopted a resolution at Wardha on 14th July 1942 after the Cripp's departure. On 8th August 1942, All India Congress Committee endorsed the resolution in the late evening at Gowalia Tank in Bombay popularly known as "Quit India Resolution". Gandhiji during his speech at All India Congress Committee gave a slogan to the countrymen: "Here is a mantra. The mantra is "Do or Die". We shall either free India or die in the attempt; we shall not live to see the preparation of our slavery.¹

British decided to stop the movement before it sprang out. On 9th August 1942, Gandhiji and other prominent leaders were arrested on the very next day the whole country was alarmed. On hearing the arrest of the most prominent leaders, the mass-based non-violent movement² became vigorous all over the country. The purpose of the movement was to destroy the structure of British India, which made the handful of Englishmen live above the level of subsistence of the Indians.

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Rajaji quitted the Congress before the Bombay resolution as his idea of Pakistan resolution was rejected and did not join the movement in the Madras Presidency. Though he did not participate in the movement, he saved the lives of two Tamil convicts namely Kasirajan and Rajagopal, by changing the death sentence to life imprisonment for the murder of Irish General Lone at Kulasekarapatinam³.

On following days after the resolution in Tamil districts, all the leaders were imprisoned under the Defence of India Act⁴. The movement became leaderless. Arrests of the leaders were a signal for the outbreak of uprisings everywhere in the Tamil districts in which violence was intermingled with non-violence. The British Government had banned all non-violent activities such as hartals, meetings, processions and demonstrations.

Nature of the Movement in Tamil Districts of Madras Presidency

Goals of the movement werethe same everywhere, its varied tempo region to region. In Madras, hundreds of students from schools and colleges boycotted schools; including women students from Queen Mary's College participated in the hartal shouted Quit India slogan until dispersed by police⁵. Workers went on strike at Buckingham and Carnatic mills. Public works workshop struck. Labours agitated at Madras Port Trust, Madras Electric Tramway and Madras Corporation. At Choolai there was picketing at a toddy shop. Attempts were made to burn at High Court building and bomb thrown at Muthialpet police station. In Arcot region, a procession with Congress flags shouting slogans near the bazaar in Vellore was dispersed by the police. Manuscript notices with Anti-British slogans were pasted at Tirupathur. Annamalai University students from Chidambaram protested against the arrest of leaders. Municipal Conservancy shed was burnt by the volunteers.⁶

Ammunition train from Cochin was derailed between Podanur and Singanallur railway station in Coimbatore. Several toddy shops were burnt. Sular Aerodrome was set on fire.⁷ Though the prohibitory orders were imposed in Madurai, mass meetings were held. Government servants were severely assaulted. Post

office and Sanitary Inspectors office were burnt. Ramnad district faced the act of incendiarism. Civil Court buildings at Devakottai, Sub-treasury, Sub-Registrar's office, Deputy Tahsildars office, Natrajapuram Railway station and Municipal Elementary School at Karaikudi all were set on fire.⁸ Chavadis at Papparapatti was burnt. There was a procession carrying flags bearing the words "Freedom, Liberty and Peace"⁹ at Salem.

Volunteers picketed before Munsiff's court and District court. The salt factory at Kulasekarapatinam of Tinnevely district was attacked by the crowd with sticks and battle axes. Assistant Salt inspector was killed. The passenger train was derailed at Trichinopoly. Fish plates¹⁰ in the track were removed between Lalgudi and Valadi stations. Students played an active role in Trichinopoly.

Suppressive Measures of the British Government

The movement remained active from August to December 1942.¹¹ Later it gradually died down. Mailbags were reduced to ashes, the mobile bus was waylaid, and post offices were burgled. Railways and roads were built for the benefit of English for the transport of troops and officials from one place to another. Demolition of communications and the collapse of the transportation would not be difficult for the common masses. The Satyagrahis did not suffer as they travel on foot but not the troops.¹² They exchanged the secret letters and notices easily than the Government. Prohibitory order was enforced to prohibit processions and public meetings. The police resorted to lathi-charge, and later firing order was issued as the lathi charge was proved to be ineffective.

Prisoners were subjected to inhuman repressive treatment in jail. Fines were collected. Pre-censorship and restrictions were imposed on the press. Leaders were arrested under the Defence of India Act. Disciplinary actions were taken against the students. Due to these ruthless suppressive measures, the movement gradually faded away.

Conclusion

The leaders and volunteers did not care for their personal life, the well-being of their profession for the cause of freedom. They courted arrest unsure of their

release. The Government implicated sedition charges and locked them up in prisons. The sentences awarded were misappropriated to the offences. The revolt was gradually suppressed. Anti-governmental activity inside the country sprang in all possible ways till the independence. This was a triumphant contribution of the Tamils in the Quit India movement.

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Women's Struggle for Temple Entry-A New Chapter on Women History with an Episode of Sennelkulam Hamlet

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Sennelkulam is a village in Virudhunagar District in southern Tamil Nadu. In this village, the Dalits were denied the right to enter the Kaliasman temple. Indeed, for a long time, the temple was not thrown open to the entire Dalit community. All India Democratic Women Association (AIDWA) members waged a long struggle to open the Temple for the Dalits. In Sennelkulam, the Dalits were lived in the caste-segregated colony. The Dalit women, along with AIDWA Members, participated in the struggle to open the temple at Sennelkulam. For a long time, the caste Hindus did not allow the Dalits to enter into the temple. This situation prevailed till the beginning month of 2006. It was a problem at that time.¹ The story of the struggle for dignity and equal access to a place of worship by members of the Dalit caste gained significance. The efforts of AIDWA and Dalit women who lived in Sennelkulam proved successful. 'Five years after the young men tried to worship at the temple, we wanted to open the temple', a Dalit woman said about the first

unsuccessful attempt to enter the temple. She added that hence 'we went to AIDWA to tell them we wanted to open it. We asked for their help. With AIDWA's help, we have opened the temple'.² This woman's story is one strand of a remarkably unified struggle against one of many endemic practices of untouchability in rural Tamil Nadu.

In 1998, young men from the Dalit community in Sennelkulam, armed with an education and a keen appreciation of their rights, attempted to worship at their local temple. The police, at the behest of the Caste Hindu members of the hamlet, locked the temple doors. On 22nd August, an agreement was reached between the Dalit youths and the two Caste Hindu families who held exclusive control over the temple. The Agreement viewed that the doors would be unlocked and the temple would be open to everyone. However, the doors remained locked for another five years.³ An attempt to build a temple for Dalit families was also stymied by the two Caste Hindu families and local officials when they

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refused to give a permit for building on public land.⁴ In 2002, a CPM member and worker in an NGO in the colony heard about the fight that had been lost, won and lost again. He brought the news of the stalemate to the CPM unit in nearby Rajapalayam, and the Party decided to take up the case. AIDWA also joined the struggle at this point. As U. Vasuki, general secretary of AIDWA in Tamil Nadu remembered, The Party felt that if a women's organization takes up the temple entry issue, the opposition will not be that much.⁵ Negotiations between CPM and AIDWA organizers, Dalit families, Caste Hindu families and officials yielded no results. Sugonthi, an AIDWA state secretary for Tamil Nadu who hails from the largest city in the district, Virudhunagar, was actively involved in the campaign. She recounted, "The Caste Hindus said that "so far Dalits have not entered the temple, and they will not enter it even if the District Collector] demands".⁶ On 4th July 2003, Dalit members of Sennelkulam and local CPM members attempted to forcibly enter the temple. They were rebuffed by a police force led by the District Superintendent of Police. Ten men were arrested for disturbing the peace, all of whom were CPM activists who did not live in Sennelkulam.⁷ The temple remained locked.

The larger settlement of Sennelkulam has roughly 200 houses owned by upper-caste families, mostly from the Maravar caste, a historically dominant caste in the area. The segregated colony outside of Sennelkulam consists of roughly 100 houses, of which all but two are owned by Dalit, or Scheduled Caste (SC), families.⁸

David Mosse defines the term 'Dalit' historically and politically thus: The label 'Dalit' implies the conscious assertion of socio-religious and political identities which are separate from the dominant Hindu (often conceived as Brahmanic) culture. In doing so, *Dalit* leaders draw on the 'counter-cultural' discourses of Jyotirao Phule (in Maharashtra), E.V. Ramaswami (Periyar) (in Tamil Nadu) and most notably of B.R. Ambedkar.⁹

This challenge to untouchability practices launched by Dalits of Sennelkulam takes on the symbolic and economic dimensions of untouchability

described by David Moss as constitutive of higher-caste and low-caste identities, though in markedly unequal ways. Whereas caste Hindus gain status through the dependency of lower castes; Scheduled Castes are principally defined by dependence and service.¹⁰ The ritual exclusion of Dalits from worshipping at the hamlet's temple underscored their subordination and secured the local caste hierarchy. The campaign for temple entry launched by AIDWA and the CPM challenged a specific instance of caste oppression, opposed the stability of the unequal caste hierarchy, and also named the oppressors. In this case, as in many violent clashes over practices of untouchability in Tamil Nadu, the oppressors were caste Hindus, yet from a caste only marginally higher than Dalits in the caste order. The remaining two houses in the colony were owned by families from the caste Hindus, designated one of the Other Backward Classes (OBC) or sometimes Most Backward Caste (MBC) by the government. Importantly, in Sennelkulam, almost all of the Dalit families owned some land, between 0.5 to 5 acres, giving them a small amount of economic independence from caste Hindu landowners. In comparison, caste Hindus in Sennelkulam owned as much as 300 acres of land.

Hugh Goringe describes the proximity and material power of Other Backward Castes, to rural Dalits. 'Backward Castes tend to be better placed in administrative authorities, local politics and the police', he writes. 'Whether they want to apply for a government loan or scheme, to set up a shop in the village ... or to install electric lights and paved roads in their part of a village, therefore, the Dalits are forced to turn to them'.¹¹ These groups have also responded the most viciously in Tamil Nadu to Dalit assertions of equality and dignity, as they are in the most direct competition with them for status as well as resources. S. Viswanathan, a reporter who covered the wave of anti-Dalit violence in Tamil Nadu in the 1990s into the 2000s, describes the best way, in his estimation, to understand the horrific levels of violence between 1995 and 2004. He argues that BCs did not merely act due to feeling threatened by Dalit resistance or Dalit empowerment, but decided 'to test their newfound

authority on those below them'.¹² Rather than explain the violent repression through an age-old practice of the *varnacaste* system, Viswanathan, along with other scholars of caste in Tamil Nadu, take pains to document that caste hierarchy in Tamil Nadu, unlike in northern India, is a relatively recent incursion dating back to the Fifteenth Century.¹³ Scholars of caste violence and caste hierarchy mark the current context of casteist repression to the period after the 1950 constitutional protections of independent India, a distinct (yet not wholly discontinuous) break from the colonial systemization of caste from the early Nineteenth Century. The consolidation of BC power after Indian independence, from caste reservations and government affirmative action policies, forms the contextual basis to understand the rising violence against Dalits and Dalit assertions of full citizenship after 1950. In Tamil Nadu, the benefits offered to OBCs by the Mandal Commission in 1989 set in motion the unprecedented wave of intimidation, lootings, beatings, rapes and murders against Dalits that swept the state in the mid-1990s.¹⁴

The caste-segregated colony of Sennelkulam, in the agriculturally fertile southern district of Virudhunagar, with its Dalit and Caste Hindu residents, is separated by a fair expanse of fields from the upper-caste village of Sennelkulam with its mostly Maravar residents. In the evening, when I arrived, the distance between the two localities was significant enough that the two parts of Sennelkulam were not visible to each other. As is often the case of violent reprisals against Dalits who assert their rights, this story about a struggle to enter the Hindu temple does not openly concern actions by members of the upper-caste area in Sennelkulam. One reporter succinctly described the complexity of anti-Dalit reprisals thus: "The forward castes, including Brahmins, seem to stay aloof from the 'low caste' attack on the Dalits, and often press for 'peaceful' solutions and compromises in local conflicts. Mythily Sivaraman has observed that the plea for communal 'peace' results in 'persuading' Dalits to surrender their just claims."¹⁵

In Sennelkulam's caste-segregated hamlet, Caste Hindu men controlled the temple's use. In concert with local government officials and law enforcement, they

refused to allow Dalit women and men to use the temple. Like so many of the violent clashes against countless practices of untouchability in Tamil Nadu, this dispute directly involved the government, as well as BC communities and Dalit communities. After every dispute, authorities formed 'peacecommittees' that never honoured the resolutions they brokered. Sivaraman's characterization describes how these committees concealed the active hand of upper-caste residents of Sennelkulam in the temple entry struggle.

Intervention of AIDWA Members

AIDWA members and Dalit women from Sennelkulam continued the struggle after the arrests of CPM cadre in July 2003. Ramalakshmi was a leading figure from the hamlet who refused to comply. This Dalit woman joined AIDWA in the course of the struggle. She described their next actions to wring justice from local officials: 'First, we went to the rural development officer, nothing happened. Then we went to the collector, and nothing happened. First Balabharathi, a state-level AIDWA leader, then Vasuki came to our meeting. Then we went outside the district collector's office with a petition'.¹⁶ She described a petition to the District Collector that AIDWA members delivered to counter his press statement that there were no untouchability practices in the district. The petition detailed specific untouchability cases, and the District Collector promised action. Nothing happened. Even a Pongal demonstration staged by women outside the Kalliamman temple brought no action. Sugonthi credited Vasuki and Balabharathi with breaking the stalemate by bringing in Vasanthi Devi, the chairperson of the Tamil Nadu State Commission for Women, and Poornima Advani, the chairperson of the National Commission for Women. On 27th October 2003, AIDWA successfully managed to call enough attention to caste issues in Tamil Nadu that Vasanthi Devi and Poornima Advani organized an official hearing, held in the district's largest city of Virudhunagar, on discrimination against Dalit women and ongoing untouchability practices in eight southern districts of Tamil Nadu.¹⁷

They summoned witnesses, examined their statements, and demanded further documents to study the cases regarding violation of Dalit women's legal and constitutional rights. Local police officers and regional officials attended the hearing - the same people who had stymied all attempts to open the temple. AIDWA organized the testimony by Dalit women of seventeen crimes, ranging from humiliation to overt violence.¹⁸ Twenty-five Dalit women from Sennelkulam travelled over an hour to attend the meeting in Virudhunagar. Among other severe atrocities, they testified to being coerced to remove their slippers in the presence of caste Hindus, to being forced to eat human excrement because a Dalit woman asked for loan repayment, and to unpunished rape by a physical education instructor of a fourteen-year-old Dalit girl in her school. All these were active AIDWA campaigns in the area. Sometimes it had to struggle to register the crime with the police, who refused to recognize any wrong done.

The cases filed fell under the Prevention of Atrocities (POA) Act. Vasuki elaborated on the POA - in her words, a very good Act. The POA, she described, 'has all the three components. One is punitive, giving punishment. The other is civil, that is compensation to the victim, and providing women with the means to come to court as witnesses, since otherwise, they lose a day's wages. The third is proactive measures like setting up monitoring committees'.¹⁹ AIDWA used the Dalit women's testimonies to record the violations, talk to other witnesses and create the proof necessary to give teeth to the laws against untouchability practices. However, in most of the cases, the law was a tool rather than the final authority. It signified Dalit rights to full citizenship as much as a means to wrest justice.

In the temple entry case in Sennelkulam, the chance to testify before a jury of nationally respected judges and officials gave the women the leverage they needed. As Vasuki reported in *Women's Equality*: 'The jury told the Superintendent of Police of the district to open the temple the next day itself so that the jury panel too could worship the goddess Kaliyamman, along with the Dalit sisters from Sennelkulam'.²⁰ The District Collector opened the temple, and though the two Caste Hindu families would no longer use it, Dalits worship at

the temple and have completed building the second temple as well. AIDWA grew as a result of this campaign. Around 75 women from the 100 houses in the colony joined AIDWA. They tell this story of temple entry with pride, and even after a full day of work in the fields three years after the struggle; most of the hamlet joined a meeting to describe what happened. As soon as Ramalakshmi finished her narration of the temple entry struggle, a man in the crowd began clapping with tears in his eyes. Several women described their relationship to AIDWA. Mariammal, a Dalit woman in her forties openly cried thus: 'After the temple entry and guidance by AIDWA, We feel courage and are not afraid of anything and can face'.²¹ Thus the Women's struggle for temple entry open a new chapter on the Women's Movement on the one side and Temple Entry on the other side. In the Sennelkulam hamlet, the role played by the Dalit women is remarkable. They positively approached AIDWA, and through then they pressurized the local government officials to create a conducive climate for temple entry. Sennelkulam became a model village at the beginning of the Twenty-First Century by throwing open the temple for the outcastes.

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Leadership Crisis in India: A Religious Perspective

K.I.N. Deiva Akandan Paraman*

Introduction

In an interview, Lee Kuan Yew, the founding father of Modern Singapore, remarked that India has every resource needed to become a developed country except the most important factor, the leadership. Also, it is going rounds as said by someone that the British came to India as merchants, but later they became rulers of India. In India, after Independence, Indians elect their leaders to the Assemblies and the Parliament, but the elected leaders become self-seeking merchants. The question here is to find out the reasons for the leadership failure in India.

Global Panorama

In the modern world, Indians have access to know the development in other countries and despair when they do not find such progress in their own country. Is there anything to say proudly about their own country?

Did not a small Island Nation, England become great in the world and boasted that Sun never sets in their empire? Can anyone forget France, Napoleon, and its contribution to Human equality, fraternity and liberty? How Italy and Germany got united to challenge the supremacy of England? How these two Nations became prosperous after their defeat in the world wars! Did not Japan, which suffered the cruel consequences of Atomic bombs, become a paradise on earth? Was not Japan called Britain of the East? Didn't that country defeated mighty Russia and China once? Now it rose to challenge the economic power of U.S.A. Did not Greece, a small country laid the foundation stone for a

modern renaissance? Are not the Nations like Norway, Denmark, New Zealand, Switzerland, Finland able to give good education, standard and security of living. Did not the U.S.A., Russia, China, Germany, the U.K., France and Japan become powerful Nations in the world? How the newly created Israel is able to survive and thrive in the midst of hostile Arabian countries? Why go so far? A small city-state, Singapore, which had been looked like a slum area, now shine with splendid glory of development. Even small countries like Cuba, North Korea, and Vietnam have dared to challenge the mighty U.S.A.? Sri Lanka is able to establish a world-class university. Are not we hearing wonderful words of appreciation for East European, South American, and Middle East countries? Are not Indians stand in the long line of visa seekers to these countries for better education, employment, income and living standard? Does not brain drain happen in India? Are not the entrepreneurs hesitating to start their business in India? Are not Indian leaders going around the world, beseeching the foreign capitalists to invest in India? Are not everyone born in India has a huge debt to pay to other countries?

Are not the leaders of those countries responsible for such magnificent splendour. Are not the Indian leaders responsible for the shameful survival? World History has the record of great leaders whose patriotism, service, sacrifice and struggle made many countries progressive, prosperous and peaceful? Can India boast of such leaders?

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Indian Eyegore

Now let us look at ourselves without any false, pretended ego of past glory. Are not our farmers not committing suicide? Are not our industries getting closed? Are not Indian banks' lending bad loans and letting those culprits escape the Indian territory? Why we do not have a good balance of trade? Why the population was permitted to explode? Why Indian school-leaving children are not able to read and write even in their own mother tongue? Why the names of Indian Institution of Higher Education are not found within 200 or 300 world ranks? Indians like Rabindranath Tagore and Sir C.V. Raman were able to get Nobel prizes, only when English people were ruling here? However, now our Indians like Chandrasekar, Ramakrishnan, Amartya Sen and Naipaul are able to get the same prize, only when they go to the Nations of White people? Are not Israel, a tiny nation, able to get the majority of the Nobel prizes?

Even in the Olympics, Indians were able to get a gold medal in the Olympics. Now the British were gone. Hockey Gold Medals have also gone. When other countries are inventing and producing. Indian became consumers of these products, providing a big market for all that produced in those countries? Population rises, prices rise, and unemployment rises in India? However, per capita income lowers? A few decades ago India was called a developing country? Today also it is called a developing country? When it will become a truly developed country? If at all there is something to praise, in India it is Brahmins Hinduism only. If anybody progressed in recent time, it is Brahmins only.

Is Brahmins progress, India's progress? What is the fate of the other people? What the Indian leaders are doing? Who are Indian leaders? Why they are not able to do anything for the wholesome development of all Indians? Why India is not effectively and ably administered?

Two types of Nations: Two types of Leaders

To get the right answers, one must know that type of nation is India? What type of leaders are Indian leaders? For any man of common sense, he will know India was not one nation till Independence on August 15, 1947. India has been called a subcontinent by any just human. After Independence, Brahmins have been

continuously trying to project India as their own nation, calling it Bharath. There was no difference in this approach either in the Congress or the BJP. They wanted to make it their own nation with more than 30 natural nations in it. Thus we have many natural nations along with their Non-Brahmin leaders. Another one is artificial India, Hindutva Nation, with Brahmins as its leaders. Problem crops only when one type of leaders, non-Brahmins lose their sense of self-respect, sovereignty, statehood, and one is happy to be the devoted followers of Brahmins, Brahmin leaders have the upper hand nor the Non-Brahmins Leaders.

Power of Brahmin Leaders

Brahmins created their own religion, Hinduism with their leaders as the worshipping deities. All Hindu deities are there to serve the cause of Brahmins welfare. Brahmins established such religion; spread it in every nook and corner of India in every city, every town, and every village and every house, in every street and every place. Indians can never hope to escape these Hindu deities. Brahmins carefully avoided the worship of the Almighty God. Thus everywhere non-Brahmins have been confronted with Brahmins and their religion; a passion of Brahmins' supremacy was thus injected into the blood of every Indian and also their leaders eventually. This Hinduism, its deities and the Brahmins completely conquered the minds and hearts of all Indians, which enabled them to rule over India and its natural leaders. Brahmins cleverly, cunningly, cruelly, clutched the life and living of all Non-Brahmin (Dravidians) Brahmins Hinduism placed the Brahmins on the highest pedestal of social hierarchy, economically prosperous and politically the rulers.

Brahmin leaders in society, politics and religion are communal, and their religious Hinduism is a powerful instrument in enslaving and exploiting others. Whosoever is a Hindu cannot oppose Brahmins dictum. All are brainwashed to believe in the words of Brahmins.

Non-Brahmin Leaders

If Brahmins say, India is one Nation, Non-Brahmin leaders accept it. If Brahmins say its name is Bharath, non-Brahmin leaders accept it, if Brahmins say

Hindi should be the official language, Dravidian leaders accepted it, Brahmins say India should become a Hindu nation, Dravidians accept it. Even if Brahmins say that Brahmins interest is the foremost and it should be taken care of by Non-Brahmins and they are created by God to servethem Dravidian leaders believe it and obey it. Even if Dravidian leaders try to oppose Brahmins politically economically, socially, theHindu deities whom they worship, who are there for Brahmins only, suppress them and make them soft and submissive to the Brahmins. Brahmins and Hindu deities are existing for the sake of the Brahmins only. So there is none to take care of the whole of India.

Non-Brahmin Leaders are also of two types, those who are strong followers and others who are not so strong in their faith. Already enslaved Dravidian leaders behave like Robo and serve the cause of the Brahmins. In the second case, who are not very sincere followers of Brahmins do not get support from the very Dravidian race for whom they want to serve because of their affection and affiliation to Hinduism and Brahmins. In Hinduism, its Gurus, Gods and Goddess take care that none of the Dravidian leaders wins against Brahmins interest. Thus the very gods and goddess whom the Dravidians and Dravidian leaders worship do not allow them to rise even equal to Brahmins. Everything India moves for the welfare of Brahmins. Non-Brahmins work against non-Brahmins because of their infatuation to Brahmins and their religions.

Brahmins neither work for the welfare of all Indians nor permit the non- Brahmin leaders to work for the unfortunate Indians. Thus Leadership crisis is there in India. It had always been there from the ancient time. Now the situation became very acute. Twin leaderships are there, one as a master and other as a slave. Since non-Brahmin leaders are totally brainwashed and enslaved by Brahmins, they have the least power to oppose the Brahmins schemes and do any good to their own majority non Brahmins. India has slowly turned into one of Brahmin – nation, existing for Brahmins welfare only. One community of Brahmins is prospering. The majority of Indians remain in darkness, shameless and without self-respect.

Conclusion

The solution may be in two ways - All Non-Brahmins must leave Hinduism and embrace other religion, or they have their own religion. Even if the Non-Brahmins convert to other religion, the same slavery in a different form will exist, if not to this degree. They will also be asked to follow and serve their masters. If better luck favours for Non-Brahmins, they must establish their own religion and liberate the Non-Brahmins from the cruel clutches of all other religions, more especially Hinduism. Then, that would be the day of dawn for the progressive prosperity of them and with them, the whole ofIndia, either achieve independence for their peopleor remain in a federation of states of Indian sub-continent.

The Quit India Movement in Tamil Nadu

R. Velmurugan*

Introduction

Tamil Nadu was part and parcel of Madras Presidency, which was an administrative division of British Colonial India. In Tamil Nadu, the nationalist movement gained a new dimension in the Indian Freedom Movement against British rule in India. Tamil Nadu was the centre to revolt against the British

imperialism for political power.¹ When the Quit India Movement was launched by Mahatma Gandhi in 1942 with the demand of the immediate withdrawal of the British from India, the movement swiftly spread to the entire parts in Tamil Nadu.

Nationalism in Tamil Nadu

The History of the Nationalist Movement in Tamil

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Nadu started as a social and political movement (1905-1914). In the long list of arduous rationalists, eminent persons like G. Subramaniya Iyer, V.O. Chidambaram Pillai and Subramania Bharathi were there. Poet Bharathi lit the fire of nationalism and patriotism through his electrifying poems.² It was at this time, Gandhiji came on the national scene from South Africa and became the leader of the I.N.C. and headed all the mass movements against the British from 1920 onwards. During the Quit India Movement in the 1940s, 20 years after the Non-Cooperation Movement and 10 years past the Civil-disobedience Movement was displayed nationalistic resurgence with patriotism, unity, courage and sacrifice of the South Indian people also. Gandhiji decided to start the Quit India Movement on 9th August 1942 in India to wage war against the British Imperialism. It was spreading the August Revolt in Madras Presidency.³ In Tamil Nadu, the movement was observed very vigorously. Nationalism and patriotism got manifested everywhere in Tamil Nadu.

Resistance Movement in Tamil Nadu

There were socio-political organisations in Tamil Nadu preceding the Nationwide Movement. There were political resistance movements against the British imperialism. The Crescent, the Madras Native Association, the Hindu and the Madras Mahajana Sabha played a dominant role against the British. The leaders of the Association were Venkatarayulu Naidu, G. Subrahmanya Iyer, Mir Ibrahim Ali, M. Veeraraghavachari, T.T. Rangachari, P.V. Rangachari, D. Kesava Rao Pant and Subba Rao and they kindled the national awakening in the Presidency. The patriotic leaders G. Subrahmanya Iyer, P. Rangaiah Naidu, R. Balaji Rai, and C. Vijayaraghavachari were against the reactionary policy of the Madras Government.⁴

The Wardha Meeting

The Congress working committee met on 14th September at Wardha on the Second World War situation. After this meeting, with the approval of the Congress Working Committee, the Congress Provincial Government resigned. In Madras Presidency Rajaji's Ministry resigned on 27th October 1939. The Madras

Congress committee was formed in every province in connection with anti-war speeches and anti-war propaganda. The committees also requested all of them not to help the British.⁵ On 15th October 1940 at Wardha, Gandhiji discussed his plan of Individual Satyagraha with Rajaji, Jawaharlal Nehru and Vallabhbhai Patel, Abul Kalam Azad and others. The individual Satyagraha Movement was organised in almost all parts of the Madras.

The Madras Resolution

During the Second World War, Rajaji was the head of a coalition Government in Madras Presidency. It consists of Justice Party, the Muslim League, Christians and Scheduled Castes. On 24th April 1942, Madras Resolution was passed by the Madras Legislature Congress Party under Rajaji. It recommended to the All India Congress Committee to acknowledge the claim of the Muslim League for separation from a United India. The controversy of the Madras resolution led to a split in the Congress organisation in Madras Presidency. The Madras Resolution of Rajaji shocked the members of the Congress High Command.⁶ It was a turning point for Gandhiji to organise another mass movement.

The members of the Congress Committee strongly condemned Rajaji's Madras Resolution for supporting Pakistan. Rajaji's resolution was defeated by an overwhelming majority of 120 Votes to 15 at Allahabad Session of Indian National Congress following the defeat of his resolution; he continued to address many meetings to bring about Congress and League accord. Rajaji also addressed a meeting in Salem in June 1942, on Madras Resolution for the recognition of the Muslims' rights. However, the All India Congress Committee rejected his proposal.⁷

The Congress members of Tamil Nadu strongly condemned Rajaji's Madras Resolution. On 8th July 1942 K. Kamaraj, President of the Tamil Nadu Congress Committee issued a show-cause notice to Rajaji to explain within 15 days. On 9th July Rajaji resigned from the Congress Party on the issue of Pakistan. On 15th July Rajaji also resigned as members

of the Legislative Assembly. He continued with his propaganda against the stand of the Congress.⁸

August Resolution

Gandhiji made it clear for the midst of the Second World War withdrawal of the British from India. The Quit India Movement fashioned by Gandhiji in May-June 1942 was put into shape by the working committee. The slogan was 'Quit India', 'Bharat Chhodo'. This simple but powerful slogan launched by Gandhiji for immediate independence. It also called 'August Revolution'. Gandhi in his Quit India speech on 8th August 1942, for the non-violent resistance movement.⁹ He gave the call "Do or Die". The resolution of 8th August demanded the immediate withdrawal of the British from India. The Congress working committee approved a nation-wide non-violent mass movement under the leadership of Gandhiji. For the first time, Rajaji did not join Gandhi's Quit India Movement, and he objected the Quit India Movement in Tamil Nadu.

The arrest of the Congress Leaders

The Chief Minister of the Madras Presidency K. Kamaraj and other Congress leaders, Sathyamurthi, Muthuranga Mudhaliar, M. Bhakthavatsalam, went to Bombay from Madras. On 8th August 1942, they attended the Bombay Session of the All India Congress Committee. On 9th August the Congress delegation of Tamil Nadu was returning by train to Madras. In the same day, the Madras Government ordered the arrest of the Congress leaders and took them into police custody. Congress was declared an unlawful body. The arrests of Congress Leaders were a signal for the outbreak of uprising everywhere in Tamil Nadu.¹⁰ The British administration was paralysed. They took oppressive measures against the movement. It provoked spontaneous participation of the people of Tamil Nadu in this mass movement.

Student's agitation in Tamil Nadu

During the Quit India Movement, the situation was worse in Tamil Nadu. The College students of Tamil Nadu abstained from classes throughout the movement. The students of Pachaiyappa's College, Presidency College, Madras Christian College, Loyola

College and Queen Mary's College took part in the movement. The students threw stones at the Police Station and were dispersed by lathi-charge. The students of the Queen Mary's College observed a hartal and led a procession shouting 'Quit India' slogan. The students continue the strike and condemned the lathi-charge.¹¹ The Director of Public Instruction issued a circular asking head of educational institutions to report to him the class-wise daily attendance until the normal situation was restored.

In the Annamalai University, students from various linguistic regions conducted protest meetings against Gandhiji's arrest. They delivered speeches in the regional languages. They hoisted the National Flag. They took a procession in the streets of University areas and Chidambaram town. The University remained closed following a students' meeting and agitation. Similarly, in Trichinopoly, students played an active role in picketing schools, colleges and courts and organising meetings and hartals. The British administration imposed strict control over the congress students and punished them severely. On September the Madras Government was forced students to call off strikes.

Labourers' Agitation

Hundreds of labourers from the Buckingham and Carnatic Mills, Labourers of the Madras Port Trust, Madras Electric Train way and Madras Corporation agitated against the British Imperialism. More than thirty-five workers were shot dead in police firing. Violence broke out in almost all districts of Tamil Nadu. Police firing on the freedom fighters took place in all areas. Fines were imposed on nationalists for the violent incidents. Toddy shops were set on fire. A bomb was thrown at the Muthialpet (Madras) police station. The situation was worse in Madras.

Quit India Movement in various Districts of Tamil Nadu

The Quit India meetings were organised in the districts of North Arcot, South Arcot, Kumbakonam, and Trichinopoly. Hartals, demonstrations and processions, shouting of anti-government slogans, cutting off telegraph with disruption of communications

happened in the district of Madras, North Arcot, Chengleput, Coimbatore, Ramnad and Tirunelveli. Madurai became the centres of the movement. The Army and the Police personnel were deployed on the road. Roads were barricaded in many parts of this district. In Thanjavur district, people turned violent in places like Tiruvaiyar, Thanjavur, Mannargudi and Kumbakonam.¹² In Tirunelveli, the Salt Factory at Kulasekarapatnam was attacked by a crowd carrying lethal weapons. The Tamil Nadu, Congress Committees were declared unlawful associations by the Madras Government.

The arrest of Congress Leaders

On 13th August 1942, S. Satyamurthi was arrested at Vellore. M.P. Sivagnanam of Madras District Congress Committee was also arrested at Royapuram. Other congressmen, Kala Venkata Rao, T. Prakasam, Nageswara Arya and Kamala Devi Arya, were arrested on 14th August.¹³ K. Kamaraj was arrested on 16th August at Virudunagar. V.V. Giri was arrested at Madras on 17th August. The Madras Government did not release the Congress Leaders from various Jails in Tamil Nadu.

Suppressing the Movement

In Tamil Nadu, the Quit India Movement was turned into violence. It was condemned by the Madras Government. Censorship was imposed on the press. In the districts of North Arcot, Chenglepet, Coimbatore, Thanjavur and Ramnad Districts the local councils which supported the Quit India Movement were suspended for six months. The fines also were collected from them.¹⁴ By the beginning of September 1942, the Madras Government became ruthless in suppressing the movement. The Hindu and the Tamil Weekly Ananda Vikatan have criticised the attitude of Madras Government.

Rajaji, the Great Dissenter of Quit India Movement

Rajaji was a loyal and dedicated disciple of Gandhi and did not hesitate to voice of Gandhiji. 'Quit India' was a do or die decision of Gandhiji. Rajaji protested both publicly and privately against the 'Quit India' demand. He was asserting that it would be a crime for the British to leave India at this juncture, their

withdrawal without simultaneous replacement by another Government. It will involve the dissolution of the state and society. For the first time, Rajaji did not join Gandhi's movement. The Quit India Movement led to violence in character.

Gandhiji's Fasting

On 10, February 1943, Gandhiji started a twenty-one day fasting. The agitation had reached its peak on 20th and 21st February 1943. College students of Madras staged demonstrations in front of the Madras Secretariat Buildings.¹⁵ Gandhiji rejected the Government's offer to release him during the period of the fast. Finally, due to his weak health, he broke the fast on 3rd March 1943. Gandhiji and all eminent Congress Leaders were in jail, the task of finding a solution to the Hindu-Muslim problem. The Hindu-Muslim problem was taken by Rajaji. The solution of India's problem lay in adopting to accept the idea of Pakistan. It was the demands of the Muslim League. On 10th July 1944, the idea of Pakistan was published. The Rajaji formula was officially approved by Gandhiji.¹⁶ The communist were also in favour of it.

Impact of Quit India Movement in Tamil Nadu

In Tamil Nadu, Non-Congress Parties were the Justice Party and the Communist Parties. They had significant activities from 1942 onwards in Madras. The Justice Party under Ramaswami Naicker wanted to secure Muslim League's support for his demand for Dravidasthan. Ramaswami Naicker had faith in Jinnah's promise to plead for Dravidasan along with his demand for Pakistan. Ramaswami Naicker had to face opposition in the party. Naicker's opponents Viswanathan, General Secretary of the party, was resigned in June 1942. Then C.N. Annadurai became a trusted lieutenant of Naicker. He was an attractive orator and a challenge to the Congress. He also masses supporters of Tamil Nadu. The Madras Government did not recognise the cooperation of the Justice Party in its war efforts. Annadurai urged and renounced its Pro-British Policy. Again Naicker wrote a letter to Jinnah and pledged his support for Dravidasthan.¹⁷ On 17th August 1944, Jinnah replied to him, but Jinnah's reply upset Naicker. In September Naicker was expelled from the Justice Party, and he established the Dravida Kazhagam. He fought for a separate Dravidasthan.¹⁸ It

was a more complicated problem of an independent Dravidanadu with the rest of India.

End of the British Rule

Lord Mountbatten assumed the office of the Viceroy on 24th March 1947. He accepted the idea of Pakistan not because it was prepared by Jinnah, but it was modified by C.R. Formula. He announced his plan on 3rd June 1947 and is provided for the establishment of two separate dominions of India and Pakistan. Then the Indian independence bill was passed on 18th July, by the British Parliament and it provided for the Partition of India and the establishment of the two Dominions of India and Pakistan. The transfer of power was very graceful. It was an event unique in history and was considered peaceful without war and bloodshed. The British rule came to an end on the Indian soil on 15th August 1947. In this day the Congress and Non-Congress Leaders of Tamil Nadu have jointly celebrated India's Independence.

Conclusion

The Quit India Movement in Tamil Nadu was historically unique. It attracted the close attention of the Nationalist Movement in other parts of India. During this movement, the political mobilisations and political realignment took place in Madras. It was born in the midst of the Second World War. It was a by-product of the War situation. The August Revolution was the last mass movement without any revolutionary ideology. C.R. Plan was accepted by the Congress and the League. Quit India Movement marked an end of an era

of non-violence and the last great mass movement of Gandhiji without Rajaji in particularly Tamil Nadu. Rajaji was the real architect of the two-nation theory.

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Factionalism and Debates on Students Participation in Nationalist Politics in the Early Twentieth Century Madras Politics

R. Sundaradevi*

Factionalism prevailed among the students regarding the question of their participation in the Nationalist Politics initiated by Congress. Until 1880, the students did not involve in politics. After the formation of Indian National Congress, the question emerged among the students. Some annual sessions of

the Congress which held at Madras provided conducive climate to the participation of students in Congress sessions and nationalist politics. The wanted a role to play in the Congress sessions instead of a role of helper in Congress sessions. Students were a force to be reckoned with in Madras in the late Nineteenth Century.

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They demonstrated their capacity for unity and organised action.¹ In these circumstances it came as no surprise when students laid claim for a direct participatory role in nationalist politics, especially in the activities of the Congress. They asserted that the limits of their involvement in the Congress, as defined by their elders when the assembly met in Madras in 1887, did not frankly meet their expectations because they had been cast in the role of helpers than as real participants. What they wanted was a voice in the deliberations of the Congress and an implicit recognition that they formed a distinct interest group deserving representation in this important national assembly.

The claim that students had a direct participatory role in nationalist politics was first made in November 1893 when A.O. Hume, the acknowledged “Father of the Indian National Congress”, paid his farewell visit to Madras before his departure to England. Local Congress leaders had made elaborate plans to celebrate the event which included a reception for Hume to be graced by the dignitaries in the city, a mass political meeting where Hume was to speak, and the presentation of valedictory addresses to Hume by various political organisations thanking him for his services to the nationalist cause. Some students in the city decided to participate in the celebrations, proceeded to raise money for the Hume reception,² and sought permission to present a student address to Hume. As these actions evoked criticisms in some adult quarters, a meeting of students from various colleges and high schools in Madras was convened. The meeting, presided over by Eardley Norton, a well-known barrister in Madras and a Congress leader,³ approved by an overwhelming vote a resolution to present a student address to Hume while an opposition motion disavowing student participation in politics was heavily defeated.⁴

The student decision received a mixed reception in Congress circles. Supporters of student participation in the Congress, among whom were Norton and G. Subramania Iyer, the editor of the influential *The Hindu*, argued that it was only right for students as future citizens to be involved directly in the political process. The *Hindu* in an editorial welcomed student participation in politics as an answer to those who often

accused students is indifferent to things other than studies. The editor then went on to cite precedents in European universities where he claimed students were at the forefront of all public movements. He was confident that student participation in politics would plant in the youth “the seeds of public spirit and disinterested life”.⁵ Opponents of student participation, among whom Hume was one, contended that while it was legitimate for students to study politics and attend political meetings, they ought not to be given a voice in these deliberations. The European press in Madras largely echoed these sentiments.⁶

The scheduling of the tenth session of the Congress in Madras in December 1894 provided the occasion when the issue of student participation in the nationalist movement was brought into the arena of a public debate. A powerful student faction in Madras had decided to press the right of students to nominate delegates to the Congress session. Since the Hume visit in November 1893, this faction had featured prominently in all political meetings held in the city.⁷ It had gained the support of influential local Congressmen, notably Norton, Subramania Iyer, G. Parameswaran Pillai, editor of the *Madras Standard*, and S.K. Nair, a young lawyer in the city. This student faction also controlled the Madras Students’ Debating Society, one of the several student clubs in the city with its membership drawn from various colleges.⁸ However, opposing its path was a rival student group which was equally active in mobilising support amongst Congress leaders, college authorities and editors of newspapers in the city. The power base of this rival faction was in the Madras University Students’ Union founded in October 1894, to provide a common platform for students in the various colleges in Madras.⁹

Two weeks before the Congress session, the Madras Students’ Debating Society held a meeting at which it elected Norton, S. K. Nair and its student president as delegates to the assembly.¹⁰ As this action brought a strong protest, a public meeting of students in Madras was convened to debate the issue of student participation in the Congress. The meeting, presided over by Norton, was addressed by leaders of the rival student factions. C. V. Venkatarama Iyengar, speaking

for the faction which advocated students' participation in the Congress, argued that since students "sympathised with the aims and objects of the Congress". Since they had grievances such as the civil service issue which featured on the Congress agenda, they should rightly be allowed to send delegates. Opposing the move was G. A. Natesan, a student leader from the Madras Presidency College, who charged that students were behaving in "a most disgraceful manner" and argued that their participation in the Congress would compromise "the dignity of the great movement". He urged students to follow the advice of Hume and steer clear of political agitation. When the vote was taken, the majority firmly endorsed student participation in Congress. Resolutions were passed nominating five adult leaders as delegates "to represent the students of Madras" at the Congress session¹¹ and approving the presentation of a student address to the President of the Congress, Alfred Webb, on his arrival in Madras.¹² On the following day, when Webb arrived in the Madras City, he was presented with a student address claiming to represent "the sentiments of 4,000 students in the City of Madras". In this address, the students referred to efforts by various persons "to thwart them in their attempts to understand and benefit themselves for, the duties and responsibilities of citizenship".¹³

However, the faction opposed to student participation in the Congress decided to register its dissent against this action. At a meeting of the Madras University Students' Union, attended by about forty members, a resolution was adopted, recording its "emphatic protest against the principle and policy of students entering the arena of practical politics by electing delegates to represent them in an assembly like the Indian National Congress".¹⁴ Despite the low attendance of the meeting, it was apparent that student consensus was absent on what was then "the great burning question of the day".¹⁵

The rival student factions stepped up their activities as the delegates to the Congress began arriving in Madras. Student leaders were busy contacting prominent Congress delegates for endorsement of their respective positions. For example, when the popular Bengali leader, S. N. Banerjea, reached Madras he was

greeted by two student bodies seeking his views.¹⁶ At the same time students who acted as guides¹⁷ to delegates also urged their views on the elders. During the four days when Congress was in session, a lively subject of conversation was the question of student participation in politics. In the words of one delegate, "the subject, owing to recent events, had assumed importance all its own".¹⁸ However what is surprising is that the issue did not feature in the formal deliberations of the Congress. Neither in the resolutions that were debated nor in the speeches that were given by delegates was there any mention of the issue of student participation in the Congress. The claim of students to elect their delegates to the assembly was seemingly ignored. Indeed, Congress as a body refrained from considering an issue on which there was no apparent unanimity among the delegates.

It was some consolation to students that following the conclusion of the Congress session a public debate on the issue of student participation in politics was held in Madras, with two Congress stalwarts, S. N. Banerjea and Pandit Madan Mohan Malaviya, as the principal speakers. Banerjea argued with customary eloquence that on general grounds, there were sound reasons to allow students to participate in politics. However, on the more immediate issue of students electing delegates to the Congress, he appeared less willing to commit himself. However, he eventually conceded the right to students on the grounds that the country was at a critical moment in its history. He said: "There are indeed seasons, there are times and occasions - when young men should participate and actively participate, in political work. I venture to say with all confidence that we can have no more critical time in the history of our country than at present".¹⁹ Malaviya disagreed, contending that while it was legitimate for students to study politics, they should be denied the right to participate in political movements.²⁰

It is evident that the campaign for student participation in the Congress, dramatised to an extent as to overshadow other national issues in 1894, had failed to enlist support in influential quarters. Although a powerful student faction had waged a skilful campaign to secure student representation in the Congress and

could claim to have majority student support in Madras, nonetheless it had to admit the existence of a student opposition group which prevented any chances of achieving student unity on this issue. Even more disheartening was the reluctance of the Congress, reflected in the actions of those who attended the Madras session in 1894, to acknowledge the legitimacy of student claim for political participation. While students were freely enrolled as workers to collect funds for the Congress and conduct delegates, their right to elect delegates was questioned by adult Congressmen. Congress shared the prevalent view in Madras that “young minds with neither knowledge nor the experience of age” were unqualified for political enfranchisement.²¹ This assumption was widely held by college teachers, by high officials in government,²² and by most editors of the local newspapers. No doubt, a powerful combination of interests strongly opposed to student participation in politics.

Given this alignment of forces that were ranged against student participation in politics, coupled with the absence of consensus amongst the students themselves. The issue was not pressed with the same degree of vigour after the Madras Congress in 1894. Indeed during the closing years of the century, the question of student participation in politics quietly faded from the public debates. Student groups in Madras grew increasingly silent while adult politicians appeared to be relieved that they were not harassed by such troublesome questions. It was left to student activists of another era to renew the battle for student participation in politics.

At the end of the Nineteenth Century students in Madras can rightly claim to have made significant gains in their search for unity and political expression. They had however vaguely articulated their goals, developed some expertise in the spheres of organisation and agitation, and had cultivated ties with adult movements. Students had forged inter-collegiate links and had worked closely with adult leaders to foster common political and religious goals. Activism in these areas had made the students a factor in the politics of Madras. They were courted by adult political and religious organisations, feared by Christian missionaries seeking

converts amongst Hindus, and were watched with a wary eye by the colonial government anxious to protect the youth from the contagious influence of nationalist agitation.

Although the importance of student involvement in the politics of Nineteenth-Century Madras must be acknowledged, care must also be taken in not trying to exaggerate the extent of their actual contribution to the overall political and cultural development. Obviously, from the foregoing account, it can hardly be claimed that students were in the front line of modern movements or were catalysts of change in their societies. No doubt, students had established links with important adult movements, both political and religious. However, their role there was nearly supportive, being allowed to play a limited part in movements conceived and directed by adult leaders. Students had yet to begin movements which they could claim as their own. Movements representing “generational revolt”, which in the words of one writer “has become a common theme in the literature on student politics”,²³ were unknown in Nineteenth-Century Madras City. Indeed the fiery speeches and writings of the Nationalist leaders inspired the student community at large to stand firm and united for the cause of the liberations of the nation. Their interest starts there, in which they showed their vigour. However, it was the period of co-operation between the nationalists and British Administrators. Hence it was not expected much support from the student community. Hence the students’ participation at the beginning of the nationalist movement was not much taken into consideration.

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Impacts of Christianity in Pudukkottai State during Nayak Kingship

N. Pandiyan*

Introduction

The age of Independence marked the fast growth of the country economically, socially and culturally. The improvement in transportation and communication facilities facilitated the Christian missionaries to reach the unreachable areas of mission and development. Since the Independence, the number of services rendered by Christians has multiplied in various forms like schools, rehabilitation centres, leprosy homes, orphanages, hospitals, dispensaries, colleges, vocational training centres, printing and visual media, social uplift programmes, social development initiatives etc. The Christianity in India, at present, rooted from south Kanyakumari to north Jammu and Kashmir. It has 143 catholic dioceses and 107 non-Catholic dioceses. Within the jurisdiction of these dioceses, thousands of educational and non-educational institutions are functioning as an expression of its social commitment. Various developmental activities are taking place under the registered social service societies of each diocese. Rural development activities and conscientisation activities are initiated in recent times amidst strong opposition from fundamentalist and political parties who see the Christians as hurdles to gain their vested interest. Even they struggle to gain the constitutional provision, religious minority status, in the name of

cultural and social advancement they achieved and it promotes during the Nayak kingship in Pudukkottai¹.

The first Protestant missionary enterprise in India began with the arrival of Bartholomaeus Ziegenbalg and Henry Plutschau of Halle University, Germany who were sent under the patronage of Frederick IV, King of Denmark in 1706². At the turn of the eighteenth century, when the modern missionary movement began in England and the United States of America, and when the East India Company had also removed its veto by the Charter Act of 1813, the way became clear for Protestant Missions. Soon several missions such as London Missionary Society in 1795, Church Missionary Society in 1801 and the Society for the Propagation of Gospel in 1820, commenced their activities in different parts of Tamil Nadu³.

Missionaries who came to Tamil Nadu in the late sixteenth century concentrated on the lower sections of the society to bring them into the fold of the Gospel. Their enterprise to win the 'souls' of the marginalised people brought them into direct contact with them. Soon the missionaries realised the need for knowledge of the local language and customs, which made them focus mainly on these fields. Gradually missionaries began to wield a great deal of influence in the lives of the

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depressed classes leading to the creation of local churches in Tamil Nadu.

The head on-collision between the concepts of caste hierarchy and Christian equality created possibilities for the incorporation of Hindu social rules into the Christian congregations. This study attempts to explicate the circumstances leading to the establishment of local churches with native customs and cultural practices and how over time they came into direct conflict with the Christian values and ethics. The central focus of the study is to evaluate and examine the implication of conversion for their social and cultural life. While Christianity brought about a visible economic and material change in the lives of depressed, classes, it failed to transform their cultural and social lifestyles in the light of the Christian teachings.

Hindu way of living was the way of life for all the people in the region, till the Portuguese and Dutch landed here, primarily for laying the base for their business. However, the daily religious protocols the foreigners were discharging became the object of curious observations for the locals. The socio-economic factors existed then in the Hindu society started playing in both sides for making a dent in the Hindu society of the region, in small packets of the society. The natural human instinct of curiosity on alien actions and materials, the over ambitions in the living patterns, the indictments of the local caste superiors on the lower caste communities in their daily routines, the extent of support and encouragement the foreigners enjoyed from the rulers and the professional interactions and attractions were some of the various social factors which provided a platform for the foreigners to attract the locals into their religious fold. The significant economic players in this aspect were the discriminatory distinctions the locals belonging to lower caste community were subjected to, the poverty, the monetary gains, the locals were fascinated in the professional dealings and so on.

Roman Catholics

The appearance of the Roman Catholic mission in Pudukkottai was before that of Protestant mission. However, the exact date of the advent of the Roman

Catholic religion in Pudukkottai state is not known. Oriyur was the first place in this region to receive the Catholics⁴. The Portuguese were the first to start missionary work and spread their faith among the paravas, lived in and around the coastal regions of Pudukkottai state. When Francis Xavier visited Nagapattinam in 1541 A.D., the Portuguese were well settled and converted a large number of fisherfolk to Christianity.

The Nayaks of Thanjavur and Madurai did not allow the missionaries to extend their activities beyond the Portuguese enclave. The Roman Catholic Church at Avur is situated in the village of Avur, 28 kilometres (17 mi) from the town of Pudukkottai in the Indian state of Tamil Nadu. It was constructed by Rev. John Venatius Bachet in 1547. The church was rebuilt in 1747. The renowned Italian missionary and Tamil scholar Joseph Beschi served in this church. Thus the advent of catholic Christianity initially was a sequel to the commercial activities of the Portuguese in Pudukkottai state till the Jesuits appeared in the scene before which as many as three thousand native converts were noticed in 1542⁵.

Jesuit Mission

The advent of the Jesuit missionaries in India and the spread of their faith were considered as an important epoch in the history of Christianity⁶. The appearance of St. Francis in 1542 in Goa and Tuticorin, with his basic theory of conversion first, led to the conversions in the coastal region⁷. Subsequent conversion in the interior places resulted in the birth of Madura mission in 1595 of which Fr. Fernandez, Robert de Nobili, John Britto and Fr. J.C. Beschi were the essential pillars.

In 1604, a small Jesuit community consisting of three clergies came to spread the Gospel in Pudukkottai⁸. They attempted to spread the catholic faith in the neighbouring village of Coastal. Consequent of their failure, the mission extended its work to Trichy, Dindugal and Ramnad⁹. When the Jesuit mission was engaged in Nagapattinam, Pudukkottai was ruled by the Nayak. Even though Achutappa Nayak was personally tolerant towards the mission, generally the Portuguese at Nagapattinam suffered at the hands of the other Nayak

rulers. In 1577, they attacked Catholics of Portuguese, Eurasians and Indians at Nagapattinam, who suffered a lot¹⁰.

However, the catholic mission continued their missionary activities till 1654 when Nagapattinam fell into the hands of the Dutch. The catholic, who depended on the Portuguese, suffered a lot at the hands of the Dutch till the arrival of the English in Nagapattinam¹¹. The Dutch who were the staunch followers of Calvinism prosecuted the Catholics. Hence the Catholics in Nagapattinam went to Santhome and some of them to Tranquebar. Even the Holy Shrine at Velankanni was attacked by the Dutch who considered the worship of St. Mary as something worse than Idolatry and called it *Mariolatry*¹². The catholic fishermen of the paravas in Tranquebar region who had already migrated from fishery coast around 1606 AD lived adopting Christian religious customs. A Jesuit letter reveals that there was a congregation of a catholic community in Tranquebar.

In 1597, a chapel was built at Tranquebar, and Jesuit from Nagapattinam periodically visited it. This continued till the defeat of Portuguese by the Dutch in 1660 at Nagapattinam. The Jesuits were disturbed in Tranquebar also. The catholic were governed by Fr. Vicarius, who was under the control of Bishop of Mylapore or Santhome. Very little information is available to know the progress of Roman Catholics in the Interior region of Thanjavur. Jesuit letter reveals the spread of catholic faith by the Jesuit Fathers. They established several residences in the Interior Thanjavur. They established the residences first at Thanjavur and Vallam, the central part of Thanjavur. In the western region, they selected Nandavanam, in the eastern part they established their residence at Ayyampet and Ariyalur, in the northern part, they selected Elakurichi on the northern bank of river Coleroon, outside the frontiers of Thanjavur kingdom¹³.

Peter Xavier started his work in 1640 in Thanjavur residence. According to the letter of Fr. Da-Costa Peter Xavier, by preaching the Gospel, baptised one hundred and fifty natives, of which eighty were the pariahs and pallars, and the remaining seventy belonged to the other castes. The conversion of the depressed

classes was more. The converted catholic frequently went to Thiruchirapalli to celebrate their feast till the construction of Palace guard, who gave a site for construction of a church at Pudukkottai which provided a strong base for the missionaries.

Now the proselytisation also embraced the higher caste Hindus. Between 1643 and 1655 three hundred vellalas attracted by the alien Gospel were baptised. The missionary got a great response from the women in all castes. A few of them attended the catechism without the knowledge of their husbands and sons. Contrary to the Christian Ideology, the newly converted natives followed their traditional system of caste distinction even after conversion¹⁴.

The higher caste converted Christians did not allow caste pariah and pallar Christians to enter their church. Hence it became the dire necessity for the missionary to establish a separate church for the pariahs and pallars. It was fulfilled by a pariah convert Gaudiso who constructed a church in 1647. He had taken upon himself the duty of burying the dead, and he did it with so much charity and generosity which earned him the title "the Tobian" of this Christian community. He gave all his money and even pawned his wife's necklace for the construction of a new church at Thanjavur. Between 1640 and 1655 A.D seven churches were constructed for non-pariah castes and five churches were built for pariah in and around Pudukkottai town. The steel frame of the caste system influenced the Christian missionaries to practice the caste separation for achievements of their goal of *proselytism*¹⁵. Between 1652 and 1654, eight hundred natives were baptised in Thanjavur residences. Jesuit letters record the reactions among the converted people. High caste converttees were disturbed by their relatives. They were excommunicated from society. The barbers were forbidden to shave them and the washermen to wash their clothes. Besides, they were denied of other essential services¹⁶.

Conclusion

The missionary did their jobs enthusiastically unmindful of the disturbances to the converttees. Some of the Brahmins also were influenced by the Gospel of

Christianity. A Brahmin by name Lazar has taught catechism in Thanjavur. Among the hearers, there were three Brahmin women, who were later baptised¹⁷. Such activities caused great discontent among the Brahmins, who joined together and reported everything to the Nayak Prime Minister. He issued a decree ordering all Christians to be arrested and brought before him at Kumbakonam, where he was residing. The arrest of Anandhu, the head of the pariah Christians¹⁸ caused a great revolt. They broke the idols and trampled the linga which was adorned till then. The Christian pariah servants in the palace were dismissed.¹⁹

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Inam Administration of Thanjavur Marathas

N. Rameshkumar*

Introduction

The grant as Inams of whole villages or portions has been a notable feature of the reign of almost every Maratha Raja, who ruled over Thanjavur in the latter part of the seventeenth and the eighteenth centuries. There were no Inam grants in this district. However, at the same time, the Cholas had donated 'Dhanam' (free lands to the religious institutions and villagemenials).

The Mahratta rulers converted into grants of their purposes. The grants made by the Mahratta rulers considered almost wholly of endowments to religions and charitable institutions and grants for the benefit of individuals, the latter chiefly Brahmins of the former category, the most important and notable were the

grants of several villages for the keep of the many Chatrams constructed by various Mahratta rulers and their consorts, intruded for the accommodation of pilgrims to Rameswaram in the south.³ The Mahratta rulers had done enormous services to the Hindu and other religious institutions, especially, the pilgrims from North India. They crossed Thanjavur district to reach Rameswaram and other holy places in Southern Tamil Nadu.

Establishment of Chatrams

The Mahratta rulers established some of the important Chatrams; these were like the moderntravellers' bungalows. The Chatrams were the residents of the travelers, pilgrims and orphans, etc. the

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principal Chatrams among these were the Muktambalpuram Chatram in Orathanad, the Yamunambalpuram Chatram at Nidamangalam, the Moahnambalpuram Chatram at Rajamadam, the sulukkshanambalpuram Chatram at Vilangulam the Dropathambalpuram Chatram at Manalmegudi and Rajakumarambalpuram Chatram at Mimisal. The grant bulk of the Inam grants was made by Rajah, Pratap Singh and Talsaji between 1790 and 1797.AD⁷. In addition to this Inam grants made by the Mahratta rulers, there were also several grants both whole villages and of portions thereof made by the Zamindars of the district several such Inams have been granted by the Zamindars of Pappanad, Madukkur, Gandavarkottai, Attivetti and Palayavam. These were also like the royal grants being mainly grants for the upkeep of religious or charitable institutions and grants for the benefit on individuals, chiefly Brahmins.⁵

Mukhasa Inams

Mukhasa tenure, peculiar to Thanjavur district was a complex one. Mukhasa villages accounted for a considerable part of the total area of Inam estates in the district. These were lands that were retained by the Rajah of Thanjavur, being lands in his immediate enjoyment, at the time of the Treaty of 1799. The Tanjore country was ceded to the East India Company.⁶ These lands continued to be in the Rajah's enjoyment until 1855 when following the death of the last Rajah without male heirs as stated earlier his estate including the lands were seized by the East India company. The claim of the company was based on the principle of escheat – consequent on failure of heirs. However, the seizure was upheld later as an act of state by the privy council in “Kamarchi Bai Sahiba Vs Secretary of State in Council”.⁷ However in 1862 on a memorial from the widow and heirs of the Rajah, the lands were restored to Kamatchi Bai Sahiba, the senior Rani, on behalf of the heirs of the late Rajah and they have continued to be the private properties of the Rajah's family since then. There have been several alienations and partitions among the members of the family.⁸ Also there have been several exchanges of these Mukhasa lands with lands under the control of the Government with a view to consolidating the Rajah's estate and around

Thanjavur. Also there seems to have been a number of cases of alienations by the Rajah, out of the lands which were left in his enjoyment after 1799, even before 1855, mostly in favour of Religious and charitable institutions. There were a number of such cases in villages which continued to be treated as Mukhasa mostly vesting in religious institutions under the management of the palace Devasthanam.⁹

No consolidated list of Mukhasa lands which were seized and restored in 1862.¹⁰ The earliest record showing the Mukhasa lands was a notification issued by the collector in 1868, purporting to contain a list of Mukhasa villages and Thottams. In this notification, only 139 villages have been mentioned. In contrast, when coming into force of the Estates Abolition Act, There were 199 Mukhasa units.¹² The number was increased by the result of the Mukhasa villages' subdivisions or the result of exchanges by which additional units were acquired by the Rajah.¹³ whether the units were now existing but not notified in 1868 were parts of Mukhasa villages notified in 1868 or not. It was n matter to be inferred from geographical contiguity or grouping in the successive surveys which have taken place.

No complete record of the lands got in exchange by the Rajah where a village not notified 15 1868 cannot be treated as a part of any village so notified, owing to its being situated as an independent unit, the only inferences possible were that either it is a unit got in exchange by the Rajah in the subsequent exchanges already referred to or that the notification on 1868 was not complicated.¹³

One such village was InamburThenpathy in Kumbakonam taluk, which was being treated as an Independent Mukhasa village but is not found in the notification of 1868. It cannot be treated as part of any Mukhasa village notified in 1868. Since it is situated away from Thanjavur. It was not reasonable to pressure that it formed part of any exchange, because the purpose of the exchanges was to consolidate the estate of the Rajah near Thanjavur.¹⁴

The Inam Commission of 1861 went into the history of all the inams in the district which existed on

the date of the British assumption, whether granted by the Mahratta rulers or by poligars confirmed by the issue of title deeds such of the Inams as satisfied the conditions for confirmation by the Inam Commission several of the personal inams had changed hands by then, and communities other than Brahmin were also represented among the holders of such inams. Further, the Inam Commission had investigated the Thanjavur district. It issued title deeds in respect of all inams, whether consisting of whole villages or not. However, Mukhasu villages were not dealt with by the Inam Commission¹⁵. When the Inam commission commenced its work in the district, these lands were in possession of the Government¹⁶. The Mukhasa lands' alienations will be treated as private property and dealt with by the Inam Commissioner¹⁷.

The consequent on the restoration to the Rajah family, of the villages, in which the alienations were situated. The instruction was also given to the Inam Commissioner for treating the alienations¹⁸. Up to this level, the Inam commissioner had refused to deal with certain lands on the ground that it was not clear that they did not form part of Rajah's Mukhash lands.

These lands were allowed to continue in possession of the grantees even when the Thanjavur palace estate was seized by the Government.¹⁹ it has been ordered that such alienation will be dealt with by the Inam commissioner, the other lands in the immediate enjoyment of the Rajah being regarded as lapsed to state. This was following the policy adopted regarding such alienations as Inam.

Following the restoration of the lands to the Rajah's family the government divided not to deal with these alienations as independent miner inams. This was shown that whatever might have been the nature and the terms of the grant when it was made. The Government did not treat them as distinct from the Mukhasa lands. Therefore, the position was that the *melwaram* of Mukhasa villages including this land was granted to the Thanjavur Rajah's family in 1862.²⁰ because judicial decisions have land down clearly that the restoration of 1862 should be denied to be a grant and root of the title.

Conclusion

The inam villages in Thanjavur district were the subject matter of enquiries under section 9 of the Madras (Abolition and conversion into Royatwari) Act, 1958 (Act ZXVT of 1948) before it repeated. The tenure of some of the Mukhasa villages was also enquired into under section 9. However, the enquiry was not completed and was not based on a comprehensive examination of Mukhasa villages. In many cases groups as existing included several villages notified in 1868 were dealt with as single units and orders passed. The procedure does not seem to be uniform; in some cases, parts of some groups have been dealt with separately. All the 99 Mukhasa villages have been taken over, mostly under the Abolition Act, 1948. In the few excepted cases where the grant was found to be of both warams, they have been taken over under Act 26 of 1963.

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Role of Women in Lok Sabha from Tamil Nadu - A Study

C. Ramalakshmi*

Women are an integral part of society, and their presence can be felt everywhere. Women's contribution and involvement in the socio-economic affair is considered as necessary. However, in politics, she was not given due space in society. The position of women in Indian society stills a question mark. Though India's constitution guaranteed equal rights for women, still the pressure of our Indian tradition, culture, customs, and norms are becoming an obstacle for women's development, Tamil Nadu women are no exception. Gandhi's call for the freedom struggle made the women come out of the four walls. Thus, there arose a political awakening among women.

Moreover, in post-independence, women were entitled to vote through the universal adult franchise, which opened new pathways and encouraged them to slowly participate in political affairs. Now they became educated and started earning their livelihood and entered into politics by breaking down the barriers. Indian women have achieved at the grass-root with 33% reservation and working successfully, but when it comes to higher-level still a question.

First Lok Sabha Election, 1952

The election of 1952 was the first election featuring universal suffrage, which gave the women a chance to cast their vote. In the first general election, there were 489 seats all over India and 51 women contested in the election out of these 23 women candidates got elected to the Lok Sabha, which is 4.9 percent of the total.¹ From Madras Presidency, 81 members were elected, and only two women candidate

got elected from Madras.

Smt. Ammu Swaminathan of Congress Party, elected from the Dindigul Parliamentary Constituency was an ardent Congress member who participated in the freedom movement. She was one of the founder members of AIWC. She was elected member of Madras Corporation from 1934 to 1939. She was elected to Central Legislative Assembly (1945), Constituent Assembly, Provisional Parliament, and Rajya Sabha.

Smt. Maragatham Chandrasekhar of Congress Party was a teacher, politician and social worker. She held the post of Union Minister of Health in 1952, Union Deputy Minister, Home Affairs, 1957, Union Deputy Minister, Social Welfare 1962, thrice she was elected to Rajya Sabha. In 1983 she was Union Minister of State (Independent Charge) Women and Social Welfare.

Second Lok Sabha Election, 1957

In the Second Lok Sabha Election held in 1957, only one woman was elected from the Madras State. It was Smt. Parvathi Krishnan of Communist Party of India who elected from the Coimbatore Constituency.

She was a Communist, daughter of P. Subbarayan, former Chief Minister of Madras Presidency. She was graduated from Oxford University. In 1957 Parvati Krishnan defeated Congress candidate P.R. Ramakrishnan. Coimbatore is an important constituency for CPI and Parvati Krishnan, while CPI won four times from 1957 to 1973. In 1971 election, though she did not contest from Coimbatore but in the

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by-election held in 1973, she was elected. In 1977 again she won from Coimbatore by defeating Ramakrishnan.² She was elected as a Rajya Sabha member in the year 1954 and served till 1957.³

Third Lok Sabha Election, 1962

From Tamil Nadu, there were 162 candidates contested in the Third Lok Sabha Election held in 1962⁴, and 66 women contested all over India in that 31 women candidates were elected.⁵ There were 41 members elected from Madras Presidency, and three women candidates were elected. They were Smt. Maragatham Chandrasekar from Mayuram (SC), Dr. T.S. Soundaram Ramachandran from Dindigul, and Akkama Devi from Nilgiris and all of them from Congress party.

Akkama Devi was the first woman from the Badaga community to graduate from college and the first woman MP to represent Nilgiris Lok Sabha constituency in 1962. When she lost the 1967 election, she had no regrets said: “the wind” of the DMK took away.⁶

Dr. T.S. Soundaram Ramachandran was elected to Third Lok Sabha in the year 1962 representing as a Congress candidate from Dindigul, and she was also appointed as the Union Deputy Minister for Education. She also contested from the same constituency in 1967, but she was defeated by DMK candidate. After her loss in the election, she retired from politics. She was also twice elected to Madras Legislative Assembly. She served the poorest of the poor as long she lived. She was instrumental in setting up Gandhigram in 1947. The villagers were given training and were skilled to provide support to revive village industries.⁷

Fourth Lok Sabha Election, 1967

In the fourth Lok Sabha election there were 553 MPs elected, among them 29 women candidates and 4 were nominated. In the same election, 39 members were elected from Tamil Nadu. However, the pathetic condition was that none of the women was elected.

Fifth Lok Sabha Election, 1971

In the fifth General Election in the year 1971, 554 male candidates were elected, and 28 women candidates

were elected, from the state of Tamil Nadu 43 members were elected and only two women candidates got elected. They were 1) Smt. Parvati Krishnan of CPI from Coimbatore Constituency and 2) Smt. Jeyalakshmi Venkatasamy of Congress Party from Sivakasi Constituency. Jeyalakshmi was in Congress Committee since 1969.

Sixth Lok Sabha Election, 1977

The fifth Lok Sabha was dissolved on 18th January 1977, calling for the fresh election for the constitution of the Sixth Lok Sabha. Tamil Nadu went to the polls on March 1977. In that election, 21 members were elected to the Lok Sabha, and from Tamil Nadu, two women got elected. They were 1) Smt. Jeyalakshmi Venkatasamy of Congress Party from Sivakasi Constituency and 2) Smt. Parvati Krishnan of CPI from Coimbatore Constituency.

Seventh Lok Sabha Election, 1980

In the Seventh Lok Sabha election, 32 women candidates were elected, and from Tamil Nadu, no women candidate was elected.

Eighth Lok Sabha Election, 1984

The AIADMK Front in Tamil Nadu swept the 1984 election by winning 37 seats out of the 38 Lok Sabha seats.⁸ In the eighth general election, 45 women were elected. Only two women candidates were elected, and both belonged to the Congress party. They were 1) Smt. Maragatham Chandrasekar from Seriperumbudur (SC) Constituency and 2) Dr. Vyayanthimala Bali from Madras South Constituency.

Ninth Lok Sabha Election, 1989

In the Ninth Lok Sabha election, 28 women members got elected. From Tamil Nadu, two women got elected from Congress party. They were 1) Smt. Maragatham Chandrasekar from Seriperumbudur (SC) Constituency and 2) Dr. Vyayanthimala Bali from Madras South Constituency.

Tenth Lok Sabha Election, 1991

The Congress (I) - AIADMK alliance romped home in all the 39 Parliamentary constituencies in the State.⁹ Two members from Congress and one from ADMK got elected. They were 1) Dr. Smt.

MaragathamChandrasekar from Seriperumbudur (SC) Constituency and 2) Dr. Padma from Nagapattinam (SC) Constituency. Besides, Dr.K.S. Soundaram of AIADMK got electedfrom Tiruchengode Constituency.

Eleventh Lok Sabha Election, 1996

In the eleventh general election, though 40 members were elected, in Tamil Nadu, no women candidates won the election.

Twelfth Lok Sabha Election, 1998

In the twelfth Lok Sabha election, 44 women got elected from Tamil Nadu only one candidate got elected. Dr. V. Sarojaof AIADMK got elected from Rasipuram (SC) Constituency.

Contribution of Women as legislators

Women member's contributionto the Lok Sabha cannot be underestimated. They have raised voice on various issues in the Parliament. They have actively participated during the Parliament session. They have also debated during the question hours. Several vital discussions were initiated by women member on public importance. In the first Lok Sabha, women members introduced many bills on critical social issues, especially women's problems. From 1950 onwards till 1994 the women parliamentarians m India has introduced nearly 164 Bills in the Lower Mouse.The most notable was the dowry Restraint Bill and Hindu Marriage (Amendment) Bill. In the ninth Lok Sabha because of women members' initiative, the National Commission for Women legislation was enacted in the Parliament, which is a significant land mark in protecting women's rights. The women members from Tamil Nadu introduced so many Bills in the Lower House since 1950.

Dr. Maragatham Chandrasekar, had actively participated and placed a number of questions on women's issues. Dr. Soundaram Ramachandran was active in parliamentary sessions. She had placed 48 questions, and half of the total questions were on national development. She raised questions on various issues on SC/ST, International Relations and Indian Railways and also on women's issues. Smt. Parvati Krishnan raised questions on compulsory sports for girls

in schools¹⁰, dowry, equal wages for women, measures to remove economic and social injustice to women, a bill providing equal pay for equal work for women. She had introduced four Private Member's Bills, but it's unfortunate that none of them were passed. Her first Bill was known as Constitution Amendment Bill. Dr. K.S. Soundaramintroduced Bills on Women's co-operative and Mahila banks. Dr. Vyajayanthimala Bali raised a question on the facility for women entrepreneurs.¹¹

They all have proved their worth by successfully playing the parliamentary role as the spokesperson of their people. They also fulfilled their role by doing their best for the growth and development of society. Though they are few, they have always been a constant presence in the Indian Parliament. These are the fair parliamentarians, the chosen few who have inspired to, and achieved the coveted stamp of a Member of Parliament. They encompass a wide selection of this country's enterprising political aspirants and stalwarts whose qualitative, if not qualitative, the contribution can be ranked as significant in the annals of Parliament history.¹²

Factors hindering women's political participation

The factors obstructing the political participation of women are as follows:

- Male-dominatedpolitical arena
- Political structures and institution
- The criminalisation of politics and Corruption
- Character Assassination
- Social and Political discourses
- Lack of support from the family as well as from the party

Recommendation/Suggestion

- Literacy campaign
- Creating awareness among them about the politics
- Encouragement from the family
- Training for staff development
- Curriculum development
- Network Culture
- Reservation for women at every stage, even within the party

- Media should enhance or highlight the problems of women in the political process.

Conclusion

The 20th century marks the beginning of women's political participation in India as well in Tamil Nadu. The participation of women is an integral part of the democratic process. It is mainly due to the legislation passed by the government. Incorporating the adult franchise was a very progressive step taken by the architects of the Indian Constitution.¹³ The women were forced to come out and vote, which was the beginning of women's political involvement. Slowly she participated in local body election and legislative assembly. Since 1950 general election women contested in the Lok Sabha election also. However, still women Parliamentarians remain significantly under-represented in Lok Sabha. Even after six decades, less 10% of women represented Lok Sabha from Tamil Nadu. However, it is essential to look beyond the number, then their work what these parliamentarians have accomplished while in the Parliament and how they dealt with the problems and the positive impact on society. As women are in quite a reasonable size, they must be given equal share in the decision making in the entire political organisation. However, even today, they remain significantly less in Parliament. Now they have to participate in almost all proceeding and discussing various issues from Women to Budget. Their contributions also benefitted for the success of women's movement. Hence today, women are marching towards equality. Tamil Nadu had implemented a 33% percentage reservation for women in local bodies which opened a door for the women to participate in decision making. In 2010 Rajya Sabha passed Women's

Reservation Bill, ensuring 33% reservation to women in parliament and state legislative bodies and yet to pass in Lok Sabha. Thus today, Women Parliamentarians need little encouragement from the family. They should be empowered politically and must support by society and political parties, meet the worldwide development goals, and build strong, sustainable democracies.

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Anti-Hindi Agitation in Tamilnadu -A Study

A. Prabhakaran *

In 1938, the Congress government in Madras Presidency headed by C. Rajagopalachari proposed using Hindi language as a compulsory language in schools. Tamil leaders opposed this move. Annadurai,

along with other Tamil enthusiasts including the poet Bharathidasan, held demonstrations. Annadurai participated in the first Anti-Hindi imposition conference held in Kanchipuram on 21st February 1938.

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Two members of the protest, Thalamuthu and Natarajan, died due to police beating, the same year. With overwhelming opposition, the government of Madras Presidency finally withdrew the order in 1940.

When India became a republic with its Constitution in 1950, the Constitution had given special status to the Hindi language, which was to gain official status after 15 years in 1965. This move was regarded with anxiety by students in Tamil Nadu. Speaking about making Hindi an official language of India, Annadurai said "It is claimed that Hindi should be the common language because the majority speaks it. Why should we then claim the tiger as our national animal instead of the rat which is so much more numerous? Or the peacock as our national bird when the crow is ubiquitous?"

Because of the continued threat to impose Hindi, the DMK held an open-air conference against Hindi imposition at Kodambakkam, Chennai in August 1960, which Annadurai presided over. He gave black flags to leading functionaries to be shown to India's President during his visit to the state. Sensing an uprising, Prime Minister Jawaharlal Nehru assured the Parliament that English would continue to be India's official language, as long as Non-Hindi speaking people desired. DMK gave up showing black flags, and Annadurai appealed to the Union Government to bring about a constitutional amendment incorporating the assurance.

With no constitutional amendment done, Annadurai declared 26th January 1965, the 15th Republic Day of India and also the day the Constitution, which in essence enshrined Hindi as the official language of India, came into practice, as a day of mourning. This move was opposed by the then Chief Minister of Madras State, Bhakthavatchalam, as blasphemous. Hence Annadurai, who by then had been trying to shake off the secessionist image of his party, declared 24th January as a day of mourning. He also replaced the protests' slogan to 'Down with Hindi; long live the Republic.' Nevertheless, violence broke out on 26th January, initially in Madurai, within days spread throughout the state. The elements contributing to the riots were not instigated by DMK or leftists or even the industrialists, as the state's Congress government

suggested. However, they were genuine frustrations and discontentment that lay beneath the surface of the state's people.

With violence surging, Annadurai asked the students to forfeit the protests. However, some DMK leaders like Karunanidhi kept the agitations going. Nevertheless, Annadurai was arrested for instigating the agitation. Although the DMK did not directly instigate the violence, the agitation itself helped DMK win the 1967 elections. Annadurai became the Chief Minister of Madras State. The Anti-Hindi agitations of 1965 forced the central government to abandon its efforts to impose Hindi as the only official language of the country and assured English in place of Hindi by Nehru.

During 1953, Annadurai directed the DMK to undertake three protests: Condemning Jawaharlal Nehru, the then Prime Minister of India, for describing the tarring of Hindi letters in railway station boards by DK and DMK activists as childish nonsense; against C. Rajagopalachari, the then chief minister of Madras State introduced a new educational system that indirectly encouraged traditional caste-based occupations called Kula Kalvi Thittam; and against renaming Kallakkudi as Dalmyapuram as the name, Dalmyapuram symbolised North Indian domination. He was eventually sentenced to three months imprisonment for this protest.

When Annadurai and other leaders split up and established Dravida Munnetra Kazhagam, he was initially more radical than Periyar in his demand for a separate Dravidanadu. In highlighting the demand for Dravida Nadu, the economics of exploitation by the Hindi-speaking, Aryan, and Brahminical North was elaborated upon. It was contended that Dravidanadu had been transformed into a virtual marketplace for north Indian products. Moreover, thus, Annadurai explained that to change this situation, a separate Dravidanadu must be demanded. Throughout the 1940s, Periyar spoke along the lines of India's trifurcation, dividing the existing geographical region into Dravida Nadu, Muslim India (Pakistan), and Aryan Land (Hindustan). In public meetings that he addressed between March and June 1940, he projected the three-nation doctrine as

the only solution that could end the country's political impasse.

In the late 1950s and early 1960s, the Dravidanadu proponents changed their demand for an independent Dravidanadu to an independent Tamil Nadu. They did not receive any support from the Non-Tamil Dravidian-speaking states. Periyar changed the banner in his magazine *Viduthalai* from 'Dravida Nadu for Dravidians' to 'Tamil Nadu for Tamils.' The reorganisation of the Indian states along linguistic lines through the States Reorganisation Act of 1956 weakened the separatist movement. However, by this time, DMK had taken over from DK as the primary bearer of the separatist theme.

Unlike Khalistan and other separatist movements in the Republic of India, DMK never considered violence as a severe option to achieve a separate Dravidanadu. DMK's slogan of Dravidanadu found no support in any state of India other than Tamil Nadu. The Non-Tamil Dravidian speakers perceived the Tamil politicians' ambitions as hegemonic, ultimately leading to the failure of the Dravidanadu concept.

The decline in support for the Dravidanadu within the DMK can be traced back to the Tiruchirappalli party conference in 1956 when the party decided to compete in the Tamil Nadu state assembly elections of 1957. E.V.K. Sampath, who was leading a faction within DMK, argued that Dravidanadu was not feasible. However, the party did state Dravidanadu as a long-range goal during the elections. The political observers doubted the seriousness of their demand for a sovereign state. They stated that the demand for a separate Dravidanadu was just a side issue and a slogan to catch an emotional public's imagination. In the 1957 elections, DMK managed to win only 15 of the 205 seats in the state assembly.

In 1958, V. P. Raman, a Brahmin leader, joined the party and became a strong opponent of the Dravidanadu concept. In November 1960, the DMK leaders, including Raman, decided to delete the demand of Dravidanadu from the party programme at a meeting held in the absence of Annadurai. In the 1962 election, DMK tripled its seats winning 50 seats to the State

Legislative Assembly but still could not displace the Congress from power. On 17th September, 1960, a Dravidanadu Separation Day was observed, which resulted in arrests of Annadurai and his associates.

Annadurai, who had been elected to the upper house of Indian parliament (Rajya Sabha) in 1962, reiterated DMK's demand for independence for Dravidanadu in his maiden speech on 1st May 1962. However, at the time of the Sino- Indian War of 1962, he proclaimed that his party would stand up for India's integrity and unity. A faction of DMK contended that the party should publicly abandon the demand for Dravidanadu. In 1963, on the recommendation of the Committee on National Integration and Regionalism of the National Integration Council, the Indian parliament unanimously passed the Sixteenth Amendment to the Constitution, which sought to "prevent the fissiparous, secessionist tendency in the country engendered by regional and linguistic loyalties and to preserve the unity, sovereignty, and territorial integrity" of India. This was essentially in response to the separatist movement demanding a sovereign Dravidastan. At a party conference in 1963, DMK formally dropped the secessionist demand and asserted that it would continue to address the issues that led to frame its demand for separation earlier. The Sino-Indian war does not seem to be a decisive factor in dropping the demand for Dravidanadu; prominent DMK leaders Era Sezhiyan and Murasoli Maran have stated that the demand for Dravida Nadu had been dropped in practice before 1962. Maran explained that there was not enough support for Dravidanadu in Tamil Nadu at the time, and it was concluded that there was no use pursuing the demand. He declared, "I am Tamil first, but I am also an Indian. Both can exist together provided there is space for cultural nationalism."

Era Sezhiyan declared that it was impossible to continue to demand Dravidanadu when the policy lacked support even in the Tamil-speaking areas, let alone Kannada, Telugu and Malayalam-speaking areas. Sezhiyan was a committee member who wrote the new party programme, which omitted the demand for Dravida Nadu. Sezhiyan stated that it was more practical to demand a higher degree of autonomy for

Tamil Nadu instead. After DMK decided to relinquish its demand for Dravidanadu, it devoted more attention to the language issue (anti- Hindi agitations). The 1962 election figures were almost exactly reversed in the subsequent 1967 elections. In 1962, the Congress had won the majority of seats, while DMK managed to win only 50 seats. In 1967, DMK won a clear majority of 138 seats, while Congress won only 50 seats. The DMK came to power with Annadurai as the Chief Minister of Tamil Nadu.

The history of the DMK is embedded in specific ideological orientations which include rationalism, separatism, social justice and reservation policy, women's liberation, anti-Hindi stand, the glorification of Tamil language and culture, casteless society, federalism and state autonomy. Under the Congress ministry of C. Rajagopalachari in 1937, Hindi was introduced to the South as a compulsory subject in schools. Taking it as an affront to Tamil culture, Periyar waved black flags of rebellion in his first Anti-Hindi campaign. The agitation against the imposition of Hindi brought Periyar to the forefront of attention.

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Dr. J. Jayalalithaa - Cinematic Charisma as A Powerful Political Leader

C. Sudalaimuthu*

Background

Born on 24th February 1948 at Melukote, in Pandavapura Taluk, Mandya district, then in Mysore

State, Jayalalithaa was educated at Bishop Cotton School at Bangalore and Presentation Convent at Chennai. Inducted into films at fifteen years of age, by

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her actress mother Sandhya, Jayalalithaa chose not to study further than matriculation. She was later conferred a degree of Doctor of Literature by the Madras University.

A trained classical dancer, Jayalalithaa was a popular lead actor in Tamil and Telugu movies in the sixties and seventies before she joined politics. She is also a trained Carnatic music singer and a writer with several published short stories and novels. The articulate Chief Minister is fluent in English, Tamil, Telugu, Kannada, Hindi and Malayalam.

Political Career

She was mentored by MG Ramachandran, himself a popular former Tamil actor and director and her co-star of many films, and entered politics in 1982. She became a member of the AIADMK; a party founded by MGR in 1977 and was chosen as its propaganda secretary. She was elected to the Rajya Sabha in 1984 and remained a member of the parliament till 1989.

MG Ramachandran fell ill in 1984 and Jayalalithaa assumed control of the party. AIADMK was successful in the Lok Sabha and the Legislative Assembly elections. These victories made it easier for her to head the breakaway faction of the AIADMK after MG Ramachandran's death in 1987 and proclaim herself his political heir. She was now the elected General Secretary of the party and won her maiden Legislative Assembly election in 1989 from Bodinayakanur. AIADMK was not able to form the government. However, Jayalalithaa became the first woman leader of Opposition in the state assembly.

She forged an alliance with the Congress party and won the Assembly elections in 1991 from two constituencies- Bargur and Kangeyam. The alliance won in 225 out of 234 constituencies, and Jayalalithaa became the Chief Minister for the first time. She was the first elected woman Chief Minister of Tamil Nadu and lasted the full term till 1996.

In 1996 she lost the Assembly elections, faced charges of corruption, and was severely criticized for spending on her foster son's lavish wedding ceremony. In 2002, she was however acquitted of all charges by the Madras High Court.

She came back to power in 2002 and was elected from Andipatti Constituency. She then served her second term as Chief Minister till 2006. She was re-elected to the legislative Assembly in 2006 from Andipatti.

In 2011, AIADMK was again voted to power and Jayalalithaa became the Chief Minister in May 2011.

On 23 May 2015, she held the office and was sworn in as Chief Minister of Tamil Nadu for the fifth time. For some time she was out of office but was re-elected in 2016 as the Chief Minister of the state. With a margin of 39,545 votes over her DMK (Dravida MunnetraKazagam) rival, she retained the R. K. Nagar constituency.

Jayalalithaa's Disproportionate Assets Case

Jayaram Jayalalithaa was acquitted in the infamous 18-year-old disproportionate assets (amounting to Rs. 66.65 crores) and corruption case by the Karnataka High Court on 11 May 2015. A trial court had convicted and sentenced her to four years of jail and a fine of Rs.100 crore on 27 September 2014. Jayalalithaa filed an appeal challenging the decision in the Karnataka High Court. These charges were held "not sustainable" by the special bench of the Karnataka High Court. Earlier, the five-time Chief Minister of Tamil Nadu was held guilty by a special court in Bangalore in a disproportionate assets case and had to vacate her post as a consequence. Dr. Subramanian Swamy levelled the charges in 1996. She was convicted under IPC 109 and 120 (b) along with 13 of the Prevention of Corruption Act, 1988.

Jayalalithaa's professional background before entering politics

At the behest of her mother, Jayalalithaa started working in films at the age of 15 when she was still in school. Below is a chronicle of her acting career:

- Her first film, 'Epistle', was in English language and released in 1961.
- In 1964, under the direction of B.R. Panthulu, she made her debut in Kannada film 'Chinnada Gombe' as the lead actress.
- In 1965, she made her debut in Tamil film 'Vennira Aadai', which was directed by C.V.

Sridhar. Jayalalithaa was the first heroine in Tamil films in the mid-1960s to appear in short-sleeved dresses, skirts, gowns and woollen suits.

- In 1966, she made her debut in the Telugu film 'Manushulu Mamathalu'.
- Jayalalithaa acted opposite Shivaji Ganesan in the film 'Pattikada Pattanama' in 1972, which won the National Film Award for Best Feature Film in Tamil.
- In 1973, she received three Filmfare Awards for Best Actress for her performance in the films 'Pattikada Pattanama', 'Suryakanthi' and 'Sri Krishna Satya'.
- The first Tamil film that India submitted for the Academy Awards in the category 'Best Foreign Language Film' was 'Deiva Magan'. It featured her and Sivaji Ganesan.
- The 1960s and 1970s saw several successful films pairing her and M.R. Ramachandran.
- 'Izzat', one of her notable Hindi films, saw her paired opposite Dharmendra.

Jayalalithaa's journey in Indian politics

- In 1982, Jayalalithaa became a member of the AIADMK, a party founded by M.G. Ramachandran. It marked her entry into politics.
- She gave her first public speech, Pennin Perumai (the Pride of Women), at the party's conference that year.
- She was made the Propaganda Secretary of the AIADMK in January 1983. As was chosen by
- Puratchi Thalaivar M.G.R., Jayalalithaa conducted her first election campaign in February 1983 for the party as a candidate in the by-election from the Tiruchendur Assembly Constituency.
- Jayalalithaa was elected for the first time as a member of the Rajya Sabha in 1984. She retained the seat till 1989.
- In 1984, MGR fell ill and moved to the USA to undergo medical treatment. In his absence, Jayalalithaa came to the forefront during the

elections to the Lok Sabha and the Legislative Assembly in Tamil Nadu in December 1984. That year, the alliance of Congress (I) and AIADMK secured a massive victory.

- Puratchi Thalaivar M.G.R. expired in 1987, after which the AIADMK was split into two parties. The election symbol of the party, "Two Leaves", was frozen by the Election Commission of India.
- Jayalalithaa was elected as a member of Tamil Nadu Legislative Assembly in 1989 from the Bodinayakanur constituency.
- Jayalalithaa was the first lady to become the Leader of the Opposition in the Legislative Assembly of Tamil Nadu.
- The two factions of the party reunited in February 1989 under the leadership of Jayalalithaa, who was unanimously elected as the General Secretary of the united AIADMK.
- The election symbol of the AIADMK party, 'Two Leaves', was restored by her in 1989. Jayalalithaa directed the Congress (I) and AIADMK alliance to a historic victory in the 1989 General Elections to the Lok Sabha in Puducherry and Tamil Nadu.
- Under her leadership, the AIADMK secured victories in all the subsequent by-elections from the constituencies of Peranamallur, Madurai East and Marungapuri to the Tamil Nadu Legislative Assembly.
- A landslide victory was secured by Jayalalithaa in the Tamil Nadu Legislative Assembly elections held in 1991 when the party and its alliance won 225 out of the total 234 seats. She contested from two constituencies, Kangeyam and Bargur, and won both the seats comprehensively.
- On 24 June 1991, she became the youngest ever and the second female Chief Minister of Tamil Nadu. She held the position till 12 May 1996.
- She swept the 1991 General Elections by securing a complete victory for the AIADMK and its alliance partner FNC in the 40 Lok Sabha constituencies of Puducherry and Tamil Nadu, thus creating history.

- The 1998 general election of the Lok Sabha saw the AIADMK and its alliance securing 30 out of 40 seats.
- The 2001 Tamil Nadu Legislative Assembly elections saw her leading the alliance to a win of 195 seats out of the 234 and her party. The AIADMK alone secured 132 seats.
- On 14 May 2001, Jayalalithaa became the Chief Minister of Tamil Nadu for the second time and held the post till 21 September 2001.
- In February 2002, she was elected from the constituency of Andipatti.
- She remained the Chief Minister of Tamil Nadu from 2 March 2002 to 12 May 2006.
- The AIADMK alliance won 69 seats in the 2006 Legislative Assembly elections, and Jayalalithaa served as the Leader of Opposition.
- In the 2011 Legislative Assembly elections in Tamil Nadu, the AIADMK and its allies bounced back, winning 203 seats out of 234, with the AIADMK securing 150 seats on its own. The new government was formed on 16 May 2011 and Jayalalithaa became the Chief Minister of Tamil Nadu for the fourth time.
- JayaramJayalalithaa had to step down from her post of the Chief Minister of Tamil Nadu in September 2014 when a trial court in Karnataka held her guilty in an 18-year-old disproportionate asset (amounting to Rs. 66.65 crores) and corruption case. The court had sentenced her to a four-year jail term with a fine of Rs. 100 crore, but she challenged this verdict in Karnataka High Court.
- On 11 May 2015, the Karnataka High Court acquitted Jayalalithaa in the Disproportionate Assets case.
- J. Jayalalithaa was sworn-in as the Chief Minister of Tamil Nadu for a record-equalling fifth time on 23 May 2015.
- On 25 April 2016, she filed her nomination papers in R. K. Nagar ahead of the Tamil Nadu Assembly elections.
- She created a history of sorts by becoming the first chief minister since 1989 to return to power for a second consecutive term.
- She took oath as the chief minister of Tamil Nadu for a record sixth time on 23 May 2016.

Illness

Jayalalithaa was admitted to Apollo Hospitals, Graeme's Road, Chennai, on 22 September 2016 due to infection and acute dehydration. She was under treatment for 70 days. Her condition slowly improved and on December 4, 2016, Doctors said she could be taken to home whenever she wants. Unfortunately, on the same day, she suffered a cardiac arrest at around 4.45 p.m. and was re-admitted to CCU. Doctors said she was in a critical condition and later in the evening she passed away.

Honours

- Kalaimamani Award by the Government of Tamil Nadu in 1972
- Award from the University of Madras in 1991
- Several honorary doctorates
- She was invited by the House of Lords, London, in 2004 to receive the "Woman Politician of the Decade" Award from the Asian Guild Awards.
- The Golden Star of Honor and Dignity Award was conferred upon her in 2004 by the International Human Rights Defense Committee recognizing her services in protecting the weaker section of society and gender equality in Tamil Nadu and India.
- In 2011, a resolution was passed by the New Jersey General Assembly to appreciate her outstanding excellence and dedication as a leader and in service to the people of Tamil Nadu.

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Seeman: A Personified Personality for Social Awakening in Tamil Nadu through his Orating Skill

G.M. Sunder Singh*

Introduction

Tamil Nadu's politics has been centred on personality with vigour since the formation of Dravidian parties and admired with orating skills of leaders like Arignar Annadurai and Kalaignar Karunanidhi. They could transform society from conventional to unconventional. These leaders' orating and writing skills have laid the foundation for the political mileage to establish Dravidian rule in Tamil Nadu with Tamil spirit. They glorified the in-depth novelty of Tamil and induced the young minds and tuned up them according to their whims and fancies. The Tamil people were being enslaved to their political ideology and beliefs. Due to that, they could sway their rule over fifty years one after another (DMK or AIADMK). Now, it seems that the Tamil Nadu politics trend is started to travel in a new path after the emergence of Seeman in the absence of great leaders.

Seeman is a person with compassion and spirits towards suffering Tamils. He has the stature to lead the youth with Tamil ideology and spirit through his orating skill. His entry into politics is alienating skeptical about Tamil identity and spirit among the youth, similar to

that of the situation in the 1960s.

His Political Career

Seeman is an inspiring leader whose thoughts and true passion have impacted young people's minds. He is a Tamil Nationalist ideologue and the chief-coordinator of the political party, Naam Tamilar Katchi in Tamil Nadu. He advocates through his political party 'Naam Tamilar Katchi' that the Tamil land should be ruled by Tamil aborigines community. He emphasizes the need to wipe out present political hypocrisy.

He started his career in film industry as director and actor. His films carried the message that violence does not pay and is not the answer to today's problems and focused spirit of Tamil. It is assumed that the entry of Seeman into politics under the umbrella of his political outfit, 'Naam Tamilar Katchi' has formed a new mileage in the contemporary history of Tamil Nadu.

Contributions of Seeman towards Political and Social Issues

The commitment and involvement of Seeman in the political and social struggle are quite diverse from the mainstream political parties. He is identified as a

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leader of belligerent for fighting the Tamil cause with vigour and spirit. His support for the Tamil cause and hardline speeches are being induced in young Tamils' minds and getting more significant responses from the people. He was imprisoned and detained several times under the National Security Act without trial for his advocacy towards Tamils' liberation in Sri Lanka and demand for separate nationhood, i.e., Elam. He has also raised the issue of sufferings of Tamil fishermen due to the merciless attack of Sri Lankan Navy. His prolonged struggle for Tamils' cause has created political and social upheavals among the Tamils who have believed that they could identify a leader with Tamil spirit that gets influence through his orating skill.

Seeman has felt that his orating skill alone would not enable him to accomplish his task. Hence, he has carried out his struggle by forming political outfit the 'Naam Tamilar Iyakkam' in 2009 and subsequently turned into a political party 'Naam Tamilar Katchi'. After the party's formation, the political activities of Seeman have engulfed the leadership crisis in Tamil Nadu. He stated in the party conclave took place at Thanjavur that the party would be an alternate political party different from the mainstream political outfits and claiming that establishing an independent Tamil Eelam would be the moral goal of not just the party but Tamils in Tamil Nadu. During the party's formation, Seeman added that "our party upholds the principles and values of the 'Naam Tamilar Party' which was founded by S. P. Adithanar." The party highlights its significance: "we are Tamils and alienates spirit of casteism and religious fundamentalism." The party also opposes the prevailing political system in Tamil Nadu. It emphasizes the need to empowering Tamils in administration, especially in ruling the state and replacing the Dravidian rule, which has enslaved the people at peril.

Another political demand of Naam Tamilar Katchi is that immediate release of prisoners who are languishing in jails for more than ten years. Seeman vowed to retrieve *Katchatheevu* by creating 50,000 special battalion forces and invading the island single-handedly within one day. Sedition charges have been filed against him in this regard. Seeman stressed that everyone has the right to live in Tamil Nadu. However,

Tamilanalone has the credential and right to rule Tamil Nadu.

Since his party's formation, the struggle has turned around the questioning of Tamil leaders who mislead the Tamils for their political means and survival. His party has become a threat to all political parties of Tamil Nadu in 2011 Assembly election and the subsequent elections. During 2011, he highlighted the issues such as the genocide of Sri Lankan Tamils by the Sri Lankan army and adverse effect of the anti-nuclear Power plants at Kudamkulam. His diligent campaigns, orating skill and obtaining a reliable vote bank dismantled the hope of DMK-Congress combine to form the ministry again, and the same was impacted in the 2016 Assembly election. However, his statement in supporting Ms. Jayalalithaa, the then Chief Minister of Tamil Nadu and his soft corner towards MDMK had made vehement criticism and condemnation from all major opposition political parties and even from the youth wing of his party.

Apart from his political struggle, Seeman's addressing of social issues is remarkable. During the year 2011-2012, when the state of Tamil Nadu was in the midst of a severe power crisis leading to exorbitant power tariffs and break down of industries in the state, prejudice of the management of Neyveli Lignite Corporation, a central government held entity in Neyveli, Tamil Nadu was contemplating divesting shares to private players against the interest of Tamil workers. This immediately sparked public unrest in the state. The Naam Tamilar Katchi was one among the forefront political parties in opposing the decision. Seeman categorically declared that it was prejudice decision against the interest of the Tamil workers. He also condemned NLC for diverting the resources to other Indian states. At the same time, there was an acute power shortage in Tamil Nadu. "Naam Tamilar Katchi" was deadly against the Chennai-Salem Expressway project. Seeman protested against the project's implementation and was arrested along with his cadres on 18 July 2018. The party also filed a writ petition in the Madras High Court. The court quashed the Government order to acquire lands for the project. Seeman continues his political and social struggle in

keeping mind the welfare and wellbeing of Tamils until he attains his goal.

Conclusion

Eventhough the political and social advocacy of Seeman penetrate deep in the mind of young ones, the political gain through recent Assembly and Parliament elections are not that much of impressive, but the Party's votes share increased upwardly. Of course, his orating skill and diligent election campaign had made a significant impact among the Tamils. They enabled him to lay new political mileage to narrate Tamil Nadu's history in the new path where the Tamils would be regained their political rights and identity with new vigour. Further, his blistering idealism would liberate the Tamils from their enslavement, politically and socially.

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Historical Aspect of Dravidian Parties and their Uptrend and Present Pursuit in Political Arena

P. Kumaran*

Introduction

The origin of the Dravidian people lies as a question. However, it is generally accepted that they are not indigenous to the sub-continent. It has been suggested that they are the descendants of the lost tribes of Israel. They are settled in South India through migration by sea from North Africa and West Asia. The primary Dravidian racial type is proto-Mediterranean, with the Tamilian evidencing Armenoid characteristics, which would suggest an origin in the Iranian plateau. This constructs together with archaeological remains at Harappa and Mohenjo-Daro such as the great tanks and objects of phallic worship which bear affinity to similar culture traits of South India today indicate that the civilization of the Indus valley may well have been

Dravidian. In this background, the Dravidian movement and Dravidian parties are significant in their making and progress. Hence, it is imperative to understand the emergence of Dravidian parties in Tamil Nadu.

Background of the Emergence of Dravidian Parties in Tamil Nadu

Dr. C. Natesa Mudaliar in 1914, then a medical student in Madras, founded “The Dravidian Home”, a hostel for non-Brahmin students. Mudaliar had found that non-Brahmins were unable to find hostel accommodations in Madras because of caste barriers. The Home functioned for only two years, but during that time, Mudaliar began The Dravidian Association, to advance non-Brahmin political power through “Dravidian Uplift”. The organization sought to

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safeguard the political, social, and economic interests of the Dravidian people. Its declared aspiration was establishing a Dravidian State under the British Raj, a government of, by and for the non-Brahmin. The Dravidian movement's real thrust did not come until the South Indian Liberal Federation's formation, popularly known as the Justice Party. In August 1917, the South Indian Liberal Federation came into existence.

Justice Party

The South Indian Liberal Federation's manifesto draws the government's attention on behalf of all non-Brahmin people. It says, "Let them the non-Brahmins do everything needful to ensure continued educational, social, political and economic development as a broad and enduring basis, and then, their future as British subjects will be brighter and more prosperous than it is today". When a community such as the non-Brahmins of Madras is threatened or feels threatened, it will organize politically to preserve or to establish the identity of the group. Opponents of the federation referred to it as "the Justice Party," and the Federation itself felt that is a capturing spirit of its movement and adopted the label as its unofficial name.

The Justice Party made its stand clear that upholds the constitution on every act of government which is beneficial to the people and oppose any which would be injurious to their interests. Also, the party set itself against all "negative" methods of passive resistance and non-cooperation. The first conference of the Justice Party was held at Coimbatore in August 1917. In the following months, several conferences were held for the clarification of the non-Brahmin political position. In the Justice Party, the British Raj found a tool to undercut the growing power of the Brahmin, 456 and at the same time, the Justice Party's victory provided an opportunity for the British to protectively nurture and advance a political party dedicated to the support of the government. The governor of Madras, Lord Willington, upon the advice of Justice Party leaders appointed the Rajah of Panagal as the First Minister. Elections held in 1923, 1925, were won by the Justice Party. However, in 1926, the Swarajists defeated the Justice Party. Schism, bitterness and mutual blame weaken the Justice Party

that led to defeat in subsequent elections in 1930, 1932, 1934. The defeat of the Justice Party reflected the growing nationalist movement through India. When the Justice Party was defeated in the 1937 general elections, most of its leaders were disheartened and became inactive. At this moment of crisis; Periyar E. V. Ramaswami Naicker, in 1938 accepted the leadership of the party because he always felt the need for the existence of a vigorous political party essentially oriented to work for the upliftment of the socially deprived sections of the people.

Dravidar Kazagham (DK)

Periyar witnessed the oppression based on caste and his opposition to caste regulations condemned him in the eyes of the high caste. As an advocate of women's rights, he defied his orthodox kinsmen by encouraging his young niece to remarry after she had lost her husband early in marriage. Periyar was outcasted by his people had gained the confidence of the non-Brahmin community of Erode and was soon elected as chairman of the community. Periyar saw the imposition of Hindi as a subjugation of Tamil peoples which should only be avoided through the creation of a Dravidian state. In the Justice Party convention in December 1938, it was resolved that Tamil Nadu should be made a separate state, loyal to the British Raj and directly under the secretary of state for India. This demand gave life to the dying party. In 1939, Periyar organized the "Dravidian Nadu Conference" to promote a separate and independent Dravidasthan. The basic assumption of the movement is to create a separate State which comprises the Dravidian non-Brahmin people. The Justice Party's provincial conference held in Salem on 27th August 1944 marked a turning point in Periyar's movement. The name of the Party was changed as Dravida Kazagham (DK). The members were asked to give up the posts, positions, and titles conferred by the British rulers. They were also required to drop the caste suffix of their names. It was also decided that the members of the movement should not contest the elections. In other words, the Justice Party, which was political, was transformed into Dravidar Kazagham and became a non-political socio-cultural movement. No member was allowed to wear the sectarian marks of

faith across his/her forehead. Members were urged to boycott the use of Brahmin priests in ceremonies. Periyar campaigned vigorously for widow remarriage and inter-caste marriage. In short, DK's role was emphasized as "A Hindu in the present concept may be a Dravidian, but a Dravidian in the real sense of the term cannot and shall not be a Hindu." The objective of DK is the attainment of the independent sovereign republic of Tamil Nadu.

The black represented the deprivations and the indignities to which the Dravidians are subjected to the Hindu religious situation. The red stands for the determined efforts to dispel the ignorance and blind faith among the people and liberate them materially and mentally from all kinds of exploitation, particularly those of social and cultural. A two-day conference of black-shirt volunteer corps was organized in Madurai in May 1946. On the second day, the pandal was burnt down at the instigation of Brahmanical Hindu Sanathanis. In the same year on 9th December, Periyar raised his sure voice against how the Constituent Assembly was constituted. The Dravidian movement has been instrumental in bringing Tamil Nadu's people to an awareness of itself as a community. Through drama presented in even the most isolated village communities, through its huge literature and its inflammatory speeches, the movement was able to affect a self-conscious awareness of the nature of the group as a community through an expression of primordial identification.

Suggested that the Kazagham be based on native cultural aspects and tried hard to bring out the local elements through dramatic performances, review old Tamil classics, and avoid using Sanskrit word and using Tamil words, etc. This attempt of cultural revival was encouraged by non-Brahmin academic centers like Pachaiappa's College in Madras, Annamalai University, etc. Tiru-Kural was emphasized as their final source of authority in ethics. A lot of scholarly work was done to evaluate Tamil classics to prove that in origin and style, they were purely Dravidian.

Dravida Munnetra Kazagham (DMK)

Periyar's popularity suffered a disastrous blow in 1949, when at the age of 72; he married a 28-year-old girl who had been an active member of the party. In a statement giving the reasons for his marriage, he said that, as he had no confidence in his lieutenants, he was marrying a girl in whom he had full trust and who would lead the party after his death. Annadurai identified the reason given by Periyar for marriage was contrary to the declared social objectives of the Kazagham, which included the elimination of the practice of unequal marriages. Annadurai seceded from the party to form the Dravida Munnetra Kazagham (DMK) on 17th September 1949. The objective of DMK is to work for the upliftment and advancement of the Tamilians by peaceful and constitutional means, to eradicate social injustice, to establish a socialist society, to remove Hindi as the official language and to attain autonomy for the states with a loose federation at the center. Annadurai, a very good orator and a graduate from Pachaiyappa College, Chennai, and wanted to occupy official positions to do justice with the channels of Government. The number of pressure groups and parties with great ideologies and programs vanished away, because of its nonparticipation in Government. Annadurai realized that only by political participation, welfare can be done with judiciousness. The DMK worked hard to liberate the Dravidian race from the shackles of superstition and religious dogmas, to revive and restore the ancient heritage of Tamil and Tamil Nadu, and to protect the Tamil language from Hindi imperialism as they saw it. Anna became the General Secretary and M. Karunanidhi, popularly called Kalaigarnar meant to carry and hold aloft the torch lit by Anna, was made a member of the propaganda wing. Magazines like *Dravida Nadu* and *Murasoli* edited by Anna and Kalaigarnar respectively, educated, enlightened and motivated the cadres. To carry out its objectives, Anna felt that the entry into legislature was essential. Many film stars joined the party. The cinema, perhaps the cheapest and most effective instrument of communication for social mobilization in India, has played a vital role in the creation of a nationally self-conscious Tamil people, through the depiction of the

former glory of Dravidian civilization and its emphasis on social justice.

In the first general elections of 1951-52, neither the DK nor the DMK contested the elections but the DMK supported independent candidates and two opposition parties of Congress Party, namely, the Tamil Nadu Toiler's Party and the Commonweal Party. In the 1956 Tiruchirappalli Conference, the DMK decided to contest the forthcoming elections and issued a manifesto embodying a socialist image. The party called for the abolition of northern domination over the south and for the fullest exploitation of natural resources in Madras. Dravidasthan, the symbol of Tamil nationalist aspiration was at the most a side issue, for the manifesto implicitly accepted the existing constitutional order. During the 1957 general elections, the DMK became increasingly concerned with basic economic issues and the plight of the industrially underdeveloped South. DMK contested the elections in 1957 and won 14 seats in the state assembly and two in the House of the People. In April 1959, the DMK had taken control of the Madras Municipal Corporation breaking the 22-year monopoly of the Congress over it. In November 1961, the DMK formed an electoral front with the Swatantra Party, the FB, and the Muslim League, and the manifesto issued by the party in December reiterated the demand Dravidanadu, comprising Madras, Mysore, Andhra Pradesh, and Kerala. In the elections of 1962, the DMK captured 50 seats and emerged as the biggest opposition in the legislature.

Annadurai died in February 1969 at the peak of his political career and there was a tussle between M. Karunanidhi and V.R. Nedunchezhiyan, two of Annadurai's principal lieutenants for the leadership of the party. With his superior organizing skill and resourcefulness in meeting odds and challenges, Karunanidhi established his control over the party to become the chief minister. Party men who stood for unity earnestly worked and brought about a rapprochement on July 26, 1969, by which Karunanidhi was made the president, a post newly created, and Nedunchezhiyan, the general secretary of the party. The DMK which stood for an independent Southern state and stoutly resisted the Northern domination, between

1969 and 1971 unreservedly supported the Indira Gandhi government. It was the main instrument conveniently used by Congress to prevent Kamaraj from regaining his lost place and position in national politics. Dissolving the legislature a year earlier than the expiry of its term, the DMK faced the electorate in 1971 and was returned to power again with an absolute majority.

According to DMK's supreme Mr. Karunanidhi, "The DMK does not go by the consideration of caste and religion. It always thinks about the poor and implements schemes for them." He added, "I am able to understand the problems of the poor and ordinary people because I was born in an ordinary family," Tamil Nadu is the only State where members irrespective of their caste identity could become priests in the temples, and it is possible because of the efforts of the Dravida Munnetra Kazhagam government headed by Chief Minister M. Karunanidhi, according to A. Tamilarasi, Minister for Adi Dravidar and Tribal Welfare. "One has to make sure that the DMK is not against religion but the superstitious beliefs and practices are done in the name of religion." Quoting Periyar E.V. Ramasamy, she said that the form of atheism he practiced was to make people aware of their rights and quell oppression and discrimination that had religious contours.

ADMK

The power mongering leaders in D.M.K ran themselves in the path of power aggrandizement and selfish political ends which further created a cleavage in D.M.K. The Anna Dravida Munnetra Kazhagam (ADMK) emerged from the DMK. M.G.Ramachandran (MGR) who was a friend and colleague of Karunanidhi from the film industry and a co-worker in the Dravidar Kazhagam was upset with the functioning of Karunanidhi and differences crept up leading to the dismissal of MGR from the post of party treasurer. On October 17, 1972, with Anna's profile on the flag, the Anna Dravida Munnetra Kazhagam (ADMK) was launched, founded by MGR. On May 16, 1976, the name was changed to All India Anna Dravida Munnetra Kazhagam (AIADMK). Once getting the power, M.G.R kept his position unoccupied by anybody in Tamil Nadu. His arch-rival Karunanidhi couldn't attain the

power after the entry of M.G.R in Tamil Nadu Government and politics. M.G.R's nexus with cinema made him an evergreen personality and it induced his popularity with large masses as followers and party members of AIADMK. M.G.R. went to the extent of abolishing the legislative council, because of petty reasons. Periyar was a harbinger and he knows well in advance about the future course of action, if one runs behind the power and pecuniary. M.G.R allied with congress at a central level and ran in the path of ordinary political activities. The ideological commitment cherished and chiselled out by Periyar was out rightly discarded by the splinter groups. On January 31, 1976, the Central Government, dismissed the Karunanidhi government and instituted a Commission of inquiry headed by Justice Sarkaria. In the Assembly elections that followed the AIADMK emerged victoriously.

The party remained in power for the next 10 years. The present leader of the party Ms. J. Jayalalithaa entered the party in 1982 and soon became the propaganda secretary of the party in 1983 and she was elevated as a member of the Rajya Sabha in 1984. After the illness of MGR and his death, the party was divided and MGR's wife Janaki Ammal was sworn in chief minister but the government could not last and the DMK came to power. Subsequently, the party reunited under Jayalalithaa and this is her second term in office, though with a break of a term's rule by the DMK. The destruction of the Babri Masjid justified by the exponents of Hindutva under the name of true nationalism, a growing Hindu fundamentalism in Tamil Nadu especially after the Jayalalithaa government came to power in 1991 and the agitation by upper-caste youth across the country against the Mandal commission's recommendations account for many of these recent re-readings of the Dravidian movement.

Conclusion

Through the emergence of the Dravidian parties, awareness was created. Awareness regarding the social evils likes Sati, child marriage, widow remarriage, etc. This movement was against the caste-based discriminations practiced by the Brahmanical system. A

religion that sanctioned such kind of practices was opposed by the movement. The so-called low caste people do not have any recognition in political power, but through the movement, they gained power politically and socially. This movement also proved that the Aryans also came from outside through acquiring power in the state politics and influencing the centre. The marvellous achievement of the Dravidian movement was despite the power of Hindi in India, it tried to acquire chemo status for Dravidian languages.

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World War II: A Blessing in Disguise - The Urdu Press and Public Opinion in Madras Presidency 1939-1945

M.S. Fathima Begum*

Introduction

World War II broke out on 3rd September, 1939. Though India Was far away from the war theatre in Europe, the Viceroy unilaterally associated India with Britain's declaration of war on Germany without consulting the provincial members or the Indian leaders. The Indian nationalists were strongly anti-fascist. The Congress was prepared to cooperate in war effort provided some minimum conditions were met, viz, a promise of post-War Constituent Assembly to determine free India's political setup and immediate formation of some responsible government at the centre.¹ The public opinion throughout the presidency mainly supports the causes of the Allies. The Muslims, Indian Christians, the Congress party, and the mercantile community have all expressed this view. The press was naturally mainly interested in the war.²

Ramgarh Congress

At the Ramgarh Congress in March 1940 a resolution was adopted for the launching of Civil

Disobediences.³ The year 1940 was a bleak one for India's whole with Jinnah emerging as the most significant stumbling block to its unity. In March 1940, the fifty-third session of Congress met at Ramgarh in Bihar under Maulana Azad's presidency. It passed a resolution on 20th March declaring that since Great Britain was waging war essentially for imperialist ends and preserving and strengthening her empire.⁴

The Tone of Urdu Press in Madras Presidency

The British Government was blamed for forcing Congress to launch the Satyagraha Movement by their rejection of the proposal to form a National Government at the centre for the war duration. The Urdu press unanimously espoused the cause of the democracies especially of Great Britain in the war. It denounced the Fascist and the Nazi dictators. All the papers except the 'Rqfique' generally showed communalistic tendencies. They gave support to the policy of Muslim league and its Pakistan scheme.⁵

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The Jaridari-Rozgar expressed its confidence in Britain's ultimate victory and appealed to the Indians to aid her. The Rabhar-i-Deccan of Hyderabad advocated the Muslim League policy, severely criticizing the Congress leaders, especially Gandhi, for their undiplomatic moves. It strongly supported Britain's war aims and appreciated Hyderabad's war efforts. The Payam, Hyderabad (Deccan) continued to be national in outlook with extra leanings towards the Congress and justified Britain's war policy. The Alkalam of Bangalore supported Britain's war aims and advocated enthusiastic cooperation of India with war. The Sahifa of Hyderabad supported the British war aim.⁶

The outbreak of World War II

In 1941 there was little improvement in the prospects of war. All through the fear of England's invasion had receded; fortune still favoured the Nazis, as the Germans Overran Northern Africa and threatened Egypt. They conquered Greece and Crete in April and May 1941. On 22nd June 1941, Hitler invaded Russia. Soon after Russia's invasion, Churchill and Roosevelt met at Argentia naval base of New Found Land. The Atlantic Charter was signed on 12th August 1941 was practically a declaration of war against the Nazis. Japan delivered a devastating attack on Pearl Harbour in the Hawaii Island on 7th December, 1941.⁷

Fall of Singapore and arrival of Cripps Mission

Meanwhile, the internal situation worsened further as the war came nearer to India. The Singapore fall on 15th February 1942, Rangoon on 8th March, the Andaman Island on 23rd March. The British at long last felt the need to make some gestures to win over Indian public opinion. The two liberal Indian leaders, Sapru and Jayakar, appealed for immediate Dominion Status and the expansion of the Viceroy's executive into the national Government. Chiang-Kai-Shek, during his visit to New Delhi, expressed his sympathy for Indian aspirations for freedom.⁸

The situation in the far East following the loss of Hong Kong, Manila, Penang and other places has given rise to good deal anxiety in southern India, which was reflected in the Comments in the newspapers of all

sections of opinion. The allies were in possession of unlimited resources. If put to proper use, they were sure to yield very favourable results ultimately.⁹

C. Rajagopalachari of Madras while addressing the meeting in the districts of Bellary, Madura, Tanjore and Trichinopoly, the trend of his speeches was that India would be much worse off under any other foreign domination than the British and that it would be a good thing for British rule.¹⁰ The fall of Singapore was discussed by all sections of the press in South India. The evacuation of Rangoon and the rapidity with which the Japanese overcame Dutch resistance in Java affected the public. The people realized that they could not get away from the war and must face it. Churchill's announcement regarding the mission of Sir Stafford Cripps to India was welcomed by all parties. Though some sections of the press have expressed dissatisfaction that Indian affairs still be only under discussion in the War Cabinet. The Muslim League held a meeting on 1st March 1942 at Madras at which they warned Government against granting any concession to Hindu and Congress majorities on the times of the proposals of Sir Tej Bahadur Sapru.¹¹

The proposals of War Cabinet regarding India's future constitution have been critically examined in the press. The Press of South India has widely commented upon General Wavell's statement on the military position.¹² Cripps arrived at New Delhi on 23rd March with a set of British Cabinet proposals for discussion with the Indian Leaders. Cripps proposals were cleverly designed to please the Congress, the Muslim League and the Indian states at once.¹³ A warm reception was received by him but not to the proposals which he carried to India. The newspaper that has so far commented was very critical about some of the draft provisions that he published. Sir Stafford stated that "even if all parties asked for it, Defence could not be placed in India's hands".

War Clouds near to the Madras Presidency

On the 5th April news was received of the bombing of Colombo, indicating that the war was coming very much closer to India. On the 6th April, a

small force of Japanese aircraft attacked Coconada and Vizagapatam. At Cocanada the first attack took place in the early morning when a ship belonging to the Coromandel Company and its launch were approaching Coconada's roadstead. About a quarter to two in the afternoon an aircraft bombed the oil installations at Cocanada, and 10 or 12 bombs were dropped. At Vizagapatam, the attack was rather more severe. About ten planes were used on each occasion some 20 bombs were dropped. A ship with 350 tons of high explosive and ammunition was lying in the harbour at the time. At 4.30 am on April an air raid warning was sounded in Madras City no bombs were dropped.¹⁴

The Cripps offer was published on 29th March 1942. It was rejected by the Congress, the Muslim League and many other political bodies. On 11th April Cripps announced the failure of his mission.¹⁵ Many nationalist newspapers have welcomed the All India Congress Committee's decision regarding the resolution of Sir Stafford Cripps' mission. The Mail, the Hindu, the Muslim papers have welcomed this move.¹⁶

The Mussalman was anti-Congress and supported the Pakistan scheme. The Rabari Deccan of Hyderabad the Urdu press gave support to Muslim League, opposition to Congress. The Alkalam of Bangalore advocated wholehearted cooperation of India with the war efforts. The Sahifa of Hyderabad (Deccan) continued its anti-congress and pro-league policy. The Musheer-i-Deccan of Hyderabad continued its national policy. It was slightly Pro-Hindu in outlook and mild in tone.¹⁷

Public and Press in Madras Presidency

The public of Madras felt that the political situation should not be allowed to drift on account of the Japanese menace. On 24th April the Madras Legislature Congress party under Rajaji's inspiration voiced the general feeling in the presidency bypassing what became known as 'Madras Resolution'. It comprised two parts one was a recommendation to the All India Congress Committee to acknowledge the claim of the Muslim League for separation of "Certain access from a united India and remove thereby a major obstacle to

"installation of the national government to meet the present local emergency", and other called for a national front government at the centre and a coalition government in Madras which was being threatened with Japanese invasion and sought the permission of the All India Congress Committee to invite Muslim League to participate in it so to facilitate united and effective action. The crux of the whole issue was that Rajaji wanted Congress to concede Pakistan if the price demanded the formation of a national government.¹⁸ The Newspaper of South India in every persuasion were deeply stirred by this event in Russia. The arrest of Gandhi and others have however precipitated the grave crisis.¹⁹

Comment of the Press about War Situation and doctrine of Sir Stafford Cripps

The comment on the war situation in a newspaper in south India was pitched in a more optimistic tone. The visit of Churchill to Moscow was another indication that the Allies were planning an all-out offensive. The political situation in the country continues to occupy the attention of newspapers.²⁰ The doctrine of Sir Stafford Cripps has been looked upon practically by the Indian owned English newspaper as a blow to Sir Stafford Cripps not a success to the Conservative Party. The exclusion of Cripps was, therefore, a triumph for Churchill. The Mussalman wrote that "In consideration of the existing situation, H.E, the Viceroy could have permitted C. Rajagopalachari to meet Gandhi. The success of the former in bringing the League and the Congress together would have arranged the whole country on the side of the United Nations. His failure in his mission would not have worsened the situation."²¹

The English press generally was agitated over the failure of the Cripps Mission, the arrest and detention in Jail of Congress leaders, the campaign of Civil disobedience attended with violence and crime while followed and the measures taken by the Government to suppress it. There was bitter disappointment at the failure of the Cripps Mission. The restrictions imposed upon the press regarding the publication of the news about the Civil Disobedience

Movement were strongly resented and all dailies except one. The tone of Urdu press on the whole was restrained and moderate. It continued to support the cause of the United Nations. In internal politics, majority of newspapers followed the lead of the Muslim League in demanding very early solution of the political deadlock and establishing a provisional national government in the country subject to the right of the Muslims to achieve Pakistan after the termination of the war.

The nationalist press was agitated over the fast undertaken by Gandhi the anti-Indian pegging Law enacted in South Africa and the Bengal famine. It demanded the release of all political prisoners. The Tamil Newspapers were not wholehearted supporters of the war effort. The release of Congress leaders and the establishment of a national government were urged for enlisting the wholehearted cooperation of the country in the war effort and for leadership on the offensive against Japan. The *Musallaman*, only Urdu daily published in Madras, continued to occupy a leading position in Madras. It was as a staunch supporter of Muslim League. *Rabhari Deccan* Hyderabad remained a supporter of the Muslim League. The *Alkalam* of Bangalore generally followed the lead of Muslim League.²²

Conclusion

World War II came to an end in August 1945, but the authorities' warlike spirit did not desert them. In September 1944 Gandhi and Jinnah met for talks based on Rajaji's formula. The Shimla Conference held on 25th June 1945 was attended by 21 representatives of various parties. Congress leaders had been released earlier for their participation.²³ The war was a blessing in disguise for the people of India and the press as well. It goes without saying that while the war hastened the transfer of power, it had opened up new avenues of employment

for educated young men in the newspaper industry. The war enormously expanded the circle of reading public.²⁴

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The Plights of Peasants Community in the Realm of Present Political Scenario in Tamil Nadu

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Introduction

The Indian peasantry has a long history of the uprising against their oppression by the British, landlords, and money lenders. The symbol of this awakening was the establishment of the All India Kisan Sabha in 1936. In 2016, Tamil Nadu faced the worst rainfall for the prior 140 years. Average annual rainfall decreased season failed over Tamil Nadu with the worst rainfall ever with scattered rain in some areas. The highest deficit of rainfall in Indian states in 2016 was in Tamil Nadu with an 82% reduction. Seeing their crops failing, many farmers began to die of heart attack and suicides. Many farmers are leaving farming and working as unskilled labour in other sectors. In this problem arose the co-operative banks' loans. The farmers were unable to pay the loans back. The farmers asked the government to abandon the loan they get in co-operative banks. As the government of both the central and state did not move their way. Hence, they planned to go to the national capital and participate in the protest organized by All India Kisan co-ordination committee (AIKCC).

First Phase of Farmers Protest

The First Phase of farmers protest began after Independence. Farmers had several demands, but all were primarily tied to the concept of land, electricity, production, and cultivation. Many of the leaders fought for the lives of farmers. Among them, C. Narayanasamy Naidu was a paramount leader. In the early 1950s, the amount of electricity delivered to agriculture was reduced from 16 hours to 4 hours due to the risks of electricity generation and support for the industrial industry. In 1957, Narayanasamy Naidu held a meeting of the farmers in Coimbatore and met with the District collector and Minister of minorities, explaining the farmers' sorrow and recovering 16 days of electricity once again. This was the first victory struggle of farmers

in Tamil Nadu.

Jilla Vidya Sangal Sangham

In 1970, the government of Tamil Nadu raised electricity charges from 8 paise to 10 paise per unit on the Coimbatore Jilla Vidya Sangal Sangham organized the protest on 2 May 1970 farmers held a rally in tens of thousands of bull and tractors. The city was shocked. At the peak of the struggle, the Government has used the repression and the lives of three farmers. The consequences also forced the government to do so, and the power charge is reduced by one paise per unit. Credit collections have been temporarily postponed. Prior to injuries the state government raised the electricity bill again from 9 paise to 12 paise and ordered to pay a new fee from 1 January 1972. The farmers of Tamil Nadu first raised their protest against this. On May 1972, the picket struggle began. Farmers were campaigning against the government, hence gave them several troubles they were arrested and imprisoned.

Urban people stopped daily consuming vegetables and Milk to farmers from 2 June 1972 to 4 June 1972. The purpose is to make a shortfall and to force the government to do so. Coimbatore farmers staged a campaign on 7 June 1972. There were thousands of bulls left from all part of the district halted before the roads of Coimbatore and in the sundance and central prison. The city of Coimbatore stopped. World Newspapers, including the New York Times released from the United States, praised them for their cow carts pattern tanks of the Indian farmers. Narayanasamy Naidu and Dr. Sivasamy were among the many leaders who are responsible for this. The government felt the boon of the struggle Narayanasamy Naidu was signed on July 19, 1972. A temporary tariff hike has been solved. One paise per unit was removed. All farmers in jail were released. This victory raises Narayanasamy Naidu as the peasant leader of Tamil Nadu.

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Second Phase of Farmers Protest

Protest against Hydrocarbon project

The cabinet committee on Economic Affairs (CEA) chaired by Prime Minister Narendra Modi on 15 February gave its approval to award contract in 31 areas to 44 Fields, including 28 on – land and 16 offshore fields discovered by oil and natural Gas crop. (ONGC) and oil India Ltd (OIL). The government has awarded contracts for the project to private firms. This incident, along with the CCEA's nod for extracting hydrocarbon, led to protest and hunger strikes since 16 February 2017. On 16 February 2017, the farmers protested against laying pipelines in Memathur village of the Nagapattinam district on the Fields where farming for the Kuruval crop was started. The vehicles of ONGC were seen digging pits to lay the pipelines while damaging the paddy saplings. The farmers of the regions reeling under severe water crisis have managed to bringup the sapling after much struggle. The farmers' Organization, irrespective of their political affiliations, has condemned how the project is implemented by damaging the fields. They have decided to chart out different programmes to stop the project from being implemented.

Cotton Farmers Protest against the Project

The Cotton Farmers of Kottur village in Thiruvavur district held a demonstration against the hydrocarbon project recently. They alleged that the complete farming in the locality would be wiped out once the project is completed. The severe water crisis and low cost for agriculture produce have pushed the farmers into severe debt.

Fishermen join the Farmers in Protest

The fisherman from the areas close to Marakkanam in Vizhuppuram district has joined the farmers protesting against the project. The state government led by the AIADMK has remained silent on the project. By this protest, the Tamil Nadu has registered cases against 480 farmers who have been protesting against the hydrocarbon project in Thiruvavur district. Various farmers' organization had organized the protest, and it was receiving support from fishermen and the people.

Third Phase of Farmers Protest

Third Phase of Farmers Protest began in early 1982. It had several problems responsible for farmers' distress such as climate changes, frequent drought, Flood, water scarcity, debt burdens, government policies, soil contamination, and water pollution, caused day by day. Due to severe drought, the impact of cyclone Gaja, farmers have in no capacity to pay back loans. The farmers asked the government to abandon the loan they get in co-operative banks. However, the central and state government did not give a response to them. They demanded interconnection of rivers across the country to enable irrigation, Compensation for agriculture crops affected by storm surge, and immediate action to compensate for the damaged crops in the recent cyclone.

Cauvery Water Dispute

First farmers were protesting for asking the central government to create Cauvery river water sharing and Management Committee. The members of this committee are 50 % from Tamil Nadu and 50% from Karnataka. It is to be formed for solving the Cauvery river water sharing problem between Tamil Nadu and Karnataka. Supreme court ordered the central government to create this committee, Karnataka does not want to do this as they want to use the maximum part of water so as per the court order central government had to do this. However, it is refusing to do that because of the coming election in Karnataka state. So Tamil Nadu farmers had found innovation way to protest about the Cauvery management board issue. On 5 April 2017, a meeting was held under the presidentship of P. Ayyakannu Trichy. More than 200 farmers attended the meeting. In the meeting, a resolution was condemning the central Government's anti – temperance policy on the Cauvery Management Board issue. The president also explained that the importance of rivers interlinking programme and benefit of farmers across the country. On 6th April 2017, farmers from Trichy district partially buried themselves in the sand along the river bank. However, they decided to extend their protest directly to Delhi.

Meeting with Leaders

The farmers had a meeting with Union Finance Minister ArunJaitley three times and presented their demands. They also met President Pranab Mukherjee on the issue. However, the central government has not responded to their demands yet. Congress vice president Rahul Gandhi and Delhi Minister Arvind Kejriwal were also supported to meet the farmers on 30 March 2017. However, it was not confirmed whether the meetings happened. Congress leader P. Chidambaram's sons Karthi Chidambaram also joined the protest. South Indian actor Vishal and Prakash Raj also joined the protest by the drought-affected farmers at JantarMantar.

Kisan Mukti Rally

A group of farmers from different parts of the country including Andhra Pradesh, Gujarat, Madhya Pradesh, Maharashtra, Tamil Nadu, West Bengal and Uttar Pradesh have come to Delhi to join the protest rally under the Umbrella body of All India Kisan Sangharsh co-ordination committee, which claims to have the support of 2017 organization of farmers and agricultural workers. There were around 35,000 farmers joined the rally. Tamil Nadu farmers staged a nude protest at the Kisan rally on parliament street here by lying in front of the stage after placing bones and human skulls on their bodies.

Protest at Jantar Mantar

Tamil Nadu farmers Protest led by farmers P.Ayyakannu. A group of farmers had staged a protest for 40 days at JantarMantar in New Delhi. They were pressing for various demands including comprehensive drought relief funds, waived loans they got in co-operative banks and demanded fair, just prices for their produce. They used to bizarre methods on this protest. They are semi-naked dharnas, dharnas with dead snakes in their mouth. Then with dead rats, dharnas carrying skulls, held a mock funeral, wearing garlands of skulls, stripping naked and drinking urine, tied a noose around

each other neck and so on. Dramatic protest but none of which had drawn the central government attention. On 22 April 2017 farmers vowed to drink their urine. They promised to eat faeces the next day. On the 22nd day of the protest, the Tamil Nadu High court gave judgement waiving farmers' loan in co-operative banks. They withdraw the agitation on April 23, 2017, after Chief Minister K. Palanisami met them in NewDelhi and promised to fulfil their demands.

Conclusion

Farmers have decided to temporarily withdraw the protest as the Chief Minister of Tamil Nadu has assured them of looking into their demands. However, Farmers are the backbones of India. However, farmers facing crucial conditions due to water crisis. This is not the problem of farmers alone; it is the national level problem that the government should consider to safeguard agriculture and farmers.

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Padma Shri Janaky Athi Nahappan Thevar: A Notable Commander of Rani Jhansi Regiment in INA

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India's freedom dawn by the sacrifice of lakhs and lakhs of literate and illiterate, men and women, rich and poor, Hindu, Muslim, Sikh, Christians and others, indigenous and foreigners, children and aged from not only from India and also from neighbouring countries irrespective of caste and creed. However, everything was not well documented by administrators and historians in the past. Subsequently, India's history is documented only with the activities of the elite group and administrators. It is time to include subaltern studies, and it has to be included in the history of India and its regional history to know about the past glory, participation in freedom struggle as an individual or in a group, heroic deeds of both gender who fought against the British bravely for India's common cause and achieve it. So it is necessary to document every individual's contribution to attain independence is unavoidable and familiarize to the present and future generation to build patriotism among the youth, creating patriotic fervour among all citizens of India to build national integration and solidarity. Hence, this research has focused on Janaky Athi Nahappan Thevar, a notable commander of Rani Jhansi Regiment of INA, hailed from Madurai in Tamil Nadu. She fought for the freedom of a motherland she had never seen and later for Malaysian independence in the land of her birth.

Three significant factors motivated an individual to fight against the British: Fight against the English to retain their territory; Fight for their rights to live freely in their motherland; and Fight against the British to attain India's Independence. Subsequently, all activities were viewed seriously by British administrators. Ultimately, ordinary people also cooperate with leaders and ready to sacrifice to attain independence at any cost. At this juncture, irrespective of gender women also step out from home activities irrespective of age group, which vary from children to age-old to raise their voice for freedom. Many of them sacrifice men and materials

to the maximum to attain freedom and *Poorna Swaraj*. Thousands of Indian soldiers joined a militia formed by charismatic Bengali leader Subhas Chandra Bose in the final years of the independence struggle. With help from Hitler and imperial Japan, he formed the Indian National Army (FNA) to fight against British colonial rule. Subhas Chandra Bose even travelled to Berlin during the war, to seek Hitler's help in providing arms and training. Indian officers and soldiers of the British Indian Army - who were captured by the Japanese in the eastern front during the early years of Second World War - switched their loyalty to Subhas Chandra Bose and formed the core of the IN A which included thousands of Tamils who lived in South-East Asia.¹ Subsequently, Subhas Chandra Bose and his Azad Hind Fauj later known as the Indian National Army or FNA and the 'Rani of Jhansi Regiment, an integral part of it. It is one of the lesser-known facts of the INA or Azad Hind Fauj - the force raised by Subhas Chandra Bose - that it comprises Indian prisoners of war and Indian emigrants living in Southeast Asia. Janaky Thevar's family lived in Malaya as it was then known. She was among the early women volunteers in the INA.

A very few may heard the extraordinary activities of ordinary women who were made up this all-female regiment. One such unacknowledged heroine is 18 years old Janaky Athi Nahappan, who lived a life of intrigue and danger to help Indian freedom against colonial rule in India, who was fondly called as Janaky Thevar from Madurai.²

First Indian Woman Donar of INA

Janaky Thevar was born on 25th February 1925 at Kuala Lumpur, Malaysia in Tamil Malaysian family. She was married Mr. Athi Nahappan and got three children named Dato Ishwar Nahappan, Gouri Nahappan, Jayashri Nahappan. Janaky Thevar was born and brought up in a well-to-do Tamil family living in

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then the British Malaya.³ She had an opportunity to hear Subhas Chandra Bose when he arrived in Selangor Club Maiden Singapore, where he appealed for donations and recruited INA volunteers in July 1943. He addressed gathering about 60,000 Indians. The charismatic leader made a fiery speech kindled everyone present there. One among the participants was Janaky, who was attracted by the powerful words and decided to join INA and fought for Indian freedom against the British Raj. She has never seen him, but she felt that she belonged to and took part in freedom struggle one way or another. Subhas Chandra Bose magnetic personality and stirring words moved her so profoundly that she spontaneously took off her diamond earrings and gold chain to donate for the Azad Hind Fauj. She was the first Indian woman to donate her jewels to INA and set the trend for donating jewels for INA activities. The next morning, her photograph appeared in the newspapers that her parents came to know what she had done. As she belonged to a wealthy family and her father was strongly opposed to her joining the INA for an uncertain future, later he understands her deep sense of patriotism. After much persuasion, her father reluctantly agreed and signed in the acceptance form. As per Rani of Jhansi Regiment's rules, unmarried applicants needed to obtain permission from their father and married woman needed to obtain husbands' signature on the application form.

Pioneer Woman in INA

She was among the first women to join the Indian National Army organized during Malaya's Japanese occupation to fight for Indian independence with the Japanese. Having been brought up in luxury, she initially could not adapt to the rigorous of army life. However, she gradually got used to military life, and her career in the regiment took off. She became second in command of the regiment.

INA Inaugural

The Rani of Jhansi Regiment formal inaugural took place on 22nd October, 1943 at Waterloo Street, Singapore. On that day itself, more than 500 women enrolled in RJR; one among them was Janaky, who were all trained by Captain Lakshmi Swaminathan. The training was not easy for them to women, not in their

regular activities as laywomen. They were trained in night marches, bayonet charging, tactical combat, and weapon skills like rifles, machine guns, and grenades. This training was tough, and the conditions were basic and quite unlike the privileged, middle-class world to which many of the girls were used to. Everyone knew that when they left home, the probability of their return was extremely small since the Second World War at the peak. Moreover, they persevered, choosing camp life hardships in RJR, and promised to liberate their motherland from British Raj.

As a Writer

Janaky wrote an article in a Malayan Newspaper giving voice to the aspirants even at the age of 17, which was remarkable and noteworthy in her expressive talent of writings to kindle the freedom thirsty people. "Wemay be the softer and fairer sex, but surely I protest against the word "Weaker". All sorts of epithets have been given to us by man to guard his own selfish interests. It is time we shattered these chains of men along with the chain of Indian slavery".⁴In fact, such as courage and resolve of these pioneering girls that not a single one abandoned their regiment even when the victorious Allies were closing in on them and after hundreds of their male comrades surrendered or deserted - a fact many INA officers and British Army officers later testified to. Since because of Janaky's focused on her ambition to driven out British from India, she became a Lieutenant in April, 1944.

Commander of Burma Contingent of RJR

Lt. M.B. Mehta has worth mentioning in an interview at Delhi that "Janaky was her commander. They were all hardly 17 and 16 years old. They lied that they were 18 years of age to be accepted in the INA". The 82-year-old veteran, who prefers to introduce herself with her initials, was born in Burma (now Myanmar). However, she settled (at present) in Delhi. It made it clear that Janaky Thevar was a notable commander of INA.

In April, 1944, in the midst of World War II, Captain Lakshmi was transferred permanently to the base hospital in Maymyo. Captain Lakshmi identified

her potential leadership qualities of Janaky's strict discipline and made her subordinate. Subsequently, Janaky Thevar became the notable commander of Burma Contingent of RJR at the age of 18 years.⁵ The Women's Regiment of the INA, the armed force formed in 1942 in Southeast Asia with Japanese assistance. It was one of the very few all-female combat regiments of the Second World War on any side. Led by Captain Lakshmi, the unit was raised in July 1943 with volunteers from the expatriate Indian population in South East Asia. The unit was named the Rani of Jhansi Regiment after Lakshmibai, Rani of Jhansi. She has announced the formation of the Regiment on 12 July 1943.⁶

Second-in-Command of the Regiment

Six months of intensive arms training in Singapore shaped the women's corps into readiness for the onward march to the battlefield on the India-Burma border. Janaky Thevar was chosen to command the contingent of women soldiers from the Malayan rubber estates, who were uneducated young women and could speak only plantation Tamil. It was her task to mould those village girls with their newly cropped hair into soldiers of the Rani of Jhansi Regiment. Thus, Janaky Thevar rose to become the second-in-command of the regiment.⁷

Most of the women were teenage volunteers of Indian descent from Malayan rubber estates; very few had ever been to India. The initial nucleus of the force was established with its training camp in Singapore with approximately 170 cadets. The cadets were given ranks of non-commissioned officers or sepoy (private) according to their education. Later, camps were established in Rangoon and Bangkok, and by November 1943, the unit had more than 300 cadets.

Janaky Thevar recalled in an interview that how Nethaji Subhas Chandra Bose had instructed the regiment to break into groups of 150 to move out of Rangoon (now Yangon) when the INA was retreating.⁸ The second group that Janaky Thevar was leading had a rough retreat. Their train was bombed, and the women had to walk to Bangkok - it took 26 days

of night marches braving bombs and machine guns firing at them. After the retreat across Myanmar, Janaky Thevar had the responsibility of ensuring that the women from Malaysia returned safely to their homes. "I reported to Nethaji Aug 12, 1945 at Singapore, and he asked me 'Janaky Thevar, what took you so long to reach here?'" and he placed his hand on her head in a gesture of blessing, affection and kinship. She said that "She never saw him again. A week later, she heard that he had died in a plane crash," she said with a catch in her voice.

INA's Imphal Campaign

During the INA's Imphal campaign, an initial contingent of nearly a hundred of the Rani of Jhansi troops moved to Maymyo, part of which was intended to form a vanguard unit to enter the Gangetic plains of Bengal after the expected fall of Imphal. A part of the unit also formed the nursing corps (Balaksena) at the INA hospital at Maymyo. Following the failure of the siege of Imphal and the INA's disastrous retreat, the Rani troops were tasked with coordinating the relief and care of the INA troops who arrived at Monywa and to Maymyo and were not used in combat.

Service with Red Cross Hospital, Rangoon

After the fall of Rangoon and the withdrawal of the Azad Hind Government and Subhas Chandra Bose from the city and through Burma, the troops originally from Burma were allowed to disband. Simultaneously, the remainder of the regiment retreated along with the retreating Japanese forces on foot and, when available, on mechanized transport. During the retreat, it suffered some attacks both from Allied air attacks and the Burmese resistance forces. The total number of casualties suffered was unknown. To avoid heavy loss on men and materials, this unit was disbanded. However, in May 1944, Janaky Thevar would rescue wounded soldiers when the British bombarded the Red Cross Hospital in Rangoon. Later, when the INA was in retreat, she would trek through Burma's swamps and forests with Nethaji to get fellow fighters back to their homes safely.

By July 1945, a large number had been shipped back to India. At the time of the fall of Japan, the remaining captured troops were transported to India via Rangoon. Large numbers of local Malay and Burmese volunteers, including the recruits to the Rani of Jhansi regiment, returned to civilian life and were not identified.⁹ As the Japanese situation became precarious, the Azad Hind government withdrew from Rangoon to Singapore, along with the remnants of the 1st Division and the Rani of Jhansi Regiment. Nearly 6,000 troops of the surviving units of the INA remained in Rangoon under A. D. Loganathan. They surrendered as Rangoon fell and helped keep order until the Allied forces entered the city.¹⁰

Malaysian Independence Movement and Welfare Activities

After the Rani of Jhansi Regiment was disbanded and the soldiers returned to their homes across Southeast Asia, Janaky Thevar's indomitable spirit led her to active participation in the battle for the Malaysian independence movement too. She was one of the notable political party members to help John Thivy and co-founder of the Malaysian Indian Congress and one of the earliest women involved in the fight for Malaysian (then Malaya) independence in 1946. She was one of the first women to be involved in the fight for Malaysian independence. She joined the Malaysian Indian Congress Medical Mission. She toured the rubber estates throughout Malaya as part of the medical mission's activities. She met and talked to the poor Indian emigrant workers, descendants of the indentured workers brought from southern India to work on the plantations. She got a firsthand view of the conditions under which the estate workers lived and worked, and this experience led her to realize the crying need for a political organization to ensure the welfare of Indian immigrants.

In 1946 Nahappan helped John Thivy to establish the Malayan Indian Congress, which was modelled after the Indian National Congress. The party saw Thivy as its first president. Later in life, she became a senator in the Dewan Negara of the Malaysian Parliament. She

met Athi Nahappan then the editor cum publisher of the Malayan Tamil Daily "Tamil Nesa" in 1948. She married him in 1949.¹¹ Janaky Thevar had been a teacher. However, after marriage to Athi Nahappan, the young couple moved to London, where she worked at two jobs - including a night job as a cook - to put her husband through law school. Both of them returned to Kuala Lumpur to actively participate in Malaysian politics - Nahappan became a minister in the government and Janaky Thevar, a senator.

Senator of Malaysian Parliament

She was passionate about social welfare activities; Janaky began an active role in organizations such as the Girl Guide Association and the National Council of Women's Organization. Her tireless efforts made her a nominated Senator in the Upper House (Dewan Negara) of the Malaysian Parliament.¹² She was honoured with numerous national and international awards.

First NRI PadmaShri

The Government of India awarded her the fourth highest civilian honour of Padma Shri in 2000.¹³ One among the best Award Janaky was selected to become the first woman of Indian origin outside India to be awarded as Padma Shri setting an enduring example of courage and compassion, Janaky Thevar was a woman who walked shoulder to shoulder with the men during trying times. Eighty-three-year-old Indian National Army (INA) veteran Captain Janaky Thevar has only one wish - that her leader Nethaji Subhas Chandra Bose's sacrifices are given due recognition by his country.

Other INA Veterans also demanded the same that Mr. Muthuvel, who was caught and imprisoned, and Mr. Perummal from Pudukottai, who escaped from jail by keeping a low profile and said that "Some family members burnt their INA uniform and other official papers. Some family dumped all the items associated with the INA in a river".¹⁴ After India became independent in 1947 thousands of men like Mr. Perumal and Mr. Muthuvel decided to stay in Burma. However, they were not included when the government of India decided in 1970 to give pensions to INA war veterans of

about \$241 (£150) per month. It was decided that pensions should only be given to citizens of India - not to those who live outside the country. Mr. Perumal wrote to the prime minister's office several years ago demanding a review. "The Indian government, in turn, asked me to come and settle in India, since he has 17 children and grandchildren in Burma, he cannot leave everything and settled in India".¹⁵ As the British government gives pensions to Gurkhas irrespective of where they live. He expected the government of India to adopt a similar approach towards INA War veterans." They should recognize the contribution of Indians living abroad and persons of Indian origin in the freedom struggle," he said. INA veterans are now only a few hundred of them left in Myanmar. Most of them are close to 90 and have no income or assets - they are dependent on their children. Mr. Perumal said that it is the moral duty of the Indian government to look after them. INA veterans have some more demands like that because they have lost their prosperity and life for Nation. Despite the failure of her dream to help INA defeat the British, she deserves to be remembered and respected for her commitment to the highest human aspirations - freedom. She died at the age of 89 at her home on 9 May 2014 due to pneumonia.¹⁶

This researcher concluded that R. TR played a vital role in all aspects of INA activities during wartime. There is no doubt that INA has developed a sense of freedom among the Indians to attain Independence soon. Subhas Chandra Bose has broken the social taboo and inclusive policy of uniting people without gender disparities, racial discrimination and created empowered women leaders like Padma Shri Janaky Athi Nahappan Thevar, Spy Saraswathy Rajamani, Mrs. Govindammal from Vellore, and hundreds of women freedom fighters arose from Tamil Nadu. INA veteran Padma Shri Janaky Thevar's contribution is remarkable in writing Indian National Movement. Their contribution to the Indian Freedom Movement should be included in writing an objective history of Tamil Nadu. Hence, research on the subaltern study is necessary to write the

complete history of Tamil Nadu and India to include the life and contribution of a notable commander Padma Shri Janaky Athi Nahappan.

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Environment of Student Politics and Emergence of Student Societies in Madras

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In recent years there has been a growing scholarly recognition of student groups' role in the politics of Indian societies. This recognition emerges mainly from the prominence which student movements have recently attained and the consequent orientation of research towards the study of such movements. At the sametime, it is also true to assert that understanding of student politics has increased due to more systematic research by historians into the earlier political and related movements of India. In this respect, the growing literature on nationalist movements in India has helped to illumine the nature and extent of student involvement in politics.¹

Despite the growing scholarly interest in India's student politics, there are still many areas about which little orderly research has been undertaken. In the case of India, studies of student politics have as a rule focused on the more contemporary aspects of student activism, notably with developments during the post-independence era,² while virtually ignoring the preceding, if less dramatic, periods of student politics.³ As a consequence, knowledge about the beginnings of student politics remains obscure, while there has been hardly any satisfactory assessment of student contribution to the growth of Indian nationalism. In this paper, an attempt is made to trace the environment of student politics and the formation of student societies In Madras, one of India's larger urban centres. In studying student activism in Nineteenth-Century Madras City, attention is given to the environment in which emerged the formation of student societies.

The Environment of Student Politics

Madras during the Nineteenth Century ranked among the major cities of the British Empire. With a population of almost 4,00,000 in 1871, it competed with Calcutta and Bombay to be the first city of the Indian sub-continent. In peninsular India, Madras dwarfed all other urban centres drawing within itself the diverse

interests of the trade industry and government. It was through this port that an expanding volume of goods entered and left the region. Madras was the centre of various handicrafts and small-scale industries which attracted men and capital from the surrounding districts and beyond. Besides, it was the administrative capital of a far-flung province of British India, and the requirements of government led to the inevitable growth of bureaucratic and military establishments in the city.⁴

An equally important function of Madras was its role as the centre of higher learning in South India. It was in this metropolis that the prestigious institutions of learning located during the nineteenth century. The Madras High School, which represented the British rulers' first major effort to foster English education in South India, was established in 1841. The institution was raised to college status in 1853 and, as the Madras Presidency College; it came to provide degree courses in arts, law, medicine and engineering. Non-governmental agencies also played an equal part in establishing educational institutions in Madras. In 1837, the Free Church Mission of Scotland founded an English school in the city principally to convert high caste Hindu students. It developed into a full-fledged arts college in 1868 and, as the Madras Christian College; it enjoyed the reputation of being the leading missionary institution in South India. Another institution which attained popularity was Pachaiyappa College. Founded by Hindus in 1842 as a preparatory school to neutralise the proselytising activities of the mission schools, it became by the 1880s the outstanding example of a Hindu-run institution of higher learning in South India.⁵

An indication of the pride attached to these colleges in Madras is the relative strength of their student population. In 1880-1881, statistics revealed that 732 out of 1683 college students in South India were studying in Madras. What is significant about

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these figures is that while Madras had only four of the twenty-four colleges found in South India. It accounted for as much as 43 per cent of the college population.⁶ Five years later, the position of the Madras colleges had not changed to any significant degree. In 1885-1886, colleges in Madras had 1268 students enrolled for Arts and professional degrees which made up about 41 per cent of the total college population in South India.⁷ Hence, despite official attempts to decentralise higher education in South India since the 1870s, notably by starting colleges in the large district towns, there was no perceptible weakening in the role of Madras as the centre of higher learning in South India.

Madras would not have been able to claim pre-eminence as an educational centre but for the fact that it was able to attract a high proportion of its college students from the *mofussil* (districts). In 1875-1876, a survey conducted in the Madras Presidency College showed that no less than 136 out of 165 of its college students came from the *mofussil*.⁸ The relative strength of the *mofussil* students has increased by the end of the century. In 1895-1896, of the 292 students in the B. A. class of the Madras Presidency College, only 26 were from Madras while the rest came from the *mofussil* and the Indian States. A similar situation obtained in the other metropolitan colleges. In Madras Christian College, 438 out of 487 B.A. students originated from the *mofussil* while the number in Pachaiyappa College was 45 out of 51. Thus no less than 90 per cent of the college population in the three leading metropolitan institutions came from the *mofussil*.⁹

In understanding the environment within which student politics functioned in Madras, note ought to be taken of the fact that a disproportionately large element of its students population came from outside of Madras. In coming to the metropolis, these students were in many cases leaving their families, and places of residence for the first time. In Madras, only a small number managed to find places in college hostels, while the rest lived in cheap lodgings in the nearby suburbs. A newspaper reported in 1894 "that a very undeniably large percentage of the students in Madras are virtually, if not practically, guardians of themselves. Many of them came from the *mofussil* towns for purposes of the

study. They boarded in hotels-crowded, dirty eating-houses, kept by men without recognised status in society and lodged in rooms, upstairs or downstairs, of any available house".¹⁰ To such students, life in Madras was a cause of suffering. The denial of the comforts of home and family created feelings of loneliness and even tension. Equally, the absence of parental control led to some loosening of the traditional constraints of caste and religion. Personal freedom in a large city was liable to abuse. According to a Governor of Madras, *mofussil* students without parental supervision found themselves "launched into the mazes and recesses of a great city - exposed to temptations of every kind - and with no sort of restriction and discipline".¹¹

However, it must also be recognised that living away from home did compel students to develop habits of self-reliance, seek new interests and cultivate new associations. *Mofussil* students perforce learned to look after themselves and became less and less dependent upon their parents and elders. The varied activities in Madras provided outlets for participation to students in search of new interests. Madras was the centre for the arts, had regular religious festivities provided facilities for sports and offered various kinds of social entertainment. *Mofussil* students also developed new associations in the city. Staying together in hostels or studying in the same college fostered friendship and fellow-feeling amongst students coming from different districts and social backgrounds. Many *mofussil* students saw their colleges not merely as a place for study but also a centre for social interaction. The fact that many of the literary, cultural and sports societies in Nineteenth-Century Madras originated in the colleges can be attributed in part to the student search for social interaction in a large and impersonal city. These societies initially socialised students in the norms of collective action and sowed the seeds of student consciousness.

Formation of Student Societies

The early student societies in Madras were formed largely at the initiative of college principals or civic-minded Indian leaders. It was felt that such societies were essential not merely to encourage the participation

of students in extra-curricular activities but also to prepare college students for their future role in society. Since college students were seen as a privileged elite, being trained to fill important positions in society, both teachers and adult Indian reformers alike: they ought to be imbued with the appropriate civic and social values which would equip them for their ascribed role.

No one believed more strongly in this ideal than Eyre Burton Powell, the first headmaster of the Madras High School and later principal of the Madras Presidency College. It was Powell who helped establish the extra-curricular traditions of the Madras High School during the 1840s. Anxious to model the institution along the lines of an English public school, he entrusted student discipline to senior students, started essay competitions and coached students in sports. Powell also urged his students to organise regular lectures and debates. Sometimes, he took part in these activities to set a personal example to students.¹²

In Madras Christian College its first principal William Miller actively sponsored the formation of student societies to cultivate amongst his students the virtues of self-help and informed interest in public affairs. Two of the earliest societies established were the Madras Students' Association and the Students' Literary Society, both founded in 1877. Both aimed at "the moral, mental and social improvement" of their members by holding lectures and debates and organising essay competitions. A decade later, several new societies sprang into existence in the college, including the History Students' Union, the Philosophical Association and the Dramatic Society. These societies, as a rule drew their members from students in the college. Management was almost entirely in the hands of elected student committees, while college professors were associated in an advisory capacity and prominent local citizens were invited to become patrons. These societies' existence provided students in the Madras Christian College with a forum for intellectual and cultural activities.¹³

Principals of colleges were not alone in trying to promote student activity in Madras. Equally energetic were civic-minded Indian leaders in the city. One such

leader who pioneered youth movements in Madras was M. Venkataroylu Naidu, a pleader in the Sadr court and an ardent advocate of reform amongst the Hindus. In June 1852 Naidu was mainly instrumental in forming the 'Hindu Debating Society' to equip students in a school he had started with the skills of "conversing and writing fluently on any given subject".¹⁴ He hoped that such a society would eventually serve "to rouse the Hindus from their apathy, and to infuse a taste for the improvement of their minds, as well as for the amelioration of their social and moral condition".¹⁵ He then established a 'Hindu Reading Room', affiliated to the Hindu Debating Society, aimed at "the mental and moral improvement of Hindu young men". Naidu hoped that young Hindus who had entered upon an active career would join the reading room to continue their knowledge pursuit. In 1855, the Hindu Reading Room had eighty-five members on its rolls who attended lectures, participated in discussion classes held in the evening and consulted the growing collection of books and newspapers kept in its library.¹⁶

Debating societies and reading clubs which Venkataroylu Naidu tried to popularise began to proliferate after his death in 1863. An expanding student community in Madras increasingly sought some form of corporate activity not only to broaden its intellectual horizons but also to pursue its social and cultural interests. In the words of one local newspaper in 1868: "Literary societies are becoming quite the order of the day amongst educated natives".¹⁷ Almost every suburb in Madras was boasted of its literary society or reading room. Some of these societies were formed by young graduates. Although such societies catered for the needs of graduates, they did, however, offer some scope for student participation as well. Societies formed by graduates sometimes had a student section; alternatively, they held lectures and competitions meant exclusively for students.¹⁸

Despite the rise of student societies in Madras, student activity was educational and social rather than political. Student societies were refused to be drawn into issues that were seen to be political. Instances of the political meeting being organised by students or of students becoming involved in political movements

were unknown in these years. It may be that student organisations in Madras were still in their infancy to become instruments of political agitation. The elders who closely supervised student activities, especially of societies found inside the colleges were anxious to protect the students from political controversies. Equally, student attitudes towards politics may reflect in part the compliance of adult politics. Before 1880, adult politics in Madras lacked an institutionalised base and a clearly articulated programme of action. The first genuinely political body here was the Madras Native Association. However, it did not create much impression on student groups in the city during its short-lived existence. During the 1860s and 1870s, there were no political associations of importance in Madras and what little political agitation did not involve students or their colleges.

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Zamindars of Salem District: How they Came and Left ?

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Introduction

Two years after the dawn of 19th century, there came the Regulation XXV of 1802 of the Madras Presidency through which the Zamindars came to be

known to the undivided Salem district. The district came under the rule of the British East India Company in 1792 A.D., as a result of the treaty dated 15th March, 1792 between the British and Tipu Sultan, after the III Mysore war. The Governor-General Lord Cornwallis

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wanted the (first) Collector of Salem district, Captain Alexander Read to implement the Zamindari System of revenue collection in Salem district, on the pattern of the system introduced by him in Bengal in 1793. He advocated that the Zamindari System would reduce him the time, labour, trouble etc. in realising the (land) revenue, as the administration would directly deal with only certain landholders, instead of the farmers (ryots) as a whole. However, the Collector had different thoughts. Incidentally, the Collector and his three Assistant Collectors, who were all military men, were chosen directly by the Governor-General. One of the Assistant Collectors was Thomas Munro.

Land survey and settlement

When Salem district came under his charge, Captain Read found himself face to face with the task of collecting the revenue from 16th March, 1792 for the remaining period of the fasli year 1201 (1791-92) and the fasli 1202 and onwards.

Under the native rule, it was usual for the villages of the district to be handed over in lots to the highest bidders for a certain rent or to some favourite on easier conditions. After this, the renter would go to his villages and make arrangements with his several headmen as to the sum to be paid by each village; and that amount would again be apportioned amongst themselves by the inhabitants, after discussion in public. The system enabled the cultivators to contribute largely to the Government.¹

The task of collecting the Salem district's revenue could not await the completion of Survey and settlement, which was in Read's mind. Therefore he proceeded to collect the revenue of the fraction of the current year and for the following year, based on the best rates of the previous four years (1788), expected revenue etc. It was a makeshift expedient, to enable him to collect the revenue with speed².

Collector Read obtained the permission of the Board of Revenue (B.O.R.) for and entered on making the survey of, and fixing money assessment on, lands on certain principles in view to supplant his temporary settlement. However, in June, 1792, the idea of the lease for not less than five years was mooted from Fort

St. George. There was no Zamindar in the district, holding between the Government and the ryots; and it was thought that this system would work smoothly. In December, the Board requested Read to carry out a settlement with the inhabitants for five years.³

Despite distractions, Read and his assistants proceeded to work tirelessly for completion of the survey-moving from village to village, moving freely with the people, amongst whom their whole time was passed it was the first of the kind in the district.⁴ Even with that singleminded exertion with extreme dedication, the survey work took 4 years for completion, from January 1793 to 1797.

Meanwhile, Read reported to the B.O.R. that he had adopted a different settlement form from 1793-94. The village lands were given to the first and second class of ryots below the Patels by which the lands were held by the ryots immediately of the Collector, i.e. the Government. Thus the ryots were advanced to be proprietors of their own farms. Read also directed his subordinates that until the survey was finished and the assessment fixed, the rent fixed for the year 1793-94 should remain permanent, and on completion of survey, the settlement in lease for five years with each individual ryot should be introduced. He further reported to the B.O.R. that he had issued orders to the effect that the annual settlement of 1794-95 should be considered permanent, pending conclusion of the survey.⁵

However, the survey result with complex figures and details revealed that excess revenue of 21.5 percent was to be collected from the District, over the Collection for 1792-93.⁶ The final result had internal contradictions of three different views on the assessment made by the three Assistant Collectors. The increase of 21.5% comprised of Maclead's Southern Division by 36.5%, Graham's Northern Division by 29.25% and Munro's Central Division by 3.25%. Perhaps Munro was more considerate to the farmers.

However, what happened to the collection of revenue in between was a different story. The revenue has fallen short for 1794-95 by £ 18,900 (nearly two lakh rupees), and even below 1792-93 as much as £

8750. The revenue for 1797-98 also fell off to the extent of 54,049 pagodas (Rs.189,172) below that of 1796-97 and by upwards of 20,000 pagodas (Rs.70,000) below that of 1792-93.⁷

When the survey was completed in Tirupattur taluk, which was under Read's immediate supervision, he drew up a circular of instructions in 1796 for making future settlements and sent to his Assistants for free expression of their opinions. Under that circular, the ryots were allowed to keep lands either under the lease system or under annual settlement etc. The circular contained all principles of the ryotwari system. It was the notification already issued by Read to the people of Tirupattur. His three Assistants were not favourably disposed to the kind of settlement proposed, as they feared that the cancellation of leases and the freedom to give up lands would diminish the revenue.⁸ At that stage, Munro was not in tandem with Read's ryotwari principles. Later, Read converted Munro to come in line with the ryotwari faith, in September, 1797, after exchanging letters between them.

Read extended the settlement direct with farmers to the whole district. More than 60,000 farmers were issued with '*pattas*' to their land, the average holding per farmer was 6.5 acres. A notable result of Read's survey and settlement was that it remained in force in the District in ryotwari villages till the re-survey in 1871-73. In such way, Salem district became the cradle of the Ryotwari system.⁹

These facts came to the notice of the B.O.R. only in 1798, i.e. after the elapse of four years. They were shocked to learn that Read's decision on the assessment had not received the approval of the Government and in direct opposition to the opinion of his three Assistant Collectors. The Board called for Read's report on the fall in revenue, in October 1798, which he could not comply with because he was preoccupied with the preparation of arrangements for the expected (final) Mysore (in which eventually he and Munro participated) and to some extent his temporary ill-health. The reality of Read's position vis-a-vis the demanded report is summed up thus, by Dykes: 'The required information was never apparently given; the

trump of war rang through the western passes of the Baramahal; the blow was to be struck for the sovereignty of Southern India... The ploughshare and the pen gave way to the sword, and Col. Read with Munro as his Secretary left the Salem district and minute revenue details, to hold command in that army which took the field for the II war with Tippoo...'¹⁰

The Arrival of Zamindars in Salem District

Even as late as 1825, Sir Thomas Munro, as Governor of Madras Presidency, wrote: "...the Ryotwari system, though the old system of the country, is.... regarded in England as anew one. It has been unfortunate. The opinion derived from Bengal regarding Zamindars were extended to this Presidency, where, in fact, they are unknown, excepting in the northern circars."¹¹

The Salem ryots had been solemnly told by Read, six years before 1802, the land was theirs, provided they paid the fixed assessment. When Read and Munro left for the Mysore war, Salem district was divided into two; the south of the district was called Salem district and the northern portion was called Krishnagiri district.¹² In the year 1799, orders were issued by the B.O.R. for introducing the Zamindari System and that officers found slack in introducing the system would be removed.¹³

Major Macleod, the Collector of Salem, submitted a report to the B.O.R. on 11th November, 1800. He wrote: 'It appears that to execute a mode of trying criminal offences and to create a supervisor class of farmers (Zamindars), whose profits and privileges are generally to be confined to the lands that may be unoccupied (i.e. other than the lands given to ryots during Read's time under '*pattahs*') when the new system (Zamindari) commences'. He submitted statements showing the division of the estates and the '*Peshkush*' (land tax) to be fixed permanently for each village included in the estate. The districts were divided into 135 estates consisting of several villages each. The permanent peshkush proposed by Macleod was arrived at for different villages taking into account the revenue for the previous eight years and comparing with the revenue of 1799-1800.¹⁴

The special commission, appointed later in 1801, revised the permanent assessment which gave a surplus of 13 1/3 percent plus suitable amounts to be added by the Collector for the items under the head of district licenses.¹⁵ The Government approved the proposed division of the lands of the District into estates and confirmed the amount of permanent settlement recommended by the special commission. The Government also directed that the proprietary right in the estates be disposed of by public auction at the earliest practicable period.

The Government reported to the Court of Directors, London on the 20th October, 1802, referring to Baramahal and Salem as follows:“....it is known to your Hon’ble Court that the whole of these lands were surveyed and valued under the superintendence of Lieut. Col. Read; in consequence of that survey, ample and complete information existed for arranging the division of the country into estates and for assessing permanent land tax on those estates.”¹⁶ Thus the services of Read was recollected after three years of his leaving the Baramahal and Salem District and acknowledged. A good tribute!

The ground was ready, and the decks cleared for launching the sale of Zamindari estates in Salem district.

New Zamindari Estates

A special Commission was appointed in 1801 to superintend that formation of estates, throughout the Presidency. The Commissioner came to Salem to oversee the disposal of estates in Talaghat. Public announcements were made that the estates would be knocked down to the highest bidder on the appointed day. Initially, there were even cartels among the bidders to get the lands at a low price.¹⁷ Many of the properties went off pretty briskly, but the sale of others was challenging, and the Commissioner had no little trouble to persuade anyone if only for the honour of being dubbed *mootadar* to become the purchaser of a small landed property in Sankaridroog.¹⁸

In Salem district, the new estate proprietors were called Mittadars instead of Zamindars. The term *Mittadari* is practically synonymous with Zamindari.

However, it is more generally applied to new estates formed under the Regulation XXV of 1802. In the case of these estates the ordinary Hindu rule of inheritance prevails (i.e. all the male members of the family will have rights to shares of the estates). In the case of ancient Zamindaries, the eldest son exclusively succeeds, the other members of the family being entitled to maintenance from the estates.¹⁹

Finally, ‘Sunnads’ (Sanad-i-MilkiatIstimras or title deed of perpetual ownership) were issued to the estate holders by the Government in 1803. Thus, 135 mittas came into being in Talaghat (comprising present Salem and Namakkal districts). The same principles and method were followed in Baramahal District (Krishnagiri) in which 66 plus 4 hill estates were sold by 1805. Thus, 205 mittadars had actually come to undivided Salem District. It gave to rise an upstart aristocracy, whose origin derived neither from birth, nor from office nor even from the force of arms, but from the fall of an auctioneer’s hammer.

Zamins: Attachment for non-payment, Subdivisions, Sales and Disintegration

The total amount of revenue to be annually paid to Government by those 205 mittadars was more than 16.5 lakh rupees (£ 166,622). The payment had to be made in instalments; if an instalment or a portion of it, payable for a month remained unpaid on the first of the next, it was deemed an arrears of revenue. The estate was immediately taken under the custody of the Collector. If the balance were not cleared off, the estate would be sold at the end of the year, either wholly or in part, in proportion to the arrears. There was an option with the mittadar to surrender at first his personal property. If the proceeds from the sale of both the estate and personal property proved insufficient, or there were no purchasers, the mittadar was liable to imprisonment.²⁰ In that way, in the years to come, Salem Jail was populous with such noble debtors.

In Talaghat, by the middle of 1803, thirty-two estates had been attached or taken possession by the Government for the arrears of revenue. Such instances of attachment of estates later followed, instead, as a matter of routine. Such estates coming back to

Government involved extra establishment expenditure for an 'Ameen' and a peon (police). The Government had to nurse such estates to solvency. Many such attached estates, when offered to the public for sale, could not find the purchasers. One of the important reasons for it was that the survey rates were too high, even in the opinion of the Collector in 1813. In Talaghat itself, there had been 182 transfers, 138 divisions and 183 sales by public auction, with 41 going to the Government as on 31.10.1813²¹. By 1816, the whole of Attur taluk was in the hands of the government, except one mitta (Sekkadipatti). The number of estates purchased by the Government was 212, as in 1835. By that time there were only 109 Zamindari of which 73 were sub-divisions from original mittas.²² The Zamindari were numbering 218 in 1903; the increase was mainly due to sub-divisions.

On the revenue side, the total permanent assessment fell from 16.5 lakh rupees in 1805 to about Rs.14.5 lakhs in ten years and about 11.5 lakh rupees in 14 years. The fall in revenue was fatal, as in 1821; the revenue received was less than eight lakh rupees (£ 79,834). It fell further to five lakh rupees in 1836, 4.5 lakh rupees in 1850, 4.28 lakh rupees in 1880 and Rs.417,710 in 1910. (Talaghat and Baramahal put together). Thus, from numerical and revenue aspect also, the drop was very considerable. Even by 1835, more than two-thirds of the District came under the Government control,²³ exhibiting the failure of Zamindari system in Salem District where it was introduced in 1802 with high expectations.

Disappearance of Zamindars

The main causes for failure of permanent assessment in Salem District were:

- a. the rate of assessment was very high.
- b. inheritance law for mittadars paved the way for sub-division of mittas among the male heirs.
- c. the Zamindars were strangers to the ryots; they could not effectively collect the revenue.
- d. Lack of proper administration of justice under the Regulation of 1802, which gave the Zamindars the right to distrain and ejectment of the ryots even

without leave from any court; ill-treatment to the ryots in the case of arrears and eject them on flimsy reasons.²⁴

- e. The ryots apparently found it too expensive and hazardous to resort to courts to enforce their rights under the Regulations. The Zamin ryots used to pay for more assessment than the ryots in the adjacent Government villages pay on similar lands.²⁵

The sufferings of the ryots received the attention of national leaders of the 20th century. The Indian National Congress Party adopted a resolution in 1935 to abolish the Zamindari system in India and the tiller of the soil to be made the proprietor of the soil. The question of abolition of Zamindari and bringing up such Zamindari lands under ryotwari system of land revenue was taken up by the first Congress Ministry of the Madras Presidency in 1937. It constituted a committee under the Chairmanship of T.Prakasam, Revenue Minister to go into the question. The committee prepared a lengthy report. But, before legislation could be drafted, the Government went out of office in 1939.²⁶

When the Congress Party came to power in 1946, the Madras Legislative Council passed a resolution accepting the general principle of abolishing the Zamindari system. The Government issued an ordinance to abolish the permanent settlement in July, 1947. Then the government published a bill in September, 1947. The bill was examined by the Joint Select Committee and introduced in the legislature in September 1948. It was finally passed into law in November, 1948. It received the assent of the Governor-General in April, 1949. Thus, the abolition of the Zamindari system came into force in the Madras Province²⁷, including Salem District. Two hundred eighty-three estate villages were taken over in Salem District.

The Government took over the Zamindari estates in batches. The most prominent 33 estates like Ramanathapuram, Vizianagaram, Sivaganga and Venkatagiri were taken over on 7th September, 1949. Other estates followed later. They were all surveyed on ryotwari basis. Compensation to the Zamindars where to

be worked out the village by village, as per the Act. The process took more than ten years to settle the compensation to the Zamindars.

Conclusion

The Zamindari Abolition Act of the Madras Province was the first of its kind in the whole country. That was done by the Ministry headed by O.P.Ramaswami Reddiar (1947-49), who himself was a prominent landowner. That cabinet also included the biggest Zamindar of Salem District, Dr.P.Subbarayan. It was a bloodless revolution and carried out in an amazingly smooth manner. Col. Alexander Read made (Sir) Thomas Munro follow the Ryotwari Settlement in the last decade of the 18th century in Salem District. It prevails in the 21st century also. It has come to stay!

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Women Leaders Nationalistic Imperialistic Force in Tamilnadu

S. Sathiyamoorthy* and N. Ajith Kumar**

Introduction

The Quit India Movement which broke out in the year 1942 was the last all India Satyagraha conducted by Gandhiji on the Indian soil. The beginning of the movement can be traced back to the World War II. The breaking out of the War in 1939, when the country was being ruled by the popular ministries in the provinces under the Government of India Act, 1935, created

confrontation among the Nationalistic and Imperialistic forces. Nazi Germany invaded Poland in pursuance of Hitler's scheme for German expansion. Earlier, he occupied Austria in March 1938 and Czechoslovakia in March 1939. Britain and France were forced to join hands with Poland to unite Hitler. Immediately the Indian Viceroy, Lord Linlithgow, declared India to be a party to the war without consulting the congress

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ministries in the provinces and the elected members of the Central Legislature.

Committee meeting of the Congress in August 1939

This was a challenge to the congress to declare an imperialistic war and in the Working Committee meeting of the Congress in August 1939 to oppose all attempts to impose a war on India. Linlithgow, the Viceroy, however, started consulting Indian leaders to seek India's support for war effort. On receiving a telegraphic invitation Gandhi met the Viceroy at Shimla. He made it clear in his letter that if at all there could be any negotiation for support, it could be only between the Government and the Congress as he hardly represented the national mind on account of his doctrines, to nonviolence. At the same time Gandhiji told him that his own sympathies were with Britain and France from a purely humanitarian point of view.

In an emergency session at Wardha on 14 September 1939 it was declared that a free democratic India would gladly associate itself with the free nations for mutual defence against aggression. Therefore, it invited the British Government to declare without any terms and condition regarding their war aims and views about democracy and, in particular, how those were to apply to India before and after the war.

The Individual Civil Disobedience Movement on 17 October 1940

The Individual Civil Disobedience Movement, thus, began on 17 October 1940. Only persons having faith in non-violence and constructive programmes were eligible for offering Satyagraha and they were selected by Gandhi himself. VinobaBhave was the first to offer Satyagraha by making anti-war speeches in the village Panaur and he was arrested subsequently. Jawaharlal Nehru was to follow VinobaBhave on 7 November 1940, after giving due notice to the authorities. But he was arrested a week in advance and was sentenced to four year imprisonment for his speeches delivered early in October. Then the third person chosen to offer Satyagraha was BrahmDutt, an inmate of Gandhi's ashram. He was also arrested and sentenced to six month imprisonment for delivering an anti-war speech in the neighbourhood of Wardha on 7 November. On

November 17 Sardar Vallabhai Patel was taken into custody. He was not tried on any particular charge, but was arrested and detained indefinitely. There was a huge rush of people conducting Satyagraha in the different parts of the country. Similarly, one by one all the congress leaders, who offered themselves for the Individual Satyagraha against the Government, were imprisoned. These mainly included the members of Congress Working Committee, All India Congress Committee, Provincial Congress Committees and the members of Central and Provincial Legislatures. There were meetings and demonstrations in every district in the Presidency of Madras protesting against the trial and conviction of Nehru. Even the Moderates of the presidency were unanimous in their opinion that the British Government should make a positive declaration that it would give India freedom to determine her own constitution after the War. As a proof of her earnestness, they wanted Britain to form forthwith a national Government at the centre and responsible Government in the Provinces.

All the former Ministers of the Rajaji Cabinet offered Individual Satyagraha and courted imprisonment. The burden of their antiwar speeches was against India being drawn into the war which served no purpose for her and which meant the "moral and material ruin of the nation". The satyagrahis attacked the mobilization of the war fund which was often raised on coercion. T.S.S. Rajan was jailed even before Rajaji. He opened the campaign in Trichinopoly in November. He was convicted and sentenced to one year rigorous imprisonment and a fine of Rs.1000/- or in default to undergo six months further imprisonment. Except Yakub Hasan who was no more, all the Ministers "jumped from their Secretariat to the Prison House". Among the members of the Central Legislative Assembly who were arrested, the most popular leaders were C.N. Muthuranga Mudaliar, T.S.Avinashilingam Chetty and P.S.Kumaraswami Raja, B. Samba Murthi, Rukmini Lakshmi pathi (Deputy Speaker of the Madras Legislative Assembly), K. Venkataswamy Naidu, M.Bhaktavatsalam, N.S.Varadachari, M.Bapineedu Ahmed Thambi Mohideen Maricas, Kaleswara Rao,

K.R.Karant, P.S. Murthi and A.B. Shetty were the other Public figures to court arrest.

The Individual Satyagraha Movement in 1941

The Individual Satyagraha Movement in the Presidency continued unabated into 1941 although many leaders were already in jail. Persons from the commercial and land owning classes as well as publicists went to jail in 1941. Among them Pallikkottai Nadimuthu Pillai, Nachiappa Gounder of Salem, T.S. Chokkalingam the Editor of Dinamani, S.S. Vasan the Editor of Ananda Vikatan and R. Krishnamurthi the Editor of Kalki deserve special mention. Among scholars who were jailed may be mentioned T.P. Meenakshi Sundaram Pillai, Tirunavukkarasu the son of Maraimalai Adikal, Nilavati Ramasubramani and M.P. Sivagnanam. The sentences awarded to the satyagrahis were severe, the fines heavy. And they were not uniform. In the initial phase of the Satyagraha itself, there were glaring contrasts between the sentences awarded to Vinobha Bhave and Jawaharlal Nehru. Later, however, the sentences were less harsh, the duration not exceeding two to four months. In Coimbatore, a satyagrahi was sentenced to six month imprisonment for his speech delivered at a reception got up to celebrate his release! The number of arrests and fines imposed on satyagrahis arrested in the Madras Presidency as issued by the AICC office at Sevagram.

Among the most prominent Congress leaders in the Presidency who were arrested and sent to jail for offering Individual Satyagraha, were Rajaji and Satyamurthi. On 1 December 1940, Rajaji wrote letters to all the members of the Provincial War Committee including the Mayor of Madras, Muthiah Chetty, (leader of the Opposition in the Madras Legislative Assembly), and Abdul Hamid Khan (leader of the Muslim League group in the Assembly) requesting all of them not to help the British War with men and money. Rajaji sent a copy of his letter to the British authorities also so as to provoke and enable them to take action against him. Moreover, Anjalai Ammal M.L.A. of South Arcot, Lakshmi Ammal, M.L.A. of Tirunelveli, Lakshmi Bharati M.L.A. of Madura District. All of them were convicted and sentenced to simple imprisonment under

the classification of "A" class. In the Annamalai University, the administration had a tough task in holding back the agitators. On receiving information that the students had affiliation with the Communists, the Police went to the University to make searches. In the meantime, the students got to know what a foot was and assembled in a body to decide their next course of action. Their attitude being so definitely hostile, the police withdrew without achieving its object lest it should run into risk of a riot. M. Meenakshi student, who was acting in a manner prejudicial to the maintenance of public order and was retained in the Presidency Jail for women, Vellore under rule 26. A number of Women in Madras city vigorously participated in the Individual Satyagraha Movement. The prominent among them were Rukmini Lakshmipathi, Rajam Bharati, N.S.Rukmini, Rajeswari Ammal, M.S.Balammal, J.Navaneethammal, Sitalakshmi Kumaraswamy, Thayarammal.

Rukmini Lakshmipathy was one of the outstanding members of the Working Committee of the Indian National Congress and Deputy Speaker of Madras Legislative Assembly. As she was deeply interested on political movements, she made up her mind to participate in the Individual Satyagraha, which she considered as a necessary one, took part in the agitation which broke out in the year 1940-1941. As her activities were so vigorous during the agitation along with others, she was convicted and sentenced to simple imprisonment of one year. Knowing full well that she was one of the prominent members of the Indian National Congress, she was placed in "A" class prison. She was the first woman Satyagrahi in Madras. When she was taken to jail, she declared that, "Let the women in India follow the leadership of Mahatma Gandhi and maintain the honour and dignity of our Motherland".

After the imprisonment of Rukmini Individual Satyagraha

After the imprisonment of Rukmini, another woman participant in the Individual Satyagraha who shouted anti-war slogans was Rajam Bharathi. She was also convicted and sentenced to three month simple imprisonment failure of it she was asked to pay a fine of

Rs.250/-. Like Rajam Bharati, N.S.Rukmini also shouted anti-war slogan for which the government gave her punishment of three month simple imprisonment, failing which she was also forced to pay a fine of Rs.250/-. Immediately after the imprisonment of Rukmini Lakshmipathi, RajamBharati, N.S. Rukmini one M.S. Balambal and J.Navaneethammal, who belonged to Madras were also courted arrest and kept in the Presidency Jail for women, at Vellore. They were put in jail for only three months.

The Individual Satyagraha had spread from Thanjavur to Trichinopoly District. Where, the women's participants in the Individual Satyagraha Movement were vigorous. The noted women participants their Janaki, Rajamani Devi and Piyari Bibi. It is seen from the fortnightly reports that these women leaders very active in the movement and they were mainly responsible in the district to stimulate. The young minds of the students as well as people by conducting several meetings in the different parts of the district. Their speeches were mainly based only on anti-war. Knowing full well the government advice them not to take part in such meetings, but they disliked and continued their war speeches. This made the government put them imprisonment so that the movement could be stopped them and there. However, Janaki and Rajamani Devi, they are imprisonment for simple imprisonment for four months. And Piyari Bibi, Jagadambal they were rigorous imprisonment for three months.

South Arcot district was also important for the Individual Satyagraha Movement

South Arcot district was also important for the Individual Satyagraha Movement initiated by Gandhiji. In it, a number of women who loved India participated in the movement. The prominent among them are Anjalai Ammal M.L.A, Lakshmi Ammal, Pathanji, Krishnaveni Ammal, Muthulekshmi Ammal, Aranganayaki Ammal and Jagadambal. Among them AnjalaiAmmal was the Member of Legislative Assembly, and Krishnaveni Ammal was a member of District Congress Committee. The participants mentioned above were imprisoned for six month three month and two month. Most of them

were kept in the jail at Mayuram, Thanjavur and Vellore.

In Madurai District the active political workers of the Individual Movement were K.P. Janaki, Lakshmi Bharati M.L.A., V. Ahilandammal, Alamelu Sundararajan, Rangammal and Lakshmi. They began their programme by addressing public meetings in the deferent villages of Madurai district. However, they were arrested by a circle of Police Inspector and soon after awarded one year, six month, three month and two month of serious imprisonment. Some women who actively participated in the Individual Satyagraha Movement were one Lakshmi Ammal. She was the only participant in this movement and as she shouted anti-war speeches. She was sentenced to six month simple imprisonment. One V.M. Janaki Ammal a leading Congress Member of the District Board was in favour of the Individual Satyagraha Movement in the district. She was kept in Jail for women, Vellore for one and half months for her anti-war speeches.

As for as Ramanathapuram district is concerned the movement was though not vigorous but the movement urged. Some women to participate in the Individual Satyagraha Movement. The important active women participants of this movement in this district were Narayanammal, Vishalakshi. They were imprisoned in the Vellore jail for three and nine months respectively. The Congress Working Committee in the North Arcot District instructed its members and their colleagues to participate in the Individual Satyagraha Movement. The active women participants of the movement were Parvathi, Sakunthala Gurjali and Lakshmikanthammal. They were courted arrest for six month and two month imprisonment only. Parvathi was put in Alipuram jail for a rigorous imprisonment for six months. The other two were kept in the jail for women at Vellore. Though one of the smallest districts was Nilgris in Tamilnadu. The women political activists were not in any wave smaller in member. Though there were women Satyagrahis, the noted among them were Bharathi and Lakshmi Venkatram. They were sentenced to one month imprisonment.

Quit India Movement on 9th August 1942

When the Second World War broke out, India was committed to belligerency by the British without any consideration for the feelings of Indians or any assurance of Indian Self-Government. In protest the congress ministers in the provinces resigned and Gandhiji commenced Individual Satyagraha to express the country's disgust. When the pressure of war mounted, particularly with the advances of Japan in South East Asia, Britain became anxious to secure the full and active co-operation of India in the war efforts. The Cripps Missions came with a promise of dominion status and a plan for future constitutional developments. But all the offers would materialize only after the war and not before. The plan was rejected in India and India's demand for immediate self-government to enable her to fight for freedom in other countries seemed just and unequivocal. Accordingly, the congress working committee passed a resolution in July 1942 at Wardha asking the British to transfer power to India and to "Quit India", otherwise it would be compelled to launch a Civil Disobedience Movement. A meeting of the All India Congress Committee was called in Bombay on 8 August, 1942 to accept the "Quit India" resolution and Gandhiji asked all Indians to act as if they were "no longer under the heel of this imperialism". The next day, that is, on 9 August 1942, was the day to be launched the 'Quit India Movement', and the Government arrested Gandhiji along with his wife Kasturba, his secretary, Mahadev Desai, and Sarojini Naidu, all of whom were taken to the Aga Khan Palace at Poona.

On the same day, other members of the working committee and many other prominent congress leaders were arrested by the Government. The Tamilnadu Congress Committee was declared an unlawful association and its office was sealed. Local Congress Committees were also declared illegal. The Quit India Movement was practically leaderless as all senior members of the congress had been put in jail. However when the news of their arrests spread, spontaneous hartals, protest meetings and strikes took place all over the country. Women joined in taking out processions, holding meetings, demonstrations and organizing strikes.

Kamala devi Arya, distributed leaflets in people to resign their jobs

On 13 August 1942, Maheswara Arya and his wife, Kamala devi Arya, members of the Madras, Andhra District Congress Committee distributed leaflets in the Washermanpet area which exhorted the people to resign their jobs. Naturally, they were arrested by the police thereafter. Besides these in Madras city, Ammu Swaminathan, Anushya, M.S. Balammal, Devaki Ammal, Maya Joseph, Manjubhashini, G. Janaki, P. Sushila, Thangamma, Thayarammal, Thirupura Sundari, Vasugiammal and others vigorously participated in the mass agitation so that the government punished them by imprisonment. In Madras, Women's Indian Association of Mylapore passed a resolution strongly protesting against the arrest of Mahatma Gandhi and his colleagues. When he got seriously ill in jail, Ammu Swaminathan and Manjubhashini, members of the Women's Indian Association organized prayer meetings in different parts of Madras. In one of the meetings the Police Commissioner intervened and ordered them that 'nobody should enter the maiden for the meeting'. But Ammu Swaminathan and Manjubhashini refused to obey the order and tried to enter the maiden. They joined and actively participated in it. In the first phase of movement about 65 thousands demonstrators were arrested.

Conclusion

In the Southern districts the disturbances took a more serious turn. Public offices as well as public servants were attacked. Many patriots were killed in police firings at Rajapalayam, Karaikudi, Devakotai, Tiruvadanai and Poolankurichi. hole of the country. Maclaughlin went down to the camp and spoke to their leaders. They demanded Rs.50/- Relief Money plus their train-fare, but later agreed to accept any amount the Government would be pleased to sanction. Therefore, he recommended to the Chief Secretary that the Government of Madras in anticipation of the Government of India sanction relief measures. It was decided that since the situation demanded it, Rs.40/- be paid to each man inclusive of railway fare. The women in freedom struggle of India excelled as speakers, marchers, campaigners and tireless volunteers. They

actively participated in the processions and rallies conducted by the political parties. They always fought for Hindu-Muslim unity. The contribution in freedom struggle of India is truly remarkable and is difficult to define in words.

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Legislative Measures to Restore the Civil Rights of Depressed Classes under the British

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The British Government had not at all cared about the civil rights of the untouchables. Casteism and untouchability were the two great evils in the Indian society, and they had been left untouched by the reforms of the British Government. The first step taken to alleviate these social evils by the British was the passing of “The Caste Disabilities Removal Act XXI of 1850”. It was an Act passed for the benefit of both Hindu and Muslim Communities. It was stated in the Act that, “In a civil suit between a Hindu and a Muslim neither their religious laws should be into account but the law of Government of East India Company.”¹

The untouchables were denied education and civil rights and civic amenities, as Ambedkar pointed out in the Round Table Conference. According to him, the Depressed Classes men were also people in their regime, but the government had not given them citizenship rights. Out of the taxes of the untouchables, the schools were maintained, but their children could not be admitted into those schools. Out of taxes of them, the wells were dogged, but they had no right to use them. They were not entitled to hold offices in the state. Though untouchables paid education taxes, they were denied the right to education. To the removal of social disabilities and regain the civil rights, the British government passed some legislation.

Removal of Civil Disabilities Act of 1938

The Removal of Disabilities act of 1938 (Madras Act XII of 1938) was passed by Rajaji to remove the disabilities of Depressed Classes. Since his ministry had resigned in 1939, the Advisor’s government was in-charge of the Interim Government from 1939 to 1946. During this period, the Act became a dead letter, since the Congress leaders were in jails they could not question or agitate for this injustice done to Untouchables. As soon as the Congress leaders were released from the jails and came to power, their first act

was to enforce the removal of civil disabilities of the Harijans. In order to give more vigorous force to the Civil Disability Act of 1938, they wanted to amend the Act. Hence, it was amended and enforced since 1947. On 10th February, 1947 Vemula Kurmayya, the Minister for Public Information in the T. Prakasam Pantula Ministry, introduced the Council the “Madras Removal of Civil Disabilities (Amendment) Bill of 1947” and moved that Bill be taken into consideration at once. While he was introducing the Amendment Bill, Kurmayya explained the aims and objects of the amendment Bill. He said, the Act XII of 1938 was passed with the sole object to grand all the civil right to the Harijans. However, even after nine years, the Harijans did not have any right to enter into coffee hotels or restaurants or meals hotels. The Government received complaints from various districts saying that the Harijans were undergoing many social are civic disabilities.²

The Republican Indian Constitution came into force on 26th January, 1950 and untouchability was made as an offence subject to punishment. It also provided ‘Fundamental Rights’ to every individual. Therefore discrimination based on caste, colour, religion, etc., were completely wiped out, and equality became the Rule of Law.

The Malabar Temple Entry Bill, 1938

The Congress Ministry in Madras was responsible for the Madras Temple Entry Act.³ After the release of Travancore Temple Entry proclamation, the Temples of Travancore State were thrown open to Harijans. This gave impetus to Premier Rajaji, and so he passed a resolution of appreciation in the very first session of his Assembly. However, to his surprise, all the members of the Assembly opposed M.C. Rajah’s bill in pursuance of the undertaking given by him to M.C. Rajah, Rajaji introduced a Bill on 1st December, 1938 to remove the

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disabilities of Harijans regarding temple entry in the District of British Malabar.⁴

On the introduction of the Bill, T.T. Krishnamachari (M.L.A.) raised a preliminary objection that it was not within the competence of the Provincial Legislature to legislate a matter relating to religious institutions as the Government of India Act of 1935 Lists 1, 2 and 3 of Schedule VII) did not refer to religious institutions. The speaker Sambamurthy replied T.T. Krishnamachari that the State Government had every right to introduce legislation on religion and religious matters. To promote social reforms, such legislation was necessary, and it was introduced on the responsibility of Indian Ministers. The merits and demerits or the advantage and disadvantage depended upon the ministers, and if necessary, they could consult the Governor. However, it was not required that they should get his prior permission.

Speaking at a public meeting at Kumbakonam, Rajaji declared that the temples could be opened to the people. He further pointed out that only Brahmins (with few exceptions) and other wealthy Hindus opposed the measure, the former due to religious justice and the latter due to social prestige.⁵ Change of heart was not found in society, but they wanted a change of Government.

The emergence of Temple Entry Movement in Tamil Nadu

The Malabar Temple Entry Act, 1938, was a significant failure. It was a great shock to the leaders of the Temple Entry Movement and the leaders of Harijan Sevak Sangh. The cardinal principle for the success of such Act was to gain public opinion; therefore, the leaders showed their united efforts to gain the all-round support of the people. Mrs. Rameswari Nehru, the Vice-President of the All India Harijan Sevak Sangh, Delhi and a prominent leader of the women's movement, came to south on Harijan tour, presided over the Temple Entry Conference was held at Madurai on 13th June 1939. She requested the Executive Officer of Meenakshi Temple, Madurai to throw open the temple to Harijans. The officer expressed his inability as the Law could not permit him to do so. In this connection, she met the

leaders of the Congress Party, Premier C. Rajagopalachari and other leading personalities who sincerely loved the cause of Harijans and wanted to throw open the Meenakshi Temple to Harijans.

Rajaji, who attended the Temple Entry Conference at Madurai presided over by Mrs. Rameswari Nehru, met the Executive Officer and other temple officials and ordered for the opening of the temple. However, they pointed to him the legal obstacles. Therefore, even if they genuinely wished to throw open the temple, they could not do so in the absence of any Law permitting such entry to Harijans.⁶ The deadlock was centred around the public opinion. How to gain public opinion was the question of everybody who entangled in the Temple Entry Movement. A. Vaidhanatha Iyer and his co-workers deserve all the praise for the ceaseless efforts they have put forth in educating public opinion."⁷

The Madras Temple Entry Ordinance (Ordinance I of 1939)

The Ordinance was promulgated by the Governor of Madras, Lord Erskine under Section 88, of the Government of India Act of 1935. The Ordinance indemnified the Executive Officers and other servants of the temples in Madurai, Tanjore and Thirunelveli districts from all liability regarding all Acts associated with the temple entry.⁸ After the promulgation of the Ordinance, Rajaji visited Madurai on 31st July, 1939, when the Sanatanists staged a Black Flag demonstration protesting against the Temple Entry Ordinance. In the public meeting, held on the same day, Rajaji explained to the people the circumstances that had necessitated the promulgation of the Temple Entry Ordinance. However, some sections of the people branded the Ordinance against the spirit of the Constitution.

The Madras Temple Entry Authorization and Indemnity Bill of 1939

Instead of the Madras Temple Entry Indemnity Ordinance issued on 12th July in 1939, Rajaji introduced the "Madras Temple Entry Authorization and Indemnity Bill", in the August Session of the Assembly in 1939. While introducing the Bill, the Premier Rajaji said to the members of the House, that the Bill was published in

the Fort St. George Gazette on 11th July, 1939 and again with some amendments on 1st August, 1939. When T.T. Krishnamachari objected the Bill as ultra-vires, the Speaker said that it was not a federal subject and so it was within the power of the Provincial Legislature to legislate upon. Then, Rajaji began to enumerate the temple entry incidents in the Southern part of Tamil Nadu where the Orthodox people dominated. He said, from 8th to 27th July, about half a dozen famous temples were thrown open to the Harijans by the Trustees. It was a great landmark in the history of our country, so far, Hinduism was concerned.⁹ When those temples were opened, the Government took necessary action to move towards the reformation. Thus, he said, that sort of legislation was to be considered as the necessary action of the Government. When the Fundamentalists and Orthodox people could change their mode of life by breaking the old tradition of the crossing of seas, etc., they were against the Sastras and Sambrayatas. Therefore, in the case of temple entry too, they gradually accepted it.¹⁰

With a great sense of inspiration and enthusiasm, Rajaji created a historical incident in the House; he was instrumental in the singing of the famous Poona Pact on 24th September, 1932. He was one of the prominent personalities who pacified B.R. Ambedkar to sign the Pact; it was the 'Promissory Note' bounded on the solemn promise. According to the promise, the temples should be thrown open to the Excluded Classes, and this Promissory Note was not one which could be made the subject matter of a suit for breach of contract but was made between Gandhiji as the leader of Caste Hindus and B.R. Ambedkar as the leader of downtrodden on good moral and ethical codes; therefore, he said, "temple entry was not merely an enthusiasm for reform, but a sense of feeling that people were doing wrong. "That was the inspiration that stood behind the Bill", said Rajaji.¹¹

Further, M.C. Rajah said the Bill was intended to replace the Indemnity Ordinance. This Ordinance was unwanted. This method would have been applied to my Bill, but Rajaji betrayed me. The aim of the Bill was for the social and religious harmony of the people. Once the religious equality of all the Hindus was recognized, the

social equality would follow, and the barriers of castes would naturally vanish. Despite some difference of opinion, M.C. Rajah supported the Bill at the end.¹²

Swamy Sahajananda, another Harijan member of Chidambaram, gave a long speech on the Sastras and said that no scriptures prevented the Harijans to enter the temples; he also supported the Bill.

V.I. Munuswami Pillai, a Harijan member and minister in Rajaji's Cabinet, appreciated Vaidyanatha Iyer for his bold action. He also paid tribute to the Premier and supported the Bill.¹³

That right of allowing an Adi-Dravida was vested with the Trustee. So, the Adi-Dravida could not claim the entry as a matter of right but only was depending on the permission of the Trustee. Therefore, the Adi-Dravida was placed in an unduly embarrassing position. Therefore, Panneerselvam said the Adi-Dravida must be given the right to enter the temple.¹⁴

Rajah Muthiah Chettiar had summarised the whole proceedings of the house and concluded that the right given to the Depressed Classes was not voluntary but by legislation. The 215 members of the House were legislating that right; hence, he concluded that in future the untouchability would cease to be existing and it would not leave behind any bitterness.¹⁵

Harijans, after this temple entry campaign, got awakened with new vigour, strength and alertness. It gave them an impetus to advance in all walks of life. Following the Madurai event, many ancient temples in the Southern Tamil Nadu were thrown open to Harijans. So, there had been a growing volume of public opinion demanding the removal of the disabilities imposed by custom and usage on certain classes of Hindus regarding their entry into and offering worship in Hindu temples; Vaidyanatha Iyer of Madurai took with him 50 Harijans and visited Travancore. There, they found, once the temples were thrown open to Harijans the evil of untouchability itself had vanished. Harijans in Travancore State were given civil rights, and so their civil disabilities were removed entirely. He concluded that this attempt must be from the public and they should open their heart to Harijans.¹⁶

“The Temple Entry Authorization Indemnity Bill” was passed, but the controversy over the temple entry continued. Sanatanists held many public meetings and flashed the controversy over the temple entry by the Excluded Classes. Over time, the Sanatanists had obtained public support further opposition not only from the city of Madras but also all over the Presidency. On the contrary, the reformers also vehemently conducted counter meetings and gather supports from the public comparatively. The reformers meetings become more popular, more reciprocal and more well attended by the public. Many temples all over the presidency, particularly in Chengalpet and Coimbatore districts were thrown open to the Excluded Classes. The prevention of the Sanatanist failed before the reformist activists.¹⁷

The passing of the Temple Entry Bill by the government of Madras was an outstanding Act and the Congress Working Committee at its meeting held at Wardha on 12th August, 1939 congratulated the Madras government for passing the Temple Entry and hoped that the noble example of Madurai would be followed by the Trustees and worshippers of other temples.¹⁸

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Upper Cloth Movement in Travancore

J. Jeba Shyni*

Introduction

In the 19th century, much social injustice prevailed in Travancore. One among them was that the lower caste women were not allowed to cover the upper part of their body above the hip. They were not allowed to wear civilized clothes. However, the upper caste people

were allowed to wear shawls to cover the upper part of their body. The low caste women wear only a piece of coarse cloth called “mundu” stretching from waist to knees exposing their breasts¹. Low caste women appearing in front of the high caste people, covering their breasts, were considered an insult by the

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high castes². However, the Nadar women who became Christians started to wear upper cloth. As the high caste people like Nayers, and Namboodris, could not tolerate this, they started to create chaos and violence. Thus, the movement formed to implement the right for women to wear upper clothes was known as Upper Cloth Movement.

Enforcement of Law (1812)

The Nayar society ill-treated Christian Nadar women. Also, they were persecuted for wearing upper clothes. On hearing this, the British delegate col. Munro enforced a law giving complete Independence to the Christian women in 1812. Also in May 1814, the Travancore Government issued a circular stressing this cause. The Christian Nadar women were allowed to wear blouse (Ravikai) like the Syrian Christian women³. However, the higher people did not accept this.

Impact of Christian Missionaries

The arrival of Christian Missionaries created anger in the minds of high caste people. This developed more furiously when the female Missionaries made specific constructive changes in society. The women who were trained in Missionary schools were allowed to wear certain types of blouses, namely "Fringe Ravihais". These women continued to wear blouses even after they had completed their studies⁴. Also, the arrival of women missionaries, Martha Malt and Johannes Mead from England made considerable changes in the society. They stitched blouses for women which were similar to long jackets called "Kuppayam"⁵. This resulted in a sudden revolt by the Nayers. The Nadars also started to revolt back which led to the Upper Cloth Movement.

Initiation of Revolt

In May 1822, the Christian Nadar women who worn upper clothes were attacked by the Nayar men in Kalkulam village. They cursed them and tore their blouses. They tied their blouses in trees and ashamed them⁶. So the Nadar women attacked the Nayar women. The Nayers smashed the schools and churches built by the missionaries and burnt the Nadar houses. The revolt started as a small event, but it grew into a bigger one and continued nearly 37 years. This rebellion was

carried on in three eras: First Upper Cloth Movement (1822-1823), Second Upper Cloth Movement (1827-1829) and Third Upper Cloth Movement (1858-1859).

First Upper Cloth Movement 1822-1823

The First Upper Cloth Movement came to existence as a result of Nair arrogance⁷. The riot broke out in kalkulam and Iraniel taluks in May 1822⁸. The lower caste women were allowed to wear upper clothes like the high caste ladies. The Nayar Community hated this. One day the Nadar women who went to church were attacked and teased by the Nayar men and women. They tore their upper clothes and threw away. In order to save the reputation of their women, the Nadar men started attacking them. The Nadars were captured and imprisoned. To put an end to this chaos, elderly missionary Rev. Mead reported the British delegate col. Newel in Travancore, who successfully ordered for an immediate enquiry. Rev. Mead argued that like the higher caste women, the Christian converted lower caste women can also wear upper clothes. As this was proved, the verdict was passed favouring the lower caste women to wear upper cloth⁹. So, filled with happiness, they started wearing upper clothes. Hatred developed in the minds of the Nayers. They decided to discharge the missionaries who were responsible for this incident away from the country¹⁰.

Second Upper Cloth Movement 1827-1829

The high caste men and women started to attack the Christian Nadar women who went to bazaar and church, again and again. They also began to assault the Christian Missionaries. Also, the persons who worked in favour of the Christian missionaries were imprisoned¹¹. In 1828, riots broke out in Kalkulam, Attoor, Kannanoor, Thiraparappu, Arumanai, Udayaiwilai, Pulipanam etc. The Nayers destroyed a Christian Church in Kannanoor. In Attoor, nearly 500 people gathered and took violence in their hands. Thus a school, a Church and some houses were burnt and destroyed¹².

Above all, the Nayers made a secret plot to kill Rev. Mead. However, fortunately, he escaped with the help of Udayagiri captain Sibaltin. To enquire these incidents, British delegate Diwan Vengatrav was

appointed. After a severe enquiry, the proclamation was published on 3rd February 1829. However, it did not provide any relief to the Christians. They were not given complete freedom to wear upper clothes. As per the Proclamation wearing upper clothes were an insult to the customs and culture.

Without considering the Proclamation of 1829, the lower caste women started to wear upper clothes on a large scale. The upper caste people said they could not find differences between the higher caste women and the Christian Nadar women. Both of them wear upper clothes. They said that it was an insult to them¹³. Above all, only the Christian Nadar women were allowed to wear blouses but not the Hindu women.

Third Upper Cloth Movement 1855-1859

The Proclamation of 1829 did not create a permanent solution to the upper cloth problem. So it started to blossom within a short period. In 1857, the soldiers raised a revolt against the British Government due to socio-economic and religious disparity. After the revolt, in 1858 Queen Victoria issued a Proclamation which gave some socio-religious rights to the people. This gave some advantages and paved the way for the third upper cloth revolt indirectly.

In addition to the Christian Nadar women, the Hindu Nadar women also started to wear upper clothes, inspired by the guidance of the Hindu revolutionary Muthukutty Swami. The Nayers tried to block them. So riot broke out¹⁴. Because of Queen Victoria's Proclamation, a riot broke out more furiously.

During October and November 1858 the despise of Sudras over Christians started to reveal directly. In a highly crowded area, a Christian woman was attacked, and her upper clothes were removed. This attack was proved in the court. However, only a little fine was given to the culprit. The Christians were unsatisfied by this event¹⁵.

The Third upper cloth revolt reached its peak in December 1858. The revolt started spreading to places like Kalkulam and Neyyoor. In this revolt, both Hindus and Christians joined together and strived tirelessly and fearlessly¹⁶. Also, this revolt broke out in Kottar,

Thalakudi, Kumarapuram and Thituvilai. In Thituvilai, 27 Nadars houses were burnt¹⁷.

In 4th January 1859, a gang of Nayers attacked Christians in Thalakudi. Then the upper clothes of Nadar women were torn in Kumarapuram. These riots were exacerbated in Aaralvaimozhi, Chemponvilai and Kattaputur¹⁸. At last, the Missionaries sought the help of Chennai Governor, Trevelyan. He wrote a letter to Mr. Cullen, who was the representative of the British Queen. He stressed him to seek Travancore Maharaja's help to give propaganda, indicating that all women could wear upper clothes. On 26-07-1859, his highness Uthiramarthanda Varma Maharaja made the proclamation which permitted the other caste people their denied right. As per the proclamation, "Nadar women can dress the upper parts of their body above the hip, but they cannot wear sari over the shoulder like the style of clothing worn by upper-class women"¹⁹. It led to the restoration of their dignity²⁰. Thus the proclamation gradually amended the social and economic status of Nadars and promoted their advancement in subsequent decades.

Conclusion

In the 19th century, the people in the Travancore society were maltreated based on their caste. Nadar women opposed this and fought against them. They revolted tirelessly, and in the end, they received the rights to wear upper clothes after a long journey of nearly 37 years. This would not have been possible without the help of foreign Christian Missionaries. The Upper Cloth Movement paved the way for the lower cast women to receive their fundamental rights of clothing. Thus the sacrifice of certain missionaries and people, through the Upper Cloth Movement had paved the way to save the reputation and pride of lower caste women.

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Legal System and Institutions in Tamil Nadu during the Imperial Cholas Period

S. Brindha*

Introduction

The Chola period was known for its unique legal system. The judicial system was based on moral principles. The Chola king acted as the chief justices as the trial in major cases were conducted by the king himself.

Legal System and Institutions

The minor disputes at the village level were heard by the village assembly. The village administration was carried out effectively by variyams who used to be the male members of the society. There were types of variyams. For example, the justice was administered by Nyaya Variyam while temples were looked after by the Dharma Variyam. The control of the finance was given to the Pon Variyam.¹

Justice was mostly a local matter in the Chola Empire, where minor disputes were settled at the village level. The punishments for minor crimes were in the

form of fines or a direction for the offender donates to some charitable endowment. Even crimes such as Manslaughter or murder were a punishment by fines. Crimes of the state such as treason were heard and decided by the king himself. The typical punishment in such cases was either execution or confiscation of property.²

Village assemblies exercised extensive powers in deciding local disputes. Small committees called Nyayattar heard matters that did not come under the jurisdiction of the voluntary village committees. In most cases, the punishments were in the form of donations to the temples or other endowments. The convicted person would remit their fines at a place called Dharmaasana. There is not much information available on judicial procedures or court records.

There was no distinction between civil and criminal offences. Sometimes civil disputes were allowed to drag on until time offered the solution.

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Crimes such as theft, adultery and forgery were considered severe offences. In most cases, the punishment was in the order of the offender having to maintain a perpetual lamp at a temple.

Even murder was punished with a fine. In one instance, a man had stabbed an army commander. Rajendra Chola II ordered the culprit to endow 96 sheep for a lamp at a neighbouring temple. Capital punishment was uncommon even in the cases of first-degree murder. Only one solitary instance of capital punishment is found in all the records available so far.³

In the reign of Rajaraja I, an inscription at Kaveripakkam, mentions that in case of tax dues, men may appear before the king. In contrast, women, at any cost, should not be brought before the king.⁴

During the reign of Rajendra Chola I of 1035 A.D at Rajendra Chola valanadu, situated on the south bank of river Pennai at Kugurpadi, one royal officer named Pazhankurkunran impeached Viputhiran's mother, sendan umaial for failure to pay taxes. She denied the charges and assured that she had paid tax already. She was forcefully brought before the king by the said officer. She was ashamed and committed suicide. Pazhankurkunran was punished with 32 Pon kasu, and the amount was deposited in the temple treasury. Interest from the amount was spent for the daily uzhakku oil for Nanda lamp till Suryachandra existed.⁵

During the Vikrama Chola of 1127 A.D one Kadambur Kundaludayan Kulathan, named Santhan was killed with enmity by Pichchanppanman Kandan. Based on enquiry, it was found that murder was predetermined. Hence he was fined with 32 Cows, and the cows were handed over to the temple.⁶

In sambana village Angadi Potraman's wife, Simadevi was raped by Pirattisiralan of Navalur. The rapist was murdered by her husband. The village assembly decided that the murder was committed in an angry mood, motivated by his affection for his wife. They condemned the murder and fined him for lighting lamp at the temple up to end of the universe. It happened during the reign of Rajaraja Chola I and Tamil Inscription describes it in detail.⁷

One of Kudiyavan's wife Kochathan Kaman threw a cutting knife (aruval manai) forcibly in rage. However, it hit one Mintakaman who died in twenty days.⁸ She was fined 32 cows, and the cow's milk should go to lit the temple light.⁹

A Siva Brahmin named Tiruchittrambala had stolen Amman's ornaments and gave them to a prostitute. He also threatened the temple servant and locked him. He tampered the temple accounts. A messenger from the king Rajaraja III was also beaten and drowned by him in the water. The misappropriation of cash was punished by collecting 5000 kasu from him. The Brahmin was found guilty and excommunicated from the community.¹⁰

In 1291 A.D Adisendeeswarar temple's inscription mentions that a Brahmin of administrative council named Azhagupperumal lived with one widow. He had also stolen the temple deity. He received a bribe from the servants of the temple and misappropriated the temple cash. He was punished.¹¹

Kulothunga Chola Deva's inscription narrates that the gift of 48 sheep for the temple of Tiruvagnisvaram Udiyar by Bhuvanesaran of Nariyanpakkam in Panaiyurnadu, for having killed an ordinary man by mistake with an arrow while aiming at a deer.¹²

Generally, crimes against the Brahmins were called 'Brahmahasthi', and he was treated as a sinner. If anyone had immoral intercourse or contact with the Guru's (teacher) wife, he described by a Tamil word as 'Guruwin manaiyiyai serbavan', and he should be separated or excommunicated immediately.¹³

The mode of examining the witness as follows: The Brahmana ought to be enquired in the presence of a water pot and fire. He was asked to tell the truth. If not, he would lose the benefits of the Yaga and Dharma, which he had acquired during his lifetime. If the members of the Royal family and the merchants uttered a lie, they should pay for food in their foe's house. However, if a Sudra were to lie, he would lose the Punniyam from his birth to death, and his sound effects would go to the king. The Sudra received the evil effects of the king's wrongdoing.¹⁴

Conclusion

Government has to examine the crimes, which may be committed to show no favour to anyone, and to inflict such punishment as may be wisely resolved on. Although the monarch was the supreme arbiter in all civil and criminal cases, the administration of Justice was devolved to Judges. The presiding Judge in each Court wore a peculiar headgear by which they were distinguished from other officers of the Court. Justice was administered free of charge to the suitors, but the punishments were very severe, and hence crimes were rare. The members of the jury never erred from the path of etiquette. They went into the details of the cases that came before them, studied them well arrived at the truth and gave their verdict. Those who served as juries were disinterested persons without likes or dislikes and without fear or favour. They maintained equanimity. They were known for honesty and integrity.

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A Short History of Rajaji

R. Shamini*

Introduction

Rajaji was born on December 10, in 1878 in Salem, the small village Thorapalli. His father was Nallan Chakkaravarthi Iyenger. His mother was Sinkarammal. Right from childhood days onwards he got good education and started his career as an Advocate. He was married Alamelu Mangalamma in 1897. He was the first Indian National Congress member to assume office in Madras Presidency. He served as a Chief Minister for two terms spanning about five years.

Rajaji and Freedom Struggle Movement

After the First World War in 1920 Mahatma Gandhi started the Non-Cooperation movement. Rajaji inspired the movement and supported the Non-Cooperation movement to Gandhi. So right from Non-Cooperation Movement directly involved the freedom

struggle movement, and much time he was arrested.

Rajaji and His Salt Sathyagraha

In 1930, when Gandhi started Civil Disobedience Movement at Dandi, Rajaji started the Salt Sathyagraha at Vedharanyam in Tamil Nadu. So, thousands of people joined under Rajaji. Due to Civil Disobedience Movement he was arrested and put in jail for nine months. Rajaji acted in jail with ordinary prisoners and he was rejected for special concessions. In 1931 Gandhi Irwin pact was concluded. According to this pact was Gandhi accepted to recall the Civil Disobedience Movement or Salt Sathyagraha. Irwin accepted to release all the prisoners. So based on the pact Rajaji was released.

Rajaji Became the Chief Minister of Tamil Nadu

In 1935 the Government of India Act was provided Provincial Autonomy. Based on this Act

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election conduct in Tamil Nadu. Congress got majority and formed the Government in 1937. In 1937 Rajaji became the Chief Minister of TamilNadu. But in 1939 he was resigned. Because in 1939 the Second World War was started. Gandhiji called for India not to cooperate with the England. So Rajaji was resigned his Chief Minister post. Gandhiji was started the individual sathyagraha, Rajaji was involved in this individual sathyagraha.

In 1942 the Quit India movement was started by Gandhi. He said that the british armed forces will be oppose the armed forces with spiritual strength. Rajaji extended his movement for supported. In 1947 India at the Independense. At that time the Chief Minister of TamilNadu was O.P. Ramaswamy. Rajaji was against the partison of India.

O.P. Ramaswamy Reddiyar became the Chief Minister of Tamil Nadu. After opinion P.S. Kumaraswamy Raja, became the Chief Minister of Tamil Nadu in 1949-1952. In 1952 Rajaji once again became the Chief Minister of Tamil Nadu.

Reforms of Rajaji

Rajaji introduced several Reforms to promote to the Tamil Nadu. He introduced new education policy. According to this policy for Noon the Morning time teaching system was provided. Afternoon section some of the works were alerted. But the system were criticized by many people.

In 1925 he started the Ashramam at Tiruchencode. Many Harijans stay in this Ashramam. He fought the

untouchability. He went to chikis to build schools, build temples and dig wells.

In 1907 he got much interest in Agriculture. He provided the importance for the progress of Agriculture. For the promotion of Agriculture new measures were started, waste lands were brought under cultivation. As a result price of commodities. He was promoted the small scale industries. So small sacle industries were developed. In 1953 internal conflict was started. So he resigned the Chief Minister post in 1954.

Conclusion

Rajaji was one of the greatest freedom fighter. He was the very good reformer. Rajaji started a swedentra party in 1959. But the party never became popular. At last he encouraged Dravida Munneatra Kazhagam and losed his breath. He died on 25, December in 1972.

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History Hidden in Tombstones: A Case Study on Dutch cemetery

A. Maria Micheal Nithyn*

Introduction

The etymology of the word cemetery comes from the Greek word 'koimeterion', which means 'sleeping chamber'.¹ These cemeteries are the place were the last remnants of oneself repose. The early modern tombstones began to appear in Britain and mainland

Europe in the 16th century.² The tombstones are the plates which are placed over the grave which covers the complete body; these plates are laid horizontally in the ground while the headstones are the vertically standing stones planted near the head of the buried. The primary conception of the tombstones is 'they speak for

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themselves'. This article focuses on the Dutch tombstones of colonial Tamil Nadu with a case study on the Old Dutch cemetery Nagapattinam, commonly known as the 'Karikop cemetery'. There are other prominent cemeteries in Coromandel, one in Pulicat which was capital of the Dutch before Nagapattinam and another cemetery is situated inside Sadras fort which has been a trading centre of Dutch. The 'old cemetery' or 'Karikop cemetery' is currently under the maintenance of CSI St. Peter's Church which is located adjacent to this. These tombstones act as substantial evidence of history which has been ignored from time to time. The popularization of tombstone studies throughout the USA and Europe has shed some lights on these sources of history which remains forgotten.

The Dutch in Coromandel

The advent of Dutch East India Company or Vereenigde Oostindische Compagnie was started in 1605 A.D. The first place occupied by Dutch in Coromandel Coast was Machilipatnam. Around 1609 A.D Dutch started their trade in Pulicat, which in 1660 A.D became the capital of Dutch. The major factors that made the Dutch shift towards Nagapattinam were the fear of Mughal army attack on Pulicat. Mughal army under Aurangzeb was powerful and there was a consistent threat of his attack. Another reason for shift of focus away from Coromandel Coast was the order of high command of Batavia to concentrate on Bengal. In 1660 Nagapattinam was captured from Portuguese by Dutch and they secured a grant for the seaport. The decline of Pulicat's prominence made the Dutch to change its capital to Nagapattinam in 1689 A.D. From that the town reached its heights of popularity³. Towards the end of the 18th century Dutch trade in India reduced due to loss of power. The primary factor leading to a reduction in their power was the destruction that took place in Pulicat during the fourth Anglo-Dutch war and second Anglo-Mysore war. Finally, in 1825 Dutch ceded its Territories to British and moved to the 'spice islands'.

A Case Study on 'Karikop Cemetery'

Nagapattinam a seaport and a terminus of south India is located 48 miles east of Tanjore. The cemetery derives its name from the Dutch word 'Kerkhof'. Over

the years the name acquired a Tamil slang and was pronounced as 'Karikop'⁴. The cemetery is a long rectangular enclosure containing several Dutch and few English tombs. There is also a trace of one Danish cemetery present here. The tombstones date from 1664 to 1892. This cemetery is located adjacent to the CSI St. Peter's church which now maintains this cemetery. When the British captured the city, the church was occupied by right of capture. The Wesleyans eventually got possession of the said large church. The Dutch donated 32 pagodas to the missionaries to build a church. There is a story of one of the largest tombs here that it contains a Dutch sea captain buried sitting in his chair and hung in chains⁵.

One of the finest examples is the tombstone of *Antonio Van Steelant and Her family* (serial no 2454)

Dutch engravings say

'Hier Onder Legd Begraven D'eebare Deugd Myvrouw

Antonio Nilo, Zaliger Gemmaline Van Den Edle Heer'

Joannes Van Steelant Gouverneur and Directeur

*Deser Custe Coromandel Hebbende in Den Arm Haarel'*⁶

The translation goes like this

'Here lies buried under honourable lady Antonio Nilo wife of Joannes van Steelant, Governor and Director of Coromandel Coast died while having her younger son.'

This lady van steelant grave is also called as 'Rani Kallarai' which means the 'Queens grave' by the people, but she was the wife of the governor Van Steelant. The monogram present in her gravestone gives us details of her death. It is depicted as a woman standing over the sea.⁷ She now rests with her four sons and died during the birth of last unborn child. Monogram of her tomb can be seen in the CSI ST. Peters church which was carved in wood.

Another fine example is the grave of Susanna Van der Burg. This cemetery has the burial remains of her transferred from the old cemetery of her.

The engravings say

*'In Dese Gravkelder Rusten Deovergrebragte Gebeenten Uyt't Oud Kerckheve Van Susanna Van Coulster'*⁸

The translation goes like this

'In this vault rest bones which were brought over from the old graveyard of *Susanna Van Coulster*'

So, this cemetery creates curiosity to know how buried remains were retrieved and transferred to a different cemetery.

Grave of William Caulier

William Caulier was the merchant of the company. He was born on Pallecatta (Pulicat) on 22nd august 1658 and died on Nagapatnam at 20th January 1715 at the age of 56. William Caulier was the son of Governor Jacques Caulier who was a contemporary of Chhatrapati Shivaji. He was the person who strengthened Maratha-Dutch relations. Monogram of a man on a mounted horse is same for father and son⁹.

The fourth cemetery is a detailed example of Dutch cemetery

Abraham Bernard was a one year old boy who passed away at 1713. The engraved words are as follows

*'Heer Begraven Haar Edles Tweede Zoontje Genaamd Abraham Bernard, Geboren Tot Nagapatnam Den 27th Aug 1711, En Aldaar Ook Overleden Den 1 July 1713 And 1 Jaar, 10 Maanden, En 4 Dagen'*¹⁰

The translation is

'Here lies buried under the second son Abraham Bernard, born on Nagapatnam at 27th August 1711 AD and died on 1st July 1713 and was 1 year 10 months and 4 days'.

These are some of the examples of Dutch tombstones. The justification of the cemeteries as substantial shreds of evidence can be understood only by the complete interpretation of the engraving. An overall observation of the cemeteries can give us an estimate of the post held by Dutch in Coromandel. There have been wives of governors buried in here for

instance cemetery of Adriana Mossel wife of Lord Jacob Mossel, and an Obelisk structure has erected on her memory. Obelisks are tall, pyramidal structures with pointed tips. According to Dutch researcher, "all the bells of Nagapattinam tolled throughout the day, and the cannons of Dutch ships fired a shot every fifteen minutes; thus the sky above must have been heavy with the scent of gunpowder". There were cashiers, chiefs of Nagapattinam, preachers, accountants, teacher, jailer and so on.

Most of the tombstones are rectangular structures which have Monograms at the top followed by the engravings, the most common words of the engravings are 'Hier Leyt Begraven' which means 'Here lies buried'. In earlier cemeteries, there are only references of date of death which after 1675 there is a mention born year too, further adding up of birth place is seen in later tombstones. The languages used in tombstones are Dutch, Danish and English¹¹. 'G.F.Hellman's grave has the only Danish inscription in the cemetery. These tombstones throw lights on the preachers who have migrated from Netherlands, Indonesia and Malacca to preach gospels. The Birthplace of the person is inscribed through which we can find the routes he travelled. For instance, Catherina Haye was born at Leiden who later was buried in Nagapattinam. The Architecture of some tombs are the majestic tomb of Anthonio Nilo was addressed as Queen's grave because of its size which has a dome-shaped structure which has four entrances this kind of cemetery is common among the rich upper-class people. This class difference can be witnessed on all Dutch cemeteries.

Conclusion

Dutch cemeteries are valued treasure for the visitor from the Netherlands who come in search of their ancestor's graves. This cemetery is now full of bushes and vegetation that is impenetrable at present condition. The commotions which are spreading among the people have made them indifferent towards truth. The Dutch funding to rejuvenate this cemetery on collaboration with Indian National Trust for Art and Cultural Heritage would have given a new revive, but the plans were hitherto not executed¹². These

tombstones are substantial sources which have extreme potential on adding up the facts to Dutch history.

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Dalit Women Movement for the Protection of Human Rights in Tamil Nadu

B. Sureshkannan*

The Dalit movement has long history in Tamil Nadu. Iyothee Thass, Erattaimalai Srinivasan, M.C.Rajah, N.Sivaraj and L.Elayaperumal Vai, Balasundaram are some of the leaders associated with the movement at various stages. The plight of *Dalits* in the modern days in the state is highlighted by the incident that happened on 25th December, 1968, in which 44 *Dalits* were burnt to death by upper caste landlords in Kilavenmani village, in the then undivided Thanjavur district for demanding higher wages.

Dalit women face the triple burden of caste, class and gender. Sexual abuse and other forms of violence against *Dalit* women are inflicted by landlords and the police. *Dalits* are kept away from their land and employment during social boycotts, *Dalit* women face physical attacks and the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 is rarely enforced. According to a Tamil Nadu Government official, the raping of *Dalit* women exposes the hypocrisy of the caste system as 'no one practices untouchability when it comes to sex'.

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BRICS Summits: The Major Issues and Impacts

C. Vijiyakumar*

The rise of BRICS explains various emerging facets in global multilateral politics. This study has shown BRICS summits and the impacts that the rise of BRICS itself implies that the world order is in transition. This transition entails a political transition, an economic transition, and a structural transition. The political transition leads to a more structured multipolar world order, where developing countries like China and India will lead the process. As regards the economic transition, the real economic metier of world politics today belongs to the Southern world. And the structural transition implies that world politics is decided not only by global institutions but also by nations that exert pressure on charting a new course of future development. In this process of transition, the BRICS remain in the driver's seat.

BRICS is the acronym for an association of five major emerging national economies: Brazil, Russia,

India, China and South Africa (BRICS). Originally the first four were grouped as BRIC before the induction of South Africa in 2010. South Africa officially became member nation on 24 December 2010. The group was renamed BRICS with "S" standing for South Africa.¹ The term BRIC was coined in 2001 by then chairman of Goldman Sachs Asset Management, Jim O'Neill, in his publication *Building Better Global Economic BRICs*. The foreign ministers of the initial four BRICS states met in New York City in September 2006 at the margins of the General Debate of the United Nations General Assembly, beginning a series of high-level meetings. BRICS is now a key element of the emerging multipolar world. It has repeatedly affirmed its commitment to the fundamental principles of the international law and contributed to strengthening the United Nations central role. The group was set up every year to continue the summit.²

The Growth of Press and National Movement in Salem District - A Study

P. Singaram**

The Indian national movement of started and India national congress in 1884, In the moderate and Extremists in the people of whole country, Bengal Gujarat and marathya language and Tamil to the power of the British rule in India. one of the great mass movement of the population and all social classes. The activity of political and colonial empire and role of the Indian people and areas of in society movement of and political thought. The congress development in 1885 in the whole of county in India. The steps of struggle for in Tamilnadu in the freedom movement. Rowlatt Act and massaure at Jallian Wallabagh were followed of "Tmailnadu" Newspaper in 1920 Dr.Varadarajlu Naidu and weekly press the justice reported at Hindu of

C.Rajagopalachari Swaraja with T. prakasam as a rival to The Hindu 1923, C.R, Das motilal Nehru Rajendra Prasad Vallabhi Patel at madras in January 13th 1922 "Navasakthi" paper of The non-cooperation, Civil Disobedience movement Salt Satyagraha Individual Satyagraha August Revolution and quit India movement through the whole of and development of press in Salem District and Tamilnadu. The India people of being to strength of dislike and foreign rule. The established in British Colonialists of Exploited in the India people feelings. The national movement worked of one man an C. Vijayaraghavachari and Rajagopalachari and organized in particularly in region of District. There was emotional to whole people of the

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entire in the Tamilnadu. The British colonial rules generated at powerful in struggle for freedom in the region of national politics of Tamil Nadu. To the political atmosphere in the whole of India. However continued to remain dark and with the definition of congress leaders in moderate and Extremist phase in

congress 1885 of role of India. The active of the presented to highlight the newspaper and press Development and national movement events took that place in the valuable district of Tamilnadu 1884 - to 1947.

Upliftment of Women in North Arcot District through Missionary Education during Pre-independent Period - A Study

S. Thirunavukkarasu* and P. Loganathan**

The nineteenth century in India was a period of social, religious and educational renaissance. Several Indian reformers were coming to the forefront decrying the social evils, religious practices and educational developments. They were spearheading the uplift of women status in the society. The Church of Scotland Mission took the lead in starting the first high school for girls at Vellore in the district. High school education for girls gave the fillip to boost the status of women in the

society and in the families. During the pre-independent period when religion and Casteism divided the community, the Christian education institutions served as centers of unity by offering education to students from all communities and giving them the opportunity to mix each other and develop a sense of unity and Eternity. Being Pioneers in women" education in the district, Christianity gave a breakthrough in women's status in the society.

E.V.R and Self - Respect Movement

K. Sherly***

Erode Venkatappa Ramasamy, commonly known as Periyar also referred to as Thanthai Periyar, was an Indian social activist and politician who started the self - Respect movement and Dravidar Kazhagam. He is known as the "Father of Dravidian Movement".

E.V.R. was born on September 17, 1879, at Erode. His father was Venkata Naicker and his mother was Chinnathai Ammaiyar. He got his primary education when he was learning from his teacher certified him his

unfit for study. He left the school and began to visit many pilgrims centers visited south Indian temples and north Indian temples. During his visit he was able to find out the ill-treatment of Brahmins, towards the backward caste people. Brahmins never allowed the low caste people to enter in the temple. So he wanted to fight for the untouchables and started the self respect movement

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The Major Floods in Colonial Cuddalore in 1937 – A Study

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Natural disasters like cyclones, floods, earthquakes and landslides affect almost all countries in the world. They destroy substantial human and economic resources, and stand as formidable barriers against regional, national or global development at regular intervals, almost every year. Tropical cyclones can be considered to be the most destructive natural hazard when viewed in terms of their occurrence, intensity and area affected by the disaster.¹

Amongst the average of 80 to 90 cyclones recorded per year all over the world, at least five to six

occur in the Indian subcontinent. India ranks high among the countries prone to cyclonic storms. This is because of the special nature of the coastline, the shallow coastal ocean topography and the characteristics of tides in the Bay of Bengal region. Further, the high density of population, low awareness of the community about cyclones and their risks, inadequate preparedness and cyclone warning systems add to the severity of the problem. India has a coastline of about 7,516 km, 5,400 km along the mainland, 132 km in Lakshadweep and 1,900 km in the Andaman and Nicobar Islands.²

Role of C.N Annadurai in DMK Party

Kannaki Viswanathan**

Conjeevaram Natarajan Annadurai (1909- 1969) who was affectionately called by Tamil people as ArignarAnna was born to the couple of Natarajan and Bangaruammal in a weaver family at Kanchipuram on 15th September 1909. He was raised by his sister Rajamani Ammal. At the age of 21, he married Rani while he was still a student. The couple had no children of their own, so they later adopted and raised Rajamani's grand children. After finishing his high school studies at Kanchipuram, Annadurai joined Pachaiyappa's college in Chennai and obtained B.A degree in 1934. He also earned M.A degree in Economics and politics and worked as English teacher in pachaiyappa high school. Later he quit the teaching job and began to involving himself in journalism and politics. He was highly attracted by Tamil literature. C.N. Annadurai was well known for his oratorical skill and was an acclaimed writer in the Tamil language. He scripted and acted in several plays. Some of the plays were later made into movies. He was the first politician

to use Tamil cinema extensively for political propaganda.

Annadurai's interest in politics and socio-religions reforms made him to entered in politics on 1935. The justice party was formed by non-Brahmin elites in 1917. The Justice party Originated with the Madras United League which was initially started as a work group that helped non-Brahmin students in Madras with accommodation and later grew into a political party under the efforts of leaders like Sir Pitti Theagaroya Chetty and Dr.T.M. Nair.

The party was named South Indian Liberal Federation (S.I.E.F) popularly known as Justice Party. This party had been in power in Madras Presidency on 1920. In 1937, Annadurai joined the justice party, Periyar E.V. Ramasami was the party President. He served as editor for the Justice magazine for Viduthalai (Freedom in English) and was also associated with the Tamil weekly paper, Kudi Arasu.

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Labour Movement in Nilgiris – An Overview

M. Shankarapandiyan*

Revisiting conditions of plantations labours in Nilgiris the Indian workers under the interierable working conditions in the industries, mines, factories, plantations etc. In this paper we are going to see how far plantations labour is being explicated by the government of British and madras. Nilgiris hills situated in the north – west corner of TamilNadu and farmed a part of radras presidency. Before 1799 the hill had formed a part territory of Tipu sultan of Mysore. Their they have paid a revenue; their various tribes have lived in a comparative isolation. John Sullivan, who was a collector of Coimbatore district and the great pioneer, was one of the British officer to officer to enter into the plateau when he made a short visit in the year 1819. Three years later he had brought a land from the patrol community of Toda and settled in the part of the hills where the hill station or town of ootacamund

immediately began to develop. Since the Nilgiris, were gifted with the healthy climate and surveying forests contained much valuable teak, timber that made especially Europeans move to the hills. A militarily cantonment was established in the ootacamund and town soon become a de facto capital of Madras presidency during the year. The waste land rules were drawn up for the hill county in the year 1859 by Sir Charles Trevelyan who was a liberal governor of Madras and champion for the Eurasian community. In madras presidency government waste land could be taken up for the cultivation by a Myot or a European settler on a simple application to the collector and safer the agreement that could pay an annual assement that would be changed under the regular intervals under the ryotwari system.

A Glimpse of Women Movements in Tamil Nadu

T. Nirmala**

In all societies, women have claimed equal status with men. It is of a vital importance in modern social science studies, and involves serious research. Progress in attitude, behavior, Pattern and legal system is inevitable in all civilized societies. In a Progressive society the rights and obligations were determined on the basis of status of an individual. This Article deals about historically the status of women In Tamil Nadu. The level of culture of a Particular of a Particular Society can very well be judged by the position of respect and authority in the family as well as in society.

Women the better –half in the family life of men, have always as significant role the cultural life of Tamil

Nadu. There is considerable number of sources regarding the position of women in ancient Tamil society. Through the ancient Tamil and women in Tamil Nadu differed in many respects from that of the north Indian position. Purdah system was vogue in north India. The women of Ancient Tamil society possessed considerable freedom in the social life. During the Sangam period three types of marriages were adopted. The first was clandestine love and courtship which led to marriage, the second was getting bridge through a bull fight and third one was arranged marriage. The practice of the bride groom paying a certain amount of money to the .The practice of the bride groom paying a

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certain amount of the parents of the girl had come in to the vogue. There is no reference regarding the marriage symbol of tying of the “Thali” but, later it became an important part of the marriage ceremony. The Hindu regarded marriage as an inescapable sacrament for girl and to keep a daughter unmarried was regarded as a sin

and a neglect of a sacred obligation. The child marriages caused many evil practices in ancient society.² The changes of early widowhood with all its misery in the case of girls were so many. The invasion of foreigners was a cause for the early marriages.

Velu Nachiyar the First Women Freedom Fighter

M. Poornaselvi*

The name of Irani VeluNachiyar will be remembered for his bravery and his battles against the English. That is why we call him the heroic Mangle VeluNachiyar. The tragedy of her death after her husband's death, the aunts and soldiers who helped her during that time, the Sivaganga Recovery Struggle, the two pillars of which she played a key role, and many other things. Muttu Vijayaragunatha Sellamuthu

Sethupathi, king of Ramanathapuram, was a Sethupathi dynasty in the year 1730. VeluNachiyar is the only daughter of Thai MuttatalNachiyar. He was born in a town near the Ramanathapuram town of Chakkandi. From an early age, he received combat training. He grew up to be a heroic mastery of martial arts, arc, whale, sword, growl, and horsemanship. Veera Mangai Velu Nachiyar

Theerthamalai: A Study on its Political, Socio and Economic Condition in Chola Reign

S. Vishvabharathi and K. Karuppasamy Pandian*****

Theerthamalai is one of the conspicuous land marks in Dharmapuri district perhaps the most sacred spot in the whole of the district. It is so named from the sacred springs or ‘thirtams’ it contains. The hill and the village both have a Siva temple in the name Theerthagirieswar. Though it has the influence of Pallavas, there were no epigraphical records to establish their direct rule. One Durga image with 7-8th century Vatezhuthu Characters indirectly establish the Pallavas.

The temple in the hill came into prominence in the Chola reign. Several inscriptions are found in the hill temple they related to Chola to Nayak periods. They records gift of gold, land, villages to the temple and establishment of temple shrines and setting up of Lords images. This study attempts to reveal the political, socio – economic condition in the Chola reign.

Keywords: Dharmapuri, Theerthamalai, Cholas, political, Social, Economy

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Kavalkarar System in Tamil Nadu

S. Sowntharya* and R. Abbas**

Kavalkarar system was indigenous system of policing in Tamilnadu, Extant literature on this subject indicates that long history going back to the ancient period. This was a hereditary village police office bestowed with well defined rights and responsibilities. Ample references were available regarding *Kaval* system in Sangam literature and in the inscriptions of Pallava, Chola and Pandia kings. The word *Kaval* means “watch”. It is also used to denote the functionary who performs this duty.¹ It was an ancient and indigenous institution of Tamilnadu. This was a hereditary village police office bestowed with well defined rights and responsibilities. Ample references are available regarding *Kaval* system in *Sangam* literature, and in the inscriptions of Pallava, Chola and Pandia kings. The terms like *Ur Kappar* (Protector of the Village) in *Purananooru*, (*Sangam* literature)² and *Nadu Kaval* (*nadu* means bigger or wider territorial division), *Padi Kaval*³ (*Padi* means village or land) and *Perum*

Padi Kaval (*Perum* means bigger or wider) in the inscription of ancient kings of Tamilnadu proved the existence of *Kaval* system in Tamilnadu right from the *sangam* period. Those who were engaged in this duty were known as *Kavalkarar*⁴ (guardian or protector).

Nilakanta Sastri’s description of the *Kaval* system fits neatly into his idealvision of a centralized state as the epitome of civilization. During the times of political instability, it has been suggested by historians such as Y.Subbarayalu, these *Kavalkarars* of different categories grew more powerful in their regions and became practically independent of the higher level power centres⁵. This process of development of the *Kavalkarars* becoming more powerful and independent in their respective regions, during the times of political instability and administrative weakness, was a common phenomenon, finding expression throughout the history of Tamilnadu.

Socio-Political Achievement of Kamaraj

R. Vijimol***

Kamaraj was the greatest leader, had participated in the freedom struggle since his young age and he had worked selflessly and devoted his entire life for the well-being of the country’s people. He was born in poor family and lived in humble life. He was many problem solved in the life. He was a great political leader in Tamilnadu. Began his political period, he was a humble worker of Indian National Congress. Later he became

the president of Tamilnadu. Kamaraj was a very honesty man. He was administration in nine years Chief Minister in Tamilnadu. The period of these nine years is called now the golden period of the state. He raised Tamilnadu to the first two places in the field of industry and Education. He was the best Social and political leader among the people in Tamilnadu.

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Panjaaalamkurichi Palayam and Kattaboma Nayaka

P.S. Muthulakshmi*

Panjalamkurichi was an irregular Parallelogram Panjalamkurichi was a large mud fort, situated near the present taluk town of Ottapidaram. Being the headquarters of a poligar, the whole palaiyam was called by this name. Panchala Means anything pertaining to Panchala, - Now the Doab – the country of

Draupadi (Panchali) The wife of the Pandavas. The Name must have been given to the place by same person interested in the stories of the Mahabharata. The second portion of the name is one of the many Tamil words donating a village (Kurichi). It especially denotes a village in a forest or amongst the hills.

Role of Rajagopalachari in Freedom Struggle

J.D. Sujithra**

Rajagopalachari, informally called Rajaji or C.R., was an Indian politician, independent activist, lawyer, writer, historian and statesman. Rajagopalachari was the last Governor General of India, as India soon became a Republic in 1950. Further more, he was the first Indian-born governor-general, since before him the posts were held by British nationals. He also served as leader of the Indian National Congress, premier of the Madras

Presidency, Governor of West Bengal, Minister for Home affairs of the Indian Unjion and Chief Minister of Madras State. Rajaji founded the Swatantra Party and was one of the first recipients of India's highest civilian award, the Bharat Ratna. He vehemently opposed the use of nuclear weapons and was a proponent of world peace and disarmament. During his life time, he also acquired the nickname 'Mango of Krishnagiri'.

Importance and Impacts of Dr. A.P.J. Abdul Kalam's Visit to South Africa

E. Arunkumar***

India and South Africa have long historical relationships. Both were British colonies. Both have contained social and cultural similarities. During colonialism, a large number of Indians were taken to South Africa as indentured servants. Mahatma Gandhi was a common supporter against colonial and discriminatory regimes.

India is a key partner for South Africa in South Asia, and total trade has been increasing rapidly since 1994. South Africa and India have enjoyed strong

historical ties, which have translated into a firm political commitment. In light of these shared historical links, closer economic ties are being fostered using initiatives such as the Joint Ministerial Commission (JMC) and the India-South Africa Commercial Alliance. Developments in building economic relations with India are also expanding to include partners in Southern African Customs Union (SACU), as reflected in SACU's decision to pursue PTA negotiations with India. The

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proposed preferential negotiations between SACU and India should accelerate trade flows between the two economies, extend the range of traded goods and services and, more importantly, increase the proportion of trade in higher value-added products. The Apartheid government vanished between 1980 and 1994 by domestic pressures and international situation arise with the change in the international system.

In this regard, a Comprehensive Strategic Partnership between India and South Africa, which was

established through the Red Fort Declaration (March, 1997) that later reaffirmed in the Tshwane Declaration (October, 2006) which was hailed as an important mechanism that has contributed in the past to both South Africa and India achieving identified national objectives. Both countries further committed to elevating efforts in achieving the goals set out in the Declaration.

Arasu – Judicial and Administrative Chiefs

G. Devaraj*

The term arasu denoted the local judicial and administrative chiefs on the Tamil Country under Vijayanagar rule. These local chiefs interfered in some of the administrative and judicial works in their locality. They were big landholders and law administrators. They had some powers over the local institutions like the ur, sabha and the Nadu. Few inscriptions refers to large extent of land and judicial power enjoyed by a local chief as arasukurur i.e. share due to the position of arasu.¹This term arasu-kuru may be compared to the term arasusuvandiram.

Nearly thirty inscriptions mention the activities of arasu. Of them, seven inscriptions describe the relations between the arasu and the Nadu, five deal about the arasu, ur and the remaining inscriptions mention the independent judicial activities of six arasus. These inscriptions reveal the existence of six arasus.

They are,

1. The arasu of Perambur (1391-1421)
2. The arasu of Suraikudi (1415-1522)
3. The arasu of Arantangi (1453-1521)
4. The arasu of Koliyur (also known as Perungoliyur (1462-75)
5. The arasu of Sendavanmangalm (1366-1510)
6. The arasu of Valundur (1510)

A study of the inscriptions shows that there are some differences in the site of the different arasus. Of the above mentioned arasu the Perambur, Suraikudi and Arantangiarasu, were big in size and the Sedavamangalam, Koliyur and Valundurarasus were small in size.

The Administration of Pandyas in Tamil Nadu – A Study

V. Pasumpon Selvi**

The historians are of not one opinion whether the pandyas were the Aryans or the Dravids. The Pandya

kingdom comprised the modern districts of Madura and Tinnevely with parts of Travancore. It is reputed to be

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the most ancient of the Tamil states. The state of Pandyas is referred to in Megasthenes account and is also mentioned in Asoka's inscription. Very little is known about the early history of this dynasty. From the accounts of Strabo, a Greek historian we come to know that the Pandyas had maintained trade relations with the Roman Empire in the first century B.C. In the middle of the seventh century the south, the A.D. When Hieun-

Tsang visited the south, the Pandyas were under the suzerainty of the Pallavas of Kanchi and Buddhism was quite extinct there. Towards the close of the 9th century A.D. the Pandyas joined hands with the Cholas against the Pallavas and after defeating them, they won their freedom. But in the 11th century A.D, the Pandyas had to bow before the might of the Cholas.

Administration of Cholas

S. Vanitha *

The imperial Cholas ruled Tamilnadu for more than four centuries. The extensive Chola empire was consolidated properly by a highly organised system of administration. Unlike other governments, the Cholas carried out the administration in two directions. At the centre the ruler possessed enormous powers. All the powers were centered around him. But in the village, the traditional form of administration was continued. The central government never disturbed the democratic system that existed in the villages. Thus, simultaneously, despotic and democratic forms of governments existed in the Chola empire. The inscriptional and literary evidences were the source of information for the study of Cholas system of administration.

The Central administration was in the hands of the ruler. The Kingship was hereditary in nature. Generally, the ruler selected his elder son as heir apparent. The heir apparent was known as Yuvaraja. He was given the highest available civil and military trainings. The Yuvarajas were usually appointed as governors in the provinces mainly for administrative training. This system was even violated in the absence of a efficient successor. The system of adoption existed, in the absence of a direct successor. For

example, Kulottunga I was adopted as the ruler of the Cholas empire. As the head of the state, the king enjoyed enormous powers. But he never behaved like a Jester. The statement that, the law was above the law, proved that, the ruler was abiding monarch. The Kings toured the country frequently to understand the requirements of his subjects. Royal camps were fixed in temples and mandapams. The kings also attended the periodical festivals in certain important temples at Chidambaram, Thiruvavur and Kanchipuram.

The Kings were more concerned about the welfare of their subjects. The people too, considered them as the representatives of god on earth. They respectfully called them as Chakrayarthikals or Tripuvana Chakravarthies. But the official records mentioned them as Udaiyar. They assumed titles like Rajakesari, Parasesari, Sivapathasekara, Mummudilonda, Jeyamkomda, Kardamlonda, etc. The titles enhanced the powers and prestige of the Chola rulers. They lived luxuriously in the palace. It was constructed at the centre of the capital. They even possessed additional palaces at Thiruvavur, Chidambaram and Kanchi. These palaces were constructed mainly for administrative convenience.

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Central Administration

K. Packiyalakshmi*

Like his religious policy, akbar's theory of kingship was the result of gradual evolution. During the early years of his reign his conception of his position and duty was that of an orthodox muslim monarch. He was then the commander of the faithful and defender and missionary of islam, bound to carry out God's will as expressed in the Quran, and responsible to him only. Like other muslim monarch he was at least in theory subordinate to the wishes of the entire muslim population in the empire. The public opinion of the muslim brotherhood or millat was guided and controlled by the muslim learned divines called the ulama, who consequently claimed the right to influence the state policy, and who wielded great influence. Akbar sought

to remove this check to his will and become the supreme authority over his Muslim subjects without being controlled either by the ulama or the millat. He attained this object by promulgating, as we have seen, the so-called infallibility decree in September 1579. The ulama gave akbar in writing the authority to accept any of the conflicting interpretations of the law, which in his opinion was likely to be beneficial to the state, and also to adopt any line of the action for the benefit of his subjects, provided he could quote in support of such an action a verse from the Quran. This in practice meant uniting ecclesiastical authority with that of secular power in his person. He had felt that the separation of these two authorities had weakened the state.

மதுரை மாநகர் - அன்றும், இன்றும்

S. மாசிலாதேவி** மற்றும் பா.இரா. கவிதா***

சங்க காலம் தமிழ் இலக்கியத்தின் பொற்காலம் ஆகும். இலக்கியங்கள், வரலாற்று நூல்கள், கல்வெட்டுக்கள் போன்றவை சங்க கால மக்களின் நாகரீகம், பண்பாடு ஆகியவை பற்றி அறிந்து கொள்ள பெரிதும் உதவுகின்றன. தமிழ் இலக்கியங்களில் சிலப்பதிகாரம், மதுரைக் காஞ்சி, பரிபாடல், திருவிளையாடல் புராணம், நெடுநல்வாடை போன்ற இலக்கிய நூல்களில் சுட்டிக் காட்டிய மதுரையும், அகழாய்வு மூலம் தொல்லியல் அறிஞர்கள் கண்ட மதுரையையும் ஆய்வதாக இக்கட்டுரை அமைகின்றது.

மதுரையின் வரலாற்றை அறிந்து கொள்ள தமிழ் இலக்கியங்கள் துணை புரிகின்றன. மதுரை மாநகரின் சிறப்புகளான வையை ஆறு, நகரமைப்பு, வீதிகளின் அமைப்பு, இயற்கை

வளங்கள், வணிகம், நீர்நிலைகள், கோயில்களின் அமைப்பு ஆகியவற்றைப் பற்றி தமிழ் இலக்கியங்கள் தெளிவாகக் காட்சிப்படுத்துகின்றன.

சங்கம் வைத்து வளர்க்கப்பட்ட மொழி தமிழ் மொழி. முதல் சங்கம் குமரிமுனைக்கு தெற்கே இருந்த ஆதித் தென்மதுரையில் பல ஆயிரம் ஆண்டுகளுக்கு முன்பு உருவானது. இடைச்சங்கம் தென்மதுரையை அடுத்த கபாட புரத்திலும், கடைச் சங்கம் தற்போது மதுரையிலும் உருவானது. அன்றைய மதுரை மாநகரின் சிறப்பை மதுரைக் காஞ்சி அழகாக விரித்துரைக்கின்றது. இந்நகரைச் சுற்றியுள்ள அகழிகள் பாதுகாப்பிற்காக தோண்டப்பட்டவை.

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வாழ்வியலின் ஓர் அங்கம் - மனிதநேயம், வள்ளுவமும் பெரியாரியலும் ஓர் பார்வை

ம.சுப்பராயன்* மற்றும் த.ஜெயக்குமார்**

வாழ்வியல் என்பது அன்பு, அடக்கம், ஒழுக்கம், அருள், ஈகை... எனப் பல நெறிகளைக் கொண்டதாகும். இந்த வாழ்வியலின் முக்கியமான ஓர் அங்கமாகத் திகழ்வது மனிதநேயமாகும். இது ஓர்; மனிதன், தான் வாழும் சமூக இனம் மேம்பட்டு வாழ, தன் வாழ்நாள் முழுமையும் கடைபிடிக்கும் ஓர்; உயரிய நெறியாகும்.

மனிதநேயம், மக்களை விழிப்புணர்ச்சியடைய வைக்கும்; மகிழ்ச்சியுறவைக்கும்; உயர்ந்த குறிக்கோள்களை முன்னிறுத்தி உழைக்க வைத்து முன்னேற்றும். சுருங்கச்சொன்னால், மனிதநேயமில்லாமல் வாழ்க்கையில் உயர்வு இல்லை. வள்ளுவமும் பெரியாரியலும் மனிதநேயத்தை மிகவும் போற்றுகின்றன; மனித

நேயத்துடன் வாழவேண்டியதை எடுத்து இயம்புகின்றன.

பெரியாரியல் என்பது பெரியாரின் மத மறுப்பு, ஜாதி மறுப்பு, கடவுள் மறுப்பு, பெண்ணடிமை ஒழிப்பு, மானிட சமத்துவம் ஆகியவைப் பற்றிய சிந்தனைகளின் தொகுப்பாகும். வள்ளுவம் என்பது மக்கள் வாழ்வாங்கு வாழ அனைத்து நெறிகளையும் கொண்ட ஓர் உலகப்பொதுமறைக் களஞ்சியமாகும். இவ்வாய்வுக் கட்டுரையில் வாழ்வியலின் ஓர் அங்கம் - மனிதநேயம், வள்ளுவமும் பெரியாரியலும் ஓர்; பார்வை என்ற தலைப்பில் ஆய்வுக் கருத்துகளை விளக்கமாக காண்போம்.

பல்லவர் கால ஆட்சி முறை

க.வீரா***

பல்லவர்கள் கி.பி. 3-ஆம் நூற்றாண்டிலிருந்து 9-ஆம் நூற்றாண்டு வரை ஆண்டனர். கி.பி.250 முதல் 340 வரை ஆண்ட பல்லவர்களை முற்காலப் பல்லவர்கள் என்றும், கி.பி. முதல் வரை ஆண்டவர் இடைக்காலப் பல்லவர்கள் 575 முதல் 900 வரை ஆண்ட பல்லவர்களைப் பிற்காலப் பல்லவர்கள் என்றும் கூறும் போது நாம் பிற்காலப் பல்லவரிலிருந்தே பல்லவர்கள் பற்றி அறிய உள்ளோம். இடைக்காலப் பல்லவர்களில் கடைசி அரசனான சிம்ம விஷ்ணு (கி.பி. 570-600) காஞ்சியைக் கைப்பற்றி அதனைத் தன் கோநகராக்கி கிருட்டிணை ஆறு முதல் தெற்கே காவிரி ஆறு வரையுள்ள நிலப்பரப்பை ஆண்டான்.

அவனுடைய மகனான முதலாம் மகேந்திரவர்மன் (கி.பி.600-630) காலத்திலிருந்தே பல்லவர் வரலாற்றில் முக்கியமாகும். அதாவது தோராயமாகக் கி.பி.6 ஆம் நூற்றாண்டிலிருந்து கி.பி.9 ஆம் நூற்றாண்டு வரையில் ஆண்ட பல்லவர்களின் வரலாறு மிக முக்கியமானது. இவர்கள் “காஞ்சுபல்லவர்கள்” எனப்பட்டனர். இவர்கள் காலத்தில் வாதாபி அல்லது பாதாமியைத் தலைநகரமாகக் கொண்டு ஆண்டவர்கள் முற்காலச் சாளுக்கியர் அல்லது மேலைச் சாளுக்கியர் அல்லது மேலைச் சாளுக்கியர் எனப்பட்டனர். முதலாம் புலிகேசி (கி.பி.535-556) என்ற சாளுக்கியன்தான் மகாராசன் என்ற பட்டம் பெற்றவன்.

* & ** ஆய்வுநெறியாளர், பெரியார் சிந்தனை உயராய்வு மையம், பெரியார் மணியம்மை அறிவியல் மற்றும் தொழில்நுட்ப நிறுவனம், (நிகர்நிலைப் பல்கலைக்கழகம்) வல்லம், தஞ்சாவூர்

*** முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு, கலைக் கல்லூரி விழுப்புரம்.

பல்லவர்களின் படை அமைப்பு

ப. கார்த்திகேயன்*

பல்லவர்கள் மற்ற துறைகளைப் போன்றே, படைத் துறையிலும் சிறந்து விளங்கினர். இவர்களது காலத்தில் யானைப்படை, தேர்ப்படை, காலாட்படை, குதிரைப்படை, ஆகியவை இருந்தன. மேலும் பல்லவர்கள் கடற்படையில் ஆதிக்கம் செலுத்தி இருந்தனர். வைகுந்த பெருமாள் கோயில் சிற்பங்களின் மூலம்

பல்லவர்கள் பயன்படுத்திய ஆயுதங்கள் பற்றி அறிய முடிகிறது. அக்காலத்தில் பயன்படுத்தப்பட்ட ஆயுதங்கள் பற்றி அறிய முடிகிறது. அக்காலத்தில் பயன்படுத்தப்பட்ட ஆயுதங்களாவ, கத்தி, கேடயம், வில், அஸப, தாண்டம், வேல், ஈட்டி போன்றவையாகும்.¹

கோவில் நுழைவு மசோதாவும் - விவாதமும்

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 பிறகு 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 என்று எல்லாத் தளங்களிலும் 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. எனவே சாதி இந்துக்கள் தங்களது முழு பலத்துடன் கோவில் நுழைவை எதிர்த்தனர். இதில் கோவில் நுழைவு என்கிற சட்டப்பூர்வ உரிமையை நிலைநாட்டுவதால் தாழ்த்தப்பட்டோரின் பக்கம் நிற்க வேண்டிய காவல்துறை அவர்களுக்கு எதிராக இருந்ததையே கள நிலவரங்கள் காட்டுகின்றன.

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, விழுப்புரம்.

**ஆய்வு மாணவர், வரலாற்றுத் துறை, பெரியார் பல்கலைக்கழகம், சேலம்

இந்திய விடுதலைப்போராட்டத்தில் திருமதி. சிவகாமி அம்மாள் பங்கு பற்றி ஓர் ஆய்வு

த. மதன்குமார்*

தருமபுரி மாவட்டத்தின் அன்னசாகரம் என்னும் சிறிய கிராமத்தில் தந்தை மாரிமுத்துவிற்கும் தாய் சின்னதாய் அம்மாவுக்கும் மகளாக 1.4.1933ஆம் ஆண்டு சித்திரை மாதம் திங்கட்கிழமை காலை 6.00 மணி அளவில் பிறந்தார். இவர் குடும்பத்தின் இரண்டாவதாக மகளாக பிறந்தவர் சிவகாமி அம்மையார். மூத்த மகனாகப் பிறந்தவர் பரமானந்தம். கடைசி மகளாக பிறந்தவர் சண்முக ஈஸ்வரி. தருமபுரி மாவட்டத்தில் போதுமான அளவு விவசாயம் பொருளாதாரம் இல்லையென்ற காரணத்தாலும் இவர்களின் குடும்பம் பஞ்சம் ஏற்பட்டதினால் தருமபுரி மாவட்டத்தில் இருந்து சென்னைக்கு சென்றனர். அங்கிருந்து சென்னை

கப்பல் துறைமுகத்திற்கு சென்று கப்பலின் மூலம் மலேசியாவுக்கு பயணம் மேற்கொண்டனர். மலேசியாவை சென்றடைந்த பிறகு அங்கிருந்து மலேசியாவின் தலைநகரமான கோலாலம்பூர் சென்றடைந்தனர். அங்கு அதிகமான தேயிலை தோட்டங்களும் இரப்பர் தோட்டங்களும் மலேசியாவின் சிறந்த தொழிலாக இருந்தது. இவர்கள் அங்கு சென்று தோட்டவேலைகளையும் தோட்டங்களை பராமாணீத்தல் போன்ற வேலைகளை செய்து வந்தனர். இவருடைய தந்தை இரயில் பாதை அமைக்கும் பணிகளில் ஈடுபட்டார். இவரது தாய் எஸ்டேட்டில் இருக்கும் சில வேலைகளை செய்து வந்தார்.

* கல்வியியல் முதலாமாண்டு, பி.எஸ்.ஏ. கல்வியியல் கல்லூரி, நாயக்கன ஹள்ளி, சோளைக்கொட்டாய் (அஞ்சல்), தருமபுரி.

SOCIAL AND ECONOMIC HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

Social and Economic Impact of Urbanisation

R. Dayalan*

Learned Scholars Ladies and Gentlemen

At the outset I wish to express my sincere gratitude to the Honourable President, the General Secretary and the members of the Executive Committee of the Tamilnadu History Congress for having given me this opportunity to act as the President of the Social and Economic History Section of the XXVI Annual Conference. With great humility I accepted the task and today I stand before this august body of scholars to share some of my thoughts on an area which is of interest to all of us.

Urbanization is a population shift from rural to urban areas and is one of the common characteristics of economic development. It has been closely linked to industrialization and modernization. It is a process by which towns and cities are formed and expanded. It leads to a gradual increase in the proportion of people living in urban areas. Urbanization is the outcome of the 'economic' and demographic' growth process. It is not merely a modern phenomenon. It deals with a rapid historic transformation of human social roots where rural culture is being rapidly replaced by urban culture. This unprecedented movement of people is forecast to continue and intensify during the next few decades, mushrooming cities to sizes unthinkable a century ago. The United Nations had projected that nearly all global population growth from 2016 to 2030 will be absorbed by cities and by 2050 about 64% of the developing world and 86% of the developed world will be urbanized and much of which will occur in Africa and Asia.

History of Urbanization in India

Urbanization is not a new concept. The study of urbanization in India by its very nature involves a time dimension covering a period of about 5000 years. The

first phase of urbanization is associated with the Harappan, Aryan and Dravidian civilizations dating back to around 2350 B.C. Cities like Harappa and Mohenjo-Daro, had once flourished with urban culture and are regarded as architectural marvels of any urban system. Each city seems to have been one sq.km each in size with an estimated population of about 23000 and 40000 people, a density of 90 – 160 people per acre, which is a desirable density even today. These cities provided the first known examples of town planning, civil engineering and building and construction in India.

A millennium after Harappa, we saw the deterioration and fragmentation of Indus settlements. However the introduction of iron in the north increased the spread of towns and cities. Since kingdoms required fortified defence and administrative centres, more towns emerged with new trade routes connecting the knowledge guilds, religious centres and coastal towns.

The period between 750 BC and 1200 AD witnessed a rapid growth of states and kingdoms with the famous centres of urbanization of states and kingdoms with the famous centres of urbanization like Pataliputra and Taxila. During Emperor Asoka's time it had largest urban population in the world around 150000 to 300000. In southern states too, ports, towns and larger settlements emerged around wet rice zones and coastal regions.

The Medieval period was a time of fierce wars and conquests and destructions and frequent building of cities and monuments. Recycled materials and architectural elements created a fusion of style. Delhi, founded by Tomars Rajputs was the largest city under Khilji. Gaur, the capital of Bengal was second in wealth and affluence only next to Delhi and had a prominent population of 12 lakhs on an average of 65 square

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kilometers were the main urban centres. High embankments and stabilisation of the Ganga were undertaken to build the city and the river itself facilitated trade by internal canals. Ahmadabad a significant centre for textile trade founded by sultan Ahmed Shah on the banks of river Sabarmati was enclosed with a wall within which a citadel was built and was connected by a dozen main roads each terminating at a gate in the wall.

The Mughal rule witnessed the construction of famous palace complexes, impregnable forts and magnificent cities connecting different centres of established trade and commerce, which can be classified under four categories – administrative (Delhi and Lahore), Religious (Mathura and Varanasi), military and strategic (Attock and Asirgarh) and trade (Patna and Ahmedabad). Cities and towns were often restructured and built. Political unification, establishment of large commercial centres of Lahore, Delhi, Ahmedabad and Agra which were linked by roads and waterways to other significant towns and ports. Mughal rulers like Akbar and Shahjahan brought a new sensibility and symmetry to town planning which facilitated urbanisation in Medieval times

However, the situation changed completely with the gradual intrusion, monopolization and colonization of European traders in the Indian foreign trade which resulted in the process of urbanization in the post Mughal period. In fact, European traders started penetrating into the Indian economy in the precolonial period. But, the greed for monopolization of Indian trade had caused war between the European companies such as Dutch, Portuguese, French and the British. Of them the latter power became successful to transform the country into a colonial economy.

The British entrepreneurship further created a favorable atmosphere of trade and industry by providing adequate infrastructure in transport such as roads and railways, ports, telegraphs, electricity, insurance, banking and education. Insignificant places until then, became trading and administrative centers, and finally emerged as major urban centres like Bombay, Surat, Madras and Calcutta. New urban centers established

through policy decisions of a foreign government brought in not only a different physical form but also new social values and culture.

In post independent India a number of economic development programmes have been taken up in the fields of industry, marketing, agriculture, infrastructure, creating a new phase in the socio-economic life of the people. Furthermore, the urban centers having comparatively better infrastructure and facilities became the focal points for entrepreneurs' investments. This has resulted in uncontrolled growth of urban plans, a number of development works relating to water supply, sanitation, drainage, road construction, over bridges, solid waste management, environmental improvement works, urban transportation, fire fighting services etc., has been undertaken which has created 'pull factor' and 'push factor' in migration to cities.

The Constitution (74th Amendment) Act, 1993, had made provisions to strengthen urban planning, regulation of land use, roads and bridges and providing urban amenities. The National Urban Transport Policy (2006) main purpose is to provide affordable, comfortable, safe and rapid, reliable and sustainable urban transport system, for the growing number of city resident to jobs, education and recreation and such other needs within our cities. It encouraged integrated land use and transport planning in all cities so that travel distances are minimized and access to livelihoods, education, and other social needs, especially for the marginal segments of the urban population is improved.

The twelfth five year plan (2012-2017) consolidated Jawaharlal Nehru National Urban Renewal Mission (JNNURM) and envisaged its wider role in urban reforms. It was a massive city-modernization scheme launched by the Government of India under Ministry of Urban Development. It envisaged a total investment of over 20 billion dollars. Introduction of Metro trains in Delhi, Kolkata, Bangalore, Chennai etc. are part of above mentioned initiatives.

In addition to this, the State Government has done many feasibility studies in Tier-II & III cities. Now one million plus cities called as 'Mega Cities' can go for metro project according to new urban policy. Special

Initiative Projects have been taken by the state government and the Smart City concept was evolved. It projected for 'one hundred Smart cities', as satellite towns of larger cities and modernizing the existing mid-sized cities. From a technical perspective, smart city concepts are built on the idea of sensors installed in various parts of city infrastructure – i.e on roads, cars, CCTV, buildings, public transport, and citizens' smart phone data.

There are also Hi-tech Cities in neighbouring states like Hyderabad. Bangalore which has more technological developments. Moreover, Clean urban areas are must to attract tourists and to increase the economic diversity of the urban dwellers and to create a source for revenue generation.

Today, among major states, Kerala, Maharashtra and Gujarat and Tamilnadu occupied the top positions in terms of urbanization and least urbanization was least urbanization was noticed in Bihar 11.3%, Assam 14.1% and Orissa 16.7% where the ratio was less than 20.0 percent. As per 2011 Census the total urban population in the state was 34.92 million increasing from 27.48 million in 2001 Census. The process of urbanization is a natural process associated with growth. The degree of urbanization in Tamil Nadu had progressively on the increase over a long span of period. The proportion of urban population to total population of the state had steadily increased from 24.4 percent in 1951. With the introduction of seventy fourth Constitutional Amendment Act in 1974, all the Town Panchayats were brought under urban fold. As a result, there was a significant rise in the proportion of urban population to 44.0 percent in 2001. In 2011, it had further moved up to 48.5 percent. As per 2011 Census the average density of population in the state was 554 persons per sq.km and in urban areas it was 3521 persons per sq.km. In 2011, urbanization rate in 17 districts is below the state average 48.5%. Among the 17 districts Ariyalur, Villupuram, Dharmapuri, Pudukkottai, Thiruvannamalai, Thiruvallur, Krishnagiri and Nagapattinam were the least urbanized ones. Urbanization was higher than the state's average in the remaining 15 districts. Among these Chennai, Kanyakumari, Coimbatore, Thiruvallur, Kancheepuram, Tiruppur and Madurai are highly urbanized districts.

Like many other Indian cities, Madras was a British creation. Villages such as Mylapore, Santhome and Poonamallee existed well before the British arrived but the beginnings of the city of Madras can be tracked back to 1639. The population of the City increased to 8.6 lakhs by 1942. The city occupied an area of about 80 sq.km. The thirty years between 1941 and 1971 saw tremendous growth in population and economic activity in and around the City. The population first passed the million mark around 1943 and then doubled itself in a short span of about twenty years. In 1950 the boundary of the City was extended to cover 129 sq.kms by the inclusion of Saidapet and Sembium. This period also saw the growth of new residential as well as industrial suburbs particularly on the west and south. The five-year plans and the impetus given by the industrial activity in the public sector brought about the transformation of the City from that of a purely administrative and commercial centre into a metropolis of national importance.

The major developments in the industrial field during the post independence era have been, the location of a number of public sector and private sector undertakings. Concurrently this period saw the deterioration in water supply and drainage services and mushrooming of many slum areas all over the city. The setting up of the Tamil Nadu State Housing Board however, helped in the creation of large residential areas like Anna Nagar on the west and Sastri Nagar on the south.

The City's boundary no longer remained well defined – the developments extended into the adjoining areas, particularly, in the north up to Ennore, west up to Avadi and south up to Vandalur. This growth did not take place in a regulated manner nor did it correspond to the available infrastructure facilities. This fact coupled with the rapid growth of population on the one hand and the increase in number of motor vehicles on the other has given rise to the many problems faced by the Metropolis today. Hence various regulations were framed by CMA, CMDA like Master Plan I and Master Plan II, but the urban sprawls in Chennai do create problems like slums

Causes of urbanization: The main causes of urbanization are: (i) Migration of people during the partition of India (ii) The Industrialisation (iii) Modernization (iv) Commercialization (iv) Expansion in government services (v) Educational opportunities (vi) Infrastructure facilities in the urban areas (vii) Growth of private sector after 1990 (viii) Growth of employment in cities to large towns (ix) Better standard of living (x) Eleventh five-year plan that aimed at urbanization for the economic development of India (xi) It is also driven by land fragmentations, villages being erased due to roads and highway constructions, dam constructions and other activities.

Impact of urbanization

Social impact – It has changed the family structure from the joint family system to the nuclear family pattern and has substantially increased the number of nuclear families in the urban areas. It has reduced the fertility rate in urban areas. Stepping from rural social space in urban space generates changes in the natural growth rate of population, the phenomenon manifested setting up smaller families, with a reduced number of members. It has disrupted the 'Egalitarian family' system and has weakened the kinship relations. It is replacing the bonds of community. 'Husband-dominated' family type is eroded as wife is being involved in the decision making process in the urban areas. Social and economic status of women has increased as they started doing blue as well as white collar jobs. Thereby women in urban areas enjoy independence and greater freedom comparatively with rural women. Education opportunities for girls are greater in urban areas. But urban women are having more vulnerabilities like safety at workplace, etc. The fusion of sub-castes and castes in urban areas are on the rise because of inter-sub-caste and inter caste marriages, democratic politics, jobs, etc. Though the caste panchayats are very weak in urban areas the caste identity is being revived because of vote bank politics, in the name of protecting the interests and rights of the caste members. The rules of commensality, untouchability are almost doesn't exist in urban areas. It has impact on political, cultural and economic activities.

There are also other social impacts due to urban formal politics structure, like factions and ethnic group in violence. Unemployment and rise of slums are the other major factors in cities. Surrounding villages of urban areas face problems such as housing, cultural impact etc. The development of new urban areas without complying with the necessary measures for the development of sustainable areas determine a negative impact on the environment. The health of individuals is often affected by increased pollution levels in these areas, in particular the pollution of air and water. Escalation of Cost of living. Increase in Crime rates, Impersonal relations, Poverty, lack of opportunities and problems of psychological adaptation are also common in the urban areas.

Economic Impact: It has both positive and negative effects. The establishment and development of industries in the urban centres created new jobs. It provided access to new technologies and to the various areas of activity. It generated incomes of the individuals and raised their standard of living. The development of infrastructure in the urban areas led to urban sprawl in the neighbourhoods. Living in cities permits individuals and families to take advantage of the opportunities of proximity and diversity. The transport facilities facilitated activities in turn created revenues and employments both in the organised and unorganised sectors. The availability of cheap labour intensified the entrepreneurs to start business the markets of the number of motor vehicles. However it had adverse effects in terms of poor wages, unemployment, environmental hazards, etc. In many cases, the rural-urban low skilled or unskilled migrant workers, attracted by economic opportunities in urban areas, cannot find a job and afford housing in cities and have to dwell in slums. While cities have a greater variety of markets and goods than rural areas, infrastructure congestion, monopolization, high overhead costs, and the inconvenience of cross-town trips frequently combine to make market place competition harsher in cities than in rural areas.

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The Problems and issues in urbanization in India

Since in our country, urbanization is unplanned due to uncontrolled migration. Due to unplanned urbanization, India is facing too much problem such as unemployment, electricity problem, pollution, social problems, improper sanitation facilities etc. Rapid rise in urban population in India is leading to many problems like increasing slums, decrease in standard of living in urban areas, also causing environmental damage. Following problems need to be highlighted Urban lounge, Overcrowding, Housing, Sanitation, Squatter Settlements, Environmental concern, Poverty, Transport, Unemployment, Water:

Conclusion:

Urbanization provides many benefits to residents including better homes, more job opportunities, higher

incomes, better businesses, better innovations and opportunities. Since urbanization is rapid it also brings challenges. A well-structured urban plan is needed. The governments and policy-makers must plan, execute and manage the impacts of urbanization on poverty, inequality, employment, services, transport, climate change and politics. Only by addressing these interconnected issues, they can ensure a good quality of life for millions of urban dwellers in future.

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The Manimuthar Reservoir Project – A Gift to Tirunelveli District

P. M. Glory Bai*

Introduction

The main purpose of this research paper is how for the Manimuthar reservoir helpful for the progress of Tirunelveli District people. The river Tambraparani is a perennial river, which affords perennial irrigation to large areas. Manimuthar river is an important tributary of river Tambraparani. Manimuthar reservoir project was constructed to fullfil water scarcity of Ambasamudram, Tirunelveli, Nanguneri, Tiruchendur and Srivaikundm Taluks. With the help of this dam barren lands of these taluks brought under cultivation.

The Manimuthar river is a principal tributary of Tambraparani River¹ and rises from the Western Ghats at an altitude of 6000 ft². The Thambraparani River affords perennial irrigation to a fairly large area on which two crops are normally raised³. The Manimuthar project is designed to serve the needs of Ambasamudram, Tirunelveli, Nanguneri, Tiruchendur and Srivaikundam taluks⁴. This project was sanctioned in 1950 at an estimated cost of Rs.390 lakhs⁵. It was inaugurated on November 29, 1950 by Shri. M. Bhaktavatsalam, Minister for public Works⁶. This is a great event in the history of Tirunelveli district and this is the first large irrigation project to be taken up for execution in this district⁷. Extension of irrigation was encouraged by constructing dams⁸. In course of time the estimated amount of Rs.390 lakhs was found insufficient for the completion of the work. Hence the amount for the Manimuthar project was revised to Rs.505 lakhs in 1955⁹.

The project consisted of a storage reservoir of 5,500 million cubic feet formed across the Manimuthar river at a place about 3 miles above its confluence with the Tambraparani River¹⁰. The monsoonic floods of the Tambraparani River are proposed to be conserved by a reservoir across the Manimuthar. The reservoir is situated at a point 4 miles South – West of Kallidaikurichi village near the Ambasamudram town.

The project was constructed in order to supplement the supply of water to the existing ayacut of 83,000 acres under Tambraparani system and a new canal 28 miles long feed nearly 300 precariously rainfed tanks¹¹. It irrigates a new area of 20,000 acres in the taluks of Ambasamudram, Tirunelveli, Nanguneri, Trichendur, and srivikundam¹². This area is paradoxically subjected to frequent crop failure due to dearth of water at crucial times though there is enough surplus water. The project also envisages irrigation facilities to 83,000 acres of existing irrigation under the Tambraparani system¹³. Additional rice production is estimated at 20,000 tones for the district¹⁴.

The catchment area at the site of the reservoir is 62.4 sq. were miles. The total length of the dam is 279 feet and the height consist of 150 feet above the foundation level¹⁵. Preservation of the rich and fertile agricultural valley of the Tambraparani river formed major purpose of Manimuthar reservoir¹⁶. The reservoir was developed partly by earth dam at the flanks¹⁷. The project was completed in 1958 and the water was let down for irrigation for the first time on January 3, 1958¹⁸. This project is hailed as the first large irrigation project in Tirunelveli district¹⁹.

The Manimuthar reservoir project had left an indelible mark on the history of irrigation in the district from its inception. As a part of Tambraparani irrigation system the Manimuthar irrigation project serves as a potential factor, helping more than 60 percent of the people to undertake vigorous agricultural activity. The prosperity of the ryots of Tirunelveli district is largely due to the Manimuthar Reservoir project²⁰. Since the inception of the Manimuthar Reservoir project one lakh three thousand acres of barren and dry land came into irrigational use and thereby the fertility of the agricultural land further increased to a great extant²¹. The people with full confidence undertake cultivation of variety of crops, such as paddy, banana, coconut,

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groundnut, ginger, cotton, chillies, vegetables and dry crops like cholam, ragi, maize and pulses during all the seasons. This reservoir is a gift of the western ghats to the Tamil country in general and to Tirunelveli district in particular. But for this scheme the entire district would have been left as a desert with thorns and bushes²².

Conclusion

Manimuthar reservoir project left incredible remark for the progress of ryots of Tirunelveli district. The people of Tirunelveli district blessed with the Manimuthar reservoir project. It is said that without this reservoir project major portion of Tirunelveli district remained as desert. With the help of this scheme the five taluks of Tirunelveli, Nanguneri, Tiruchendur and Srivaikundam saved from the horrors of water scarcity. So the reservoir is considered as a gift to Tirunelveli district.

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Women and Journalism in Colonial Malabar

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Under the impact of colonialism, the indigenous Kerala society underwent conspicuous changes in the socio-economic, political and cultural spheres in the 19th century and thereafter the transformation of land and labor into commodities in the colonial phase brought changes in the socio economic organization of the society, social institutions and values of the people. English education facilitated a reorientation of social perceptions identities and consciousness by employing

modern methods of persuasions and indoctrinations. The nature, direction and momentum of these changes constitute the basis for the introduction of an alternative system of beliefs and re-structure of social institutions.¹

With the propagation of Western education, ideologies which were the products of eighteenth century European enlightenment began to make their marks on the social landscape of Kerala. The striking character of colonial period was the social strive for a

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replacement of blind faith in current traditions, beliefs and conventions by a spirit of rationalism. The spirit of rationalism proclaimed supremacy of reason over outside authority. It brought new conception of social justice and political rights. It also gave birth to a critical attitude towards the tradition, custom and religion⁵.

In fact the ideological reformulations occurred in the colonial period brought structural transformation in the society. Those structural changes entailed the transformations in the spheres of economic organization of the society, administration, and political and legal structures. Colonial political interests were the supreme driving force behind the social dynamics. The native social responses to the colonial discourses gave rise to a series of social movements. These movements were basically reformatory in nature and had their moorings in the onward looking rationalist trends of thought. They proved to be the precursors of the nationalist political movements⁶.

Colonial Modernity and Women

The conditions of low caste women in Kerala were more miserable and pitiable than the conditions of the upper class women. The low castes like *Ezhava-Thiyya, Pulaya, Paraya, Kurava, Mukkuva* etc were considered untouchables.⁷ However their hardships and miseries varied according to the order or rank in the line of low castes in the society. The Ezhavas were clever in coconut cultivation and many of them got education. Similarly Channars of the southern Travancore also got education and some of them even went to other places for better work and opportunities. During that period the educated Channars and the Ezhavas slowly began to question many of the prevailing traditional caste system. The conditions of Pulaya, Paraya, Kurava, and Mukkuva were utterly miserable and they were cruelly treated like slaves. In the year 1812 Rani Lakshmi Bai of Travancore abolished slavery.⁸ But even after that the attitude towards the low castes and slavery prevailed for many years.

The upper class women were fortunate to enjoy leisure and entertainments at times. But the untouchable women had to do hard work daily from dawn to dusk and they never had leisure or security. However at home

as a wife they enjoyed more freedom than the upper class women. They could easily obtain divorce and they were allowed to remarry. Similarly the widows among them were also allowed to get married again.

Migration was allowed for them to a certain extent. But none of the upper class women could enjoy these privileges.⁹

Despite the impressive social developmental achievements of the Malayali women during the twentieth century, their political visibilities remained as minimal. Politics as mentioned earlier has been a male zone; as for the 'enlightened' female subjectivity, it, as well as the community reform movements that projected it as a desirable attainment, has been incisively criticized in recent feminist research. It has been pointed out that women were accorded a new role and social space shaped by and serving modern patriarchy that limited female agency to the sphere of modern domesticity, and ultimately tied to the welfare of the larger collective- be it the community, the locality or the nation.¹⁰ There were efforts to expand women's social space in the 1930's - this however largely made a powerful case for women's presence in the public by emphasizing that certain 'Womanly' qualities - capacities supposedly given to women by virtue of their 'natural' sexual endowment, like compassion, patience, gentleness and so on were necessary for the smooth running of modern public life.¹¹

It is in this context that attempts to analyze the historical evolution of the Malayali women's public space constituted by her journalistic initiatives become meaningful.

Women Journalists of Colonial Malabar

Kaumudi (1917 – 2009)

"Thumhara thyag thumhara bhooshan hong..." wrote Gandhiji in the autograph of Kaumudi, a high school student.¹² Gandhiji's words means 'your sacrifices is a great ornament to you'. And this incident was a landmark and turning point in Kaumudi's life. The scene was the reception to Gandhiji at the school ground of Basel Mission in Vadakara which occurred on 7th January 1934. Kaumudi resolved to follow Gandhiji's words and spent her life to propagate it.¹³

Kaumudi was born in 1917, at the Chirackal Kovilakam in Vadakara.¹⁴ Her father was Ramavarma Raja Thampuran of Ayanjeri Kovilakam in Puramer and mother was Devaki Kettilamma of Chirackal Kovilakam. After her high school education she joined the St. Agnus College at Mangalapuram for intermediate. But she could not complete it; owing to ill health. Taking the advice of Gandhiji she learned Hindi and passed 'Hindi Vidwan'. In 1938 she was appointed a teacher in the Kannur government high school and there she taught Hindi.¹⁵

Afterwards she continued her teaching service in several schools like Kalyasseri Higher Secondary School and Peralasseri A.K.G memorial Higher Secondary school. Her long service in several schools earned her the good name 'Kaumudi teacher'.¹⁶

Kaumudi teacher had great admiration for Gandhiji and appreciation towards the activities of Indian National Congress. That was why she never dared to offer Gandhiji her ornaments on the occasion of reception to Gandhiji at Basel Mission School. Later Gandhiji himself wrote about this incident in his magazine *Harijan*. He admired the sacrifice of Kaumudi and called her "the girl who walked along the way of the future history". It was thus the little girl Kaumudi later began to be known as Kaumudi teacher all throughout India.¹⁷

Kaumudi teacher's devotion to Gandhiji's ideals was so great that she decided to spend her life for the service of the country even refusing a marriage. In 1972 Kaumudi teacher retired from the service. After that she went to Vinobhanikethan in Thiruvananthapuram and worked for the propagation of Hindi language. During her long term of social work, she also got chance to get acquainted with A.V. Kuttimalu Amma, Karthyayani Amma and Sharron.¹⁸ A devoted of follower of Gandhiji and active Congress member; she worked for the propagation of Khadi. So she was often praised and called the spokes woman of Gandhiji's ideals. It was in Madras in 1946 that she met Gandhiji last. Later when Gandhiji was assassinated on January 30, Kaumudi teacher became shocked. Only after many days she

could recover from that shock. However at last on August 4th 2009 she breathed her last.¹⁹

Yasoda Teacher (1916 – 2009)

Yasoda teacher, known as the first regional reporter in Kerala was born on February 12th, 1916 at Dharmatam.²⁰ Her father was Payyanadan Govindan and mother Janaki. After her primary education she joined the Higher Elementary school at Kalyasseri in 1931. She was the only girl student in her class. During her school days she enthusiastically participated in the functions conducted by school Samajams. It was in those days Gandhian ideals of Khadi, began to appear among the school students. Yasoda also fully involved in those activities. After leaving the school in 1933, Yasoda was appointed as an un-trained teacher. Later she was sent to attend the teacher's training course (1933-'35). And before long she was appointed teacher in a girls' school in Kalyasseri. In those days only lady teachers were allowed to teach in the girls' school. Hence she was known as the first lady teacher of that place.²¹

While working as a teacher Yasoda was attracted in politics and journalism. She was the first lady reporter of *Deshabhimani* daily. Her first political activity was among the women of Mahilasamajam. She enrolled them as the members of Congress. She also trained women several crafts like spinning and weaving through Mahilasamajam.²²

From 1935 onwards Yasoda teacher began to work in the Malabar teacher's Union. This union conducted a teachers strike demanding permission for them to write SSLC exam as private students. That event was a turning point in Yasoda teacher's life. Consequently the government allowed them to write SSLC exam.²³

Besides the teaching work Yasoda teacher widened her activities to other fields, especially in the field of journalism. She made many tours and travels to attend several all India conferences. In 1943 she took part in the National Women's conference held at Sind and also in the Asiatic women's conference held at Kolkata in 1949.²⁴ After such meetings, she wrote reports about each meeting, its agenda and the decisions

made. During her travels she saw and witnessed the land-lords' rude behaviors towards the farmer, the tortures women suffered and the utter poverty and miseries in many villages. The news about all these things were prepared by her and published through Deshabhimani and made the people of Kerala aware of the exploitations and cruelties towards the weaker sections of the society. Similarly she wrote articles about the women fighters Kandakai Kunjakkamma and Kavumbai heroine Cheriymamma. While travelling to collect reports Yasoda teacher often availed the companionship of Kocharath Mariyam an employee of Aaron Mill. Similarly she was the only woman who visited the Kayyur comrades who were under the sentence of death living in the condemn cell.²⁵ After an eventful life of 93 years Yasoda teacher died on July 27th 2009.²⁶

A.V. Kuttimalu Amma (1905 – 1985)

A.V. Kuttimalu Amma is known as one of the pioneers who worked to bring out Malayali women and encouraged those to take part the freedom struggle.²⁷ During 1920s under the leadership of Gandhiji national movement created a storm of sathyagraha throughout India. It was at that time Kuttimalu Amma came to the forefront of freedom struggle. In 1932 she was arrested and sent to jail with her 2 month old little baby. This incident attracted many Malayali women and filled them with great enthusiasm and courage and they also came to the forefront of the freedom movement. Kuttimalu Amma took part in the freedom struggle with great vigor even after her release from the jail in 1934.²⁸

A.V. Kuttimalu Amma was born on April 23rd 1905.²⁹ Her father was Govinda Menon of Anakkara in Perumbilavu and mother Ammu Amma. She could study in the school only up to the 7th standard. However she was very much interested in reading books and learning about social and political affairs. In 1925 Kuttimalu Amma was married to Kozhippurath Madhava Menon. And from that time onwards she became very active in freedom movement. During that period she also learned several languages like Telugu, Kannada, Tamil, Hindi and English. In 1930 Gandhiji exhorted the Indians to take part in the Salt Sathyagraha.

From that time onwards Kuttimalu Amma became very active in the freedom struggle and her role was specially noted. She also was very active in all programmes of Gandhiji and propagated Khadi and conducted the training and work of spinning and weaving. Later during the time of Gandhi-Irwin pact Kuttimalu Amma took part in the boycott of foreign goods. Similarly during the second civil-disobedient movement, she and her followers disobeyed the government order '144' and made procession and went to jail for two years. After the release from the jail Kuttimalu Amma took part in several strikes including 'Quit India' movement in 1942.³⁰

Besides being a freedom fighter Kuttimalu Amma took part in many social and political activities and programs. In 1936 she was elected as MLA from the Malabar province to Madras Presidency.³¹ Her husband K.R. Madhava Menon too was elected as MLA. During 1940s she was made the president of congress committee of Kozhikode town, the president of National Women's Organization and also the president of District Congress Committee. Later on, as a member of AICC she often got chances to meet the national leaders like Mahatma Gandhi, Jawaharlal Nehru and Indira Gandhi.³²

A.V. Kuttimalu Amma was not only a freedom fighter but also a humanitarian worker. She was one of the founders and the first president of the orphanage at Kozhikode. She also worked zealously in the programmes for harijan welfare, abolition of untouchability, remarriage of widows, mixed marriage, prohibition of liquor and propagation of Khadi. A.V. Kuttimalu Amma proved her efficiency and ability in journalism too. She worked for the growth and development of the daily Mathrubhumi along with her husband and in 1947 July she was made the director of 'Mathrubhumi'. Kuttimalu Amma passed away on April 14, 1985 at the age of 80.³³

Vengalil K. Chinnamalu Amma

Even though it is not a natural law the efficient and adventurous men easily attain fame and recognition. But the efficient women very often remain like a lamp hidden in a pot. K. Chinnamalu Amma is an example of

that pitiable situation. She was born at the famous Vengalil Tharavadu near Panniankara in Kozhikode (although exact date is not forthcoming). Her father was Komalath Krishnakuruppu and mother Vengalil Lekshmikutty Amma.³⁴ She had an extra ordinary talent for learning languages. She learned Malayalam, Sanskrit, English, French and Latin so well that she could write articles and essays in those languages. She wrote a Sanskrit text at the age of 14, which was selected text book of the matriculation course (10th class). Thus she got an extra ordinary chance to study her own text for the matriculation exam and passed it. After her education Chinnamalu Amma went to Madras and there she worked as a teacher and social worker. She remained a spinster throughout her life. It is a wonder that only few Malayalis know her, even though she is the sister of V.K. Krishna Menon, the famous parliamentarian and defense minister in the Nehru government.³⁵

The above account on the social background of women journalists in colonial Malabar reveals the facts that these women journalists came either from the aristocratic families or from the families of high status. They were educated and enjoyed the full support of their parents and husbands.

In those day's patriarchy prevailed in Kerala, along with numerous superstitions, evil customs and practices. Besides that the concept of gender values and gender laws underwent changes which often were hostile to women. However these women with courage and determination overcame those difficulties and won their goals and some of them even adorned high positions in society and politics. The career and achievements of the women journalists in colonial Malabar are so laudable that the entire womenfolk in Kerala in the state cherish their memories with great pride and prestige.

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Land Taxes and Other Revenues in Ancient Tamilnadu

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In this paper an attempt has been made to make a general survey of the economic conditions that prevailed in the ancient times without periodization such as Sangam, Pallava and Chola times.

Sangam Literature represents roughly a span of four centuries. For Pallava and Chola times copper plates and stone inscriptions are available for study.

We know practically nothing of the land system in the period that followed the Sangam age as the rulers of this period i.e, Kalabhras usurped the lands and set at naught the charities instituted by the early Pandya rulers.¹

The advent of the Pallavas marked an important phase in the history of Tamilnadu. They were the pioneers and trend-setters in evolving a land system which was further developed and strengthened by the Cholas. The numerous stone and copper-plates of the Pallavas throw light on the contemporary land system.

Land was deemed as an important economic entity. Its value and utility were recognized and appreciated both by the rulers and the ruled. A perusal of the Pallava records bring to home a fact that the Pallava kings systematically nurtured a system and left a rich legacy for their successors i.e., the Cholas.²

Before the invention of money barter system was in vogue as in other primitive societies. There are poems in the Sangam texts dealing with the barter system.

The rice cultivating land of the clan-chief, according to other evidences³ practiced barter system.⁴ They give rice in exchange of salt when the ox drawn cards driven by umanar⁵ (people from sea side) arrived there. As we have evidence in literature to this effect, rice cultivation commands respect and these cultivators were self-sufficient. This puts the leaders of the rice cultivating region in a position of respect. K. Sivathambi gives a vivid picture of the barter system of the early Tamils: "Produces of one region were bartered

for the producers of another. In this transaction, the agriculturists stood in an advantageous position in that all other groups needed rice more than the farmers needing others produces. We hear of persons from the cattle keeping and the fishing communities going about hawking their produces for rice"⁶ (Puram 293, Akam 60, Nar 97, 118, 142).

They exchanged agricultural products for some other products required for them. In those days salt was considered very essential. Salt was exchanged for paddy.

Nellinnerevenkauppu (Akam 140.7)

Nellumuppunnere (Akam 390.8)

Uppaimarivennerriya (Kurun. 269.5)

In Kurinci land they exchanged honey and kilanku (roots) for fish.

Ten neyyotukilankumariyor

Min neyyotunaravumarukavaum (Porum 214-15)

In Marutam land, they exchanged sugar cane and puffed rice (aval) for meat and toddy.

Tinkarumpotuavalvakuttor

Man kuraiyotumatumarukavum (Porun 216-17)

In Neytal land, they exchanged fish for paddy.

Min kotuttunelkuvai (Puram 343.1)

In ancient Tamilnadu, the monarchical form of government was prevalent as in other parts of the world. All the peoples other than the king were his subjects, not-citizens in the modern sense. So the subjects had to simply obey dictates of their king, had no rights against him. The king was answerable for all his actions against the subjects to no one. This does not mean that the king could be dictatorial but responsibilities were put on him by custom; on his actions restrictions by convention. The governance of the country was on certain moral principles-not to be violated under any circumstances, not by—any expediency.

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The king had the right to collect taxes from the people for the governance of the country, for incurring the inevitable expenses such as maintenance of army, for palace expenses, etc etc.. In ancient times the main-in fact only source of income was from the land. The basis of land tax to be collected, from the goods imported etc etc, can be known from the literary works, from stone inscriptions on the temple walls which are but historical documents. The facts pertaining to the land revenue, the land tax based on the classification of the lands, the quantum of the tax to be collected, the collection of the taxes, the revenue officials and their duties etc. can be gathered from the above sources.

Topographically and sociologically the Tamil country was divided into five regions. It is known from early Tamil literature the Tamilnadu was classified in to five regions – Kuringi, - the hilly country: Mullai-the wooded land between highlands and lowlands; Marutham- the lower course of the rivers; Neithal-the littoral tract and Pallai-the dry wasteland region.

Land Tax revenue referred as Irai in the Sangam literature. Irai is a term derived from Iraivan meaning God. It was also known as Karan and Karanvari. This was collected from the land lords (called as Velirs)

Tax Departments

A separate department functioning under the control of a minister. The following tax officials were employed having their functions, duties, and responsibilities clearly defined. There were ten divisions namely 1. *Puravu Vari Thinaikkalam* - It looked after all the matters pertaining to tax collections including land tax. 2. *Vari Puthagam* - It maintained the account books. 3. *Puravu Vari Thinaikkala Kangani*- It audited all the matters pertaining to tax. 4. *Mugaveti* - The scribes who were responsible to inscribe all the governments' orders in the copper plates are inscriptions on stone. 5. *Therippu*- concerned with land survey. 6. *Tharavu Chathadu*- issued receipts for the money received. 7. *Pazlani Nayam* – and scrutiny and remainders of tax arrears. 8. *Variyelidu*- entries in respect of the taxes to be imposed were entered in the accounts books maintained by the department. 9. *Vari Puthagakanakku*- looked after the preservation of the

government orders. 10. *Pattolai*.⁷ All the documents pertaining to ownership of lands, purchase and sale deeds, the boundaries of land. Supervising officials were there who made periodic visits to the various parts of the countries.⁸

In addition to the Land Tax, Property Tax, other sources of income were Provisional Tax, Commercial Tax, Community Tax and Fines collected in the court of justices.

Every village had temples, labours, labour colonies, tanks, and gardens belonging to the temples, paddy thrashing places, wetlands on the banks of the rivers, non-cultivable lands, and cremation and burning places for the dead. From these places taxes were collected.

On the basis of the quality of the soil the lands were classified as “standard”, and “non-standard” lands during the time of Chola rule. Property taxes were collected on the possession of the houses, lands, oxen, buffalos, sheep, carts and jewels which were treated as property. Tax was collected on the occupation of the individual employed. Taxes were imposed on occupational implements and instruments. For example the porter had to pay tax on the wheel, the ploughman had to pay tax on his plough. Like this every artisan had to pay tax on the implements he used for his profession.⁹

Tax was imposed on the movement of goods from one place to another known as *Sthaadhayam* (that is movement in local places); *Mamoul Adhayam* to foreign countries.¹⁰

Taxes on occupational implements *Dhari*, *Cehku*, *Marakkalam*. Many taxes were collected from all the people. Tax if paid in kind was known as *Nelayam* if paid in cash *Ponmuthal*.

By and large there are four methods of tax collection 1. A separate department was maintained. 2. A group of persons duly appointed to act as agents for the king to collect taxes from the people. 3. A certain amount collected for certain land that is a portion of it, remitted to state treasury. 4. The country was

divided and for each division an official was appointed for collecting tax.

The irrigation channels were named after kings, and deities

Arulmozilithdeva Vaikkal, Arinchigai Vaikkal, Rasakesari Vaikkal, Rasathirasa Vaikkal, Rajendra Chola Vaikkal, Uththamaseli Vaikkal, Uththama Chola Vaikkal, Gangaikonda Chola Vaikkal, Keralamadevi Vaikkal, Kodhandarama Vaikkal, Ceepoothi Vaikkal, Sungaththavirththachola Vaikkal, Sundharachola Vaikkal, Sembiyan Madevi Vaikkal, Senanatha Vaikkal, Cholakuzha Vaikkal, Chola Choolamani Vaikkal, Niththavinethan Vaikkal, Parasakkarathatta Vaikkal, Paramechuvara Vaikkal, Paranthagan Vaikkal, Madevadigal Vaikkal, Madevi Vaikkal, Mudikonda Chola Vaikkal, Vanavan Madevi Vaikkal, Vimalathiththa Vaikkal, Veera Chola Vaikkal, Veera Narayana Vaikkal, Jayangkonda Chola Vaikkal, Sri Aringchai Vaikkal, Sri Kanda Vaikkal, Sri Kandarathiththa Vaikkal, Sri Sembiyan Madevi Vaikkal, Sri Paranthaga Vaikkal.

God names

Azi Vaikkal, Iraiyan Vaikkal, Ganapathi Vaikkal, Karumanikka Vaikkal, Kesava Vaikkal, Saraswathi Vaikkal, Subramanya Vaikkal, Thiruvengada Vaikkal, Thillai Vidanga Vaikkal, Paramesvara Vaikkal, Parpanama Vaikkal, Parvathi Vaikkal, Valli Vaikkal, Veerachuva Vaikkal, Sri Devi Vaikkal, Sri Puruchoththama Vaikkal, Sri Mathava Vaikkal.

As land revenue by and large was the only source of income to the king. So importance was given to agriculture as could be seen from Thirukkural (Chapter 104)

Whirl as the world will, it must after all rely on the plough.

Therefore agriculture is the noblest of all industries.

1031

*Who ploughing eat their food, they truly live;
The rest to others bend subservient, eating what they give*

1033

In ancient times the majority of the people lived on agriculture, and small minority engaged in commerce and trade.

Though the king had absolute power to impose and collect tax on land, he exercised the power with restriction necessitated by the vagaries of nature. For example owing to monsoon failure or natural causes if production of crop was affected, tax remission was given as known from the poem.

On the wide field of battle where your elephant

Divisions lie scattered like pieces of young palmyra trunks,

Your army withstands the onslaught of attacking forces,

And cheers as it retreats, its victories rising from what grows in

The furrows dug by plows. If the rains should fail, if harvests shrink,

And if people do things that are against nature, this vast world blames

The kings. If you really understand this, you will not listen to useless

Words that are uttered by slanderers! If you take care of farmers who

Work with their oxen and other communities, even your enemies

Will praise your feet!¹¹

If you reap rice paddy and make balls

For feeding elephants,

Less than what grows on a man size land

Will last for many days.

But if an elephant enters by itself

And even if the land is the size of

A hundred fields,

What enters its mouth will be less than

What is trampled and ruined by its feet.

If an intelligent king understand justice

And takes as taxes only what is right,

*The country will offer him ten million
And the land will flourish. If he is weak
Surrounded by corrupt friends without
Care, has no sense of what fairness is
And takes what he desires each day without
Any kindness, then he would be like a field
That an elephant enters. He will not be able
To feed himself and the world will be ruined!*¹²

There were also other sources of revenue. The defeated chieftains and enemies paid 'tirai' which augmented the royal treasury. Further the kings had other sources of revenue such as the booty in wars, the fines levied against all types of enemies and civil offences and income from the crown lands. The famous historian R. Gopalan lists eighteen varieties¹³ of levies collected from village by the Pallavas. Rajendra I levied one Kalancu per veli of land as war tax. Cattle breeders were taxed and they paid Itaiputci in Pallava times corresponding to the Itaipattam of Chola times. Manrupatu was possibly a tax payable to maintain the community hall. Marco polo says, "Of all the non-agricultural sources of income, the royalty from pearl fisheries which was one tenth of the produce was quite lucrative". There were horticultural taxes also e.g. the tax on Kuvalaimalar. Whether this tax related to its cultivation or the sale of flowers is not known. It was known as Kuvalaikkannam in the Pallava period. A tax on sale of garlands (Kanni) was also levied. A levy on royal correspondence a sort of postage or conveyance charge was collected from the emissaries of the village councils of the king. Kattikanam was a tax on the manufacture of weapons. The sabhavinayagam was a special cess to meet extraordinary expense levied and appropriated by the sabha and hence not a royal revenue. The village watchman collected certain taxes as remuneration for his duties at the rate of one kalam of paddy on every ma of wet land and one panam on the same area of dry land. There was also a devotee tax which the local authorities levied on worshippers of Siva and Vishnu.

A community tax was also levied on Valankai and Itankai castes. The Brahmin priests were made to pay a professional tax called Brahmnnarasakhana. In Pallava times, Netumaparai was a tax on drummers. Since most taxes were paid in kind, it is reasonable to suppose that the taxes fell on commodities and services which might be personally useful to the king. Salt, Sugar, cattle, grain baskets, arecanut were taxed. From Pallava times onwards, taxes were collected from land owners other than Brahmins and temples in enjoyment of tax free gift of land. Varippon was an occasional tax collected in the days of the Cholas.¹⁴

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Migration to Urban Space: History of Malayalee Migrants in Madras from 1900 to 1950

M.N. Haris*

This study tries to explore patterns of migration of Kerala people, known as Malayalees (people who are speaking Malayalam language) between 1900 to 1950. There have been much studies related to migration of Kerala in popular press particularly on migration to Middle East countries.¹ However, before gulf migration, the migration of Kerala people in the various cities of India has been evidenced through multiple written and non-written sources. Madras was one of the major considerable destinations for migration with Bombay and Calcutta. These were the three port cities established by English East India Company in the 17th century. Census report of India substantiates the presence of Kerala people in Madras since 1901.² Migrant Malayalees occupy the fourth position when compared with the other linguistic minorities such as Telugu, Kannada and Urdu speech communities in Chennai.³ However, this migration has not received much attention among scholars. This study mainly looks at two aspects. Firstly, the historical reasons that instigated such stream of migration and secondly the changes happened in the pattern of migration according to the changing nature and trends of the city. Besides this study briefly discuss the historical evolution of modern Madras.

History of Modern Madras

During initial period of colonialism, the English East India Company, like other European trading enterprises built commercial stations called factories in the preexistent Indian cities along the sea coasts. The three port towns, Madras, Bombay and Calcutta were served as the principal sites of English economic and military power on the subcontinent and were the bases for expansion of inland waterways.⁴ English East India Company entered in 1600's to Madras.⁵ It was constructed in the form of colonial fort cities which

separated the settlement of Europeans and indigenous people. The nucleus of the settlement, Fort St. George, was completed in the year 1641.⁶ The fort was soon surrounded by dwellings and public buildings occupied by Englishmen; the built-up area was called White Town and was protected by walls. Another settlement, named Black Town, was for Asian merchants and artisans like weavers and cloth dyers. The interaction and accommodation were determined by colonial administration. The growth and prosperity was depended on the exploitation and absorption of locals who had, weaving and agrarian skills.⁷ The city was mainly functioned with overseas trade rather than industry.

The city witnessed many institutional and structural changes after 1858, when the British Government assumed full administrative control over its colony from the East India Company. They introduced effective taxation, administrative offices of the Madras Government, banking and commercial establishments.⁸ They provided urban facilities such as hospitals, burial and burning grounds, markets, housing and transport.⁹ They also introduced railway to link Madras with its hinterland and the other major cities of India.¹⁰ Gradually, Madras became the capital of colonial south India which resulted in setting up a bureaucratic apparatuses in Madras. In the central, provincial and municipal branches of government needed the services of a larger number of skilled and unskilled employees to different spheres for the functioning of the city. These changes brought a wave of migration to Madras. Between 1890 to 1910; Immigration was responsible for 70 percent of the total growth of Madras.¹¹ The earliest migrants in the city were Indian merchants and craftsmen. After government assumed administrative functions, professional classes were included. The establishment of school and colleges expanded the

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profile of the city to include students, teachers and intellectuals. Malayalees were one of the major linguistic migrant communities, who have been engaging in various spheres of the city.

Migration of Malayalees to Madras

According to 1901 and 1911 census of India, Malayalees were one of the least migrant people in the country. The ecological isolation, political segmentation and caste rooted socio economic structure are the significant factors of making Malayalees the least migrant community.¹² Since then, various factors made Kerala as a prime area of emigration and there is a greater tendency for rural migrants to move cities within the state and urban areas in other parts of India such as Madras, Bombay, and Delhi and to lesser extent Calcutta.¹³ We can assume that the following reasons made Kerala as a prime area of emigration in the different periods of 20th century.

- 1) The Kerala has been characterized by lack of urbanization and industrialization with the exception of foreign trading communities who settled in towns and along its coast. Its economy is primarily export oriented, and its dependence on cash crops from that land, which under other circumstances could be used to provide food for the inhabitants of the state, has been devoted to the plantation agriculture.¹⁴ Money for investment has found in this sector rather than industry. Kerala had rapid population growth in 20th century".¹⁵ Lack of urbanization and industrialization with rapid population growth made situation of unemployment and economic crisis. That triggered people to find better opportunities in the cities.
- 2) In the end of 19th century and turn of 20th century, Kerala witnessed grievous famine that occurred respectively in the year 1876, 1918, 1924, 1933 and 1943.¹⁶ Each famine produced epidemics, mortalities and price hike of food grains, cloths and other essential commodities. Government did not take serious measures to overcome the crisis; instead they imposed high taxes on the people. They are overburdened with debt incurred for agricultural expansion and family subsistence.¹⁷

Famines created poverty, starvation and unemployment. The situational crisis made people to move various places to find livelihood.

- 3) During 19th and 20th centuries, the absolute ownership of land was possessed by the upper caste Namboothiris and elite Nairs, and land was considered as the source of mobility.¹⁸ After colonial intervention, English education became source of mobility rather than land holding. Many first grade and second grade colleges were established in various urban centers of Kerala, such as Trivandrum, Calicut, Tellichery, between 1866 to 1890. These institutions produced a group of educated youth from the upper class lands stratum of society. They preferred to move towards city centers for pursuing higher education, and to become part of various white collar positions in administration. The unemployment among the educated classes also triggered emigration.
- 4) The construction of railway line in Madras presidency is started in 1853. It started in Malabar district in 1961. The first railway track was opened from Tirur to Beypore. Extension from Calicut was opened on 2 January 1888.¹⁹ The railway overwhelmed geographical isolation of Kerala to presidency center, and it intensified flow of migration from different part of Kerala to Madras city.
- 5) Massey argues, Migration networks are set of inter personal ties that connect migrants, former migrants and non-migrants in origin and destination areas through kinship, friendship and shared community origin.²⁰ The previous experiences of few people on madras on qualitative living experience of madras city influenced people to become part of migration stream.

The patterns of this migration had been changed according to the changing nature, needs and trends of the city in different periods. We can find three major streams of migration during this period, such as Migration in the early 20th century, Migration during Second World War and Migration with development of film industry

Migration in the Early 20th Century

At the turn of 20th century, number of Keralitis was less than 2000, in 1921 and then it was doubled. "Larger percentage was students of presidency and Christian college."²¹ Majority of those sought higher education in Madras, and eventually settled there. Besides this, civil servants, litigants and other white collar employees are the major groups of migrants in this period. They belonged to upper stratum of society such as upper caste Brahmins and Nairs. Most of them were educated from first grade and second grade colleges that were in various urban centers of Kerala. "They were from Malabar district, and Trichur in cochin state. There was small number of migrants from Tellichery and Canannore in north Malabar. Malabar was one of the province of Madras presidencies until the formation of United Kerala in 1956. Civil servants were recruited by British from that district and Beneficiaries of Madras education facilities were mostly people of Malabar, because preferences was given to those residents in British India. Moreover, Madras University trained Malayalees for different administrative positions. Besides, some members of missionary influenced, economically prospered Tiyas and Muslims were also part of migration during this period and some of the members of Tiya community had settled in Madras.

Migration during Second World War

During Second World War, Madras was transformed from educational and administrative capital to an industrial center. War related industries attracted small scale enterprises, and by the early 1950's, industrial enclave were started in the periphery of the city.²² War related industries made greater demand for workers that drew village migrants in the city. These changes attracted new segments of Kerala migrants, particularly in 1940's. Many of the migrants who came to madras during the decade from 1941 to 1951 returned to their rural home after war, a sizable population settled in madras.

Industrialization brought shift in categories of employment between 1941 to 1971. Educational records of Madras Christian College and Presidency College

have shown the following shifts with engineering 2% to 5%, law practice 11% to 5% and high officials 27% to 16%.²³ It is correlated with formation of Kerala state in 1956, number of government high officials transferred to Eranakulam.

Another important shift has seen in business sector (7% to 21%). In this period, lower class Nairs also began to migrate with elite Nairs, who migrated for white collar jobs. Nayars have remained the dominant group within the migration stream past 100 years. Between 1961-70, there was a dramatic decline of pattar Brahmins in madras higher education institutes and half of the Kerala students are Syrian Christians.²⁴ Iravas, Tiya, SC, and Muslims became major migrant communities since 1940.

Migration with Development of Film Industry

Madras was the one of the hub of films making in south India. Many Tamil, Kannada, Telugu and Malayalam films were produced.²⁵ It was the total solution provider as far as film production was concerned as it had all the facilities- studios and labs, props and sets, equipment and gadgets, junior artists, and stuntmen at the film makers' beck and call.²⁶ The flourishing film industry made Madras the dream destination for cinema aspirant Malayalees. From 1940 to 1970, almost all Malayalam films were made in Madras; and towards which all artists, technicians, and producers gravitated.²⁷ City was offering a lucky break in cinema any time. Few of the migrants achieved their dream as artists, producers, directors and technicians. This group of migrants were mostly located in Kodambakkam, and eventually settled there. Some of the autobiographies and memories of senior film makers, actors, directors and technicians shed light to the experiences and struggle in early days in their dream city. Many of whom migrated by aspiring film dreams ended up as junior artists or light boys, while many others slowly shifted in to different jobs in the city.

Conclusion

The movement of Malayalees to Madras has more than hundred years of history. They migrated to the city

for various purposes like livelihood, education, and marriage, mainly for seeking livelihood. This stream of migration is shaped by the different historical changes appeared in the source place as well as place of destination. Moreover, railway transportation and knowledge and experiences of previously migrated people intensified the flow. Interestingly we can find that changing nature and trends of the city brought various forms of pattern in the migration process. With some mutual interconnections, the combination of class, caste, religion and regions are interchangeably varied in various periods such as early 20th century, during Second World War and migration to the film industry. The changing pattern does not mean the complete withdrawal from the previous period, rather, it is considered as the new significant trend that had shown in that period. This stream of migration can be considered as a discourse rather than passive flow of people.

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Isometrics and Social Developments of NCC in Tamilnadu: A Study

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Origin and growth of NCC

The National Cadet Corps (NCC) has tracing its commencement in the 'University Corps' which started as far back as in 1917¹ under Indian Defence Act and has completed 100 years of its existence on November 24, 2017. In 1920, when the Indian Territorial Act was passed, the "University corps" was replaced by the "University Training Corps" (UTC). In 1942, the UTC was renamed as the "University Officer Training Corps" (UOTC). In September 1946, a committee was set up under HN Kunzru for establishment of a nation with youth organisation covering both Schools and Colleges.² After independence, the NCC in its present form came into existence in 16th July, 1948³ by an Act of Parliament has to completed seventy years. The Girls Division was introduced in 1949. To start with, only Army NCC Units were there. Air-force and Naval NCC units followed soon in 1950 and 1952 respectively. In 1948, the NCC had a modest strength of 1.6 lakhs. In 2003, the strength stands approximately 12.81 lakhs. These cadets are enrolled from schools and colleges spread across the country and are controlled by NCC units.⁴ In the year 2010, Government of India had sanctioned to increase the cadet strength by 2 lakh cadets from 13 lakh to 15 lakh cadets. This expansion is planned in five phases of 40,000 cadets each.⁵ Three phases have been completed and the new NCC establishments sanctioned in 4th Phase on 2nd August, 2017 are under process of rising. The sanctioned strength as on date is 14.20 lakhs cadets. NCC presently extended across the country covering a total 814 Unit of 17,374 institutions which includes 12,545 schools and 4,829 colleges across the country. This voluntary youth organisation is today probably the largest uniformed youth organisation in the world with 13,29,202 (boys and girls).⁶ The NCC headquarters is located in New Delhi and control and coordination are exercised through 17 State Directorates. The Motto of NCC is "Unit and Discipline". The main aim of NCC is to "develop character, comradeship, discipline, leadership, secular outlook, spirit of adventure, the ideals of selfless

service and motivate the youth to take up a career in the Armed forces".⁷

Development of NCC in Tamilnadu

NCC was started in former Madras State in 15th July, 1948 at college level with just three units viz; 1 (Madras) Battalion (Bn) NCC, 2 (Madras) Bn NCC and 3 (Madras) Engineering Platoon. In 1949, NCC training for boys [Senior Division (SD) and Junior Division (JD)] was started at school level with strength of 1550 cadets covering 10 institutions. NCC training for girls [Senior Wing (SW)/Junior Wing (JD)] commenced in 1954 both at the college and school levels. Soon after the declaration of emergency in 1962, the government of India decided to extended the benefits of NCC training to all able-bodied boys between the age of 13 to 18 years in all the colleges and institutions. To keep up with this expansion programme, the controlling headquarters in Madras became a Directorate with the Director as its head to control and supervise NCC activities, in Tamilnadu. The directorate today consists of six groups, two of which are located at Chennai and one each at Madurai, Tiruchirappalli, Coimbatore and Puducherry.⁸ On September 1961, Madras Group 'A'; 1964 Madras Group 'B'; 24th January, 1964 Puducherry Group; January 1962 Tiruchirappalli & Coimbatore Group and 1st June, 1965 Madurai Group was raised and brought under the administrative control of Tamilnadu Directorate. In June 1983, the appointment of Director was upgraded to Deputy Director General NCC and Units of Andaman and Nicobar Islands were brought under its purview from 31st January, 1987. Now, Tamilnadu, Puducherry and Andaman Nicobar (TN, P & AN) Directorate held in St George Fort, Chennai.

Total Accountability NCC Strength in Tamilnadu

The directorate a total of 58 Units and one Sainik School. 'The glimpse strengths details of Tamilnadu Tri service NCC (Army Wing, Air Wing and Naval Wing) SD / SW / JD / JW / Associate NCC Officers (ANOs) distribution of enrolled cadet strength in schools and colleges is as under'⁹:

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Year	Strength of Tamilnadu excluding Puducherry Group								
	No of Cadets					No of ANOs		No of Schools	No of Colleges
	SD	JD	SW	JW	Total	SD/SW	JD/JW		
2007	20535	58684	5155	5300	89674	279	654	698	326
2009	20240	60510	7800	11024	99574	335	775	763	327
2010	20240	60620	7800	10974	99634	327	729	762	319
2013	20240	60620	7800	10974	99634	346	737	767	353
2014	20240	60620	7800	10974	99634	282	627	812	353
2017-18	18191	56792	9389	10704	95076	350	797	840	374
2018-19	18566	56633	9870	11077	96146	369	803	848	385

According to the above-mentioned table, total strength of NCC cadets every year increased progressively except for the year of 2017-18 and 2018-19. However, after a decline the strength for the year 2017-18, it further started to increase. But at the same time total directorate strength is 1,01,779 cadets. Subsequently ANOs strength and NCC unit in school and colleges are also increased gradually every year.

Deployment of NCC Cadets in TN, & AN Directorate

As per particulars for the year of 2018-19, the deployment of the TN, P & AN Directorate, Group headquarters location; Number of major units; strength of JD / JW & SD / SW at schools and colleges is as under¹⁰: -

NCC Group	NCC Coverage districts/ Places	No. of Major Units	SD/ SW	JD/ JW	Total No. of Colleges	Total No. of Schools
Madras 'A' incl Andaman	Vellore, Port Blair, Vepery, Pursaivakkam, and Park Town	10	5097	11579	73	174
Madras 'B'	Kancheepuram, Egmore, Guindy, Kilpak, Tambaram,	07	3335	8123	46	100
Madurai	Madurai, Kanniyakumari Tirunelveli, Thoothukudi, and Virudhunagar	13	6977	16204	84	190
Coimbatore	Coimbatore, Dharmapuri, Krishnagiri, Erode, Nilgiris, Namakkal, Salem and. Tirupur.	12	6459	14651	97	197
Tiruchirappalli	Tiruchirappalli, Thanjavur, Nagapattinam, Dindigul Ramanathapuram, Perambalur, Tiruvarur, Pudukkottai, Karur, Sivagangai, and a part of Virudhunagar & Madurai	09	5698	13297	74	160
Puducherry include TN Units	Puducherry, Chidambaram, Caddalore and Karaikal	08	2218	8141	37	99
Total		59	29784	71995	411	920

Total enrolment strength of TN, P & AN Directorate is alone around 1,01,779 NCC cadets out of 13,29,202 NCC cadet in 1331 schools / colleges. Which is 7.65% of India's total NCC strength. These cadets are moulded into budding leaders, better citizens with help of experienced officers and men in uniform. The NCC cadets training is a capsule form of developing human values which inculcates a sense of patriotism, discipline amongst youth to contributes significantly towards National Integration, community development and social service.

Community Development Activities

TN, P & AN Directorate NCC Cadets also took part in enormous social/community development activities in the form of Swatch Bharat Abhiyan, Blood Donation camp, Awareness on Digital Payment, Awareness on Road Safety, Adopting Villages, Aids Awareness Rally, Pulse Polio Drive, Disaster Relief, Cancer Awareness Programme, Anti Leprosy Drive, Awareness Run against Drug Abuse, Awareness Programme on Dengue Fever, Adult Education, Health Care, Coastal Cleaning, Old Age Homes Visit, Anti Global Warming Rally, Diabetes Awareness Rally, Swine Flu Rally, Save the Girls child Rally, Anti Child labour Rally, Anti Female Foeticide, Anti-Corruption Pledge, Rain Water Harvesting, Anti-Dowry Drives, making surrounding green by planting trees, looking after wildlife and saving the environment. In Tamilnadu, the directorate under schools and college NCC units are conducted various awareness programmes during all regional, national & international important days and educate to common people. With assistance of NCC cadets, the government vital programmes are easily reached into grass root level of nation.

Various Training and Camps for Cadets

The NCC Units are attached to various colleges and schools and are supervised by defence tri service management which is augmented by ANO who belong to the academic fraternity. The NCC conducted various activities in Tamilnadu, Puducherry and Andaman Nicobar every year for cadet development. All the activities and the events organised contributed

immensely towards promoting the aim of the NCC. The cadets were trained in Drill, weapon handling, firing, Aero Modelling, Ship Modelling, Horse riding and mountaineering. Common syllabus consisting of 70% and special to service subjects 30% of the entire syllabus for Army Wings. However, for Naval and Air Wings, the Common syllabus is 30% and specialised syllabus is 70%.¹¹

Camp training constitutes the most important part of NCC training. The various camps Annual Training Camp, Basic Leadership Camp, Advance Leadership Camp, Thal Sainik Camp for Army cadets, Vaya Sainik Camp for Air Wing, Nau Sainik Camp for Naval Wing, National Integration Camp(NIC), Attachment Camp for tri wing and Republic Day Camp are conducted.¹² Every considerable volume of cadets took participated above mentioned camps from TN, P & AN Directorate and able to develop new-fangled experiences. Also, the spirit of adventure has been incorporated in NCC training with the aim of in calculating and strengthening leadership traits amongst the cadets. These activities can be broadly classified into land based, water based and air-based activities. 'Mountaineering, rock climbing. Trekking, cycle expedition, sailing expedition parasailing, white water rafting, scuba diving'¹³ are some of the adventurous activities.

Recent Achievements

The aim of NCC are primarily achieved through training and camp training is an integral part it which puts theory into practice. This directorate conducted two NIC at AVG College Mannapandhai from 13th to 24th November, 2016 and James college of Engineering, Nagercoil from 15th to 26th November, 2016. The year 2017-18 there are 16 boys and girl's cadets participated in Mountaineering courses held at Nehru Institute of Mountaineering, Uttarkashi; Himalayan Institute of Darjeeling and MAS Manali. A special NIC Port Blair was successfully conducted from 9th - 20th February, 2017. One Hundred cadets took part in Republic Day Camp Marina March past in 2017 at Marina in Chennai. Nilgiri Trek from 1st-10th May, 2017 and 13th May to 22nd May, 2017 conducted by Coimbatore Group which 1000 cadets from all over India participated. 38 Naval

wing cadets of the directorate took part sailing expedition from 4th - 20th August, 2017. 64172 NCC cadets participated in international Day of Yoga over 622 various centres¹⁴ in 2017 and 55,493 cadets in 630 centers all across of TN, P & AN in 2018. The year 2018-19 has been an eventful year of the directorate. This year a total of 127 Combined Annual Training Camps have been conducted six group of TN, P & AN directorate which were attended by over 52,270 cadets. 30 SD cadets and 12 SW cadets took part in Oceans Sailing Expedition 'Samudra Pheri' from Puducherry to Thopputhurai a distance of 456 kms in 10 days which is a rare achievement of TN, P & AN Directorate. Three

cadets have won gold medals in the competition and have qualified for National Shooting Championship.¹⁵

NCC Cadets Joined as Armed Forces Officer

One of the main aim of NCC is to motivate the youth to take up a career in the armed forces. With this aim, NCC 'B'/'C' Certificates holders are given preference in selection of Indian Armed forces and other State/Central government jobs. As per last few years records references, considerable numbers of NCC cadets who joined as commissioned officer category in Indian Armed forces academy and other civil service posts. The detail is as under:

Ser No.	Year	NCC Cadets Joined Various Training Officers Academy					
		Officers Training Academy, Chennai	Indian Military Academy, Dehradun	Indian Naval Academy	Indian Air Force	Civil Service/ NDA	Coast guard
1	2017-18 ¹⁶	05	02	-	05	03	02
2	2014 ¹⁷	06	03	-	03	0/10	-
3	2010 ¹⁸	12	07	08	05	-	-
4	2009	04	01	02	02	-	01

All India Inter Directorate Championship Banner

TN, P & AN Directorate is in the forefront of NCC activities in the country. Republic day parade and its banner getting is vital for all directorate. The achievement in the ages past have been recorded for posterity by being presented the all India Inter Directorate Championship Banner for a record twelve time i.e., during the years 1962, 1968, 1971, 1974, 1975, 1976, 1978, 1980, 1987, 1995, 2000 and 2003¹⁹ by Tamilnadu NCC.

Conclusion

The NCC is the largest voluntary organisation in Tamilnadu with an approximate strength of 1,01,779 cadets and offer opportunities to develop character of youth. With Armed forces training assistance and inspiration of ANO, these cadets are moulded into budding leaders, better citizens, promoted patriotism, discipline and adventure amongst the youth. Cadets developed physical fitness, psychologically alertness and exchange regional cultural tradition into national

and international exchange programmes. The unique youth organisation devoted to transforming the youth of today into dynamic, capable and responsible leaders of tomorrow.

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Benevolence of Travancore Royal Women Identities in the Socio–Economic Arena - An Over View

S.S. Anuja *

Introduction

From very ancient times the country of Malainad or Kerala is found separated into four political divisions, viz., a) Tularajayam (extending from Gokarnam in the north to the river Perumpuzha), b) Mushikarajyam (from the Perumpuzhai river to Putuppattanam), c) Keralarajyam (Putuppattanam to Kannetti included Karunagapalli Thaluk in Central Travancore), d) Kupakarajyam (Kannetti to Cape Comorin and Thovala); of these Tularajyam is South Canara. The ancestors of the Maharajas of Travancore ruled over the country between Kannetti and Thovala.¹ from the Mamballi Plate Inscription. Kupaka was the Sanskrit name and Venad the Malayalam name of this kingdom² and its capital was Quilon. It was here that the Quilon era was according to tradition inaugurated in 825 A.D.³ by Udaya Marthanda Varma of Venad.

The Travancore Royal family was the ruling house of the Indian princely state of Travancore, in the Southern part of the Western Coast until 1949 being a part of Tamizhakam. There are number of rulers who remarked their own identities in the administration system that created the state to its real form. Here an attempt is made to enhance the part played by the royal

women identities of Travancore in the socio-economic, political and cultural fields.

Matrilineal System

The system followed from the early period was that the family did not take after the patriarchal model of man, wife and their children. Instead, it consisted, to put it simplistically, of man, sister and her children. The property inheritance, power or crown whatever passed not from father to son but from maternal uncle to nephew, and the Rani was never the Maharajah's wife but his sister or niece or great-niece.⁴ For instance here quotes "*Whenever a stranger goes to Travancore, one of the largest and most picturesque native states, situated in south-west India, they always tell him not to address her as **Your Highness**. They think this word is too dignified to apply to her. No doubt she is the ruler's spouse, but that does not make her the Maharani or even the Rani. She is only Ammachi, just the mother of His Highness' children...*".⁵

The Early References

Women in general, enjoyed individual personalities and often ran vast estates and even kingdoms on their own. They were normally educated at least to a basic level and very often grew adept in the art

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of warfare also. One local Rajah in Kerala, for instance, maintained a palace guard of 300 female archers when the Portuguese first met him, much to their astonishment.⁶ Country bards sang of gallant heroines putting dreadful villains to death with their superior swordsmanship and prowess.⁷ Thus the royal women identities enjoyed a position of singular importance, not least due to its matrilineal system of inheritance.⁸ Even their highly abbreviated sense of dress seemed outrageously uninhibited to the more conservative and culturally judgement Europeans, for it was usual for women to cover themselves above the waist. It was as if they all lived in a state of perpetual dishabille but the fact was that being bare-bosomed was considered perfectly respectable. Outsiders did feel this was somehow immoral but as F. Fawcett would opine, 'Dress is of course a conventional affair, and it will be a matter of regret should false ideas of shame supplant those of natural dignity such as one sees expressed in the carriage and bearing of the well-bred Nair lady.'⁹ In fact, in one instance in the seventeenth century when a local woman appeared before a princess covered in western style, she was brutally punished for doing this. Her breasts were mutilated by royal order, since covering them were 'a mar of disrespect to the established manners of the country'. The princess too, of course, was unabashedly bare-breasted.¹⁰

The Agreement of Adoption (1748)

As there were only two princesses in the royal family, viz., Pururuttati Tiruna, the Senior Rani and Kartika Tirunal, the Junior Rani and as both of them had passes the age of child bearing, four princesses, viz, Puyam Tirunal, Utradam Tirunal, Asvati Tirunal and another whose description is not given in the records were adopted from the Nedumangad branch on 8th October, 1748 as members of the Attingal family. They were, however, first taken over to Kolattunad, and then brought back there from before formal adoption, in order that the procedure might fit in with previous practice. It was about a month previous to that the well-known agreement re-adoption was entered between Marthanda Varma and Pururuttati Tirunal, Senior Rani of Attingal on 11th September, 1748 with the consent of members of the Ettarayogam of the Sri

Padmanabhaswami temple. That agreement stipulated (1) that only unmarried princesses could be adoptees; (2) that only the princesses of Kolasvarupam were eligible for adoption; (3) that the adoptees would be members of the Attingal family and (4) that the eldest male member born of the princesses so adopted would in due time rule over Travancore as head of Chirava. Such an agreement was necessary in view of the fact that even male members had been adopted from the very early centuries onwards.²³

Great Royal Women of Modern Period

The death of Balarama Varma on 16 November 1810 made Rani Lakshmi Bai to ascend the throne in 1810 - 1814 A.D.²⁴ She dismissed Ummini Thampi and in his place appointed Colonel Munro, as her Dewan. He undertook a state tour and personally assessed the performance of the officers. The system of recruitment of officers for public services was improved. The economic status of the State was also improved by abolishing the sinecure establishments and expediting collections of long fallen arrears of taxes and simultaneously the oppressive taxes were abolished. An effective system of accounting and audit was introduced. He built up a centralized system as it was in practice in Madras Presidency. The reforms of Colonel Munro considerably influenced the future political system of Travancore.²⁵ Senior Rani Lakshmi Bhai was very tolerant towards the Christian missions and gave them facilities to build churches and schools. She was, however, careful to enforce on them due obedience to the laws of the land. Thus she resolutely put down all tendencies on their part to usurp civil and criminal jurisdiction in their parishes, or to exercise any control over their flock other than purely spiritual. In an edict she reminded them that "the very root of the Christian religion was humility and respect for constituted authority".²⁶

Rani Lakshmi Bai died and was succeeded by her sister Gowri Parvathi Bai (1815-1829 A.D) during whose reign also Colonel Munro continued to be the Dewan. She too opened a period of administrative and social progress.²⁷ In the year 1817, that education of the people became primary concern of the state. She issued

a proclamation which reads thus. “The state should defray the entire cost of education of its people in order that there might be no backwardness in the spread of enlightenment among them, that by diffusion of education they might become better subjects and public servants and that the reputation of the state might be advanced thereby”.²⁸ And this was followed by the establishment of many Govt. vernacular schools for the education of the children. During the Rani’s rule, missionaries from overseas entered the scene in a significant way. Generous help in land, money and material was made available to them to start institutions of learning throughout the kingdom, with greater concentration in places like Nagercoil, Alappuzha, Kottayam etc. She sanctioned the CMS to establish a College at Kottayam. She donated 21,000 Panam (then currency in Travancore) to the CMS Church to start an educational institution in Kottayam which is currently the renowned CMS College. It was thrown open for secular education in 1815, followed by a Seminary School in Nagercoil in 1818. This is the bicentenary of the CMS College.²⁹

Her remarkable achievement lay in the field of social reform. She ensured equality of treatment to high and low and stopped certain official exactions. Rules were framed for the conduct of government officials, and rank afforded no immunity. Medieval social restrictions of a harassing nature were done away with. To give some examples; all her subjects, however humble, could wear gold and silver ornaments and build tiled houses – privileges hitherto the monopoly of the aristocracy. She abolished all forms of poll-tax. When she saw that rich Nambudiri families got impoverished and alienated Brahmaswam lands to pay heavy dowries to get their daughters married, she issued a proclamation, that marriage dowries should not exceed 700 panams (roughly a hundred rupees).³⁰

Pooradam Thirunal Rani Sethu Lakshmi Bayi

Pooradam Thirunal Rani Setu Lakshmi Bayi took over the reigns of administration as Regent for a period from 1924-1931. Education continued the upward trend. This period witnessed sizable increase particularly in primary schools where a double shift system was made

available, while Vernacular schools experienced considerable increase in strength. Full-fledged schools including girls’ schools sprang up in many parts like Nagercoil, Alappuzha etc. A new college hostel was opened giving admission to all students irrespective of caste or creed. As a further concession, poor and deserving pupils from those oppressed classes and communities were exempted from paying examination fees on an experimental basis for five years. The provision of noonday meals to poor pupils staying far away from their homes was also sanctioned. This scheme involved generous contribution from the public too. The present site of the Maharaja’s college for Women was made available by the Regent to this college which was founded during the reign of Sree Moolam Thirunal and more subjects were added. The teachers’ salaries were enhanced from time to time and grants extended to private schools. Medical inspection of college students was yet another positive step. 22.02% of the total exchequer of the state was earmarked for education.³¹

About her the author of the *Ivory Throne*, states like; “She presided over the state during a most critical period, serving her people with considerable ability even as she watched her dynasty suffer inevitable strategic attacks outside while rumbling with dissent within. She occupied a riveting world of court intrigues and illicit conspiracies, hatched not only by scheming politicians beyond the walls of her palace but also by ambitious members of her family in an all-engulfing contest for power. With remarkable stoicism, however, she navigated her troubles-personal, political and dynastic- winning the reverence and love of her people through far sighted policy and good government. Reigning with much aplomb and majesty on the eve of the dissolution of India’s gilded world of Rajahs and Maharajahs, she earned the unstinting admiration of both the colonial empire that had shaped the country’s past and of nationalists like Gandhi who were moulding its future. And when the final moment of reckoning came in 1947 and Travancore faded before a greater idea of India, she renounced her illustrious (and frequently violent) heritage and effaced herself from the land of her ancestors, as an ultimate romantic emblem

of a Kerala that once was. Years later this last heiress of Marthanda Varma's line would die far away from the kingdom she once ruled, concluding with a tragic dignity a story that had begun generations before".³²

Conclusion

The social evils of untouchability, unapproachability and unseeability played havoc on the lives of women. During the first decades of the nineteenth century the reform measures taken by Senioir Rani Gowri Lakshmi Bhai and Junior Rani Gowri Parvathi Bhai resulted to abolished these social evils in the society. Until the nineteenth century sufficient attention was not given to women's education in Kerala. Even the people of the high castes did not like to send their girl children out of the house. Thus nineteenth century was a period of transition for Kerala society as a result of the commercial and cultural interaction with various European countries and the consequent spread of western education. The socio-religious and educational movements of the time initiated by the newly emerged middle class and western educated intelligentsia served as impetus for the government of Travancore to issue, a series of edicts and proclamations effecting the eradication of many social evils and practices that contributed to the plight of women.

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The Lock Industry of Dindigul and ITS Brittle Issues - An Economical Instability of Locksmiths Unemployment

Gughan Babu Azhageshan *

History of Dindigul Locks

Dindigul is known as "Lock City". The lock manufacturing units provide jobs and livelihood to many families spread all over the district. Handmade

Dindigul Locks has reputed brand image and hence it has a huge demand in local and international markets. The Lock manufacturing industry in Dindigul is more than 500 years old and spread over places in the district.

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They can guarantee aspects like quality, full safety and key facilities, most importantly they are attractive and unique in design.³ The popular kinds of locks that are manufactured in Dindigul are Mango lock, Door Lock, Trick Lock, Bell Lock, Drawer Lock, Shutter Lock and Book Shutter Lock.⁴ Dindigul Locks are specifically purchased for Temples. Government institution and business places because of its fool proof Safety. Dindigul lock manufactures claim that the precision lever mechanism in their locks is manually assembled with unique key code and shackles are meticulous in design that gives greater resistance to anyone who tries to break in. Though there are plenty of locks available in the Indian market, yet people give first preference for reputed Traditional Dindigul Locks.⁵

Indigenous and Ingenious Variety of Locks and Keys

- Later day locksmiths were so ingenious that they were able to conjure up models with names like *kolaikaaran poottu* (killer lock) and *saavipudi poottu* (a lock that will not accept a wrong key). The specialty of the *kolaikaaran poottu* was a sharp knife would come out to injure the fingers if a wrong key was inserted. Such a lock was used mainly in safety lockers, cash boxes and almirahs.
- In the case of the *saavipudi poottu*, the wrong key would get jammed and the lock would be rendered useless. But these locks can now be found only in old mansions of the Chettinadu region, or in museums. There are also ‘trick locks’ and ‘bell locks’ that bear the Dindigul stamp. ‘Trick locks’ use a unique combination of the key’s position and the number of keys - a bell embedded in the lock will ring when a key is inserted to lock or unlock it.
- Apart from the ‘special locks’, the most famous of Dindigul locks are the *thotti poottu* (cradle lock) and *maanga poottu* (mango lock), which is still available several sizes. The lock-making unit on the Dindigul makes locks for bank lockers. “These locks can be opened only with a combination of six keys and the locker will not open if a wrong sequence of keys is used,” Trust was the industry’s hallmark. Even now, all temples and many government offices in Tamil Nadu use the

Dindigul lock alongside surveillance cameras and burglar alarms.

- The Navdeep Button Lock Is one of the type of Mango Padlock. The Sugu Button Lock Is one of the type of Mango Padlock. The Raj Round Lock Is one of the type of Mango Padlock. The Nataraj Grand Master Lock is one of the types of Mango Padlock.
- Padlocks are portable locks with a shackle that may be passed through an opening such as a chain link, and hasp staple to prevent use, theft, vandalism or harm. A locker is a small, usually narrow storage compartment. They are commonly found in dedicated cabinets, very often in large numbers, in various public places such as locker rooms, workplaces, middle and high schools, transport hub and the like. They vary in size, purpose, construction, and security.

Features of the Keys

Varieties of locks - seven and nine levers, One is a simple lock with two keys. Then, there is another for which there are two different sets of keys; another variety has three different sets of keys – one to lock, another to open and a third one that can perform both functions. Then, there is the key-hole plate lock, in which an iron plate is used to cover the key hole. The beauty of this lock, it’s the lock can be locked or opened only when the plate is kept in a particular position. Users can change the position of the plate, the keys won’t work. Something likes a number-combination lock.⁹ “Those locks came much later. The Dindigul lock makers have a never-ending bag of tricks as they constantly innovate. 8 If anyone tries to open the lock with a duplicate key, the key will get stuck in the keyhole and users will need to use the master key in the second keyhole and only then can the duplicate key be removed. The problem with the wholesale business now, the retailers pay for the locks only when they sell them. Till then, there is no money coming in.

The Customer Profile

The Dindigul locks are bought predominantly by government offices, especially the treasury offices and all the proprietary, family-owned businesses that have

godowns and where the family patriarch is still in control of matters.¹⁰ The bigger locks, especially those weighing around 2.5 kg, are bought by temples, for the huge main doors. Adapting to changing tastes, Dindigul lock-makers also produce door locks made of brass. There are a number of machine-made parts in these locks, even though it is still labour-intensive. The door lock weighing nearly 18 kg, a little over 30 cm high and 36 cm wide, which are used by huge temples.¹¹

The Dindigul Lock Worker's Industrial Co-operative Society Limited.

Established in 1957, The Dindigul Lock Worker's Industrial Co-operative Society Ltd. has made a name for itself in the list of top suppliers of Locks in India. The supplier company is located in Dindigul, Tamil Nadu and is one of the leading sellers of listed products. The Dindigul Lock Worker's Industrial Co-operative Society Ltd. is listed in Trade India's list of verified sellers offering supreme quality of Almirah Locks, Trick Locks, and Export Locks. The best quality products and service provided. Some efforts to infuse life into the industry are being attempted. The Dindigul Lock Workers' Industrial Cooperative Society, established in 1959, was renamed the Dindigul Lock, Hardware and Steel Furniture Workers' Industrial Cooperative Society (DICO) in 2013. DICO has made an application for the Geographical Indication (GI) tag for Dindigul locks, which is being processed by the GI Registry. The society, which was formed with 106 workers, has only 13 members in it today, and most of them are past the age of 55.¹²

Numerous Risks in the Lock Industry

Lock-making spread around Dindigul in areas like Nallampatti, Paraipatti, Perumalkovilpatti, Kammalapatti and Nagal Nagar. Around 250 lock-making units in Nallampatti were there. Dindigul locks were in good demand then. Today, there are seven units and only a couple of them employ two or more workers. Breaking a lock was rare when Dindigul locks were used. Thieves used to break the walls instead of locks to gain entry into a house. Now, people have to install surveillance cameras, besides improvised locks," the artisans' works under a thatched roof that lets in rain

and sunshine, perhaps symbolic of the state of Dindigul lock industry.¹³ The reasons for the decline in the lock-making tradition of the region are many - the refusal of artisans to adopt modern technology; the absence of documentation, research and development; an unorganized workforce paid poor wages with the consequent disinterest among younger workers to learn the craft; the invasion of cheaper and lightweight locks made by machines, especially from China; and the higher cost of handcrafted locks.¹⁴

The Impact of GST

The imposition of 18% Goods and Services Tax (GST) has also hiked the price of Dindigul locks. A box lock, which was selling at Rs.4,500 before costs Rs.5,400 now; the mango lock costs Rs.418 instead of the previous Rs.350. It's also easier to get Chinese locks with three keys at half the price. Even as the Dindigul lock-makers are fighting to stay in business against mass-produced machine-made locks, there is another threat to their business – the Goods and Services Tax that came into effect. In 2012, the Tamil Nadu government exempted hand-made locks from value-added tax. Now, the lock-makers fear they could fall in the 18 per cent tax bracket, which could completely wipe them out of business. They have approached the State government through the Dindigul Chamber of Commerce and hope there will be some action on this front. The enterprises here are concentrated in the tiny and small-scale sector. An expert in making the mango lock. The majorities of the locksmith who remain in Dindigul make levers and only assemble them in readymade boxes, which are nickel coated and sold for 'fancy prices'.¹⁵

A Massive Blow of Lock Industry

It is a buyers' market for the Dindigul lock. Traders refuse to revise prices for lock industry. There used to be an annual price revision but the prices have remained static in the last five years. The 2009 strike for wage revision was a huge blow to the industry. DICO also plans to set up an assembly line to speed up production without compromising on traditional techniques. "Artisans will modernize and simplify the lock-making process to attract youngsters," In the meanwhile, the last generation of Dindigul's lock

makers seem to be toiling their way into history.¹⁶ Artisans learnt the craft from his father. Their children have moved on to greener pastures though. “A lock is not a perishable commodity, so there is no repeat sale. Handmade locks are costly and bought only by those who realize their value.” An artisan earns Rs.300 to Rs. 350 a day but feels this is not adequate. Their Wages are better in the construction industry but, they cannot move out of lock-making. Till 15-20 years ago, there were 300-400 workers producing these locks. It is hard, tiring work, with the workers often at their workbench in a thatched shed by as early as 6 o’clock in the morning. Barring short breaks for a cup of tea and a quick lunch, they continue working, ending most days at 7 pm. They had learnt the skill from their forefathers, but their children are not keen on this drudgery. The artisans can make about five locks a day. They learnt this trade quite by chance and they can do no other work now. The craftsman will pass on his skills to his children? They are not interested. It is too much of hard work. Compare with other profession is much easier lifestyle, and they earn more than artisans does and works shorter hours.

Issues of Machine made Locks

It is the same story across Dindigul Lock-making is a dying skill mainly because of the hard manual labour involved and also because machine-made locks – which those making Dindigul locks call “Aligarh locks” – are much cheaper. If a machine-made Aligarh lock costs around Rs.100, a similar sized hand-made Dindigul lock will cost about Rs.200. but it’s proud of the Dindigul locks firm makes. The Dindigul locks are now coated with nickel and chromium because of popular demand. After a few years, when the plating wears off, the locks will turn to its natural color, black.

Conclusion

The indigenous products and its unique technology is gradually disappeared in this region, the main reason is the using machine made products is not good quality but its cost very cheap include the Chinese made lock products is also dominant and occupied each and every corner in the national and domestic level. At the same time the native locksmith’s unemployment issues, their remuneration problems, increasing of raw materials cost, family expenses and other needs also one of the major reasons of decline of this lock industry.

Government should promote to development of these products and appreciate to buy their own office utilize, to encourage these products distinctiveness, especially advertise to every state and promote to entire marketplace. To encourage new publicize system and supported decent packages of artisans wages etc. The common people should also give confidence to purchasing these ingenious products. It is definitely will helpful of future development of this lock industry.

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Children Sexual Abuse in Chennai City from January 2017 to December 2018 Under POCSO ACT – A Study

R. Praiya*

Introduction

Child Sexual Abuse (CSA) has got global vision in recent years. Child sexual abuse includes penetrative (or) non – penetrative sexual intercourse, pornography, sexual exploitation, online exploitation and sex tourism. The sexual offences are described in India by the Protection of Children from Sexual Offences (POCSO) Act, 2012. According to POCSO act 2012, child below 18 years are considered as key persons to protect from sexual abuse. The POCSO Act protects the children from offenses of sexual, sexual harassment and pornography. It provides special courts for trial. Indian constitution article 15, clauses (3) empowers the every state to provide and create special provisions for children. The General Assembly of the United Nations adopted convention on the rights of the child on 11th December, 1992. The aim of the united nation is all the state parties should secure the children.¹

According to census 2011, there are 472 million children under the age of 18 years in India.² Children constitute 39% of the total population. According to the national crime record Bureau data series, crimes against children has increased 5 times over the last 10 years. 34.4% of total crimes are highly reported against children according to the POCSO Act, 2012. All appropriate measures are required to undertake to prevent child from unlawful sexual activity, prostitution and from pornographic performance and material.

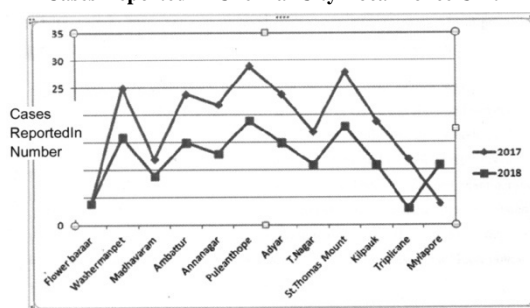
Maximum child sexual offence has been reported from economically developed and from developing countries. Socio cultural practices, economic and political prevalent are leads to child sexual offense. These CSA unreported sometimes because of indignity fear and social embarrassment. In Chennai city CSA is increasing and number of members reporting in local stations is less. The number of outcome people to face social challenge is less. Certain people only come out their surrounding and reports in local police unit

Though awareness addressed before people. For this research selected 12 local police unit samples are selected in Chennai city. They are Flower Bazaar, Washermanpet, Madhavaram, Ambattur, Annanagar, Puleanthope, Adyar, T.Nagar, St. Thomas Mount, Kilpauk, Triplicane and Mylapore. Two years that is 2017 and 2018 are selected for in depth study.³

Reporting and Detection of cases under POCSO Act in Chennai City

Child sexual abuse takes place everywhere in our society especially at home, child are institutions and schools. In Chennai city, every month child sexual abuse case reported in various local police unit. There are 141 cases and 220 cases are reported in 2017 and 2018 respectively in Chennai city local police unit. This indicates that friends, close relatives, neighbors and acquaintances and employees at workplace are the most common abusers. The following table shows the cases reported in various local police unit in Chennai city.⁴

Cases Reported in Chennai City Local Police Unit



Local Police Unit Source: Chennai Commissioner Office

The graph shows in every local police unit except Mylapore local police unit, the number of CSA cases reported is more in 2018 as compared with 2017. These cases were reported under Protection of Children from sexual offences Act 2012. In POCSO Act, offences were reported under penetrative sexual assault (section 3) on a child, aggravated penetrative sexual assault

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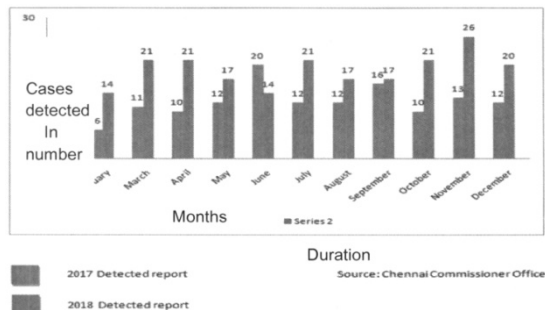
(section 5), sexual assault (section 7) i.e., sexual contact without penetration aggravated sexual assault (section 9) by a person in authority, sexual harassment of the child (section 11) and use of child for pornographic purposes (section 13). All the case reported in Chennai city local police unit are detected and further actions were taken. Under this detected cases some cases were acquitted because of not enough evidence to prove the incident.⁵ If any cases noticed by any person including child who has knowledge on Child Sexual Abuse shall provide information to the Special Juvenile Police Unit or to the local police unit. The report shall be recorded in a simple language so that the child's parent (or) guardian can understand the report well. The special juvenile police unit (or) local police unit shall provide Care and Protection through admitting the child into child shelter (or) hospital within 24 hours of the report.

The special juvenile police unit (or) local police shall report the matter to the child welfare committee and the special court in this regard. If the special court is not created, the special juvenile police unit (or) local police shall be designated as the Court of Session. Any person whoever comes across any material (or) object which is involved in sexually exploitative of the child, shall provide such detail to the special juvenile police unit (or) to the local police. Any person with false information with the intention to humiliate (or) defame a person shall get punishment of six months imprisonment (or) fine (or) both. In the year 2017, 141 sexually exploitative cases filed in various local police unit in Chennai city. During 2018, the number of reported cases was increased than the year in 2017.⁶

There was a continuous flexuation in the cases field against sexually harassment (or) sexually exploitative of the child. The police officer shall investigate the child and protect the child from media. The statement of the child be recorded under Section 164 of the code of the criminal procedure, 1973. After the Magistrate recorded the statement of the child, the final report is being filed by the police under the Section 173 of the Criminal Procedure code. Then the Medical examination shall be conducted by government woman doctor.⁷ During the medical examination, woman nominated by the head of the medical institution should

be presented. During the year 2017 and 2018, number of the cases were detected in Chennai city, as per below chart. All the reported cases in all local police unit in Chennai city were detected.

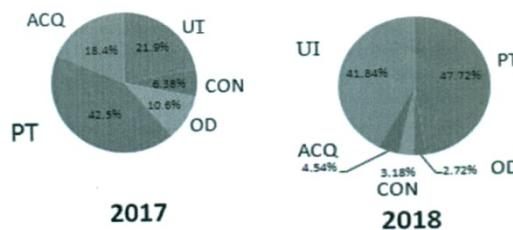
Detected Report Cases Field In Chennai Station



Special Courts to conduct speedy Trial

Special courts are needed to conduct speedy trial. The stage government with the consultation of the Chief Justice of the high court shall designate our of Session to be a special court under the commissions for Protection of Child Rights Act, 2005 to try the offences. Depicting children relates to the publication (or) transmission of sexually explicit material and facilitates abuse of children online under Section 67 B of Information Technology Act, 2000 shall trialed by the special court. The special court shall also try an accused offence under the code of criminal procedure, 1973. The special court shall try cases in camera and in presence of which person the child has trust.

Status of cases reported under POCSO ACT in Chennai City in 2017 and 2018



ACQ – Acquitted Cases, UI – Cases Under investigation, Con – Convicted Cases, PT – Cases under Pending in Trial, OD – Other Disposal Cases

Source: Chennai Commissioner Office

According to above mention pie chart shows that in 2017, 6.38% cases convicted, 48.4% cases acquitted

and 31.9% cases under trial and 42.5% cases pending in trial. 10.6% of total cases reported are disposed because of proper evidence not secure. Like that in 2018, 3.18% of total reported cases convicted, 4.54% cases acquitted, 47.72% cases pending in trial and 41.81% cases under in trial. In 2018 also 2.72% of total cases reported are disposed of proper evidence not secured.

As per the source from commissioner office, the crime rate against children is increasing in the year 2018 than in the year 2017 because of parent's carelessness. Though the accidental sexual abuse against child is 10%, maximum, especially 90% of sexual offences against child because of misuse of modern technology like Internet, Cell phone etc. Our Indian government prevented vulgar websites for public visibility But foreign website are not prohibited by our government to the public.⁸

Conclusion

Children has vital role to play in making the future of country. Sexual abuse and sexual exploitation of children are heinous crimes. This should be effectively addressed to the people. Many cases are reported in rural areas like Madhavaram, Industrial areas like Ambattur, where people have migrated from outside Chennai city for the sake of job. In these areas people are more vulnerable and the working parents not able to pay attention to their children. Though the police are aware to protect the people especially the children certain incidents of crime care are showing continuously happening in the city. The political and cultural factors are directly (or) indirectly lead sexual offense on children. Child should be taught about body parts to name and good touch and bad touch what they faced in

their life process. Chennai city is an important place which gives life to various religious and economic people. Every day, the population of Chennai in varies because of the increasing and available opportunities to uplift the people's life. The cases reported in 2017 and the cases reported in 2018 in local police unit in Chennai shows the number of crimes increasing in this city every year.

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Educational Reforms of Kamaraj Ministry in Tamilnadu

R. Stella*

Education is known and has been proven to be the most powerful tool for social transformation across the world in various societies. This chapter attempts to understand the reforms that were done during Kamaraj's

rule in the field of education in its widest possible sense. By 1954, even after spending more than 70%, out of the total budget, for education the state was able to send school only 50% of the children from the total

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population of school going age. Kamaraj had to achieve universal and free education by 1960, which was hardly five years away, and his Government began the battle in a systematic manner. After discontinuation of NSEE and revival of the scheme that had been in force prior to the introduction of NSEE from the academic year 1954-55¹⁵, Kamaraj Government constituted an Elementary Education Reform Committee¹⁶ with Dr.R.M.Alagappa Chettiyar as Chairman and five more notable educationists as members as mentioned below; 1. N.D.Sundaravallivelu, Director of Public Instruction². K.Arunachalam, Ramakrishna Vidyalaya, Coimbatore 61 3. S.Meenakshi Sundara Mudaliyar, Kalaimagal KalviNilayam, Erode 4. M.Arunachalam, Head Master, P.K.N.High School, Tirumangalam⁵. V.S.Gopalakrishna Ayyar, Head Master, Sir.M.Ct.M.High School, Madras The committee was empowered to co-opt any person as a member of the committee based on the needs. The terms of reference to the committee were to examine the prevailed system of elementary education in the state with particular reference to aim, content, relationship to secondary education and other allied problems. The committee also visited institutions, interviewed educationalists and recorded evidences in the districts of Salem, Coimbatore, South Arcot, North Arcot, Madurai, 62 Thanjavur, Ramanathapuram and Tirunelveli in the first quarter of 1955. On Feb 26, 1955, Cabinet minister C.Subramaniam submitted the annual budget for the year 1955-56. It contained the announcement of free education from June 1955 onwards for all children until Form III (8th Standard, age 14) who came from families with annual income of up to 1200 Rupees. Families under this annual income were considered as poor families and they qualified to get benefitted from the scheme. In addition to making the elementary education free for poor, those students who failed in a class were also allowed to enjoy the concession for the second year to reduce discontinuity and wastage. Kamaraj Government took advantage of the scheme and utilised the fund to build new schools, and employed teachers who were fit under the description of educated unemployed, and a 2800 schools were opened in a single year 1955. All the new schools allotment was prioritised on rural areas identified as school-less

centres. In the year 1954, the State Government had opened 1270 schools in school-less centres and 200 additional teachers had been employed. Kamaraj Government took further steps to increase enrollment in schools without increasing the number of teachers. From 1958-59, the teacher-pupil ratio was raised to 1:3529 and subsequently in 1961⁶² the ratio was further increased to 1:40.30 At the same time in order to avoid degradation in quality of teaching, Government appointed special teachers for Tamil language and Physical education who were not included in the ratio. This compulsory education for primary schooling was introduced in 1960-61 and fanned out throughout the State in three phases in the subsequent three years. As a part of the scheme, all children living within a radius of one mile from a primary school had to be enrolled even if they had missed the enrollment for the previous year.³⁴ There was an additional enrollment of 300,000 children and employment of 6,600 teachers was reported as an outcome of the enforcement. On March 27, 1955, Kamaraj and Sundara Vadivelu, Director of Public Instruction (DPI) together attended a conference at Madras. Kamaraj was curious to understand the impact of mid-day meals that were being provided to children of Madras municipality schools and Harijan welfare schools. However, mid-day meals to all primary school children, by no means, were conceivable proposal to the Central Planning Commission. Determination and persistence from Kamaraj to realize midday meals scheme reflected in the discussions he had with the representatives of Planning Commission. DPI was even forced to agree to give up the mid-day meals proposal on the favour of other many short-term welfare measures to the State as mid-day meals scheme was considered to be untested in large scale and the gap between available and required fund was Rupees 5 Crores (50 million⁶⁹ Rupees).³⁹ However, Kamaraj was even ready to come up with a new tax for executing mid-day meals scheme. ⁴⁰ Finally, SFYP included the mid-day meals scheme for grants and the Legislature also had endorsed the scheme. An announcement was made about the scheme on March 27, 1955.⁴³ On July 17, 1956, the mid-day meals scheme began in Ettayapuram, Tirunelveli District, by the Director of

Public Instruction.⁴⁴ From November 1, 1957, the Kamaraj Government continued and expanded the scheme to cover as much as possible elementary schools under the scheme with available funds from Central Government. The nature of the meals provided consisted of cooked rice with Sambar (a sort of curry made from pulses) or buttermilk or curd and vegetables or pickles. The committees decided the best food in line with available funds and the meals were provided almost 200 days in year to the children. From July 1961 onwards the 'Cooperative American Relief Everywhere' (CARE) shared the economic pressure of the mid-day meals scheme over the Government by providing food materials. School Meals and School Improvement Schemes Assessment Committee was constituted in 1960 with K. S. Subramania Goundar, M.L.A., as Chairman. The committee paid visits to mid-day meals centres and suggested developments. 1. Thousands of children who had been kept off the schools on the account of poverty of their parents were brought to the light of formal education. By the end of 1959, the free uniform scheme gained similar popularity and public support to that of mid-day meals scheme and at least ten thousand boys and girls had been given free uniforms. By 1960, the education department provided adequate funds to supply free uniforms to all the elementary school children. Kamaraj Government took a step further to enhance secondary education by providing with more schools. From 1967 schools in 1953, there were 1619 secondary schools at the end of 1962, increasing the quantity by double. During Kamaraj's regime, the tertiary education, under two Universities namely Madras University and Annamalai University, was introduced with many innovative honors courses. In 1954-55, seven new Arts colleges were opened. Number of students in the certificate and diploma courses run by Madras University was 259 men and 53 women. The strength at Annamalai University was at 2244 men and 170 women. The significant increase in the strength of women, doubled in 1963 as against 1954, is worthy of a note. At the end of the year there were a total of 68 colleges for general education including 20 for women. Directorate of Technical Education (DOTE) was constituted in 1957 and in a relatively short duration of

less than two years, four post-graduate courses, three in Guindy Engineering College and one in Coimbatore PSG College of Technology, were started. Kamaraj for Tamilnadu 81 State, attempted so hard to convince Central Government to move the institute to their States. However, Kamaraj was quick enough to understand the potentials of the institute and visited the Capital to meet the concerned officials personally. He even promised the sponsor the land required for free on behalf of State Government to setting up the institute and this aggressive step earned the decision on his favor resulting in Indian Institute of Technology, Madras (IITM).⁸⁵ Today the high caliber scientists and engineers from IITM have spread across the country and the world in prominent positions contributing to technological developments. Kamaraj Government opened a medical college at Madurai in 1954-55.⁸⁷ However, after the language based split and formation of States, Madras was left with four medical colleges, namely; Madras Medical College, Stanley Medical College, both at Madras and Christian Medical College at Vellore and Madurai Medical College in Madurai. Fifth medical college, the Thanjavur Medical College, was started in 1961. Madras Law College affiliated to Madras University was the institution for the State proving Law education and remained the only institution through Kamaraj's tenure as Chief Minister of the State. There were significant contributions from people for all round improvement of schools including gifts of land, buildings, play grounds, provision of furniture, equipment, supply of books to school libraries and books for needy children, etc. Kamaraj's initiatives breached the lines between poor and rich to improve education of the younger generation and to secure a future of developing an active, self-reliant, self-confident and self-sufficient society that is vigilant and proud about educational activities. A comprehensive review of salary scales of Primary school teachers was made at the end of 1956. Madras State under Kamaraj's leadership was first in Asia to implement a triple benefit scheme to teachers that included pension, provident fund and insurance schemes in April 1955. The scheme benefitted all teachers in elementary schools under local boards, aided management schools and secondary and

other similar grades of teachers in secondary schools. Rise in Retirement Age In 1963, the age of retirement of teachers was raised in various categories of schools from 55 to 58 Language 118 Kamaraj Government introduced Tamil as medium of instruction for degree courses from academic year 1960-61 onwards. This was started in Government Arts College in Coimbatore and in the next three years private colleges began the adoption.

For a decade, from 1954 to 1963, much had been achieved by kamaraj Government for the development of the State in the field of education. The increase in percentage of literacy over the Kamaraj decade was, a never before possible, about 85% and the number speaks for itself. Kamaraj's goal was to educate everyone.¹³¹ Kamaraj was against the new education policy proposed by Rajaji Government as he envisaged the policy would potential affect the education development of the State.¹³² Kamaraj Government right from its inception in 1954, besides abolishing the new scheme that had reduced the learning hours in school for elementary students, through innovative measures and people engagement could constantly increase the expenditure every year for producing excellent results in the field of education. Kamaraj felt that the need of the society to transform to thrive and achieve, from the comforts of newly dawned freedom.

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Rev. John Micheal Lechler (1804-1861) Father of Industrial Education in India

P. Jothipackiam *

Introduction

Christianity was first introduced in Salem District (1823) by Robert DeNobili, the founder of the famous Madura Mission of Jesuits¹. The first among the protestant mission was the London Missionary Society

which established its mission at Salem in 1827. Rev.Henry Crisp (1803-1831) was the first missionary to salem who stayed with the Collector of Salem Mr.CockBurn (1820-1829) for a period of one month before starting Salem Mission. He took over five small

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schools which were under the management of the Salem Collector then². With the arrival of the second missionary Rev. John Micheal Lechler the Salem Mission became vibrant and progressed much due to his tireless and planned efforts and application of his mission strategy and approach towards the natives.

John Micheal Lechler's Arrival

J.M. Lechler called as "the Apostle of Salem" was born in 1804. He was a German Missionary of the London Missionary Society. He came from Coimbatore and took charge of the Salem Mission work in May 1840³. He had already been in India for five years of which four years were spent working with Rev. C.T.E Rhenius (1790-1838) called as the apostle of Tirunelveli⁴.

Mission Strategy of Lechler

As soon as he arrived Salem Lechler planned his mission strategy in order to enlarge his missionary activities which would fetch support to his mission work. He adopted the following mission strategies in Salem.

1. His first plan was to establish schools and to teach Christian books. But this scheme failed since he and his assistants paid periodical visits only. Further the masters were all non-Christians, they could not be prevailed upon to teach Christian lesson. Hence his objective of using schools as a platform for missionary activities proved ineffective and unattainable.
2. The Second plan attempted by Lechler was to collect scattered families (willing to place them under Christian instruction) and to form them into a Christian villages and to give them pecuniary assistance to start cultivation. The person placed in-charge on them proved to be unfaithful and the people when the assistance was not continued went back to their old habits and beliefs. Thus the plan of forming Christian villages and making them rallying point for enquiries also failed almost entirely.
3. The third and most successful plan tried by Lechler was the establishment of and maintenance of an

industrial school for teaching to the boys of the orphanage. This school though not fulfilled his expectations did good work and was abolished after his death as it was deemed undesirable to continue it under the altered circumstances of the mission. But there were many Christian artisans in Salem district and other districts, who were brought up in the industrial school occupying respectable positions, who otherwise would have been common labourers.

Industrial School

The London Mission made the pioneering attempt of imparting industrial education in Salem district. J.M. Lechler started a small school of industries in 1840 – first of its kind in the whole of British India – the school was called as the first school of industrial education in India Rev. J.M. Lechler who was also called (because of the chequered history) as the father of industrial education in India⁵. He started the training institute with 6 students on the Bungalow street between Shevapet and Kottai in the town. Out of 6 students, three of whom were taught carpentry and the other three tailoring. Though technical education was not part of the regular education in those days, Lechler started the school and provided training in carpentry and tailoring to the students⁶.

The school was equipped with tools and did good work for a number of years. The craft taught include carpentry, turning, cabinet-making, brick-laying and black smiths and locksmith's work. To develop the industrial school Rev. J.M. Lechler needed more skilled workers and artisans. So he called skilled workers from Tirunelveli under the leadership of catechist E. David of Palayamkottah, a well trained man under Rev. C.T.E Rhenius of Tirunelveli. 30 families of skilled workers of Tirunelveli came to Salem. They were given work according to their trades in the industrial school and accommodated in the Salem Mission Compound at Shevapet, Salem.

After the death of Lechler due to cholera in June 17, 1861, the whole of the valuable property and plant was sold out by his successors on the plea that industrial education did not fit into their religious activities. In

1896 however Mr.Dignum made a fresh start and built another industrial school at Salem and maintained it with the help of his friends. Two years later (1898) it was recognized by the London Mission and was granted a subsidy of Rs.30/- per annum from the mission funds. The Director of Public Instruction also granted recognition to the industrial school and made a grant of Rs.100/-per annum which was subsequently raised to Rs.150/-. In 1900, the institution was regarded as an “Advanced Technical School” in the district.⁷ However the school was closed in 1914⁸. About 1930-31 another industrial school called the St.Joseph’s Industrial Institute was started at Salem with the strength of 18 pupils⁹. It was one of the aided industrial schools in the state providing instruction in cabinet making and carpentry¹⁰. In 1957-58 it imparted instruction to 55 boys¹¹. The London Mission Society took interest in converting the “Untouchable” communities also found expression through the establishment of industrial and technical training school in Salem.

Ventures of Lechler

In his 21 years of stay in Salem he mastered Tamil Language as he was able to read and write the language fluently. In 1841 Lechler alone with Assistant Collector of Salem H.A Brett Arekked went to Yercaud and built the first cottage named “Melrose” with the sun-burnt bricks. Thus Lechler became the first European settler in the hill top and following which several Europeans purchased land and built their houses later.

Rev.J.M.Lechler along with other officers of Madras Civil Services built the Holy Trinity Church atop at yercaud. Also in 1853, he built the church in Kottai area with all the construction materials made locally¹² which was later named as Lechler memorial church as a humble tribute to his services in Salem.

Efforts to Bring Social Change

The arrival of the London Mission Society missionaries of London Mission Society in Salem encouraged conversion of lower class people to Christianity on a wider scale. In 1850’s the reports of the London Mission Society frequently stated that a

sizeable section among them were relinquishing their old religious faith and embracing christianity¹³.

In Salem the Missionary Lechler was able to initiate a mass movement among the lower class people of Koneripet¹⁴. The large scale conversion of Lower class people to Christianity gave rise to ugly scenes of riots and mayhem. In most palces the rich peasants launched attacks against their former agrestic slaves. In such situation the LMS missionaries displayed a positive attitude and explicated the factors responsible for the conversion of the “untouchable” communities to the new faith¹⁵. The LMS missionaries apart from freeing these communities from the dominance of the rich peasants and the mirasidars, also undertook several programmes for their social elevation. As early as 1840s the missionaries instructed their new converts in vocations like carpentry and bricklaying. They believed that such activities would inculcate self-confidence and awareness among them. They also stated that these activities would seriously pose a challenge to the institution of slavery based on caste¹⁶.

Conclusion

Lechler was no ordinary man. He possessed both the power to conceive and energy to and determination to execute great plans. He had to abandon some of those plans when found unsuitable. It is not reflection of his wisdom seeing that he was in a strange land and therefore had to find out by experiment the best mode of bringing it to bear are worthy of imitation by all missionaries. His piet, zeal, earnestness and abandonment of plans when found unsuitable are worthy to be imitated. The country’s first industrial training institute which Lechler started later became significant leading to starting more institutions across the country.

LMS which setup its first mission station in Salem succeeded in gaining converts from the “Untouchable” communities. The school of industry was established with the view of providing them with the means of an honest and respectable livelihood, thereby making them independent and forming them gradually into a self-supporting and making them helpers to the missionary.

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The Dalit Movement in Tamil Nadu (1950-2000 A.D.) with reference to the Keezha Venmani 1968 and the Melavalavu, 1997 – Episodes – A Critical Study

C. Paramarthalingam*

“INEQUALITY IS THE BASIS OF HUMAN LIFE”

*Jean Jacques Rousseau (1712-1778),
the French Philosopher.*

The Dalit Movement in modern Tamil Nadu between the years 1950 and 2000 AD forms an important phase in the social history of Tamil Nadu which has been the by-product of the fusion between the European and Indian cultures thanks to the onset of Indian Renaissance. Like the proverbial Indian coconut tree which is bending almost right from its bottom to the top, the ancient Hindu society has been lop-sided right from the Rig Vedic (c.1500 B.C.) period to the present day with as many as 6000 sub-castes. The **“Purusha Sukta”** of the Rig Veda mentions about the unequal position that took place in India in the 19th Century Hindu society which was vertically divided and placed below one after the other as the Brahmanas, the Kshatriyas, the Vaisyas and the Sudras. The Brahmanas are known for spiritual wisdom who became the mouth, the Kshatriya were known for administrative and military prowess; His thighs were the Vaisya known for

commercial and business enterprises, his feet became the Sudra (Productive and sustaining force) was born.

1. Meaning of the term, Dalit

The term “Dalit” being a Sanskrit one meaning broken or downtrodden people. It has been derived from the word “dal” which means split or broken people. The present usage of the term “Dalit” goes back to the 19th Century when a Marathi Social reformer Mahatma Phooley used it.

2. It was first used to denote the oppressed and broken victims of the Indian caste system. But, it was only in the 1970's the followers the Dalit Panther Movement of Maharashtra Govt.that gave wide currency to the term “Dalit” denoting deprivation and oppressive.

The Keezha Venmani episode of 25th December 1968 was the fallout of the nefarious caste system.

The Keezhavenmani episode that took place in the composite Thanjavur District of 25th December 1968 was perpetrated on 44 Dalit persons including two one-year old children. It was a heart-rending spectacle. The

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Green Revolution spearheaded by Thiru. C. Subramaniam, the late Union Minister, the paddy yield rose by leaps and bounds which forced the Dalit tenants to demand more working conditions and higher wages. The tenants were goaded by the Communist Party of India (Marxist). To register their protest, the working men hoisted red flags in their villages which provoked the landlords to the extreme. To counter the peasants' move, the landlords arranged for the outside laborers with yellow flags to do the harvesting work which provoked the tenants again this led to a terrific situation which resulted in the boycott by the peasants. As a negotiating tactic, the peasants withheld part of the harvest.

Eyewitness' account

According to the eye witness account, on 25th December 1968 around 10 p.m., the landlords collected 100 anti-social elements to come in police lorries surrounding the hutments. With no possibility to escape, many of the men and children and a few old men took refuge in a hut that was of 8ft long. The attackers encircled it and set fire to it, with the flaming fire burning them to death². The fire was stoked with hay and dry wood. The children thrown out from the burning hut in the hope that they would survive were thrown back into the flames³. The massacre resulted in the death of 44 persons including 5 aged men, 16 women and 23 children.⁴

The Keelavenmani massacre led to widespread demand for change in land ownership and the Gandhian reformers Jaganathan and his wife Krishnammal render of non-violent demonstrations for the re-distribution of land owned by the local Hindu temple trust lands in Valivalam. Both Krishnammal and Jaganathan formed and organization for this purpose. Poignantly Krishnammal says "I could not sleep last night and the sight of the violence was fresh in my mind, fresh blood of butchered child and charred bodies of women and children, who had taken refuge in a hut."⁶

The Melavalavu Episode, 1997

The Melavalavu episode of 30th June 1997 was connected with untouchability in that one Murugan of Melavalavu was elected as the President of the

Melavalavu Panchayat Union of Melur Taluk of Madurai District. Unable to bear this, the caste Hindus on 30th June 1997, got murdered its leader Murugan and his associates Mookkan, Chellathurai, Sevuga Moorthy, Bhopathy, Murugesan's brother Raja at a place in Melur where they were alighting down from the bus. The Police, instead of registering the case under Atrocities against the Untouchables, registered it under the Indian Penal Code. The case dragged for 8 years from 1997 to 2005. The accused numbering 25 persons were acquitted and 17 were imprisoned. On appeal to the High Court, 17 persons were set free. In the Melavalavu incident of 7 Dalits being killed, taught a lesson to the Melavalavu Dalit, who were hitherto persecuted by the Kallar Community people, Moopanar Community People and others.

Conclusion

From what has been said above, it could be concluded that the Dalit Movement is a growing movement both in Tamilnadu and other places spreading its tentacles by leaps and bounds. The Keelavenmani spectacle of 1968 was a wanton act of the landlords which resulted in the death of 44 persons including 2 children. The solution lies in the fact that the Constitution must be amended so as to make equal distribution of wealth. What was possible for the former Soviet Union and the present Communist State of China, would be equally possible to India also. The Melavalavu tragedy of 1997 was nothing short of human negligence; people of Melavalavu particularly the high caste people must have been the law abiding ones. The Constitution clearly proclaims, "We the People of India having solemnly resolved to constitute India into Sovereign Socialist Secular Democratic Republic and to secure to its citizens, Justice, Liberty, equality and Fraternity... we hereby adopt, enact and give to ourselves this Constitution. The first page of the Constitution clearly states that all Indian are entitled to equality of status, All are equal no one is superior or no one is inferior; all are equal,

This will be the legacy of the paper.

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Kinds of Tourism in Dindigul District

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Introduction

Tourism is one of the success of the twentieth century. Tourism is vital to the well-being of many countries, because of the income. Tourism in India is regarded as an effective instrument of economic change and development in the country. It provides a point of convergence to different social systems. The Government is spending crores of rupees every year to organize and develop tourism on a larger scale.¹ Aboriginal tourism, with it's a activities of the journey, the visiting, socializing and the learning, provided the same break in the monotony of their lives as does the weekend 'get-away' or vacation for modern society. The term to 'tour' derives from a Latin origin, to make a circle trip and return to one's home. To vacation comes from a verb, vacare, meaning to vacate the house. To travel, from travail, means to labor or to work and by contrast, a holiday is a day exempt from work. Although these subtle meanings are now blurred some individuals readily admit that travel is 'hard work,' involving hours of waiting for transportation, sleepless night, poor food and uncomfortable conditions. Some adventure travelers-especially those making along treks in high mountains, rock climbing and river rafting-see hardship as a form of physical or mental self-testing.² Thomas Cook who was the modern mass tourism on 5th July 1841, organized the first package tour in history. Tourism is a collection of activities, services and industries that delivers a travel experience, including transportation, accommodations, eating and drinking

establishments, retail shops entertainment, businesses, activity facilities and hospitality services provided for individuals or groups traveling away from home. The World Tourism Organization (WTO) claims that tourism is currently the world's largest industry. Tourism provides over six million jobs in the United States, making it the country largest employer. The World Tourism Organisation is undoubtedly the most significant global body with the collection of statistical information on tourism.³

Geography

Dindigul district is one of Southern. It is located at 10° 05'' and 10° and 09'' North latitude and 77° 30'' and 78° 20'' East longitude. It has an average elevation of 265 m (869 ft). The temperature ranges from a maximum of 37°C (99°F) to a minimum of 29°C (84°F) during summer and a maximum of 26°C (79°F) to a minimum of 20°C (68°F) during winter. Dindigul receives rainfall with an average of 812 mm (32.0 inch) annually. The South West monsoon, with an onset in June to August, the bulk of the rainfall is received during the North East monsoon in the months of October to December. This district is bound by Erode, Coimbatore, Karur and Trichy Districts on the North, with Sivaganga, Karur and Trichy District on the East, by Madurai district on the South and by Theni, Coimbatore Districts and Kerala State on the West.⁴

History of Dindigul, and Dindigul Fort

During the First century A.D. the Chola king

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Karikalan captured the Pandya kingdom and the Dindigul region came under the Chola rule. During the VI century, the Pallavas took over most provinces of the Southern India. Dindigul was under the rule of Pallava until Cholas regained the state in the VIII century. The XIV century, South India was invaded by Delhi Sultanate. Dindigul was safe in the hands of Vijayanagara. In 1959, the Nayaks became powerful and their territory was bordered with Dindigul in the North. After the death of the King Viswanathanayak in 1563, Muthu Krisnapa Nayakka became the king of Dindigul kingdom in 1602 A.D. The big fort on the rock is believed to have been built by Muthu Krishnapa Nayak of Madurai in 1605 A.D.⁵ This fortress has a very interesting historical background.⁶ The name of the town itself its from this rock 'Dindigul' which means 'Pillow rock' in English.⁷ The fort was renovated and strengthened by Saiyyad Sahed who occupied this area and ruled from 1784 to 1790 A.D. It was during his time that a series of rooms for billeting his troops of army and strong rations and ammunitions were constructed. Dindigul fort was of an extremely high strategic value, with the victory of Chandasaheb, the long period of peace which had prevailed with the glorious rule of the Nayaka was broken. The fort was under the control of the Mysore rulers for just a decade. This situation was secretly reported to the ruler of Mysour. In A.D. 1755 the ruler of Mysore dispatched Hyder Ali with a strong army. From that year till today Hill Fortress of Dindigul has replaced into a state of unbroken peace for nearly five centuries.⁸

Role of Tourism in Tamil Nadu

Tamil Nadu's tourism industry is the second largest in India, with an annual growth rate of 16%. Tourism in Tamil Nadu is promoted by Tamil Nadu Tourism Development a Government of Tamil Nadu undertaking. The tagline adopted for promoting tourism in Tamil Nadu is 'Enchanting Tamil Nadu'. Approximately 1,753,000 foreign and 50,647,000 domestic tourists visited the state in 2007.⁹ Tamil Nadu Tourism Development Corporation (TTDC) was started in the year 1971, on a modest note with two coaches and five hotels. It has made rapid strides and has earned the distinction of owning the largest chain of fifty five

hotels in South India. The hotels are spread throughout Tamil Nadu. Tamil Nadu Tourism Development Corporation offers are gives many facilities to tourists, they are thirty four hotels and youth hostels, ten boat houses, three restaurants, tour canteens, four telescope houses, three parks and tourist service center.¹⁰

Famous things in Dindigul district

Dindigul is popularly referred as the 'city of locks and tanneries'.¹¹ Government gives the Geographical Indication (GI) tag Dindigul Locks and Dindigul Biryani, Sirumali bnanna, Kodaikanal Garlic and Palani Panchamirtham. Nilakottai is famous for the growing 'Madurai Mali', Grapes, brass vessels and jewellery. Coconut in Ayyampalayam,¹² Batlagundu is an important center for tomato. Chinnalapatti is attractive and artistic silk and Sungudi sarees manufacture. Vedesandur is having Tobacco Research Station¹³ in Tadiyankudisai near Kodaikanal is Coffee Research Station and Oddanchatram having Maze Research Satinon, and a big vegetables market in South India.¹⁴ These are the growth process of Dindigul.

Tourist Places of Worship

Temples: Dindigul Abirami Amman temple, Sri Kottai Mariamman kovil, Thadikombu Soundararaja Perumalkovil, Aagaram Sri Muthallamman kovil, Attoor: Sadaiyandi kovil, Reddyarsattiram: Gobinathaerswami kovil, Serayaperumal kovil in Bathalakundu, Thethuppatti: Rajakaliamman, Anjanayar kovils are located in Annaipattian and Nadupatti.¹⁵ Murugan kovils are situated in Palani, Thirumalaikaeni, Tandikudi and S.Thumalapatti are the temples attracting lots of devotees.

Mosques: Begambur big Mosque and Tippu Sultan fort.

Churches: St.Joseph Church in Dindigul, Mettupatti: Our Lady of Dollars Church, N.Panjampatti: Sacred Heart Church, Marampadi St.Antony Church, La Saleth Church in Kodaikanal, Marambadi St.Antony's church,¹⁶ St.Sabasthiyar Church in Mutalagupatti,¹⁷

Water Reservoirs in Dindigul district

Dindigul district has a lot of dams. These are Dharmathupatti Dam, Kamarajar Dam, Manjalar Dam, Marudhanadhi, Pannapatti, Parapalar Dam, Palar –

Porandalar Dam, Varadamanadhi Dam, Alagapur Dam, Peranai is constricted by the British and Kuthiraiyar Dam.¹⁸ The plains around Dindigul and Palani are drained north eastern by four parallel tributaries of Amravathi River rising in the plains. Anju Veedu, Bear Shola falls, Fairy falls, Kuthiraiyan falls, Kutladampatti falls, Neptune falls, Palan falls, Pambar falls, Poombarai falls, Silver cascade, Skamba falls, Snake falls, Thakkam Thottam falls, Thalaiyar falls, Thouvnam falls, Bamen falls, Gellaiyan, Angel falls Glen falls and Ayyanar falls are the notable falls in Dindigul district.¹⁹

Hills in Dindigul District

John Ruskin define the Mountains are the beginning and end of the natural scenery.²⁰ Kodaikanal hills and Palani hill are situated on the Western Ghats.²¹ Kodaikanal and Sirumalai are home to many resorts, Botanical parks and eateries.²² Dindigul district having total area reserved forest is 122646.54.50 hectares and reserve lands are 22209.81.00 hectares.²³

Kodai Hills

Kodaikanal is known as Kodai Hills. It is one of the most favorite and famous hill stations at Tamilnadu in Dindigul district. This is above 7,000 ft. at sea level. Kodaikanal means in Tamil "The Gift of the Forest". Kodaikanal is referred to as the "Princess of Hill stations". Kodaikanal was established in 1845. Kodaikanal means a cool testing place in 'summer',²⁴ the final two syllables kanal means "to see", rendering Kodaikanal as a summer forest. The upper Palani hill in Tamilnadu is an offshoot of the Ghats, covered in rolling downs and coarse grass. Temperature in summer season is maximum 19.3(c) and minimum 11.3(c), and in winter season maximum 17.3(c) and minimum 8.3(c). Best season is April to June and September and October. An amazing flower named 'Kurinji' which blossoms once in 12 years is a nature's. In 2018 the kurinji flower has blooming. The Dindigul Tourism Corporation Celebrate the kurinji festival,. Every year above five lakh local, National and International tourists are visited in Kodaikanal.²⁵ Visitable Places in Kodai, are Kodaikanal lake, Berajam lake, Manoranjitham lake, Bryant Park, Coaker's Walk, Astrophysical

Observatory, Kurinji Andavar Temple, Telescope House, Shenbaganur Museum. St.La.Salathematha Church, Pillar Rocks and Green Valley viewpoint, Dom-Dom rock, Rat Tail river, Silver Cascade, Fair falls, Glen falls, Fair falls, and Bear Shola falls, Dolpohin's Nose, Perumal Peak, Orchdorium, Pine Forest, Kukkal Caves and Guna Caves are interesting spots in Kodaikanal.²⁶

Sirumalai

Sirumalai lies in Dindigul district and it is 16 km away from Dindigul. It has 25.26. sq.km having total, area and over 4,400 feet above the Sea. It's situated between p77° 33' and 78° and 15' East Longitude and 10° 00' and 10° 39' North Latitude. It famous of the largest conglomeration of hill locks and dominate the Sirumalai group of hills.²⁷ Total annual Rain fall of 1130 mm, 1284 mm, and 959 mm was recorded during 1977, 1998, and 1999 in plains and foot hills of Sirumalai. The highest rainfall months in Sirumalai hills were October to December.²⁸ Sirumalai and Karanthamalai hills of Tamilnadu lies in the Southern most part of the Eastern Ghats. The higher hill ranges experience a generally cooler and wetter type of climate than the surrounding plains. The Sirumalai banana is famous for its taste nutritional value and for natural healing of ulcer. Kodairoad is a center for the fruit market of the region.²⁹

Pilgrimage Tourism

Palani is the most important pilgrimage centre in Dindigul district. Dindigul district having 48 Pilgrims area, annual tourism expediter by Pilgrimage tourists total income Rs.1,31,500, average income is 2739, and Dindigul district is eighth rank of income in Tamilnadu. Thus, expenditure made on pilgrimage influenced by many factors like, income, modes of travels, distance duration of stay, occupation and willingness to spare time for leisure. The annual expenditure made by the pilgrimage tourists who visited Palani temple from various districts in Tamilnadu, Kerala, Andra Pradesh and Karnataka. The 330% pilgrimage tourists Nast majority of them originated from Tamilnadu. Dindigul is 14.5% pilgrimage tourists are visited.³⁰

Temples in and around Dindigul District

Palani Sri Dhandayuthapani Swamy Temple is one of “Six Celebrated Hill Abodes of ‘Lord Muruga’ at Palani Hills. Sri Kottai Mariamman Kovil is more than 200 years old. The Mariamman idol is installed by the army men of Tipu Sultan at the fort of the mountain. Hence it is called Kottai Mariamman temple. Festivals are famous during the Tamil month of Masi, Appasi, Puratasi and Margazhi.³¹ The Chera king Darmabalan is believed to have built the temples of Abirami and Padmagirinathar. Abirami Amman Temple, Soundararaja Perumal temple, Agaram Muttalamman, Natham Mariamman kovil Nadupatti Anjaneyar Temple in Chinnalapattai, Annaipatti Anjaneyar is located in Nilakottai Taluk. Mettupatti hill called Siddharmalai, (sages hill) on the top of which is a very ordinary Siva shrine. The spot is known locally as the Pancha Pandava Padam, or ‘feet of the five Pandavas’ and a little west of it are five ‘Pandava beds’ of the usual description, round about which are more inscriptions.³² The temple is maintained and administered by the Hindu Religious and Endowment Board of the Government of Tamil Nadu.³³

Eco-Tourism

Eco-tourism is a form of ‘tourism that involves to relatively undisturbed natural areas with the specified object of studying, admiring and enjoying the natural sceneries, wild plants, animals as well as any existing unique aspects found in these areas’. Tourists especially from other country are keen to enjoy visiting eco-friendly environs. They include eco-friendly tourist spots in their itinerary visiting Kodaikanal. Out of the total number of tourists more than 25% visit natural surroundings in Tamilnadu every year.³⁴

Cultural and festivals tourism

Tamilnadu’s ancient and rich cultural legacies and heritage and a variety of living traditions and cultures spread over throughout the State have high marketability. Presently, summer festivals are being organized in the months of May and June every year at Kodaikanal and Sirumalai.³⁵ In 2018, the kurinji flower has blooming. The Dindigul Tourism Corporation Celebrate the kurinji festival, cultural programmes,

adventure, sports, boat races, flower and fruit shows to the splendor of the festival. Kodaikanal attracted a few foreign tourists along with a massive number of domestic tourists this hill station are famous for their outstanding scenic beauty and soothing climate. People came here to escape from the heat of the plains for a couple days.³⁶ Aadi Perukku is celebrated on the 18th day of the Tamil month Aadi, which celebrates the rising of the water level in the river side.³⁷

Sports Tourism

Tamilnadu has made fair strides in the field of sports. The Sports Development Authority of Tamilnadu (SDAT) is the government body that is vested with the responsibility of developing sports and related infrastructure in the state. Kabaddi, Sadugudu and Silambam are popular traditional sports played in the rural areas. Kabaddi is a rather simple and inexpensive game and neither a massive playing area, nor any expensive equipment.³⁸ Chess and Carrom are popular indoor sports. Kalangu, and Ammanai playing with shells for girls.³⁹

i) Jallikattu

Jallikattu also known as ‘eru thazhuvuthal’. It is one of tamil traditional sports in Tamil Nadu as a part of Pongal celebrations on Mattu Pongal. The league of world famous jallikattu events hosted at Alanganallur, Palamedu and Avaniapuramin in Madurai district. The event was flagged off by RDO (Dindigul) Jeeva.⁴⁰ Jallikattu are conducted in many places, they are A.Vellodu in the twice, Natham, Sanarpatti, Thavasimadai, Pugaiyilaipatti, Kosavapatti, Ayampalayam, K.Aavarampatti, Nallama Nayakanpatti, Maravapatti, Pillamanayakanpatty and Ulagampatti. The bulls came from in and around Dindigul, Madurai, Pudukottai, Trichy, Sivagangai, Thanjai, Manaparai, Alanganallur, Virudhunagar and Theni among others participated.⁴¹ Local, National and International tourists are enjoying the events.

ii) Horse Riding and Cycling

Kodai lack for strolls, bike rides along the five km path those fringes. Lakeside, horse riding is also an option with prices varying from Rs.20 for a guided ride to Rs.100 per hour. Shops, restaurants and hotels are

concentrated in a rather congested area of brick, wood and corrugated iron buildings east and downhill from the lake.⁴² Although the roads are rarely flat the some ice bike rides in the area. At the bicycle hire area will be accosted by who want to rent horses for high prices prevailing rate is around Rs. 150 per hours accompanied and Rs. 200 accompanied of these horses should be retired.⁴³ The peak tourist season, week end and holidays the tourists are enjoy.

iii) Golf Club

Golf is also unique in that it's probably the only popular sport where the participants compete against themselves instead of each other. Marquis of Tweedale in the year 1873, followed by creating a facility by a group of British golfers at Kodaikanal by name of Kodaikanal Golf Club. Tamil Nadu has six 18-hole Golf courses, the most popular of which are the Kodaikanal Golf Club, established in 1895.⁴⁴ Kodai at the English Club, the Golf Club and the Missionary Club. Kodai golf course is quite exceptional for India, green and lush with a variety of trees, many firs amongst them, there was a real feeling of Scotland. The club was approximately ten miles from the Kodai.⁴⁵

Adventure Tourism

¹Adventure tourism activities in the Tenth Plan, trekking, hang gliding, para gliding, para sailing, balloon expeditions and water sports will be promoted with active participation from the private sector. The trekking routes identified in Kodaikanal, Sirumalai and other all hill station has been developed and expedition gas conducted regularly during the season.⁴⁶ Adventure trekking to Bear Shola falls in Kodaikanal.

Trekking Routes in Kodaikanal: (a) Periykulam – Adukkam – Kodaikanal (18 kms, 7 hrs), by Periyakulam – Kumbakarai – Shenbaganur – Kodaikanal (27 kms, 7hrs), (c) Kumbakarai – Vellagavi – Kodaikanal (8 kms, 5 hrs), (d) Palani – Vilankombai RE – Ganguvar Odai, Vilpatti – Kodaikanal (16 kms, 7 hrs), (e) Kodaikanal – Berijam (23 kms, 5 hrs).⁴⁷ In Summer Season, Kookal could be a trekker's delight. It is a wonderful camping site for the grassland; the forests, the waterfalls and the natural rock cave formation on a hilltop provide visitors for adventure tourism.⁴⁸ Forest Department permit for

more serious trekking routes in protected areas may be obtained with time, patience and luck, and the treks use the very experienced local guide Vijay Kumar.⁴⁹

Kodaikanal Lake and Boat Club

The lake is the focal point of the town and almost always a hub of activity, this 24 hectare, star shaped artificial lake is the pride of the citizens of Kodai. Pains takingly created in 1863 by Sir Vere Henry Levinge, the Collector of Madurai from 1860-1867, were responsible for visualizing and forming the Kodaikanal Lake and much development of the town. Around the Lake there were a few private boat houses also functioning. The boat club formed the Platinum Jubilee Committee and celebrated the Platinum Jubilee function. Boat Club in the year 1890 the Kodaikanal Boat Club was formed.⁵⁰ The boat races were the high point, held at the culmination of the season and the high point of the boat race, for the children was the Duck race and drawing competition. The various summer activities are walking, pony rides, fishing, picnics, mock hunts, tennis and badminton matches rowing etc.⁵¹ Boats are available tent pedal boat and row boat.

Fishing and Swimming

Swimming was not allowed in the lake. The lake was every deep and swimming in the middle was far too dangerous. There were masses of water plants growing near the edges of the lake that made swimming in the shallow water equally dangerous. In 2007-20018, 313.076 tones lanced the fish in the reservoir areas in Dindigul district.⁵²

Flora and Fauna Museum

Shenbaganur Museum is devoted the flora and fauna of the hills. One of the best orchidariums in the district, over 300 species of orchids is found here. The museum also exhibits an impressive collection of archaeological remains.⁵³

Media Tourism

Pasumai F.M is 90.4, Kodai F.M is 100.05 mhz the 'ulavarum naram' and 'arisali' programmes are very impress and attracted in the tourists. Ulavarum naram programme is telecast the festivals in Dindigul district. Arisli, programme is too attract the tourists and address

the tourist to telecast the favorite songs. To identify the many historical places. The film *Nenjaththai Killadhe*, interspersing between Bangalore and Kodaikanal. The Fountain built in Bryant's Park the prize for the best lady in the annual Regatta is called the Savithri Ganesh Trophy and the song *Kaatru Vandhall Thalai Saayum* in Kodaikanal and from the film *Kaathuiundha Kangag* in year 1962, even features them rowing out of Boat House. The essence of mother nature and the film got him a National Award. The film recalls the time they had while shooting various parts of the film in Kodaikanal. In 1994 hit film *Seevlapperi Pandi* in Kodaikanal, the song *Oyilapaadum Paattula* immediately comes to mind as it captures the lush greenery of the hills. Tamil Cinema audience was the Kamalhaasan starrer '*Guna*' in 1991, the cave early name has known as Devil's Kitchen.⁵⁴

Conclusion

Successful tourism planning and development means serving both tourists and local residents. The Southern districts of Tamilnadu are a paradise of the tourists. The great diversity and religious coexistence among Hinduism, Christianity, Islam, Buddhism and Jainism together with varied cultural traditions of the Southern district never fail to attract and invite the tourists. Tourism has been a quiet revolution, because it is concerned more with the satisfaction of the individual than with the scientific and technological achievements. Tourism without doubt is a great and famous asset for State or region bestowed upon in it by the history, culture, customs and traditions, religion and nature. The history of tourism in the State of Tamilnadu in Dindigul district which has been the pioneer of many phenomenon of the whole world has found that Tamilnadu has played a part in the formation of tourism worldwide. In order to protect and conserve the natural environment of Dindigul district, it is the prime responsibility of the Government to arrest deforestation activities. Steps must be taken by the Government to regulate and control the rapid construction activities. Environmental awareness campaign should be launched periodically. Tourists avoid the forgery Guide in the place of Palani and Kodaikanal. The measures will go to

long way in enhancing and protection the natural environment of Dindigul district.

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The Dynamics of Social Structure, Resposibilities and Beliefs of The Toda Tribes in Nilgiris

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Introduction

The English term 'tribe' is derived from the Roman word *tribua*.¹ In India the people, those who are socially, economically and culturally backward are called as Tribes. Tribe means a political unit, and is used to refer the social groups defined by the territory they occupied. The Nilgiri tribes consist of the Todas, Kotas, Kurumbas, Irulas and the Badagas. The Toda are known by several names like Tudas, Toras, Tudavans

and Todar.² The name Toda is supposed to be derived from the word "*tud*" the sacred *tud* tree of Todas. The Government of India identified 36 Scheduled Tribes (STs) in Tamilnadu.³ Among them, six communities are identified as Primitive Tribal Groups (PTGs).⁴ Todas are the top ranking and well advanced people among the six Primitive Tribal Groups of the Nilgiris. They have continued to attract the attention of social scientists and anthropologists from the early European period to the

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present day. They have been trying to find out their ethnicity. Hence study on the Todas is considered as very essential. In this paper an attempt has been made to analyse the Social Structure, Social Responsibilities, Huts, Food, Dress and Ornaments of the Todas in the Nilgiris. This paper attempts to analyze Social Structure and beliefs of Todas in Nilgiris.

The polymorphism of southern India and their possible evolutionary implications, human biology, the Toda and the Kota have shared genes, which separate them from the other Nilgiri hill tribes and share their closest affinity to the gypsies. The Census Survey of India states that their population is very less.⁵ The Todas are tall, have good physique and dignity of bearing. They have aquiline noses, thick black hair, and hazel eyes. The men wear their hair short, but the women have curled ringlets, treated with butter.⁶

Social Structure

Todas are purely small pastoral community, who live on the Nilgiris plateau. In India, they are living only in the Nilgiris district. They have large herds of buffaloes, and depend for support on their produce for their survival. Society is the net-work of relations existing among individuals and groups.⁷ Generally, the tribes form a small community of their own in a particular territory. Their relations are direct and intimate. Their organization is commonly seen in their social design.

Toda society is a patrilineage society.⁸ Patrilineal descent is a cultural principle which automatically affiliates a child at birth through his father to descent group that consists of all kinsmen who are related to him through his male ancestors.

Their community is divided into two endogamous groups, namely, Tharthzoll and Thevelioll.⁹ Their Clan is divided into two divisions namely Moiety and Pharty.¹⁰ Moiety can be defined as one of two clans. Every member is an individual member of one or the other. Each group claims themselves to be superior to other. The differences between these two endogamous divisions could be differentiated at a territorial (Toda munda) level.¹¹ The members of a clan

have many common rights and privileges which bind them together so that the clan-tie has a real meaning.

Being a patrilineage society,¹² woman becomes a member of her husband's clan or patrilineal sub-sects as *mod*.¹³ The Toda word *mod* also has a number of meanings like Toda hamlet, a dairy complex, a funeral place, etc. Their administration, together with other clan activities like collecting fines, arranging for a ceremony, etc. Settling their disputes among their clansmen,¹⁴ is the task of the patrilineal, who constitute an informal clan council. There is no clan headman."

Toda matrilineal clans also associated with the dairy and temples. But, they do not get equal importance in the Toda society. Matrilineal clans do not own property and are not identified with any Toda munda. Toda male persons suffix the title 'Kuttan'¹⁵ to their names. Though the Todas are not part of the Hindu caste hierarchy, they are considered to be as a superior community and also sons of the soil by their neighbouring communities.

A woman becoming pregnant is a matter of pride in the Toda society. In her first pregnancy, she has to spend a complete lunar month in a temporary hut; outside her munda.¹⁶ The Bow giving ceremony of social paternity is performed during the seventh month on the new moon day of her pregnancy. It is compulsory to identify the social father of the unborn child. In this function, all including other communities and friends are invited. On the morning, a few Toda men chop branches of a tree recalled by *kois*.¹⁷ Patri-clan women keep the chopped twigs of the tree in an earthen pot with a ghee-soaked cotton wick. It is actually to light the ghee lamp.¹⁸ A few grains of paddy, wheat, ragi and other millets are spread in front of the tree.

Before noon, the husband of the pregnant woman along with his male friends go into the neighbouring shola forest to cut a branch of particular shrub and a particular type of grass and prepare the ritual or symbolic bow and arrow from those twigs.¹⁹ To tie the arrow to the bow, the Toda husband uses nark. The husband with a bow and arrow come to the tree with the niche, where his wife and other invitees wait. His Toda friends shout. After reaching the wife under the tree, he first addresses his wife's father three times asking

“Shall I give the bow?” After receiving the reply ‘give’, his wife will ask him, “What is the name of the clan?” and he replies with his *patri*-clan’s name.

Then the wife accepts the bow and touches it to her forehead. She then sits and keenly watches the lighted lamp for a few minutes.²⁰ After this, in a traditional way of salutation style, the couple bow before their community. It follows dancing and feasting. Their feast is purely vegetarian. This bow giving ceremony is considered socially very important in a child birth.

Dwelling House (Huts)

Toda villages are popularly known as ‘*mund*’,²¹ which are very small consisting of three to nine dwelling huts, at least one buffalo pen (circular open shelter), one or more calf sheds and sometimes also a separate calf pen.²² Their villages are located in the middle of good pastures with a shola and running water nearby. Their huts are barrel shaped, with wide eaves on the front. Toda houses are unique in shape which is different from others’ houses. It is in the shape of half-barrels and spread across the slopes of the pasture. The Toda houses are called ‘*dogles*’²³ which are built on a wooden frame work.

Their houses are usually 10 feet high (3m), 18 feet long (5.5 m) and 9 feet wide (2.7 m). Each hut is enclosed with a wall of loose stones. The front and back of the hut are usually made of dressed stones. The entrance or the doorway is very low that one has to crawl through. The hut has a tiny entrance at the front about 3 feet wide and 3 feet tall.²⁴ The reason is that to protect themselves from wild animals, they have small entrance. The front portion of the hut is decorated with the Toda art forms, a kind of rock mural paintings.²⁵

Thick bamboo canes are arched to give the hut its basic pent shapes. Thinner canes are used to tie close. Dried wild grass is used for thatching. Inside there are two raised platforms to sleep on, and a hole in the mud floor for pounding grain. Their houses are usually built close together, sometimes in a row or a line and a single hut or line of huts. The entrance will admit a single person at a time. The houses are surrounded by low level fencing. The design of a traditional dwelling hut

and dairy hut is barrel-vaulted with the half-barrel-shaped roof and side walls projecting a little.²⁶ Their culture has been changing. Modern types of houses like tiled house and concrete houses are also built by them at present.

The male members of the Toda family do the working of milking the buffaloes, supplying the milk to co-operative societies, while the Toda women see to domestic chores and agricultural operations besides their traditional embroidery work.²⁷ The women do not have any legal rights to share the property of their parents except allowing their husbands to accept dowry in the form of buffaloes. The women are not allowed to participate in their family religious activities and they have no role in the political sphere of the traditional Toda council.²⁸ The Toda women are excluded any share in the work of the dairy connected with the sacred buffaloes, but they are also prohibited from any part in the milking of the ordinary buffaloes or in the churning of the milk which is performed solely by males.²⁹

Food

Todas are pure vegetarians. They never eat meat. Some villagers are eating fish. Their food is cooled or soaked in milk or ghee and they drink plenty of butter milk.³⁰ They consume the milk products like butter, butter milk, cheese and rice. They use all types of vegetables.

Dress and Ornaments

Their dress is simple, and consists of coarse white cloth, with red or blue colours embroidered onto it called Putkuli.³¹ The men wear waist cloth called Kuvu,³² which is wound around the body, under the right arm and thrown over the left shoulder. The women wear it wrapped around and held to gather in front. They wear jewellery of silver, brass, Ivory and shells. Their hair is the most cared for and they spend considerable time doing this. They wear tattoos.

The Toda dress is having a single piece of cloth, which is worn like the plaid of a Scottish highlander over a dhoti for men and skirt for women. It is worn around the back should like a large stole, with the stripped end thrown over the left shoulder. It is their traditional shawl called ‘put- kulia’³³ thick white cloth

embroidered by Toda women. It is used by both men and women. The beautiful embroidery is known as "Pukhoor".³⁴ Black and red colour threads are used for embroidery work. This work is done by them. This is used as a shawl, which is their main identity and protect them from cold. Embroidery work on the shawl is the unique feature of their dress. This embroidered cloth is marketed also; even it is exported to foreign countries. Due to this activity economically they are prospered. In March 2013, GI status is given for this unique embroidery, which has been passed on to generations.³⁵ Jewellery is worn by both men and women, that of the women being more elaborate. Their jewellery was formerly made by Kota artisans. The tattooing of Toda women is still mandatory.³⁶

Respect to the elders is different and unique aspect in the culture of the Todas, comparing to other groups or communities.³⁷ When a Toda woman meets her father or mother, actual or classificatory, she bows. Bowing in Toda gesture symbolism reflects respect.³⁸ She kneels to the older while he raises his right foot first and then his left, touching his toes lightly to her forehead: usually she places the fingertips of her hand under the sole of each raised foot to guide it.

Conclusion

To conclude this the Nilgiris Toda migrated earlier, who had lived a peaceful existence, and co-existed with nature. Todas being sons of the soil were leading pastoral life by shifting their traditional settlements from one place to another along with families and their buffaloes in search of grazing lands, water and shola forests. They are gradually reducing their pastoral life and settled in their selected Toda *munds*. Modernity entered into their life. They undertake formal education; some are going for higher studies. Besides to their education, market economy contributed a lot to their transition from tribal to modern like others. To preserve their culture, exhibitions and performances are held at the time of annual tourism festival, which is conducted once in a year.

They have attract the attention of social scientists and anthropologists. Their population is very less. Todas are identified as one of the six primitive Tribes. Todas are purely small pastoral community. They have

large herds of buffaloes, and depend on their produce for their survival. Toda society is a patrilineage society. Their community is divided into two endogamous groups, namely, Tharthzoll and Thevelioll. Their Clan is divided into two division namely Moiety and Pharty. Each group claims themselves to be superior to other. They have many common rights and privileges. Settling their disputes among their clansmen, is the task of the patriclan, clan council. There is no clan headman. Matriclans also do not get equal importance in the Toda society. Matriclans do not own property *mund*. Todas are considered to be as a superior community. A woman becoming pregnant is a matter of pride in the Toda society. This bow giving ceremony is considered socially very important in a child birth. Toda villages are popularly known as '*mund*'. Consisting of three to nine dwelling huts, buffalo pen, calf sheds calf pen. Their huts are barrel shaped. Toda houses are unique in shape. The huts spread across the slopes of the pasture. Their houses are usually built close together, sometimes in a row or a line and a single hut or line of huts. The male members of the Toda family do the working of milking the buffaloes, supplying the milk to co-operative societies, while the Toda women see to domestic chores and agricultural operations besides their traditional embroidery work. The women are not allowed to participate in their family religious activities have no role in the political sphere of the traditional Toda council. The Toda women are excluded any share in the work connected with the sacred buffaloes. Todas are pure Vegetarians. Their food is soaked in milk. They consume the milk products. Their dress called Putkuli. The men wear Kuvu. The women wear jewellery of silver, brass, Ivory and shells. Most cared is taken to maintain their hair. They wear tattoos. Dhotti, Put- Kulia used by both men and women. Jewellery is worn by both men and women. Their jewellery was formly made by Kota artisans. The tattooing of Toda women is still mandatory. Respect to the elders is different and unique aspect in the culture of the Todas.

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School Mid-Day Meals Scheme in Tamil nadu

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Role of Mid-day Meals in Schools

The large scale prevalence of poverty was to a large extent, responsible for the non-enrolment of considerable percentage of school age children, starvation had been responsible for in effectiveness of their education and consequential stagnation of children, in one and the same class, for more than one year and wastage in education, by premature withdrawal of children. Therefore, for the enrolment of school age children and to ensure regular attendance and effective education, provision of Mid-day meals had become a dire necessity. It was felt that if compulsion should become successful, the provision of this amenity was considered essential. It was the realization of this fact that prompted the madras Government to provide – Mid – day meals, at stage cost, to Harijan children, studying in Harijan welfare school³.

The programme supplies free lunches on working days for children in primary and upper primary classes in government, Government aided, Local body, Education innovative education centres. The mid-day meal scheme is covered by the National Food security Act – 2013.

Instead of increasing, only the training of intellect, emphasis was laid on the development of the whole personality of the child, physical, intellectual, emotional and moral. Instead of concentration only on the intellectual side, educationalists felt – that without a

sound body there could be no sound education. The plan of mid-day meals scheme was only a concrete implementation of this progress⁵

Article 45 of the constitution of India large down that free and compulsory education should be provided for all children, until the age of 14. Towards the attainment of this goal, a large number of schools were opened in villages. But inspite of it, enrolment was not encouraging. There was another factor, which operated against the full enrolment. This was the poverty of parents and consequent effects on children. Even if some of these children were to go to school. They inevitable had to starve for non-meal. It was therefore, felt that in order to stimulate enrolment and retain the children, for the full course at least one meal should be provided for them. Hence Madras scheme of free school meals⁶

The central and state governments share the cost of the mid-day meal scheme, with the centre providing 60 percent and the states 40 percent.⁷

The central government provides grains and financing for other food, costs for facilities, transporation, and labour is shared by the federal state governments.⁸

The participating states contribute different amount of money.⁹

The system of providing free mid – day meals

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poor pupils in elementary schools, in the compulsory areas, was discontinued, with effect from 1st April 1947. The supply of Mid – day meals, to pupils in the elementary school, run by Harijan Welfare Department was continued, the rate of mid – day meals was raised from 1-9 to 2-6 during the year¹⁰

The Madras corporation also continued to provide Mid – day meals to poor children in its elementary schools. Free Mid – day meals were provided in 140 corporation elementary schools and the number of pupils, who received Mid – day meals in those institutions, was 7,793. The items of food, allowed per child, were rice, dhal, vegetable oil and vegetable free of cost to 21,886 pupils in the corporation schools¹¹

The school mid – day meals was started, on a voluntary basis, in July 1956 and became a regular feature,¹² to improve the enrolment, and retention rates through the intervention scheme to counter socio-economic deprivation. Only one third of the total enrolment of students in elementary school, were given a mid – day meal.

The nutritional guidelines for the minimum amount of food and calorie content per child per day are¹³

Entitlement norm per child per day under MDM

Item	Primary Class one to five	Upper Primary class six to Eight
Calories	450	700
Protein (in grams)	12	20
Rice/Wheat (in grams)	100	150
Dal (in grams)	20	30
Vegetables (in grams)	50	75
Oil and Fat (in grams)	5	75

The Madras Government watched voluntary movements of free Mid – day meals for school children, for over four years. They were greatly impressed by the enthusiasm and the earnestness of the public and it was in November 1957, that they came in to the picture, to stabilise and extend this programme of free Mid – day meals, for school children, with financial assistance.

The Government was prepared to accept 60% of the recurring cost.¹⁴

Conclusion

Mid – day meals school undoubtedly resulted in increased school attendance and retention of children in schools for a long period. The scheme has played a crucial role in reducing drop out, especially among girls.

Cooked Mid – day meals is reported to have created a platform for children of all social and economic backgrounds to take meals together, thereby facilitating achieving the objective of social equality.

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Welfare Schemes of Physically Handicapped Under M.G.R

G.C. Ashithakhosh*

Handicapped persons are those who are affected with deformities and other defects that interfere with the normal functioning of the body. It comprises six major categories and they are the blind, the deaf, the orthopaedically handicapped, leprosy, the mentally retarded and emotionally and socially handicapped. Even while, the world is celebrating the World Day for the Disabled on the third Sunday of March, there are still a large number of Physically handicapped as well as public who are unaware of the facilities available for physically handicapped.

With this as the objective, various voluntary organisations and the Government, both state and central have opened up facilities to help the handicapped. The Government's role in the rehabilitation of the handicapped started in 1959 with the opening of Special Employment Exchange for Physically Handicapped Bombay, Madras and Madurai.¹ In Tamilnadu, handicapped centre established at Madras in May 1976. The year 1981 has been declared as the International Year of the Disabled Persons. The schemes that are now implemented by the Government for the disabled persons are mainly meant for giving education, vocational training and for helping them in getting employment. The scheme for free supply of prosthetic appliances is also being implemented. The Social Welfare Department was also asked to undertake various welfare measures for the Physically handicapped. M.G.R. was the Chief Minister of TamilNadu from 1977-1987. During his time a number of welfare schemes were undertaken for them. The following are the important schemes.

Education to the Handicapped

Special schools for the handicapped are run by the Government with a view to providing education to the handicapped. While twenty schools for handicapped are run by the Government and twenty four schools are aided by the Government. The number of pupils who received instruction through the special schools during

1980-1981 were 4,275 and the number of teachers employed are 422. In 1981, the Social Welfare Department gave reservation of 3% of vacancies in all state public services and educational institutions for physically disabled persons.² In 1988, sub-reservation of the 3% of seats in educational institutions was reserved for physically handicapped persons.³

Supply of Free Textbooks and Notebooks

Those handicapped students studying I to VIII standard in normal as well as special schools are given a stipend of rupees twenty five per annum per individual for the purchase of books and notebooks. 8,000 handicapped students avail of this facility every year and a budget allocation of rupees 2.05 lakhs is made every year and 24,000 handicapped children were benefited.

Scholarship

Scholarship is given for the handicapped students pursuing academic education from ninth standard above and undergoing technical and inplant training. The rate of scholarship varies from rupees sixty to hundred seventy permonth depending upon the course of study. From 1981 to 1984, 28101 students have been benefitted and a sum of rupees 31.29 lakhs has been spent so far.⁴

Supply of Sewing Machines

To help socially handicapped women or physically handicapped women or physically handicapped women and in the age group of 20-40 years and known tailoring sewing machines are supplied free cost.⁵

Health Facilities

Special schools are run with a view to providing education to the children who are affected by Polio Cerebral Palsy etc and who are undergoing long term treatment at the Orthopaedic wards of the following Government Hospitals are Government General

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Hospital Madras, Government Stanley Hospital Madras, Government Children's Hospital Madras, Government Royapettah Hospital Madras, Thanjavur Medical College Hospital, Tirunelveli Medical College Hospital, Coimbatore.⁶

Hostel Facilities

To avail themselves of the free boarding and lodging facilities.⁷ A Rehabilitation Home for with Sheltered Workshop with hostel facilities has been functioning since April 1978 at Madras. Blind women who are poor and destitute and below 40 years of age are admitted into this Home and they are given training in weaving, chalk making etc for six months and paid a stipend of rupees fifty per month. After the training they are placed in the Home itself and paid wages on piece rate basis.⁸ So far, 127 blind women have been trained out of the forty sanctioned strength of the Home, 10% of the seats viz. four seats have been reserved for admission of students in colleges and are in need of hostel accommodation. Vocational Regional Rehabilitation centre setup run by Government of India in 1980. The centres are Madras, Madurai, Coimbatore, Thanjavur and Vellore. Each Regional Rehabilitation Centre provides rehabilitation assistance to 100 handicapped every month.⁹

Vocational Training to the Handicapped

Modern Training- cum-production workshop, Muttukadu in Chengalpattu District at a cost of thirty lakhs in June 1975. Seventy seven physically handicapped persons were trained in three batches and have been employed in the workshop itself. The Physically handicapped women are trained in 'Stree Seva Mandir', Madras in typewriting shorthand, garment making, embroidery, doll making etc.

Government Industrial Training Centre for Adult Blind, Guindy

Government Industrial Training Centre for Adult Blind, Guindy which was established in 1967, gives training to the blind in light Engineering trades. It was upgraded as I.T.I. from 1982-83. Training is imparted also in fitter-cum-basic machine operator, book binder and winder trades from 1982-83.

Establishment of Special Section for the Deaf in the I.T.I

One batch of deaf candidates was trained in the trade of fitter in I.T.I Madras and another batch in the trade of wireman at I.T.I Madurai during 1982-1983 and during this time, twenty deaf candidates were trained for two years.¹¹

Training and Workshop Cum Weaving Cooperative Society for the Blind

Eighty two blind persons have been trained in the work shop Cum weaving co-operative Society for the blind of the Government Higher Secondary School, Poonamalle during 1981-83, in wear of bandage cloth, bedsheets, towels etc repair by the Government hospitals.

Employment of the Handicapped

During 1979-1980, 140 handicapped persons were assisted in setting up of bunk stalls in the state. During the Year 1980-1981, the Government have given a sanction of rupees 0.94 lakhs for this scheme and eighty five physically handicapped persons have set up bunk stalls. The Government introduced a novel scheme for special apprenticeship programme in the year 1979-1980. According to this scheme, trained physically handicapped persons who are registrants of the Employment Exchange are placed as apprentices in different industrial establishments of the state. 942 handicapped people have been benefitted so far under this scheme from 1981 to 1984 and a sum of rupees 11.46 lakhs has been released as stipend by the government.¹²

Distribution of Tricycles, Hearing Aids and Wheel Chairs

The tricycles are distributed free of cost of poor orthopaedically handicapped persons. 5,000 tricycles have been distributed. Hearing aids are distributed free of cost to poor deaf children whose parents or guardians come does not exceed rupees 500 per month.

Both Governmental and the Voluntary Agencies in Tamilnadu have been taking concerted efforts for providing comprehensive rehabilitation services covering all aspects- medical, vocational, economic and

social rehabilitation of the handicapped. All the rehabilitation measures should aim at making the physically handicapped self-reliant ultimately. This has been beautifully summarized by Henry Kessler in his following words “The object of help is to make help superfluous. This is the ideal and the motivating power behind rehabilitation. No Nation can afford the luxury of wasted man power.” Thus during the time of M.G.R all steps to that the physically handicapped were aided in all fields to encourage them and uplift them to a life of independence, not reduced to a life of druggery and begging.

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Integrated Water Resources Management in Tamilnadu: Special Reference to Lower Bhavani and Parambuikulam Projects

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The Lower Bhavani Project Irrigation System:

The Lower Bhavani Project was the first major irrigation project sanctioned by the Government of India in the First Five Year Plan. Bhavani is the major tributary of Cauvery below Mettur in Tamil Nadu. Irrigation under channels taking off from two anicuts across Bhavani, the Kodivery and Kalingarayan, was in practice for centuries. With storage on this tributary, irrigation could be extended over a large extent from the beginning of the 20th century.

Prior to this project, irrigation meant that it was to grow wet crops particularly rice, the staple food for the people of the state. For the first time, it was decided that in this project, the system would be designed to serve irrigated dry crops. The intension was to spread the benefit of irrigation to as large an extent as possible and to as many of the farmers as possible, with the limited

storage that is possible to Bhavani after ensuring the commitment for the existing irrigation under the two anicut systems downstream and also it expected contribution to the Cauvery Delta.

A masonry-cum-earth dam was built 62 m high to create a reservoir of 929 Mcum gross capacity and serve an ayacut of 83772 ha (2.07 lakh acres) to grow dry crops through a contour canal of 200 km length. Irrigation for wet crops was planned only in 4047 ha (10,000 acres) in the low level areas in the valley.

Irrigation management was planned to release waters in the canal from the reservoir, off and on, to provide a wetting for the dry crops once in 10 days. During execution between the years 1948-55, the dam structure was completed, the storage was created for starting irrigation in the year 1953 itself; but the canal system was not ready for the full length and extent. This

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created a situation for the farmers to clamor for water release for the extent ready continuously, since the storage was available and the ayacut was developing as wet contrary to initial planning. By 1964, when the entire canal system was ready, the system management became strained as irrigated wet was developed all over and the storage was naturally insufficient and it was heading to a crisis. Reform in the irrigation management had therefore to be devised.

An ingenious plan was hatched for the first time to meet the situation in 1964. The government in consultation with the farmers in the system, ordered that waters would be released from the reservoir for irrigation in two turns, In every odd number fasli (irrigation year), all areas under the sluices of odd numbers will get irrigation from 15th August by which the reservoir will be getting freshes from the south west monsoon rain, till 15th December to 15th March, waters from the reservoir would be release, off and on with an interval of 15 days and during this period the ayacut under the even numbers can grow only irrigated dry. Using water for growing wet crops would attract heavily penalty. All the sluices of odd numbers will be kept closed.

During the next year, the even and odd sluices will get the wet and dry irrigation by rotation. This led to an equitable distribution of the available waters for the entire designed ayacut, half extent the growing wet crops for half the irrigation season and the other half of the irrigation season. A farmer gets irrigation for growing wet crops only once in two years. In the other year he gets water for growing dry crops only.

The other reform in management which developed over stages was in relation to the distribution below the sluice. Initially about 100 ha (250 acres) was localized under a sluice. Excavation of distribution channels for the extent below the sluices and sharing the water release from the sluice by turn in a week was left entirely to the farmers below the sluice. The farmers discussed among themselves and devised their own time cycles for sharing the waters release from the sluices, besides carrying out the land shaping and land leveling to make them fit for irrigation with the creation of water

courses. With their experience of “Kudimaramath” under the minor irrigation and the tradition in mutually sharing the irrigation water, forming management groups among themselves became possible as the irrigation of the system developed from 1955 onwards. Of course in the interest of fast development, the government helped in acquiring the land required for forming the main water course at their cost. Later on when the Government of India in the Ministry of Agriculture subsidized the cost of localization, on-farm development works were taken up even beyond the 100 ha. Level to 10 ha limit and then lead the waters to each farmers holding through the field.

Now, the TamilNadu Government has passed an Act named as “Tamil Nadu Farmers Irrigation system Management Act 2000” (Act No. 7, 2001) through which Water Users Associations have been formed with due representatives of the farmers elected through democratic process at the sluice level and at the main canal level and the management of the system is getting turned over to the beneficiary stage by stage.

The Parambikulam Aliyar Project System

This is by far the most prestigious project executed by Tamil Nadu starting from the Second Five Year Plan Period and is a multi-valley, multi-reservoir, multipurpose project, designed and executed to pool the flows of the tributaries of west flowing streams amongst the folds of the Western Ghats in the Periyar, Chalakudy and Bharathapuzha river basins. These flows are stored in eight reservoirs, linked through a number of tunnels and finally conveyed across the Western Ghats to the east to serve the drought prone areas in the Coimbatore district of Tamil Nadu. This project was possible only because of the mutual co-operation extended by the two beneficiary States, Tamil Nadu and Kerala, at that point of time, to utilize the surplus flows generated both in Tamil Nadu limits and also in the Kerala territory but flowing west to join the Arabian Sea. A number of hydel schemes could be integrated in this network, both in Tamil Nadu and Kerala and the sharing of benefits for irrigation and power is through an Inter State Agreement executed in 1970, which is now being reviewed for renewal.

At the investigation and design stage, the findings were that totally 30.5 TMC of surplus waters would be available for diversion towards east for irrigation and 230 MW power could be generated in the system. The power potential planned could be created, but the yield available for irrigation fell short of assumptions in actual practice. The first few decisions taken that had a bearing on the management of the system are:

- i) Considering the high cost of diversion of waters, and the large extent of drought prone availing the benefits, the waters should be conserved and carefully utilized, to the maximum benefit. Therefore the encite distribution systems will be totally lined right up to the 20 ha limit, unmindful of the cost. The soil being shallow and porous in the area to be irrigated, a lot of waters wasted in seepage would wet crops.
- ii) Irrigation will be only for growing dry crops and the system operation will be, by off and on operation and also introducing turns in supply when the system is on. This is to discourage growing wet crops.
- iii) The total extent localized to be benefited by the project will be divided into Zone and these Zones will be served by turn. This is to extend the benefit to the maximum number of farmers, with the available waters, a socio-economic necessity.

Conclusion

From the above analysis, it is understood that in all these efforts to introduce reforms in the system management, the beneficiaries have been consulted at every stage by calling for meetings of their

representatives in different locations in the ayacut zones. Also the erstwhile irrigation managers of those systems who have left the place or retired were also invited for a discussion to elicit their opinion and consider them some attended and some sent their opinion in writing. Thus the reform introduced at every stage was through consultation process. In a true spirit of inducting Integrated Water Resources management in these two systems in Tamil Nadu, integration of the physical system and the human system has been taken care of this consultations process, integration of land and water management was given a good thought before planning reform, integration of surface water and ground water was considered to get the benefit in totality and integration of all stake holders in the different Parts of the systems to be managed was ensured and they were convinced of the economic benefits that will accrue to them by introducing such reforms.

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Genesis of Green Revolution in the Madras State

S. Sangeetha Suresh*

Introduction

The purpose of research paper is to explain the genesis of Green revolution in the Madras state. Before

the mid 1960's India depended on imports and food aid to meet domestic requirements. However two years severe drought in 1965, 1966 convinced India to reform

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it agriculture policy and that they could not rely on foreign aid and imports for food security. India adopted significant policy reforms focused on the goal of food grain self sufficiency. This ushered in India's Green revolution

Failure of Monsoon and Other Natural Calamities.

Indian agriculture depended fully on the monsoon. The Britishers did a great injury to the old economic structure and destroyed it completely. In the old order the cultivators produced food grains for self consumption. They used to keep sufficient stock of food grains for facing eventualities like famines drought etc. under the new system the cultivator was required to pay the rent in cash. Therefore, it became obligatory for the cultivator to sell off his produce in the market and repurchase it for self consumption.

The Increasing Population Pressure on Agriculture

Due to wrong economic policy of British Government the population pressure on Indian agriculture had increased very much. Increased pressure of population on land promoted the small and uneconomic land holdings poor means of irrigation and lack of modernization of agriculture. These all factors contributed to the impoverishment of peasantry.

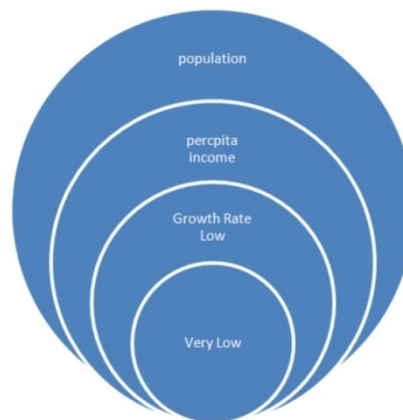
Over Population

The British Historians were of the opinion that the major cause of poverty of India was the high rate of growth of population in the country. Because large and ever increasing, population the percapita income remains low and so there was poverty among the masses in India.

Compound Growth Rate of Per Capita Income

Period	Rate (percent)
1860-1890	0.64
1860-1920	0.62
1920-1940	0.16
1940-1950	_0.13

Low Percapita Income and Over Population



Low percapita income and consumption were a measure of the low effective demand the small surplus that could be generated within the economy. The two world wars through increased ammunitions produce at the cost of current consumption of the population, brought about a redistribution of incomes. The crises of the imperial system assisted the rapid growth of Indian enterprise on a rather narrow front of import substitution .On the whole domestic consumption remained steady even in the worst years of depression.

Conclusion

The Green Revolution actually made a change in the agrarian structure even more necessary. The increased production in agriculture as a result of the utilization of new varieties with high yield potential in conjunction with more water, fertilizers, and pesticides is called Green Revolution.

Finally the use of Green Revolution technologies exponentially increased the amount of food production in India, especially in Madras and Punjab. This development led to Green Revolution in India and M.S.Swaminathan was known as Father of Green Revolution. The Green Revolution technologies became available which seemed capable of achieving in IAAP and IADP.(Intensive Agricultural Development Program)(Intensive Agricultural Area Program).These schemes was the concentration of resources in well endowed areas to increase production. The population of national security theory in over population led to exhaustion off lesoures, and it's led to Huger and

Hunger led to Political instability these things led to war among the countries. After adopted the Green Revolution we prevent the third world war in post Independence.

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Towards A Comprehensive Policy for Educating Muslims in Colonial India

J. John Reji Mol*

Europeans entered India in 16th century A.D. Portuguese established their Churches and schools in and around Bombay, Goa, Daman, Ceylon, Chittagong and Hooghly, during the 16th century in India. French established their Churches in Mahe, Yenam and Pondicherry. Dutch established their schools in coastal areas of Bengal in 17th century A.D., primarily for the education of their children, which was subsequently extended to others. Thus much before English entered India; India had a feel of European system of education.

East India Company was established in A.D 1601 for trade and commerce. But British Parliament's enactment in A.D 1698, incorporating a clause in the Charter of East India Company where by it was made obligatory for the Company to keep religious preachers and teachers in their ships, paved way for the involvement of East India Company in the field of education. The Company established schools in Madras (1715 A.D), Bombay (1718 A.D.) and Calcutta (1731 A.D.) primarily for the children of Company's employees. After the death of Aurangzeb in 1707 A.D., Moghul empire weakend and Englishmen increased their influence with Shah Alaman surrendering revenue collection rights for Bengal, Bihar and Orissa through the treaty of 1765 A.D. However this did not affect the political condition of Muslims. Till the time of

Cornwallis, the Muslim Law continued to be the law of the land and judicial and executive appointments remained in the hand of Muslims. East India Company required Moulvis and Pandits for these positions.

Warren Hastings in 1781 established Calcutta school with Arabic as medium of instruction for preparing Muslims for British employment. Calcutta school was first Islamic school under British management. On the lines of Calcutta school, in 1791, Jonathan Duncan opened Banaras Sanskrit College for Hindus. On 21-12-1798, Governor Generals' Council decided that no civil servant will be posted in India without the knowledge of local languages. Keeping this in view, Fort William College was established on 10-7-1800 for training Englishmen in local languages and laws.

Charter Act of 1813 A.D. made it obligatory on East India Company to arrange for education of Indians and a grant of Rupees one lakh was sanctioned for this purpose. However at the initial stages itself, this effort was plagued by controversies on medium of education. There were three points of view on this issue. Old employees of East India Company led by Warren Hastings and Lord Minto advocated continuation of Arabic, Persian and Sanskrit as medium of instruction.

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A group led by Charles Durant favoured English as medium of instruction and the third group led by Monroe and Elphinston favoured regional languages as medium of instruction.

Until 1864, examinations for the appointment to the posts of Munsifs or pleaders could be written either in English or Urdu. But in 1865 Government decided that the future examination for these posts would be conducted only in English. Measures like this placed Muslims under a serious disadvantage.

The growing introduction of English Education and ready acceptance of the system by Hindus proved unfavourable to the Muslims. To quote Dr.Satish Chandra and Dr.Mala Chandra

The alarming decline of the Muslims in Government service worried the Government not so much for the love of the Muslims but more for the reason that it reflected defiance on the part of the Muslims to be the beneficiaries of the ruling system. In 1871 the Government passed resolution on the state of Muslim education noting with regret that such a vast and important segment of the population i.e. Muslims should stand aloof from the new educational system and thus lose the advantages, both material and social, which the other people of India enjoyed.

In this background, the Earl of Mayo took steps to improve the situation by

- Giving systematic encouragement to the Vernacular Language of the Muslims, in Government Schools and Colleges.
- Appointing qualified Muslim teachers in English Institutions.
- Assist the Muslims financially to open schools of their own and
- Encourage the creation of Vernacular Literature for the Muslims.

Local Governments were made responsible for implementing the same. The Education Commission in 1883 reviewed at length the reports of the local governments. Several members gave their own assessment of problems facing Muslim education which may be summarized as follows:

- The English education corrupted the morals and manners of the students.
- A small proportion of Muslim teachers in Government Institutions causes diffidence among Muslim students.
- The practice among the well-to-do Muslims of educating their children at their home, discourages institutionalized education.
- Medium of instruction not being their own cause of distraction.
- English education causes an apprehension that it is meant for taking them away from their religion.
- The indolence and imprudence too common among Muslims, keeps them away from education system of alien people.
- Their hereditary love of profession of arms, keeps them engaged otherwise.
- The absence of friendly contacts between the Muslims and English men, hinders English education.
- The use in Government schools of books whose tone was hostile and scornful towards Islam, further alienated from, and causes hatred towards, English education.

After a detailed discussion, the Commission concluded that while all these factors must have combined in drawing the Muslims away from English education, Muslim would probably of race, a memory of bygone superiority, religious fears and not unnatural attachment to the learning of Islam.

It was also observed that apart from social and historic reasons, there were operational difficulties also in promotion of English education among the Muslims i.e., for a common Muslim it was incumbent to complete his basic religious teachings before attending to the contemporary education. In this background, the Education Commission made several important recommendations which are as follows:

- Indigenous schools for Muslims should be liberally encouraged to add purely secular subjects to their curriculum.

- In public primary schools for Muslims, special standards should be prescribed.
 - Higher English Education for Muslim, both in schools and in colleges, should be encouraged.
 - A graduated chain of scholarships leading from the primary school through all intermediate stages up to the B.A degree, and also as system of free scholarships in schools under public management should be established for the exclusive benefit of the Muslims.
 - The benefits of Muslims educational endowment should be reserved for Muslims and applied to the promotion of English education among them.
 - Special provision should be made to increase the number of Muslim teachers and Muslim inspecting officers.
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Empowerment of Women in India with Special Reference to Tamil Nadu from A.D. 1967 to A.D.2016

M. Kalpana* and M.C. Raja**

Introduction

Tamil Nadu has a glorious tradition of recognising the importance of empowering women over several centuries now. For bringing equal developments, the central and state governments have been implementing many schemes and policies from time to time. Although Government has adopted several schemes and policies to empower women economically by offering quota in education and employment but still women are not fully

empowered. They have been facing various problems in their life. This paper is an attempt to study the women empowerment in India with special reference to Tamil Nadu during the non-congress regime and more particularly Dravidian rule from A.D. 1967 to A.D.2016.

Women's Liberation and Empowerment in India

Some of the liberal ideas like women's education were accepted. Reformist organizations such as the

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Brahmo Samaj, the Prarthana Samaj, the Arya Samaj and the Christian missionaries all sought for women's liberation. The Indian National Congress itself organized women's wing and send delegation of women to England. In 1917, the Congress session at Calcutta was presided over by Annie Besant and addressed by Sarojini Naidu with the presence of 400 women. A report on women's role in planned economy was prepared under the guidance of Nehru as early in 1939.

Women empowerment refers to strengthening women's position in socio, economic and political power structure of the society. It also implies capacity building with the leading role played by the State and non-state organizations. The concept of women empowerment has been given much attention all over the world. The Indian Constitution has conferred and guaranteed the "Equality before Law, Universal Adult Franchise and Equal Opportunities for Men and Women" as Fundamental Rights Under Article.14. Hence let we discuss here in this paper the modalities and right which empower the women in the society.

Agenda for Empowerment

The United Nations declared 1975 as the International Women's Year. Subsequently, the decade 1975-1985 was declared as International Women's Decade. This led to a renewed interest in women's issues. The emergence of women's studies as an academic discipline is one of the achievements during this period. As one of the signatory nations, India was bound to follow the recommendations by suitable legislative and administrative action.

In 1992, women were given 33 percent reservation in local bodies through the 73rd and 74th Constitutional amendments. The democratic institutions smoothly adopt the NGOs for implementing the schemes. In 2001, national policy for the empowerment of women was formulated. It increasingly involves the NGOs in the empowerment process. The emergence of Self Help Groups (SHGs) and women entrepreneurs are the consequences of empowerment process. There is a qualitative shift from the elitist approach which was a characteristic during the pre-independence era.

Women Empowerment in Tamil Nadu

Tamil Nadu, a Southern State of India having more than 30 million women, has had significant developments in the position of women. In ancient times, women in general enjoyed dignity. They served as home makers, literary and spiritual personalities and rulers as well. They also performed as good advisers for their spouse-kings. The global and national women liberation thinking have had their corresponding impact on Tamil Nadu as well. Apart from the mainstream the National movement and the Dravidian movement stressed women's liberation in broader perspective. As early in 1931, a bill was introduced in Madras Legislative Council by Dr.Muthulakshmi Reddy to abolish Devadasi system.

The State extends its welfare activities to women through the Department of Social Welfare. In 1983, a separate Corporation was established for the development of women, with a view to empowering rural women. Since July 2006, this Corporation has been brought under the administrative council of Rural Development and Panchayat Raj Development in order to bring better coordination in implementing schemes meant for SHGs. In Tamil Nadu, 30 percent are also reserved for women in education and employment since 1989.

Started in 1989 with the assistance of the International Fund for Agricultural Development, the number of SHGs exceeds 3 lakhs covering 50 lakhs women. Following its success, '*Mahalir Thittam*' was introduced in 1997 and is being implemented in partnership with NGOs and banks. Under this scheme, SHGs are formed and monitored through NGOs affiliated with the TNCDW. There are at present 638 approved NGOs under *Mahalir Thittam*. Training for the numbers and the group is given regularly. This women development projects focuses on the poor and disadvantage women for providing social empowerment, economic empowerment and capacity building. Entrepreneurship development training programme is in progress. The NGOs are also trained by the government. With the assistance of the World Bank,

empowerment and poverty reduction programmes are being implemented.

Empowerment among rural group through SHGs can be significant step and milestone in the history of rural development in our country. Most of the women in Tamil Nadu are not economically empowered. They are not given equality in various aspects such as economic, political, administration and so on. Economic empowerment is basic for all other aspects of empowerment. Even though women population is one half of the total population in Tamil Nadu, they are not given much importance.

Strategies Adopted by Government of Tamil Nadu for Women Empowerment

The government has designed specific interventions and implemented many programmes to eradicate poverty and to provide education to the vulnerable sections of the society.

Education of Women

To bring more children, Government has been providing a package of concessions in the form of free supply of books, uniform, boarding and lodging, clothing for hostilities, free mid-day meals, scholarships, free by-cycles and so on. The Mother Theresa Women University has been established for the development of Women Studies and to encourage Higher Education among women and their social mobility.

Periyar EVR Nagammai Scheme

Periyar EVR Nagammai Free Education Scheme has been implemented in the State from 1989-1990 to women students irrespective of caste, creed and community to encourage their education and to reduce dropout rate. During 2005-2006, 8936 women students were benefited by this scheme.

Free Coaching Exclusively for Women Students

To encourage and enable the women students to appear for the IAS/IPS examinations, the Government established two free coaching centres – one at Queen Mary's College, Chennai and the other at the Arulmigu Meenakshi Government College for Women, Madurai.

Entrepreneurship Awareness Programme (EAP)

In order to empower women, Science city has been organising Entrepreneurship Development Programme (EDP) and Entrepreneurship Awareness Programme (EAP) to bring out the talents of women and to make them stand on their own feet.

Tamil Nadu Corporation for Development of Women (TNCDW)

Tamil Nadu Corporation for Development of Women was established in 1983 which aims at the socio-economic empowerment of women. The scheme is being implemented by the partnership with the Non-Governmental Organizations (NGOs) and banks. Under the Scheme, SHGs are formed and monitored through NGOs affiliated with the TNCDW.

Self Help Groups

Self Help Groups are small homogenous groups consisting of 12-20 women from Below Poverty Line (BPL) Families voluntarily organised to promote savings.

- Improve saving habits among women
- Increase the total family income
- Fulfil the economic needs through self-employment of women
- Utilise bank loan and government welfare schemes
- Help the members to escape from the clutches of moneylenders and
- Mobilise financial resources.

Skill Up-Graduation Training Programme

Provision of skill training women in SHGs had been given recognition so as to enable them to start their own income generating activities.

Entrepreneurship Development Training Programme for Women (EDP)

EDP training is conducted by TNCDW to expose the SHGs women to various business opportunities and to motivate them to start economic activities. SHGs will be provided EDP training by TNCDW some ways benefit society from Women's Empowerment. Here at

least some ways that women's empowerment could change things.

Women are much better at dealing with certain problems

On questions of family health, child development, family income and a whole range of issues, the ability of women to act on their own with a full range of social rights at their disposal makes it easier for them to use their ingenuity to solve the problem. Women empowerment benefits us all, because its important for the economy. Countries that have opened up education to women and brought them into the work force do much better economically than countries that keep women suppressed, and many of those women work in environmental friendly occupations.

Conclusion

The study has brought to limelight the role of women in the field of economic, political, administration and so on. In economic and administration spheres the number of women workers now engaged in shops, various services and modern professional occupations, building industry, etc, is quite insignificant. In political sphere, the women political representation in local government has no doubt received a rather spectacular jump-start with the massive entry of 33% of the seats including the positions of president and vice-presidents. In Panchayat

women may learn to interact across caste and gender and discover what people from other backgrounds are thinking. Actual participation and learning from other is the critical "mass" that is needed for women to have an impact in governance.

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Pros and Cons of Urban Development with special reference to Coimbatore District – A study

K. Kumar* and R. Malliga**

Education

Coimbatore city is second to Madras with a number of technical and higher educational institutions. Most of the institutions of higher education are situated on major arterial roads like Avinashi road, Mettupalayam road, Tiruchi road and Marudhamalai road. The Bharathiar University and Agricultural

University are located on Maruthamalai road while most of the technical institutions like P.S.G. College of technology, Coimbatore institute of technology and the government polytechnic are found on Avinashi road. High schools and higher secondary schools however are generally found within the city limits Coimbatore has government education institutions along with aided and

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private institutions. It also has some of the best engineering colleges in Tamil Nadu like the Coimbatore institute of technology, P.S.G. College, etc. The literacy rate in the town is 80 percent marginally higher than the Coimbatore district figures. The main reason for higher literacy can be attributed to the presence of many engineering colleges and other technical institutes. The corporation maintains 98 schools with a total teaching strength of 1318 and student strength of 39,3670. Of the 98 schools maintained by the corporation, 60 are Elementary schools, 13 higher elementary or middle schools, 11 higher secondary schools and one special school for the deaf and dumb.

Medical

The health needs of the people are looked after by the Government Dispensaries, Maternity Homes and Coimbatore Medical College Hospital as well as a number of private nursing homes and well organised hospitals. Coimbatore city has 66 hospitals of which the government hospital is the largest. It is attached to the Coimbatore medical college, and located close to the railway station. It is on trichy road. Sophisticated private hospitals have also come up inside as well as on the outskirts of the city. The government hospital and hospitals attached to local bodies have total bed strength of 1640. The Coimbatore city corporation maintains maternity and child welfare centres at various places in the city. The corporation maintains 16 dispensaries (11 Allopathy, 2 Siddha and 3 Ayurvedha) and 2 maternity homes with 20 urban health posts. All the dispensaries and maternity homes are run by qualified doctors and other para-medical staff using modern equipments and diagnostic techniques. In addition to these corporation maintained hospitals, there are about 850 nos of private hospitals, dispensaries,.

Transport Department

The Transport department is the nodal department for public transport. The bus transport undertakings of Coimbatore come under the Tamil Nadu State Transport Corporation (TNSTC). It is also the Nodal Agency of the state government in respect of projects implemented by the Southern Railway and the Civil Aviation of the Government of India.

Air

The city has an international airport at Citra which is 11 km from the city and has an air-force base in Sulur at 15 km. The airport caters to domestic flights to all major Indian cities and international flights to Sharjah and Singapore.

Town Development

Generally it is stated that population growth in big cities is increasing year by year, whereas the population in small towns remains constant or it is decreasing in certain cases. To verify this general statement, an analysis has been carried out.

Cities

According to 1961 census, there were 9 class-I cities in Tamil Nadu State. This number had increased to 17 in the year 1971. Out of this 17 class-I cities, 9 cities were class-I cities in 1971 also. The remaining 8 have moved from lower size towns: 7 cities from class-II towns in 1961 and 1 class-III town have thus moved. When we look into the population growth in the class-I cities, the census recorded a growth rate of 60.85 per cent during the period 1961-71. If we take the 9 cities which were class-I cities both in 1961 and 1971, the rate of growth of population is 34.55 per cent.

Housing Development

According to 1981 census, there were 142685 occupied residential houses as against 143069 house boys in the Coimbatore city. The corresponding figures for Coimbatore local planning area as a whole were 158888 residential houses out to 1.36 and 1.16 in Coimbatore city and Coimbatore LPA respectively. A substantial percentage of houses i.e. 64% were semi pucca and kutcha houses and 14% were thatched huts. Housing conditions and standard of houses in the rest of the local planning area is worse and shortages are chronic. The housing Board has already formulated and executed neighbourhood scheme in and around infrastructure.

Water supply

Supplying the slums is not upto the satisfaction level of the slum dweller wither in quantity or in quality.

Sanitation

The slums have poor access to public convenience, solid waste management and storm water drains. It is seen that only 5% of the slums are covered by sewerage system in the city.

Slum free city plan has been prepared for Coimbatore which provided some key recommendations based on the detailed socio survey and interaction with slum dwellers. A total of Rs.2923 crore has been estimated for both preventive and curative measures on improvements in basic infrastructure and housing. Plan out slum improvement strategies with respect to infrastructure in 116 slums under RAY in a phased manner. Improve the livelihood conditions of slum people by properly trained in operation of earth moving equipment, motor mechanic, carpentry, masonry, office automation, and Tailoring. Promote development of (a) community Development Training institute (b) Affordable Housing (c) Employment portal Develop slums with proper approach, local transport, water and electricity, proximity to schools, primary health centre. Involve different private agencies, NGOs at national/international level for the supply of housing to the slum people.¹⁰

The Coimbatore city traffic police propose to undertake a comprehensive initiative to undertake a comprehensive initiative to improve city-wide CCTV surveillance.

Communication

As part of its e-Governance initiatives, Coimbatore city Municipal Corporation has implemented unified communication system and information centre which enables ccmc.

To provide services in a comfortable environment

To provide services in a better turnaround time

To minimize the multiple interaction points for the citizen

To same citizens valuable time and money consumed in travelling ccmc offices

To take the administration closer to all the sections of the society.

The unified communication system is the integration of all communication devices such as telephony, instant messaging, web data sharing, voicemail, e-mail, SMS and fax in a single common platform. The collection of elements Voice Response System, Grievance Management System and Call Center, E-Mail and instant messaging and SMS.¹⁰

Pros of Urban Development

Cities are often more efficient than rural areas. Less effort is needed to supply basic amenities such as fresh water and electricity. Research and recycling programs are possible only in cities. In most cities flats are prevalent. In flats many people can be accommodated within a small land area.

Access to education, health, social services and cultural activities is more readily available to people in cities than in villages. Life in cities is much more comfortable, compared to life in villages. Cities have more advanced communication and transport networks.

Since most major human settlements were established near natural resources from ancient times, lot of resources are available in and around cities. Facilities to exploit these resources optimally also exist only in cities.

More schools, colleges and universities are established in cities to train and develop human resources. Variety of educational choices is available offering students a wide choice for their future careers. In this age of knowledge society it has become more and more important.

People of many castes, groups and religions live and work together in cities, which creates better understanding and harmony and helps breakdown social and cultural barriers.

Internet has opened up a new market worldwide. Anyone can sell in this market by posting free classifieds web from the comfort of the home. High-tech industries earn valuable foreign exchange and lot of money for the country.

Cons of Urban Development

There is increasing competition for facilities in urban areas, which results in several negative effects.

Many people mainly farmers who move to cities in search of a better life and better occupational opportunities end up as casual labourers. This leads to menacing problems of urbanization the growth of slums.

Slums in urban areas that are heavily populated with substandard housing land very poor living conditions. These result in several problems.

Slums are usually located on land, not owned by the slum dwellers. They can be evicted at any time by the landowners.

Crowding and lack of sanitation. This often contributes to outbreak of diseases. Utilities such as water, electricity and sewage disposal are also lacking in these areas.

Since the number of people aspiring for jobs is more than jobs available, unemployment is a natural outcome of situation.

Slum conditions make maintenance of law and order difficult. Patrolling of slums is often not on priority list of law enforcing officers. Unemployment and poverty force people to engage in anti-social activities. Slums therefore, often become a breeding ground for criminal activities.

Environmental Impact

Due to factors such as paving over formerly vegetated land, increasing number of residences and high-rise apartments and industries, temperature increase due to increased absorption of Sun's energy and production of more and more heat due to very intense human activity.

Factories land automobiles are most visible symbols of urbanization. Due to emissions of harmful gases and smoke from factories and vehicles, air pollution results. High amount of suspended particulate matter in air, particularly in cities, which contributes to allergies and respiratory problems becoming a huge health hazard.

When urbanization takes place, water cycle changes as cities have more precipitation than surrounding areas. Due to dumping of sewage from factories in water bodies, water pollution occur which

often resulting in outbreaks of epidemics. In making of an urban area, a lot of forested areas are destroyed which otherwise would have been natural habitats to many birds and animals.

We have extended the urbanisation to the sea also. This tendency is damaging the ocean ecosystem also.¹²

Conclusion

This is in marked contrast to much writing concerned with urbanisation. We do not believe that cities in general are growing too fast: if anything, their growth needs to be speeded up so that the burden on rural areas is mitigated. WE do not believe that the expanding urban population is condemned to a shelter less existence: but policy initiatives are indeed needed to enable people to provide better shelter for themselves. We do not believe that it is impossible to provide a modicum of necessary urban services that are affordable and manageable: but the levy and collection of economic user charges is essential to enable the financing of such services. We do not believe that cities are being swamped by a flood of destitute migrants who have no productive employment prospects: but various economic policies do need to be altered to increase the pace of economic activity in Indian cities. Many solutions to problems engendered by city growth will be found by the urban constituents themselves. The job of the public authorities is to develop institutions and systems that are sensitive to the emerging needs and preferences of households and firms and are then capable of reacting accordingly.

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Glimpses on the British Policy Towards English Education in Tamilnadu

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The introduction of English Education worked as the main factor in bringing about a great transformation in the country in the nineteenth century. It formed the foundation of all wonderful progress.¹ Before the commencement of the British rule in 1801, the education system was based on religion. Indigenous education was in vogue in every Hindu Mutt or monastery and every town or village with Brahmin residents. Sanskrit or the Tamil classics and Puranas were studied.² Instructions were given by Brahmins to their disciples in Sanskrit. Brahmins enjoyed all the privileges of education. Muslims were taught in the Makhtabs and Madras as or schools and colleges. These village schools also gave elementary education to the trading classes and to the petty landholders. The indigenous schools fell far short of European standards and general standard of intelligence.³

The first step towards the introduction of modern education was taken by Governor Thomas Munro (1820-1827) of Madras. In 1822, he instituted an enquiry into the general education of Madras Presidency. He called for reports from different collectors to furnish lists of schools and number of student scholars in each district. The Collectors reported that these were 12,498 schools containing 1,88,650 scholars of whom 1,84,110 were male and 4540 were female mostly devadasis. Thomas Munro found the general public ignorant and also there was an absence of any agency to disseminate knowledge among them.

Thomas Munro understood the unsatisfactory nature of education and decided to initiate active measures to improve it.⁴

In 1826 he ordered the Collectors to start two principal schools in every collectorate, one for Hindus and the other for Muslims. A central school was established in Madras to train teachers in various subjects. Apart from the Collectorate schools, in every Tahsildari, there was to be a school under a competent school master. In the Collectorate schools, English was to be taught and in the Tahsildari schools, Tamil language was the medium of study. A Board of Public Instruction was organised to carryout Munro's Scheme. The idea was to improve education and to appoint teachers for training teachers. A central school functioned under an English Headmaster assisted by Pandits for training and educating forty teachers from the districts. The trained teachers served in collectorate schools in the districts. About 100 collectorate schools were established. The study of English was confined to Collectorate schools. The Central school in due course formed the basis for Madras High School and ultimately developed into the Presidency College. In 1832, it was found that the Collectorate and Tahsildari schools were languishing and the people never showed any interest to study and they remained ignorant. These schools never attained standard proficiency.⁵

Meanwhile, the Charter Act of 1813 was passed which formed a turning point in the history of Indian

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education. A sum of one lakh rupee was allotted each year for the promotion of knowledge of science and Western literature among the inhabitants. On 2 February 1835, Macaulay, Law member of the Governor-General-in-Council, penned his famous minutes in which he advocated Western education. On the basis of his minutes, William Bentinck, the Governor-General, ruled that the great object of the British Government ought to be the promotion of European Literature and Science among the natives. William Bentinck's Government, on 7 March 1835, proclaimed English as the official language. The fund accumulated under the Charter Act since 1813 was spent on English education.⁶

On receipt of William Bentinck's decision to introduce Western education, the Madras Government resolved to abolish Collectorate and Tahsildari schools. The Board of Public Instruction was abolished and in its place was established a Committee of Native Education.⁷ However, the Madras High School founded on the Central school model proved to be a successful institution. The High School quickly gained reputation under the name of the Presidency College. In 1853, another similar school was founded at Cuddalore. In 1842 efforts were taken to open Pachaiyappa's institution in Madras. The funds of the charitable trust was made available for educational purpose. In 1854, the trustee started schools at Kanchipuram and Chidambaram giving high class education to students.⁸ Nawabgulam Muhammed Ghous (1842-1855), the Nawab of Arcot started a school for the public and named it Madrasa-I-Asam. In 1859 it became a special school remodelled for imparting Muslim education.⁹

The new scheme of education was a slavish imitation of English models. Almost all the proposals in the Wood's Despatch were implemented. The Department of Public Instruction was organised in 1855 and it replaced the earlier committee of Public instruction and Council of education. The three universities of Calcutta, Madras and Bombay came into existence in 1857. Mostly due to Bethune's efforts girls schools were set up on modern footing and brought under the Government's grant-in-aid and inspection system.¹²

The Hunter Education Commission (1882)

The Commission was appointed by Lord Ripon to review the progress of education in the country based on the principles of Woods despatch and to suggest such measures as it may think desirable in order to the further carrying out the educational policy laid down by the Government. The Commission was headed by W.W.Hunter.

Indian Universities Act (1904)

In September 1901 Curzon summoned the highest educational officers of the Government throughout India and representatives of Universities at a round table conference at Simla. The conference opened with a speech by the Viceroy in which he surveyed the whole field of education in India. The conference adopted 150 resolutions, which touched almost every conceivable branch of education. This was followed by the appointment of a commission under the Presidency of Sir Thomas Raleigh on 27 January 1902 to enquire into the condition and prospects of universities in India and to recommend proposals for improving their Constitution and working. Evidently, the commission was precluded from reporting on Primary or Secondary education. As a result of the recommendations of the Commission, the Indian Universities act was passed in 1904.¹⁴

Collegiate Education

In 1841, the Central School at Madras was converted into a High School. In 1853 a college department was added to it and later it developed into the Presidency College. Along with Madras Christian College, the Jesuit College and Society of Propagation of Gospel at Tiruchirappalli and St. Peter's College at Tanjore were the Principal Colleges.¹⁸ In 1871 there were only twelve colleges in the Presidency. It doubled in ten years. Among them were the Madras Christian College in Madras, St. Joseph College in Tiruchirappalli, Government College in Kumbakonam, American College in Madurai, St. John's College Palayamkottai and Scott Christian College at Nagercoil.¹⁹ In 1896 Sarah Tucker College was the first College founded exclusively for women at Palayamkottai and it rendered Yeomen service for the

cause of Women's education.²⁰ In 1898 'Voorhees' College was founded to cater to the needs of students of North Tamilnadu.²¹

In 1918 Madras-I-Asam, the prominent Muslim School was expanded with collegiate classes and was called Muhammed an College. In 1919 it was affiliated to Madras University as the first College started for Muslim education. In 1920, Vaniambadi Muslim Educational Society founded Islamia College at Vaniambadi. They rendered valuable educational service to the cause of Muslim education. In 1920, a well known Philanthropist Annamalai Chettiar of Chettinad founded the Sri Meenakshi College at Chidambaram. It formed the nucleus of the renowned Annamalai University which was Inaugurated in 1929. It rendered Yeoman Service to education.²³ In 1923m the Holy cross College at Tiruchirappalli and the Jesuit Missionary St. Xavier's College at Palayamkottai were founded for higher education.²⁴

Besides these colleges, professional colleges were established to disseminate Science and Technology. The Madras Medical College was established in the Governorship of Fredrick Adam in 1835. It was originally a school of medicine in which medical subordinates were trained for public services. It trained students for medical degrees under the University.²⁵ In 1851 the College was upgraded into a complete institution and was called Madras medical College. In 1855, the Medical College came under the Education Department.²⁶ Along with the Medical College, the Guindy Engineering College was founded during this period. The Engineering College owed its origin to the survey school originally attached to the Board of Revenue. It became Chief engineer's office. Later it was constituted as the Civil Engineering College. In 1858, the Engineering College was established to meet the requirement of the works Department. In 1861, a special class for Surveying, drawing and estimating was formed. In 1862 the institution became a college of higher studies by addition of a Senior department for the supply of engineers.²⁸ In 1878 an Agricultural College was founded and in 1891 Madras Law College came into existence.²⁹

The Madras University grew rapidly from strength to strength between 1857 and 1904. In 1857 there were only 47 students. By 1904 the number rose to 15,434. In 1937 the number of students. By 1904 the number rose to 15,434. In 1937 the number of students in the Madras University was 17,500. Mean while in 1925, Father Bertraw started Loyala College. In 1937 Madras Christian College was shifted to Tambaram. The Pachiappa's College migrated to Chetput near Loyala College. In 1939 Seventy Six institutions were affiliated to the University including eleven professional colleges offering degrees in Law, Medicine, Engineering, Agriculture and Veterinary Science. They imported quality education to the native people.³⁰

Conclusion

English education brought among the educated classes an awareness of the Country's rich cultural heritage which, in turn, gave birth to nationalism and consequently to freedom struggle.³¹ British education made important contributions to people's life. It opened the doors to modern western learning and broke down the regionalism of medieval India. It was English education that gave a sense of freedom among the masses. Western learning also gave birth to liberal ideas and stimulated the national movement that opposed British Colonialism.³²

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Water Resource Management of the Early Pandyas: From Select Inscriptions

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A good irrigation system was the basic requirement for agriculture. Timely, necessary and constant water supply is the basic need for agriculture production. Hence the rulers of bygone ages developed various irrigation methods for sustainable water supply to the crops.¹ Even during the Sangam Age, the rulers and Chieftains maintained and constructed many tanks and dams, concentrated in utilising the streams and river water by constructing tanks. As agriculture was the main occupation of the people irrigation facilities were provided by the Government and Local Administration. The inscriptions engraved on the tank bunds and sluices throw light on the irrigation system of the period of study. The existence of various tanks, their location, and the contribution of the Pandya rulers their names, can be noticed from the inscriptions. Due to its topography, tank irrigation was given importance in the medieval

period. This paper attempts to analyze the Irrigation system of Pandyas with special Reference to Virudhunagar District with selected epigraphs.

Tank System

Construction of new tanks, expansion of agricultural farm lands and establishment of new settlements were carried out by the rulers from the Early Pandyas onwards. Through their experience they selected appropriate places for the construction of tanks. They are created by farming bunds to hold water generally in a sloping terrain or encompassing a depression or plain ground.²

The sluices are mentioned in the inscriptions as *madai*, *kumili*, *madahu*, *tumbu* and *suruhgai*. The irrigation tanks are also referred to as *eri*, *endal*, *tahkal* and *kanmai*. The early Tamil Sangam Classical

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literature and other religious texts extol the merit incurred by the construction of tanks. For instance Eladi³ says that “those who constructed eh and kulam would live happily. Sirupanchamulam⁴ mentions that those who dug tanks would attain heaven. The construction of tank is considered as one of the seven great meritorious acts of man.⁵

The Early Pandya rulers gave importance to irrigation system to improve agriculture and thereby filled their coffer through taxes and also to obtain religious merits. The innumerable remains of ancient reservoirs of the Pandyas are found in Madurai region and in Ramanathapuram Districts. They were due to the result of the Pandya rulers and their ministers for the promotion of agriculture.⁶ Besides the three Centuries from Seventh to Tenth was a period of intense activity in the Early Pandyan Kingdom. The attention paid by the Pandyas to the irrigation was noteworthy. This should have called for a higher engineering skill and knowledge of the terrain during the Early Pandya Period.⁷ Thus the Early Pandyas took keen interest in the promotion of irrigation facilities.

The Pandyas selected suitable sites for the construction of tanks. With proper measurements the tanks were excavated. The Kallumadai inscription mentions that a tank measurements.⁸ For larger land measurement, unique measuring rod was used. It was named after the ruling King. The scanty information underlines the hydrological knowledge and techniques of the people.

The rulers themselves undertook the construction of tanks. The Srivilliputtur big tank was known as Parankusapereri.⁹ Parankusa was a title of Arikesari Maravarman. Hence the tank might have been excavated with the help of the Pandya King. The king's involvement in construction of tanks is attested by the Irukkankudi inscription. It refers that Srimara Srivallabha constructed tanks in that area and later the chieftain undertook repair works in that tank.¹⁰ Thus the Pandya rulers¹¹ helped in excavation and maintenance of tanks.

The chieftains of the Pandya country also took part in the endeavour of promoting agriculture by

providing irrigation facilities.¹² The unique example is the activities of Etti Sattan a chieftain of Irunjonadu. He was a feudatory under the Pandya rulers Srimara Srivallabha and Varaguna II. His four inscriptions provide details of his works in enhancing irrigation facilities in his area.¹³

To harvest the water from both of the rain water and streams he constructed ten tanks.¹⁴ Thus he fully utilised the rain and river waters and stood as a forerunner for rain water harvesting.¹⁵ The constructions of sluice and channels were named after him by the Mahasabha of Srivilliputtur. It is to be noted that during the reign of Srimara Srivallabha his chieftains engaged in construction of tanks thereby improving the irrigation facility of the Pandya country in general. By his yeoman services, Etti Sattan towers among his contemporary chieftains.

Maintenance of tank

Maintenance of tank is much more important as that of the construction of tanks. The tank components decline in strength in course of time. Hence periodic maintenance must be carried out. Great merit was also attached to it.¹⁶ The Irukkankudi Rock inscription mentions that Etti Sattan dismantled old bunds of the tank, strengthened them with stone and renovated a specific length of the bund during the sixteenth regnal year of Srimara Srivallabha.¹⁷ He renovated and extended certain portion of the big tank in Nenmeni during the eighteenth regnal year of Srimara Srivallabha.¹⁸ Another inscription mentions many tanks benefitted from the same chieftain's work.¹⁹

Thus during the reign of the Early Pandyas importance was given to excavate new tanks to harness the rain water and tanks were also maintained by them. Thus an exemplary model was set up by the Early Pandyas in the irrigation methods. No doubt the successive ruling dynasties followed their footsteps.

Technical Contribution of the Early Pandyas

The epigraphs also point out some special and few technical contribution of the Early Pandyas in the tank system. Usually when the dredging was carried out, the silt of the tank was used to strengthen the bund. But in the Early Pandya period, stones were used to dress the

inner portion of the tank bund so that the bunds were strengthened and it would prevent any breach due to heavy rain. Another technique was that when dressed stones were laid down the masons followed 'string method'. The Irukkankudi inscription refers it as *nulitteru vittu* (string line).²⁰ By this method stones were slantingly placed in an uniform manner.

Earlier burnt clay pipes or holed Palmyra tree trunk were used for sluices.²¹ In the Early Pandya period stone sluices replaced the old one. Thereby sluices could withstand the water pressure and endured for a long period.²² Viluppanur inscription mentions a tank Puravuvvari eri,²³ The tank might have been excavated by the Puravuvvari (Revenue) department of the Pandyas. Hence it had the name of them. Thus vying with one another the rulers, individuals and government officials constructed tanks which indirectly led to the economic prosperity of the country.

In describing the boundaries of the donated lands few tanks are mentioned. The Aruppukottai inscription refers Pugaloga kanda pereri.²⁴ Mettupatti inscription refers Uthama Pereri and pappar kulam.²⁵ Kallumadai inscription informs Thirupalaiyur kulam, Nanjan kulam and kalangatha pereri.²⁶ Narikudi inscription refers Mayilamman Eri.²⁷ Thoppalakkarai inscription informs about Uyyavanthan Eri.²⁸ Mudukkan kulam inscription refers Vellaneri, kandaneri. "Chinna Kollampatti inscription refers Chattanur Eri.²⁹

Tank guards were appointed to guard the tank bunds especially to avoid breach in it during the monsoon season. They regulated the water supply to the fields too. A *nadukal* (Hero Stone) inscription at Mudugudi issued during the 34th regnal year of Kulasekhara Pandya I mentions about a tank guard - Periyadeva Pallan. He guarded the big tank of Karunkulam. He died when he tried to plug a breach in the tank bund. In appreciation of his sacrifice the villagers granted ½ ma of land as uthirapatti to his daughter at Mudugudi.

Irrigation System and its Administration by Local Assemblies

The Early Pandya King as the head of the State had control over the irrigation system. He endowed for

the maintenance of tanks. The actual maintenance work was carried out by the Local Assemblies. During the time of natural calamities or during the monsoon failures, the King cancelled collection of taxes from the lands which were under the command area of a particular tank. The eleventh regnal year inscription of Sundara Pandya from Aruppukottai mentions about it. Chola Ganga Devan an officer provided a land grant which was under the command area of the tank namely Bugalokaganda pereri for the worship of the temple. The *karanmai* (the right of cultivation) was given to an individual. He had to pay taxes accruing on them to the temple. The rate of taxes was fixed as three *kalam* of each ma of land or ½ of what prevailed among other *devadana* lands. In this tax fixation, the crops of full yield alone were taken into consideration. But if the cultivated land had suffered damage or failed crop due to water scarcity, the land was excluded from the assessment of tax. Thus the land fully cultivated was taken into account as tax-payable lands. If the cultivation of paddy failed due to natural calamities it was considered as tax less land.³⁰ Thus the Central Government had its hold mainly on taxation only. The day-to-day administration was left in the hands of Local Assemblies.

Well Knitted Administration of the Local Assemblies

Though the King controlled all the lands of his kingdom, the irrigation system was under the administrative purview of the Local Assemblies. The main responsibilities of the Local Assemblies were maintaining tank and tank components, ensuring the proper water supply to all the fields under the tank command, solving the irrigation disputes among the users, referring the unsolved disputes to the ruler.³¹ Sakaraneri to take water from the south and north end of the channel from the nearby big river.³² Hence the Sabha took the renovation and renewal of the earlier grants and gave the lands to the temples. Hence the *sabha* played a vital role in administering the irrigation system.

The Local Assemblies had full control over the tanks in their villages. They clearly allotted particular sluice water to particular lands and ensured proper water

supply to donated lands. Above all they roped in help of individuals for the maintenance work. Thus the irrigation system of the medieval period had a well knitted administrative set up that increased the agricultural production and ultimately enhanced the well being of the people and the State.

Conclusion

Early Pandyas maintain a good irrigation system was the basic requirement for agriculture. The Early Pandya rulers of bygone ages developed various irrigation methods for sustainable water supply to the crops. The Early Pandyas and their Chieftains maintained and constructed many tanks and dams, concentrated in utilising the streams river water and rain water harvesting by constructing tanks. Agriculture was the main occupation of the Early Pandyas. The irrigation facilities were provided by the Early Pandyas. The inscriptions of the Early Pandyas engraved on the tank bunds and sluices throw light on the irrigation system of their Contemporary period. Construction of new tanks, expansion of agricultural farm lands and establishment of new settlements were carried out by the rulers from the Early Pandyas. The early Tamil Sangam Classical literature and other religious texts extol the merit incurred by the construction of tanks. For instance Eladi and Sirupanchamulam. The construction of tank is considered as one of the seven great meritorious acts of man. The Early Pandya rulers gave importance to irrigation system to improve agriculture and thereby filled their coffer through taxes and also to obtain religious merits. Etti Sattan a chieftain of Irunjonadu was a feudatory under the Pandya rulers Srimara Srivallabha and Varaguna II enhancing irrigation facilities in Early Pandya Country. Periodic maintenance must be carried out by him. Great merit was also attached to it. The Irukkankudi Rock inscription mentions that Etti Sattan dismantled old bunds of the tank, strengthened them with stone and renovated a specific length of the bund. The epigraphs also point out some special and few technical contribution of the Early Pandyas in the tank system. Stones were used to dress the inner portion. So that the bunds were strengthened and it would prevent any breach due to heavy rain. Another technique was the

masons followed 'string method'. By this method stones were slantingly placed in an uniform manner. Thus in the irrigation system the drought prone Pandya Country relied upon Water Resource Management of the Early Pandyas.

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Kilavaneri - Then Venyankudi

- Kilavaneri - Kumanamangalam
Tirumaleri - Iruppaikudi
Maraneri - Koluvur
Tirunarayaneri - Srivallamangalam
Perungulam - Alangudi
Vallikulam - Iruppaikudi
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Transoceanic Activities in Kaveripoompattinam: A Peep Into Recent Reinvestigation

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Introduction

Kaveripoompattinam has played a vital role in the transoceanic trade and commerce with many countries since the beginning of the Common Era. It is the celebrated ancient second capital and ancient port city of the illustrious Cholas of Sangam age. It was known by several names in ancient period viz. Puhar, Kaveripoompattinam, Kakhandi, Champapathi, Coiapattinam and Kaberi Emporium. It is said to have been situated on the confluence of the river Kaveri with the Bay of Bengal.¹ This city seems to have been in existence even from 5th-4th century BCE. It is inferred from the carbon date of a log of wood recovered from Kaveripoompattinam. This paper attempts to analyze

Transoceanic Mercantile Activities of Kaveripoompattinam.

Sangam Classical works namely, the Ahananaru, Purananuru, Pattinapalai and Post Sangam epics namely Silappatikaram² and Manimekhalai vividly describe Poompuhar as the flourishing maritime trade port capital of the early Cholas.^{3 4} The foreign notices like Geography of Ptolemy, Periplus³ Mari Erthriya of the Anonymous and the Work of Pliny shed valuable light on the nature trade activities, markets, merchant clan and function of this vast city Kaveripoompattinam.⁴

Here it is interesting to know the Coastal archaeological explorations which have been carried out between Poompuhar and Tranquebar in the inter-tidal

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zone to find out the remains of archaeological evidences regarding maritime trade centre, Market places, Mercantile goods, Merchant guilds, rich merchant settlements and so on.

The previous archaeological coastal excavations conducted on the shore of Kaveripoompattinam by the Archaeological survey of India under the guidance of Dr. S.R. Rao the then Superintending Archaeologist and Dr. K.V. Raman,⁵ then Technical Assistant, revealed that there are some structures still on the shore itself. The wharf at is the unmistakable evidence for the existence of Maritime Trade activities in the ancient maritime trade port city was submerged under the earth of the shore.⁶ The possibility of the submersion of a part of the city was not ruled out by then. Anyhow these Excavations were made on the sea bed of the Ocean to bring to light the greatness of the ancient trade port city Kaveripoompattinam.⁷ These excavations highlight certain archaeological remains namely, Wharf (boat-house), Roman coin, etc.,

In due course from 1995-1998, Tamilnadu State Department of Archaeology conducted excavations at various places like Melaiyur, Sayavanam, Kaliyammanthoppu, Kizharveli, Manikkramam, Vanagiri-Thosakkulam and Neidhavasal.⁸ In this excavation Medieval Pottaries and spouted knobs were collected in Sayavanam to Kaliyammanthoppu.⁹ A Wharf a boat-house was excavated at Kizharveli belongs to 5th-4th century B.C.E.

Three terracotta ring wells were excavated at Vanagiri on the coast about 1 km south of Poompuhar. Similar kinds of ring wells found at Arikamedu clearly proves that Vanagiri and Chinnavanagiri¹⁰ were acted as trade settlements of very rich transoceanic mercantile social structure. A terracotta ring well was found surrounded with burnt bricks, associated with megalithic black and red ware and beads of terracotta and semi-precious stones at Chinnavanagiri which is located on the coast about 3 km south of Poompuhar.

Here it is worthwhile to understand the Offshore explorations at Kaveripoompattinam and the nearby region. In 1991 – 92 Offshore survey was conducted between Poompuhar and Tranquebar.¹¹ The other

findings observed during airlifting operations were rolled bricks and early historic pottery of black and red ware, Red ware, Buff ware and Grey ware, found 1 m below the seabed.¹² Explorations on the north of Poompuhar revealed a few dressed stone blocks and brought to light potsherds of grey ware and storage jars. The echograms of the sub bottom profiler revealed a submerged palaeo-channel of the river Cauvery on the north of Poompuhar. In 1997 three structures identified with the help of side scan sonar surveys between 22 and 24 m water depth off Poompuhar were later confirmed by diving.¹³ The archaeological evidence recovered in the inter-tidal zone as well as offshore, are of the Sangam period (3rd century BC to 3rd century AD). In the year 1981 the preliminary under water survey on the sea off the shore of Kaveripoompattinam began. This exploration was carried out by the joint efforts of Tamilnadu State Department of Archaeology and the National Institute of Oceanography, Goa.¹⁴

The exploration was made by deploying side scan sonar, Echo sounder and Magnetometer. These sophisticated equipments showed some tangible results on the graphs. Three peaks measuring about two to three metre height were located. The National Institute of Oceanography had suggested the undertaking of intensive exploration by sending divers into the sea.¹⁵

During this season Geophysical survey was also conducted first to locate the objects. This survey was done by a team of Scientists of C.S.I.R. Further survey had revealed that there is a row of structures under sea in shallow waters about 200 to 300 meters away from the sea shore. However with great effort the divers could collect few sand stone slabs, a brick and some potsherds.¹⁶ These artifacts confirm that there could have been habitational structure.

During the closing period of exploration the Scientists were able to locate one big site surmising that it could be a big structure of Sangam age assignable to 1st Century BCE. to 2nd Century CE.¹⁷ If this structure is proved to be one of the structures of ancient city Poompuhar, then the city could have extended upto this part. So there could be the possibility of having about half of the city submerged under sea. The reference to

the submersion of Poompuhar in literature has clear bearings and is proved beyond doubt by the material evidence. Further survey would reveal more facts about the once glorious city Poompuhar.

During the year 1993 the explorations were carried out from 27.1.93 to 28.2.93 and the diving operations were supported by echo sounding and side-scan sonar surveys for seafloor studies. The Mini ranger and GPS were deployed for position fixing. The main objective of this year's survey was to find out the submerged extension of the ancient town of Kaveripoompattinam and how much of it was swallowed by the sea.¹⁸

As a follow up action deeper waters off Poompuhar were explored. Two sites were selected on the basis of geophysical survey. One is opposite to the present Kaveri mouth near Vanagiri and another opposite to Kadaikkadu situated north of Poompuhar.¹⁹ Airlift operations in 7m depth revealed three courses of stone masonry off Vanagiri. Megalithic Black and Red ware, Red ware, Grey ware and Buff ware are assignable to period II (2nd Century BCE. to 4th Century CE.)

As a result of this season's exploration it was possible to identify three periods of structural remains of ancient Poompuhar, the first one above High Wave Level, the second in 1 m. depth and the third in 5 to 7 m. depth. These evidences are only indicative of the extensive submergence of the ancient trade port settlement. The nature and age of the U- shaped structure in 23 m. depth are yet to be ascertained. It is now possible to confirm that a part of an ancient port-town of 3rd century BCE. to 4th century CE. in an area traditionally known as Poompuhar was submerged and archaeologically significant evidence has been obtained both for submergency of the town and transgression of the sea.²⁰

In view of the high rate of coastal erosion it is now fairly certain that the brick structures in 7 m. depth off Kadaikkadu associated with Megalithic black-and-red ware (noted in the exploration in 1993) do belong to Sangam and Pre Sangam periods as did the brick wharf at Kilaiyur.²¹ Similarly other features in 11-12 m. depth

also a part of Poompuhar city and port and therefore the zone upto 23 m. depth needs to be intensively explored in the fair season. The sea has encroached on the ancient city and submerged atleast an area of 5 km. along the coast and 2 km. seaward from Kadaikkadu to Chinnavanagiri and further south. This must be minimum extent of the ancient Chola port, it will not be surprising if the cairn circle near Tranquebar takes the ancient habitation to mid first millennium BCE.

The 1994 exploration has extended the limit of the submerged city of Poompuhar and highlighted the fact that what appeared to be mere clay patches are actually remains of ancient brick buildings submerged in the sea and subsequently buried under sediment. Due to the discovery of move artefacts in the inter tidal Zone. It was proposed to explore initially seaward of Kadaikkadu to Chinnavanagiri in 5 to 12 m. Zone in August / September subject to weather conditions and visibility. Explorations in deeper depths up to 23 meters can be taken up later. It is also necessary to put some trial trenches between Kilaiyur wharf and the sea shore as also in the Vanagiri and Chinnavanagiri beach, immediately after exploring structural remains in future onshore and offshore excavations. It is necessary to conserve a few highly significant ones such as ring wells, wharf and brick paved houses.²²

In the year 1997 from 4-2-97 to 12-3-97 the exploration under taken from north to south part of Poompuhar. The exploration revealed that the U shaped structure was constructed with laterite stone and noticed towards north south direction. The ship wreck portion was also explored for further investigation.

Sangam²³ literature gives ample historical accounts on maritime trade and mentions the flourishing port town of Kaveripoompattinam, the capital of the Sangam Cholas²⁴. Kaveripoompattinam is said to have been divided into three major divisions, viz., Maruvurpakkam, Pattinappakkam and Nalangadi. Maruvurpakkam was situated on the sea shore, Pattinappakkam was said to have located on the western side while Nalangadi was in between Maruvurpakkam and Pattinappakkam. Since Nalangadi was located in a natural grove, in between Maruvurpakkam and

Pattinappakkam it was easily accessible both by the residents of these two divisions. In addition to these three major divisions of settlements, there were number of groves and gardens namely Ilavanthikaicholai, Uyyavanam, Kaveravanam, Champapativanam and Uvavanam. Besides there were number of Manrams also existed these are namely, Vellidaimanram, Hanjimanram, Pavaimanram and Nedungalmantram. The war trophies like *Toranavayil* (Gateway) and *Muthupandal* (Canopy Pearis), brought from various other regions were also placed in prominent places.

Settlements of foreign merchants who used ships for their commercial purpose, streets of vendors who were selling spices, perfumes and flowers, habitation of weavers who were manufacturing cloths by silk, hair and cotton, wide streets of shops who sold precious stones, streets of shops which sola grains, artisans, musicians, artists, sculptors and fishermen were all located in Maruvurppakkam. In Pattinappakkam, the temples dedicated to Siva, Arumugan, Vishnu, Baladeva, the palace building and the adjoining big streets where the residences of royal personages, military officials, wealthy merchants, cultivators and the performers of classical arts were resided. The Indra vizha celebrations are detailed in Silappadhikaram. The festival began at the temple of Vajrayudha, the weapon of Indra. Soon after princes, business men, commanders, administrators and others offered worship for the prosperity of the Kingdom. Manimekalai²⁵ refers to the Yavanas. It is therefore evident that Manimekalai should be ascribed to a period, when Kaverippattinam was still trading with Rome. From the description of Kaveripattinam, given in Abhidhammavata and Budhavamsattakatha, it is learnt that it was still in a flourishing maritime trade state in 400 CE. though the trade with the Roman country has touched a low mark, following the fall of the Roman empire. The port of this city is described as very busy and crowded maritime trade centre during Chola period. The merchandise exported were stamped with tiger symbol indicating that they were from Chola country. Merchants from all parts of India and from South East Asia thronged this city seeking market for their commodities. Articles from Ganges region, food products from Ceylon and spices

from Java were imported. Not only the merchants but also the artisans of different regions such as Avanti, Manimekalai the post Sangam Literature refers to Indra vizha²⁶, crowded maritime trade centre Merchants from all parts of India and from South East Asia thronged this city seeking market for their commodities. Articles from Ganges region, food products from Ceylon and spices from Java were imported. The Post Sangam Epic Manimekalai gives a description of the port city Poompuhar and its submergence under the sea Bay of Bengal. The Manimekhalai⁵ also mentions that Poompuhar was swallowed up by the sea due to the wrath of Goddess Manimekhalai, for not celebrating the festival of Indra²⁷.

The other Prakrit texts namely, Abhidhammavata and Buddhavamsattakatha, written at Kaveripattinam,²⁸ by about 400 C.E attest to the flourishing nature of the city port. In both the works, Buddhadatta gives identical description of Kaveripattinam. There were many bazaars, selling various goods. Precious gems of various types were available in plenty. The city was full of lofty and palatial mansions, beautiful with entrance towers. Buddhadatta does not refer to foreign traders in Kaveripattinam. As mentioned earlier the trade with Rome ceased to be effective and no Roman coins have been found in South India which could be dated after 3rd century CE.²⁹ The Buddhist Sources clearly reveals the fact that the existence of precious gems in the market of Poompuhar, Palatial mansions, pleasing groves and Foreign traders.

This paper reveals the fact that it may well be impossible to search for their oral tradition and existing beliefs regarding maritime trade activities, transoceanic sea routes or find proof that such beliefs are based on facts. Nevertheless, many archaeological explorations, excavations and under water archaeological explorations have been taken up in an attempt to verify the historicity of these traditions. In this context the archaeological explorations in and around Kaveripoompattinam and excavations in the coastal region namely, Kilaiyur, Kadaikadu, Vellaiyanniruppu, Melaiyur, Sayavanam, Kaliyammanthoppu, Kizharveli,

Manikrmam, Vanagiri- Thosakulam, Chinnavanagiri and Neidhavasal.

Findings of brick structures, terracotta ring wells, storage jars and brick-paved platforms prove the existence of a settlement in the inter-tidal zone. The pottery from Chinnavanagiri suggests that the ring well could be dated to the 2nd century Before Christ (BC) - Anno Domini (AD)⁶. The other ring wells found at Vanagiri and Poompuhar are of the same period. Similar kinds of ring wells found at Arikamedu and Vasavasamudram are dated to the 2nd century BC to the 3rd century AD (Rao, et al. 1995-96:15,7-22). The size of the bricks is 36x18x6 cm and closely corresponds to the bricks used in the Buddha Vihar at Kaveripattinam.

This submerged structure is clearly proved one of the structures of ancient city Poompuhar, then the city could have extended upto 4.5 K.M. away from the sea shore. Therefore it is surmised that there could be the possibility of having about half of the ancient maritime trade city submerged under sea. The reference to the submersion of Kaveripoompattinam in Sangam Classical Tamil literature namely,

Further the survey conducted by archaeological explorations and excavations and maritime trade activities would reveal the glorious trade activities of ancient Tamils the existence of the large scale markets namely Nalangadi and Allangadi, the well furnished sophisticated settlements of rich merchant clan in busy city Poompuhar and transoceanic mercantile activities with Rome and South East Asian Countries. In the Underwater exploration of Chinnavanagiri reveals the fact that the existence of wharf, ring wells and brick paved houses in Kaveripoompattinam.

The marine archaeological explorations on Tamil Nadu coast have brought to light the submerged structural evidence at Poompuhar and Mahabalipuram. The traditions mentioning the submergence of these port towns have been partially confirmed with the evidence from underwater. These structures may have been submerged due to coastal erosion followed by shoreline changes. As evident from Mahabalipuram excavations, these sites might have been submerged due to large coastal flooding.

Poompuhar was once a second capital of the early Sangam period of ancient Chola dynasty. Poompuhar was a flourishing trade centre. Poompuhar is an important historical cultural heritage, which is submerged in the oceanic water. The recent excavations at Poompuhar on the shore and off shore revealed the existence of ancient city Maritime Trade centre and its significance in the history of ancient Tamilaham.

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Socio Economic Status of Paravas in Uvari Region – A Study

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Uvari is a small village is located in Tirunelveli District between Thisayanvilai and Periyathalai. Christianity became popular among the people due to the preaching and various social services are done by the missionary peoples of Churches in and around the Uvari village.

The Parava Society

The Paravas mainly occupied the villages on the Fishery Coast. In some villages Maravars and Caraiyars also lived. The Mukkuvars were found in Kanyakumari coastal area. In the interior villages the Shanars lived and they took tending the palm trees and tapped toddy. The Parava, Caraiyars and Mukkuvars were involved in fishing pearls and chanks on the Fishery Coast. The Paravas were honourable, trust worthy and partly friendly. They greeted others with folded hands.¹

The people in the Comorin coast were illiterate.² Early accounts of the Paravas and Mukkuvars speak about crushing poverty, wide spread alcoholism and universal illiteracy. 'The affluent Paravas had slaves but not others. Slaves were found in houses and temples. Slavery was developed on account of the high rate of family taxes introduced by the Nayaks. The men ate by themselves and turned their backs to their wives while eating.³ They ate from copper bowls, without touching their food with the left hand, and they also drank from copper vessels, usually without bringing the rim to their mouth. They chewed betel, the nut of the areca palm, rolled up with lime in the leaf of the same tree, a practice which turned their teeth black, and their saliva red. They drank the sweet, intoxicating arrack (urāk) of the palmyra palm. The poor Paravas slept on the bare floor.⁴ ' Sari existed and those women who refused to burn themselves became public women. They had to leave their home and go elsewhere. Those who opposed sari were killed and those who performed sati were venerated. The people believed that the woman who committed sati would live along with her husband in the

next life.' Adultery and superstitions were rampant and magicians played a significant role in the lives of the people.⁵

Paravas Economy

The Paravas who were fishermen and coastal traders had formed themselves into a well-organized community.⁶ Their social organization had some peculiarities. According to one version, the community was divided into two distinct classes the wealthy and the boat owners. Intermarriages between these two classes were not permitted and if at all it occurred, it was only very rare. As a result of their connection with the pearl fisheries, their villages from Vembar to Uvari came to be regarded as typical of the community and its organizations while the Paravas who lived in isolated villages from Uvari to Kanyakumari were closely knit together into.⁷

The fisher folk excelled in maritime skills and they attracted attention because of their multifaceted relationship with the sea. They lived at the junction of in trade routes between the western and eastern Indian Ocean, centering on southern India and Sri Lanka and were involved in minor trade and fishing. Similarly, the Lakshadweep and Maldivé islands, were the source of cowrie shells and dried fish, invited the attention of mercantile and political elites from southern India over the centuries.'

In order to dispose their pearls, the Paravas made agreements with the kings that a market day should be proclaimed throughout their dominion; merchants would come from all parts of India and the divers and settlers would furnish all the provisions necessary for the multitude. Two kinds of guards and tribunals were to be established to prevent all disputes and quarrels arising during this open market. Every man being subject to his own judge, and his case being subject to his payments was then also divided among the headmen of the Paravas. The Pattangatti were the owners of that

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fishery and hence they became rich and powerful. They had weapons and soldiers of their own with which they were able to defend themselves against the violence of the kings or their subjects.⁸

About a month after the opening of the pearl fishery, the Pattangattis announced its end. The merchants packed their wares and loaded them on to the ships. Booths and cottages were set on fire and the return voyage would begin. They left the coast behind them as lonely and bare as they had dwellers in the vicinity, who sought for a few lost pearls in the sand of the pits. In the Parava villages, however, the Wild lamentations of the women began for fathers, husbands, brothers or sons whom the sea, sharks and sickness had carried away and would never again return.⁹

Southern Coromandel was one of the intermediate points in this segmented trade, where ships from Malabar brought rice and abundance of goods from Gujarat, pepper, and commodities like copper, quicksilver and vermilion which normally were imported from Europe for the east. Ships came with spices and drugs, from Malacca. China and Bengal.'

Commodities, which came from diverse parts of Asia and Europe, were mostly bought in exchange for Indian cloth. The Coromandel or Maabar merchants primarily invested in gems and precious stones to bring back to India. Trading in precious stones, pearls, coral, silver and gold was an important part of their business both in the Coromandel and in the Malabar Coasts. Barbosa observed that in several port towns the gemmerchants dealt in gem stones, pearls and precious metals.¹⁰

The trade covering south Coromandel, the Bay of Madura, the ports of Sri Lanka and south Malabar was even more brisk.¹¹ This was a trade in essential consumer goods which deeply influenced the lives of the people of those areas. Thanjavur and Tirunelveli were providers of rice to Sri Lanka and Malabar. The

whole area up to Tirunelveli provided textiles to Sri Lanka and Malabar. In return came pepper and spices from Malabar, betel nuts, elephants and cinnamon from Sri Lanka and coconut produce from both the regions.¹²

Conclusion

The Paravas took to coastal small boat trading and to servicing ships. They used their expertise in pearl-diving and boating to move into shipping and trade. They became major operators in the trade between Coromandel, Madura, Malabar and Sri Lanka. At the arrival of the Portuguese on the Fishery Coast, the Paravas seemed to be of experts in all the seafaring activities. They along with the local merchant communities and Muslims conducted maritime trade in the Indian Ocean.

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British Forts and Fortification on the Coromandel Coast: Special Reference to Fort St. George – A Study

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Introduction

After the Portuguese explorer Vasco da Gama successfully anchored in Indian coastline, Europeans eager to establish their trade activities with India by sea route. On reflection, Europeans travel to India and established their factories near coastal areas and port towns. Only few European's successfully did trade with India, they are Portuguese, Dutch, English and French. Among them British and French survived few decades compare to other Europeans. India blessed very large coastal lines, divide into two parts. First one is Eastern and the second one is western coast line. Eastern coast line further divided into two parts like upper and lower, upper part (northern) called as, lower part (southern) called as Coromandel coast Europeans eager to establish their factories ,later build forts for their protection against enemies from India and Europeans. On the Coromandel region several important forts build by the Europeans , make it fortified cities later it served as capital for them. Europeans established their capitals on coromandel coast and build forts to protect themselves against other Europeans who settled in Indian territories and Indian kings. On the origin of the word Coromandel, professor K.A. Nilakanda Sastri says, "This coast generally bears the distorted name Coromandel ;but rightly it is Chozhamandalam , after chozha, a certain king of this name, and mandlam a kingdom and this used to be in olden times powerful kingdom in itself,". Also the word coromandel is derived from "Chozhamandalam – Land of the Cholas". Coromandel extended from in the North to Point Calimere (Kodokarai)in the south. Coromandel not only served a great commercial cities in British period , also it celebrated on the ancient time.¹ Coromandel has the greatest concentration of colonial- era forts. Forts served as the headquarters of the Europeans on the Coromandel

Coast from foundation to long last. The forts were built and occupied times by the Europeans namely Portuguese, Dutch, Danish, British and French. Several of them have changed hands on numerous occasions in bloody battles or by treaty, and all have a fascinating history. This article shows the importance of coromandel coast and forts and fortification of the same.

Europeans Forts and Fortification on the Coromandel Coast

Europeans built forts and palaces for their protection and administration. They adopted certain principles and plans in buildings the forts. These forts were different from one other. Fort stands for any fortification to be built for defensive and offensive purposes. Usually they built forts to protect the capitals of the respective kingdoms from the sudden attacks of the enemies. As much as possible forts were built very near to the hills, forests or river banks. Commercial forts were built along the sea coasts. Forts were built with certain specifications. Each fort was erected with a moat surrounding it. The walls of the forts were erected with impregnable stone pieces and bastions. The forts were built at elevated places so that the persons inside the fort could easily identify the invaders even while they were far off. The Europeans impacted on the gunpowder artillery on the architecture of the forts turned out to be far-reaching significance. High walls and towers vulnerable to shot and mining were built at ground level, behind a deep ditch, in such a way that their masonry, invisible from outside, was well protected from shots by a glacis, in front of the counterscarp, sloping gently towards the open country.

In India ,a striking feature of the fortifications is that tall and massive enclosures were being built until the end of the 18th century. With the progress of

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artillery, military engineers never considered lowering the curtain walls and the towers to reduce the surface exposed to missiles and to minimize their impact, as was done in the West, where the defence works consisted mainly of trenches and low extended parapets.²

British settlements in Coromandel coast

The first Englishmen who visited India was Thomas Stephens in the year 1576. With the inducement and request of several rich merchants of London like Cavendish, Drake and others. The English East India company merchants to receive the charted granted by Queen Elizabeth, the queen of England on December 31, 1600 A.D. For the creation of the memorable company with exclusive privileges under the title "Governor an company of merchants for London Trading to the East Indies", commonly known as the London company or more popularly the East India company. Within four months of the grant of the charter five ships, the *Guest*, the *Susan*, the *Hector*, the *Consent* and the *Globe*, left England on April 22, 1601, and sailed towards East Indies and India with dreams of a fabulous trade. The success of these voyages had been so great that it induced a number of private merchants to endeavour to obtain a participation in the eastern trade.

However, the voyage of the glory under captain shipping possesses a special interest, as instead of following the usual route. She sailed up to the corona del coast of India touching at several ports where they found the Dutch already established. At all these places, trade was impossible. Finally, the *Globe* arrived at the port of Masulipatnam on the Corona del in order to open a trade on the coast. Captain Nippon at last succeeded in establishing factory at Masulipatnam and laid the foundation for an extensive trade .

The English East India Company, a private body of merchants wanted to carry on trade in the east indies and other commodities. Very much prized in Europe. Therefore they first attempted to plant their factories in some places suitable for trade on the coast. Since they were more interested in textiles for which the Coromandel was so famous the English established their factories with good hinterland for procurement

cotton textiles. At the same time they avoided places where they rivalry from other European traders. Thus we find gradual establishment of factories on the coast. Some of the places which helped to increase their trade. Since, the English were engaged in a long distance commerce encompassing a wide geographical area from England to the Indonesian Archipelago fraught with hazards of oceanic travel and commercial fluctuations, they had very clear objectives in their commercial policies. The main purpose of the East India Company was to trade, buy goods in the Asian markets and sell them in Europe. Second since successful trade depended on the location of sources of supplies, they were determined to locate and establish supply centres in the East where from they could procure the commodities of their choice and need when they available at cheaper cost, and store them for subsequent transshipment to England . This resulted in the emergence of the factory in places suitable for trade on the coast. They were more interested in textiles for which the Coromandel had a name, and established their factories with good hinterland for procurement of cotton textiles at the same time they avoided places where they would face rivalry and hostility from other European trades .

British Forts

The British East India Company came to India for trading purposes, especially tea trade and spices. Few years past they settled on the Coastal areas. They settled and build forts in three major areas namely Calcutta, Mumbai and Madras. In coromandel coast British build two important forts, later they served as capitals for them. On Corona del Coast Europeans built som any forts like Pulicat fort, Santhome, Cooum,, Sandres, Pondicherry, Porto Nova and Nagapatnam. This forts were highly fortifies and served as a reading post, first and Capital of territory.

Armagon settlement

Armagon was fortified by the company presumable with permission of the Raja of Venkatagiri. These settlement was founded in 1626 which the English merchants obtained a grant and erected a small factory and a fort. It was located at chennakuppam, to the northern end of Pulicot lake in Vellore district. It

was the first place fortified by the English in India.³ However, in 1638-1639 due to differences that developed between the local Nayak Damarla Venkatasri and the English the latter decided to vacate the place. Therefore in 1638-1639, Armagon was dismantled and abandoned. The Directors of the company, it was also felt trade was not suited to that place. Armagon never became anything more than an outpost. The company was being continuously harassed by the local chieftain, and its importance and use disappeared once. Fort St. George was established.⁴

Fort St. George

The fort, named in honour of Britain's patron saint, is well preserved by the state of Tamil Nadu. Fort St. George was the first enclosure there being completed on April 23, 1640.⁵ The fort encompasses an area of 100 acres including the outworks and fortifications. The area within the walls is 42 acres. In 1748 it was rebuilt, enabling the British to defend it successfully against the French in 1758-1759. The company built the fort on this land and expanded their activities. It served as a home away from home for the officials of the East India company. Fort St. George located on the banks of Bay of Bengal which had been served the capital city of British in Coromandel Coast. While, Aragon proved to be an inhospitable place Francis Day, the chief of Armagon factory started on a voyage searching for a new place. In 1639, he reached a small fishing village called Madrasapatnam. He got the permission from local Nayak Damarla Venkatasri and obtained permission to establish a settlement there.⁶ However it was necessary to have a formal grant from the recognised ruler of the country who was Sri Ranga Raya, a descendent of the Vijay nagarkings. From Chandra giri, the Raja issued a sambandham (order) granting permission for the English to build a fort.⁷ Without waiting for the permission of the court of Directors, Francis Day and Andrew Mohan, Day's superior officer at Masulipatnam, proceeded with the construction of a fortress, which was soon surrounded by a town. The town retained the Indian name Chirunapatnam and the fortress was named Fort St. George.⁸ The fort was constructed on an island formed by two branches of the river Cooum. The

construction of the fort this marks the first stage in the colonial history of Madrasapatnam. Little would they have imagined that the small fort would become a nucleus of British power in peninsular India.

Madras is situated about the middle point of the Coromandel coast. Above 25 miles south of Pulicat is Fort St. George of Madras situated on latitude 13°5'N long 80°18'E Madras had no advantage to be a port. But two factors influenced the choice of this place. Moreover Madras does not have a natural harbour, ships anchored off the coast in what was known as the roads.⁹ The Forum Creek capable of taking ships up to 50 tons burden and 127 tons and a shallow lagoon running parallel to the coast about a mile inland providing defensive values. The measurement of the fort from south 1110 feet; east to west 1200 feet. The breadth of its outer wall was 20 feet around it there was a moat 30 feet broad. Besides this outer one there was an inner fort and a palace.¹⁰ The really decisive factor was the cheapness of local cloth. Despite many disadvantages, by the end of the 17th century, this settlement became undoubtedly a port of the greatest consequence to the East India Company for its strength, wealth and great returns made early in calicoes and Muslim.

In 1658, all the factories on the Coromandel coast and in Bengal were made subordinate to Fort St. George, it was decided that whatever goods or merchandise, the English Company should either import or export, it would pass through Madras and should be accounted for in the books of the chief market at Fort St. George. This, Madras became the chief market on the Coromandel Coast for the English. This settlement slowly grew into two areas white town Black town. The white town was situated at the north east corner of the present St. George. It includes 129 dwelling houses and godowns including the building of the English company, producing a yearly rental of 124 pagodas and nine fanams. English occupied the town and it was called Fort St. George. The Black town stretches 3 miles north of the Cooum river. The natives, the Weaver's and other people of the country, occupied it. This was the business part of the town and contained Banks, Customs House, High Court and all sorts of mercantile offices.¹¹

Conclusion

Europeans were established their trading post and forts, particularly on Coastal reign in India. Because they came to India for the purpose to export Indian goods to Europe which only available in India and neighbouring countries. Moreover they established the forts and make fortification for their defensive purpose both European and Indians. A successful journey British became the imperial power in India against other Europeans like Portuguese, Dutch and British. British established their settlement and built forts in Coromandel Coast like Fort St.George and Fort St. David. On fortifications they fought several battles against Europeans and Indian kings, positively they won wars on the same. More over these forts contribute the development for the British both commercial and political supremacy in India.

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Strategic and Conservational Approach Towards the Prevention of Environmental Impacts on River Coom

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Origin and Course of the River

An east flowing river Coom River originates from Kesavaram Anicut in Kesavaram village built across Kortaliyar River. It passes through Vellore and Tiruvallur districts before entering the Chennai city. It has a length of 65 km and a catchment area of about 138 sq km. The river is mainly used for agricultural purposes before it reaches Chennai. Out side Chennai the river is generally dry. Water flow is observed only during rainy season. Flow is observed only during rainy season. Flow is observed when the river reaches Chennai city and it is primarily due to discharge of sewage from Tiruverkadu and Maduravoil. River length

with in Chennai city is 18 km. Like other city water ways River Coom is not perennial and most of the time it serves as carrier of sewage. Stanley duct connect Coom River with Buckingham Canal. The river merges with the Bay of Bengal near Napier Bridge. Another major water body which reaches River Coom is the Virugambakkam Canal. Minor channels like Haddows Road canal carriers rain water and sewage into Coom River.

According to the records available with the state public department, efforts to restore the waterway first began back in 1872 under the British. The earliest recorded proposal was mooted in 1890. After

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Independence, the then chief minister C.N. Annadurai launched a Coom Improvement Scheme at a cost of Rs. 19 million in September 1967, six months after the Dravida Munnetra Kazhagam party came to power for the first time in the state, when M. Karunanidhi was PWD minister. S.J. Sadiq Pasha Public Work Minister visited the Coom River Improvement scheme site at Nungambakkam during March 1970.⁶

In 1996, when the DMK returned to power, the government made another bid this time covering all important watercourses, including the Buckingham Canal and the Adayar. This resulted in the implementation of the Rs. 12000 million Chennai City River Conservation Project (CCRCP) in January 2001, which was substantially supported by the Union Environment and Forests Ministry. This time, the new project aimed at arresting the sewage outfalls and strengthening the sewer network. However, this too did not yield the desired results since the project did not cover Tiruvallur district, which accounts for 54 kilometers of the river stretch.⁸

As part of the eco-restoration, in July 2018, the Corporation began work on the 1.5-km nature trail between the College Road Bridge in Nungambakkam and the Munroe Bridge in Chetput. Modelled on the San Antonio River Walk in the United States, the trail is being built in two phases at a cost of 98.2 million and includes a butterfly park in a 5000 square meter area. Given the raise in the maximum flood level in the past years being 70% to 5.94 meters, the boardwalk has been increased from 3.5 metres to more than 6 meters using corrosion-resistant steel. The boardwalk will measure 1.65 meters and will be covered with greenery, with a provision to park 70 vehicles. The butterfly park will be built in the second phase.

In 2011, the Tamil Nadu Sailing Association planned to build a marina at the mouth of the Coom River along the southern bank, where yachts and pleasure boats could dock. The 300 million projects involve first building a breakwater in the sea so that the waters at the marina are placid and the boats do not keep bobbing up and down with the incursion of waver. The project is yet to get the approval of the State

Government. The docking facilities will come on the river, but the other features of the project, such as a boat repair facility, a base for the Tamil Nadu Coastal Police, and sailing academy, will be put on the bank. By 2013, the estimate for the setting up a sailing centre and marina to accommodate 24 yachts has increased to 450 million.

A nature trail along the river has been proposed for which a draft ecological plan has been prepared by the Tamil Nadu Urban Infrastructure and Financial Services Limited (TNUIFSL). The project is planned from College Road Bridge to Chetpet Bridge by the Chennai River Restoration Trust in view of the biological diversity of the area which was undisturbed for decades. According to the draft ecological plan, floral species such as Indian almond, black wattle, sacred fig, madras thorn, Indian mulberry, neem, banyan, magizham, Indian cork tree, punnai, sirukkambil, karumugaio, shnbagam, bayur tree, kadamba, pavazha malli, vetiver grass, palmorasa, agave, lemon grass and subabul would be part of species along the nature trail which would play a role in erosion management.⁸

The nature trail would be based on an “Elevated Boardwalk” model with “Uncompressed Natural Wood” and “Fibre reinforced plastic”. The entry and exit would be on College Road near the

After the DMK took charge again in May 2006, the eco-restoration of the Coom again came to the fore. To facilitate the implementation of the project, the Chennai River Authority, headed by the Deputy Chief Minister, was formed in December 2009 to clean up the entire stretch of the river within 10 years. This aimed at coordinating the implementation of various projects.

The water Resources Department (WRD) started flushing a 30 kilometre stretch of the Coom in December 2010, initially discharging about 5.7 cubic meters per second of surplus water from the Poondi reservoir into the river. In September 2011, the WRD began cleaning the river at a cost of Rs. 102 million and work is expected to be completed within a fortnight. In 2012, the government allotted Rs. 3000 million towards construction of 337 sewage cleaning systems in the

waterways in the city, including 105 locations in the Cooum River. Other include 49 points in Adayar River and 183 locations in the Buckingham Canal.⁷

The Cooum river eco-restoration plan includes 11 maintenance ways of 9.6 km, 22 walkways of 24 km, and 17 cycle tracks of 19 km, in addition to 24 parks and riverfront vegetation. The total DPI complex. Apart from the parking facilities on the DPI premises, a stretch along the road between the entry point and the College Road Bridge would be demarcated for additional parking. Five points located at 200 metre intervals along the trail have been selected for erecting break-out areas including one for a canopy walk. The facility has been planned without electrical fittings and has been designed as a “Day Trail”.

It is proposed that Chennai Metro rails are to be built about 30 metres under the bed of the river. The line that comes from the Madras High Court area reaches the metro’s Central station in front of Ripon Building, crosses the river and passes underneath the neighbourhoods of Chintadripet to reach the underground station in the new secretariat on Annai Salai. The tunnels for the metro rail are to be made without cutting open the ground with gaint machines boring the tunnels as the river flows above. Custom-made tunnel boring machines costing 600 million each have been improved from Germany for the purpose.⁹

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Land and Land Tenorial System under Pallava Rule: A study from Epigraphs

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The economic setup of the Pallavan kingdom, like that of other contemporary dynasties, was hugely dependent on land. For the ruling dispensation it was a major source of revenue. Land in this period was, as is gleaned from inscriptions, referred to by more than one term. Some of them included *bhumi* (*pumi*), *ceruvu*, *nilam*, *talai*, *patti*, *kuli*, *kalani*, *man*, *satuskkam*, *cey*, *kani*, *voyal*, *tati*, *senu*, *veli* and *patakam* et al. It may be

mentioned that even though terms like *patti*, *kuli*, *kani*, *veli* and *patakam* denote units of land measurements, it seems that in the period under consideration they also either referred to land or were used as suffix to denote a particular sort of land. An analysis of the epigraphs reveals that while *nilam* was the most frequently used term to denote land, *talai* and *tati* were the least frequently used terms.

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In addition to the units of land measurements mentioned above viz. *patti*, *kuli*, *kani*, *veli* and *patakam*, inscriptions reveal usage of some more denominations of land units including *ma*, *cey* and *kol*.¹ Kol, from records it seems, was a sort of measuring rod. It was, we are informed, based on span (*chan*).² The measuring rod was known by the number of *chan*(s) that it comprised. So, for instance, in inscriptions we come across references like *panniru chan kol* which referred to a *kol* comprising of twelve chans.³ Likewise, we are met with references like *patinaru chan kol* which meant a *kol* made up of sixteen chans.⁴ During the period under consideration it was the twelve span rod which seems to have been most frequently used. Interestingly, almost all the varieties of *kols* were employed primarily in the northern domains of the Pallavan kingdom. The measuring instrument was almost unheard of in the southern portions of the kingdom including places like Tiruchirappalli.⁵

Sifting through the Pallavan records one realises that the usage of many of the land measurement units was highly localised. *Patakam*, for instance, seem to have been used only in the *brahmadeya* villages which were spread throughout the kingdom. In our period, noticeably, all the known epigraphical references to this unit have come from the same village viz. Uttaramerur, which is located in the modern day district of Chengalpattu.⁶ Interestingly, while in the north of India during the reign of the Guptas this land measurement unit was a substantial size comprising usually an area of roughly sixty to eighty acres; in Tondai-nadu, during the period of the Pallavas, it was relatively a small unit.⁷ Similarly, *patti* was mostly popular in parts of modern day districts of Tiruvannamalai, Vellore, Cuddalore, Villuppuram and abutting districts in southern Andhra. It was interchangeably used in term *nivarttana* in the Sanskrit portions of some of the bilingual inscriptions of the dynasty. This land measurement unit, however, stopped making appearance in records from around the eleventh century CE, thus indicating the fact that it had become redundant.

Of the various denominations of land units *kuli* and *veli* seem to have been most popular. While the former was the most basic unit of land measurement and

other units like *patti*, *kani*, *veli* and *patakam* were expressed usually in the multiples of the same; *veli* was the largest of all land units.⁸ Significantly, this land measuring unit continued to exist in post-Pallavan centuries too. It continued to make its presence felt in some form or the other in the economic registers of Tamil Nadu till the advent of the British in the latter half of the eighteenth century. It may, however, be mentioned that even though many of the units were expressed in the multiples of *kuli*, inscriptions show that there was no definite system of calculation which was followed in the domain of the Pallavas. It seems that at different points of time different areas followed distinct systems of calculation.

Classification of land was an important prerequisite for proper land tax calculation and also land transactions. During the period under discussion land was classified primarily into two varieties – wet land and dry land. Each of these land types supported particular types of crops and required a particular combination of irrigation and labour techniques to yield results. In the inscriptions they are referred to with various names. While terms like *cenrulupal* or waste land under cultivation, *kalar* or barren or brackish land, *punpulam* or barren land, *kurumpu* or hard and sterile land and *puncey* or dry land were used to refer to dry land. The wet land was referred to as *nancey* (good land or fertile land), *nirnilam* (arable and irrigable land), *nanpulam* (fertile land) and *vayal* (rice field or wet land).⁹

Having discussed aspects pertaining to land measurement units as well as classification of land we may now turn our attention in a more purposeful manner to the issue of land tenurial system as it evolved during this period. The development of the institution of land grants by the ruling authorities from the earlier practice of gift giving – considered a key element in the older reciprocity based economic structures – was an important historical phenomenon witnessed during the reign of the Pallavas. Even though the practice of granting pieces of land had come into existence by the time Pulankurichi inscriptions had been engraved.¹⁰; it was only with the rise of the Pallavas that the practice acquired an all new meaning and gradually got

embedded in the socio-economic structure of Tondainadu.

The land deeds of the Pallavas may be classified primarily into types – *brahmadeya*(s) and *devabhaga*(s), subsequently *devadana*(s).¹¹ While the former variety was meant for *brahmanas*, *devadana* grants were given away to temples. Though grants to various non-Brahmanical groups and institutions including some of the Jaina institutions were also given from time to time, however, such grants in these centuries were few and far-in-between.¹² Since the days of the inception of the Pallavan rule the two Brahmanical institutions viz. *brahmadeya*(s) and *devabhaga*(s), subsequently *devadana*(s), had made their presence felt in Tamilakkam. Beginning from circa fourth century CE the two institutions made gradual inroads into the region. Slowly their numbers increased and in due course of time the *brahmadeyas* as well as *devabhogas* studded the peasant settlements' landscape. In fact we would not be wrong to suggest that the expansion of these institutions went almost hand in hand with the expansion of the socio-political as well as economic base of the Pallavas.

Within the *brahmadeyas*, it has been noted, there developed, especially during the latter half of the Pallavan rule, a sort of "social infrastructure" and "cultural centrality".¹³ These actually became integral part of the *brahmadeyas* and characterized this institution in the centuries immediately following the decline of the Pallavas.

Brahmadeya grants in this period were either made to a single *brahmana* donee (such grants were known as *ekabhoga* grants) or a group of *brahmana* recipients. It may, however, be mentioned that even though making *brahmadeya* grants to more than a single *brahmana* was a known practice since the days of Sivaskandavarman I's reign it was not prevalent. As a matter of fact it was only from the days of Nadivarman I's rule that the frequency of such type of grants increased. While to begin with *brahmadeya* grants were not perpetual endowments as it attested from the fact that none of them carry the expression *aksaya nivi* – an expression found in some of the Satavahana

inscriptions.¹⁴ They were also not declared as grants that would last as long as the sun, the moon, and the stars exist. It is only in the later centuries of the Pallavan rule that we come across instances where *brahmadeya* grants are declared as hereditary grants with each succeeding generation within a single family enjoying its fruits and this trend became more common with the emergence of the Colas.

The distribution of *brahmadeyas* seems to have followed, strictly if we may add, the prescriptions in the *sastra* literature. Not all *brahmanas* were entitled for these grants. Usually, only those *brahmanas* who were considered 'qualified' enough by the ruling authorities received *brahmadeya* grants. The qualifications which included such things as specificities of the branches of the Vedic studies in which the recipient was engaged in as well as the recipient's *gotra* affiliations were meticulously outlined in majority of the charters.

Lands granted as *brahmadeyas* were referred to as *iraiyaili* or tax free lands. In such cases exemption from certain taxes indicated by the term *parihara* in the inscriptions is stressed upon. Usually the taxes from which such lands were exempted were of eighteen kinds though the number could be more or less as the case may be.¹⁵ Such areas were, as has been noted, also excused from providing "customary duties and obligations expected from the subjects to the provincial or central government".¹⁶ It may be underlined that exemption from taxes did not in any way meant that the local subject population was altogether relieved from the burden of paying taxes instead it only meant that till the time the grant was in existence all the dues and payments were to be given to the donee rather than being directed towards the state treasury.¹⁷

Records show that tax free donations of land were made not just by the members of the ruling dispensation but also at times by ordinary individuals. Such instances, however, were few. We are informed that when such cases did arise individuals had to seek permission from the local village assembly of the area. It was only after the local village body got the necessary amount of payment required for making the particular

plot of land tax free was the permission given to the individual to donate it.¹⁸

Brahmadeya grants besides being exempted from the various levies also carried on many occasions fiscal, administrative and judicial powers. It was perhaps because of the alienation of these powers that almost all the *brahmadeya* settlements came up in areas that lay on the peripheries of important administrative headquarters.¹⁹ The main administrative centres of the Pallavas like Kanchipuram and Cidambaram never witnessed the creation of a *brahmadeya*, or for that matter any free-hold settlement within them.

Land grants in these centuries were often made in areas which were hitherto unsettled, uncultivated or forested with the primary aim of bringing such lands under cultivation. Significantly, barring a couple of early epigraphical records inscriptions by and large show that granting whole villages or swathes of land as grants to *brahmanas* and temples was a norm rather than an exception.²⁰ Majority of such grants, as has been noted before, were made to the *brahmanas*. Since the *brahmanas* themselves, except on some rare occasions of distress or emergency (referred commonly as *apad-dharma*), were never involved in handling the plough or tilling the land, it was natural for them, in case the state did not provide them with the required work force, to acquire tenant farmers to work for them on these lands.²¹ In majority of the inscriptions there is no mention at all of the earlier settlers on the granted portion of land. It is assumed that if there was already a settled population in the granted area then they were not removed but allowed to stay back probably after paying some sort of levy or compensation. In fact it provided an alternative to the donee as far as availability of labour force for cultivation was concerned. There were, however, certain instances where the earlier settlers were evicted as is known from the Pallankovil plates of Simhavarman III and Chitrur and Bahur plates of Nripatungavarman.²²

Finally, in conclusion certain points may be recapitulated. Classifying land into two broad categories viz. wet and dry land was an important pre-requisite for proper land tax calculation and also land transactions.

Further, while there were various denominations of land units including *patti*, *kuli*, *kani*, *veli* and *patakam*, *ma*, *cay*, and *kol* – many of which were highly localized – a standardized system of calculation was yet to evolve. The development of the land tenurial system was, we have argued, an important historical phenomenon witnessed in these centuries. That several aspects of this institution continued from pre-Pallavan period, albeit on a relatively elaborate scale, is attested to by the Pulankurichi inscriptions. The important role of the land grants leading to clearance of forested tracts and making possible cultivation of crops and grazing of sheep and cattle on vast stretches of virgin lands can hardly be ignored. As a matter of fact, in many of the Pallavan inscriptions the act of making land grants has been perceived as a meritorious act on the part of the ruler.²³ Apart from providing a base for the expansion of agriculture and pastoral activities the tenurial system as it developed under the Pallavas, also “gave rise to a new system of relations in production, transcending the framework of kinship ties upon which the relations of contemporary agriculture were based”²⁴.

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4. See for instance, lines 27-28 of the Tiruvorriyur inscription of Nripatungavarman, Mahalingam, *Inscriptions*, p.482. Also see Dayalan, *Indian Epigraphy*: Volume III, p.1055.
5. See Subbarayalu, ‘Land Under Chola Rule’, p.81.
6. See, for instance, lines 7-8 of the Uttaramerur inscription of Nadivarman II, Mahalingam, *Inscriptions*, p.256. Also see lines 3-4 of the Uttaramerur inscription of Dantivarman, Mahalingam, *Inscriptions*, p.341.
7. See Subbarayalu, ‘Land Under Chola Rule’, ppp. 77-78.
8. See Dayalan, *Indian Epigraphy*: Volume III, p.1031.

9. Cf. D. Dayalan, *Computer Application in Indian Epigraphy: Volume II*, Delhi, 2005, p.664.
10. An insightful and detailed analysis throwing light on the importance of these inscriptions in the socio-economic and political histories of early Tamil Nadu is provided in the section 'The Social and Economic Milieu of the Pulangurichi Inscriptions' in Y. Subbarayalu, *South India Under the Cholas*, Delhi, 2012, pp.27-37.
11. Even though these two types of eleemosynary tenures appear in the epigraphical records of the dynasty frequently, these were, of course, not the only types of tenures which were in existence. Some of the other sorts of tenures which were in existence during this period include *vellan-vakai* (peasant proprietorship), *jivita*, *bhoga*, *kani* and *vrutti* or *vrtti* (all referring to service tenure). Even eleemosynary grants were of various types including *palliccandam* (meant for Jaina institutions like *bisadas*) and *vidya-bhogam* (meant for Brahmanical institutions of education). Cf. Dayalan, *Indian Epigraphy: Volume II*, Delhi, 2005, p.651. Since it is realised that *brahmadeyas*, more than any other eleemosynary or non-eleemosynary tenure, reflect the changing socio-economic conditions in a much better, the arguments of the present paper revolve primarily around this institution.
12. See, for instance, lines 53055 of Pallankovil plates of Simhavarman III (or IV) which record a grant being given in the form of *palliccandam* to a Jaina beneficiary by the name of Vajranandi Guravar. The grant was made sometime around the latter half of the sixth century CE. Mahalingam, *Inscriptions*, Delhi 1988, p.92.
13. Cf. Nicholas B. Dirks, *The Hollow Crown; Ethnohistory of an Indian Kingdom*, Hyderabad, 1989 (first published 1987), p.30.
14. See Manu V. Devadevan, 'From the Cult of Chivalry to the Cult of Personality: The Seventh-century Transformation in Pallava Statecraft', *Studies in History*, Volume 33, Number 2, 2017, p.9.
15. Though several inscriptions of this period refer to the eighteen kinds of tax exemptions it is only in a handful of epigraphs that the details of the eighteen kinds of *pariharas* are outlined including Maidavolu plates of Yuvamaharaja Sivaskandavarman I, Hire Hadagalli plates of Sivakandavarman I, Kasakkudi plates, Pullur plates and Tandontottam plates of Nandivarman II, Velurpalaiyam plates of Nandivarman III and Chitrur plates of Nripatungavarman. For the text of these inscriptions see Mahalingam *Inscriptions*, pp.240-255, 261-276, 289-313, 372-379 and 439-450.
16. See Mahalingam, *Inscriptions*, p.cxxvii.
17. See C. Minakshi, *Administration and Social Life under the Pallavas*, Madras, 1938, p.71.
18. See Dalayan, *Indian Epigraphy: Volume II*, pp. 652-653.
19. Cf. Kesavan Veluthat, 'Nadu in the Socio-political Structure', Kesavan Veluthat, *The Early Medieval in South India*, Delhi, 2010 (first published in 2009), p.113.
20. The exceptions to this norm are the Gunapadeya plates of queen Carudevi and Uruvapalli plates of Simhavarman II. While the former records a grant of only four hundred *nivarttanas* of land to the Kulimahataraka temple of Lord Narayana in Daluru, the latter deed records a grant of only two hundred *nivarttanas* made by Vishnugopavarman I to the Visnuhara temple in Kandukuru, built by Vishnuvarma Senapati. See lines 7-9 of the Gunapadeya plates of queen Carudevi and lines 16-19 of the Uruvapalli plates of Simhavarman II in Mahalingam, *Inscriptions*, pp. 40-41 and 46.
21. See Dharma Kumar 'Private Property in Asia? The Case of Medieval South India', *Comparative Studies in Society and History*, Vol.27, Number 2, 1985, pp.348.
22. In these inscriptions the expressions *kuti nikki* and *mun-perrurai marri* have been used to refer to the removing of the earlier occupants of the land. Among the two expressions the usage of *mun-perrurai marri* seem to have been more prevalent than *kutinikki* which is used just once in the sole inscription of Simhavarman III – the Pallankovil plates. We may note that besides individuals at time even a whole *brahmadeya* was removed as Bahur and Chitrur plates show. Importantly, in none of these inscriptions are we informed of the plight of the displaced population. For the occurrence of these terms see lines 53-54 of the Pallankovil plates, lines 47-48 of the Chitrur plates and lines 50-51 of the Bahur plates in Mahalingam, *Inscriptions*, pp.92, 442 and 457.
23. Majority of the Pallavan land grant inscriptions end invariably with the phrase '*yasya yasya yada bhumiha tasya tasya tada phalam*'. For the earliest extant reference to this phrase in the Pallavan period see line 30 of the Vesanta (Jalalpuram) plates of Simhavarman II in Mahalingam, *Inscriptions*, p.54.
24. See Rajan Gurukkal, 'Forms of Production and Forces of Change in Ancient Tamil Society', Rajan Gurukkal, *Social Formations of Early South India*, Delhi, 2012 (first published 2010), pp. 148-149.

Role of Co-operative Societies to the Integrated Tribal Development Programme in Tamil Nadu

A. Loganathan*

Introduction

Co-operatives are voluntary economic associations in which the members share the 'earned dividends'. The financial benefits that result from doing business at cost or without profits service at cost and democratic control are the essential benefits of a co-operative. A society or a union of persons for the production or distribution of goods in which the profits are shared by all the contributing members. The Co-operative Banking Sector has been developed in the country to supplement the village money lender.

In Tamil Nadu so many types of co-operative societies run successfully. These societies serve the people in a good manner and customer's satisfaction. In this, the services of Co-operative Printing Press, Salt Workers Co-operative Production and Sale Societies, Labour Contract Co-operative Societies, Barbers and Washermen Co-operative Societies, Large sized Multi-Purpose Co-operative societies and Other Types of Societies played an important role to boost the economy of the people of Tamil Nadu.

Different Types of Co-operative Societies

Co-operative Printing Press is among the co-operative sector is memorable. There are 26 Co-operative printing presses in our State with a total membership of 12645 with share capital of Rs. 2.09 crores.¹ They fulfil the printing needs of all co-operatives, Government and general public. In addition to these in our State 10 Salt Workers' Co-operative Production and Sale Societies are functioning at present. Out of these, 5 societies are functioning exclusively for the welfare of Adi-Dravida members.² These societies are engaged in the production of iodised salt with financial assistance from the Government under TAHDCO scheme. The Consumer Co-operative Wholesale Stores, Primary Co-operative Stores and Primary Agricultural Co-operative

Credit Societies opened medical shops.³ The co-operative Pharmacies sell medicines to the public by offering a discount of 12 to 15% on Maximum Retail Price.

Large Sized Multi-Purpose Co-operative Societies popularly known as LAMPS. At present there are 17 LAMP Co-operative societies under Integrated Tribal Development Programme areas and two societies under non-Integrated Tribal Development Programme areas functioning in the State.⁴ These societies provide single window service for production credit, consumption credit, supply of agricultural inputs, marketing of agriculture produce, collection and marketing of minor forest produce and supply of essential commodities under Public Distribution System to the Tribals.⁵

These societies have 81,955 tribal members and 9,364 non-tribal members. In order to enable the Tribals to undertake agricultural operations, LAMP societies provide short term loans for cultivation and medium term loans for allied activities of agriculture.⁶ In order to avail the loan facility, share capital subsidy has been provided to the members of the society.⁷ As these loans are provided free of interest, interest subsidy to compensate the interest loss has also been provided. In addition, financial assistance in the form of subsidy for transport, drivers' pay and maintenance of vehicles have also been provided. An amount of Rs. 90 lakhs each for the year 2006-2007 and 2007-2008 has been sanctioned by the Government as subsidy to these LAMP societies for the above purposes. Presently most of these LAMP societies are not healthy.⁸

These societies are in the sale and purchase of agricultural produce, implements, fertilizers, seeds etc. These societies are formed at the Block Level. They also undertake other consumer activities. Primary Agricultural societies can become members of these Societies.¹¹ This is a sugarcane processing Society. The

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members have to be cane producers residing in the area of operation. It also manufactures molasses and other bye products. It requires industrial license from the Government of India.

In Handloom Societies there are minimum fifty handloom weavers should join the Society. They should have their own working handloom or at least a token from a private handloom owner. The member should have sufficient space for production of handloom cloth or the proposed society should have a shed for production of handloom cloth. The society should be in a position to supply yarn to the members and should have adequate marketing facilities for the produce.¹⁴

The Transport Societies members should hold a valid driving license or may be an automobile mechanic or be an assistant to the driver. There have to be minimum ten members. The Chief Promoter should guarantee that sufficient work is available for the vehicles of the Society. A certificate from financial institution is required certifying the availability of finance for acquisition of vehicles.¹⁵

Electricity societies are in rural areas for distribution of electricity and collection of bills from the farmers. Clearance from the State Electricity Board is required. The General Societies not covered under the above categories fall under this type. There are also other co-operatives like: Farming Societies, Other Processing Societies, and Salary Earners Society Coming under the Banking Regulation Act Primary Co-operative Banks, Salary Earners Society (Not Coming under the Banking Regulation Act), Other Urban Credit Societies and Other Industrial Societies.

The Tamil Nadu Co-operative Union collects 3% of the net profit of co-operative societies for Co-operative Research and Development Fund and 2% of the net profit for Co-operative Education Fund and maintains these funds. As on 29th February 2008 the amount available in this corpus fund of CRDF and CEF are Rs.65.80 crores and 44.15 crores respectively. Proceeds from such corpus is being utilised for development of co-operative movement, development of societies through infusion of new technology, research in critical areas, conduct of member education

programme and training and carrying out publicity and propaganda.

Conclusion

A co-operative society is an autonomous association of persons united voluntarily to fulfil common economic, social and cultural needs and aspirations through a jointly owned and democratically controlled enterprise. Hence, its success completely depends upon the sincere co-operation extended by every member towards it. The co-operatives enterprises provide the organizational means. Hence, a significant population of humanity is able to take its own hands the tasks of creating productive employment and overcoming poverty. This, in turn, helps the population to achieve the target of social integration. They contribute a model for the people centered and sustainable form of social organization based on equity. It is simply a special type of business enterprise within the formal market system, both economic and social in character.

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Educational Thoughts of Dr.A.P.J. Abdul Kalam

R. Shrien Bargana *

Introduction

Avul Pakir Jainulabadeen Abdul Kalam was the 11th president of India from 2002 to 2007 AD. A Scientist turned as statesman. A.P.J.Abdul Kalam was born and brought up in Rameswaram Island. Tamil Nadu. Rameswaram, a major pilgrim centre in Tamil Nadu is located on the Pamban Island at the south-eastern limit of the Indian peninsula. He studied B.Sc., Physics and Aerospace engineering. He Spent the next four decade as scientist and science administrator, mainly in the Defence research and Development Organization (DRDO) and Indian Space Research Organisation (ISRO).

Dr.A.P.J.Abdul Kalam is a practical enlightening thinker and visionary who stand for fraternization ancient and modern instructive ideals for the growth of a balanced Indian culture. Being a top scientist of global reputation, his direct contribution to the improvement of science and technology is exclusive and praiseworthy. His scholarly research books, trainings, books etc. have opened new streets for research and educations in the area of aeronautics, ballistics, and metallurgy.

Dr.A.P.J.Abdul Kalam lays great stress on education. He trusts that the teachers, predominantly school teachers, have tremendous charge in shaping the life of an specific. Childhood is the underpinning stone upon which positions the entire life edifice. He states that the spores sown in childhood flower into the tree of

lifecyle. He firmly believes that the instruction system should be able to recall the smiles of broods. He further states that the teaching system has a marvelous responsibility to alter a child into a leader—the alteration. He believes that proper teaching would help nurture a sense of self-respect and self- respect among the scholars. He maintains that the drive of teaching is to create nation-building volumes in the students and these competences are derived from information, education, own knowledge and value system inherited through development.

Some Thoughts of A P J Abdul Kalam Regarding Education-

Dr.A.P.J.Abdul Kalam believes that teaching is the pillar of an industrialized and powerful country, and also the greatest important component for growth and wealth. He trusts that teaching is the most significant area of the facility sector as it delivers the required information and skill to do any work. Some of his instructive thoughts are:-

Curriculum

Dr.A.P.J.Abdul Kalam upholds that the curriculum and syllabus should be organized in such a way that it should meet the altering societal and work-related needs, and teach high moral standards among the scholars in addition to knowledge skills. Dr.A.P.J.Abdul Kalam has hit a balance between discipline and

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spiritualism in his educational attitude, which he believes is authoritative, and suggested that prospectus must include the wisdoms and experiences of our well-known and great leaders.

Schools

Dr.A.P.J.Abdul Kalam's educational attitude has also laid due stress on schools. He support that there is an crucial need for every school to have basic facilities, such as good structure equipped with publicized, lighted, airy and roomy classrooms, safe eating water, clean toilets and playgrounds. Fixing the accountability for the same, he further states that it is the accountability of the backing organization to see that their schools uphold basic least norms both in academics as well as physical amenities on their campus. Certain safety topographies must be built in school structures without which it should not be possible to get association for these schools.

Children

Children are our extreme wealth. Each child born in the realm allowed budding. It is particularly significant to provide extra care and amenities to the children counting those who are not privileged to have their relations to look after them. This noble service should be endorsed by all persons and government, leading to the growth of rational citizens who will become an asset for nationwide development.

Imparting moral values

The right kind of schooling on moral values will promotion the society and the country. After every child is encouraged during the primary years with love and liking and when he influences- a school- going age he needs a value based tutoring. The prime learning historical for a youngster is from six to seventeen years of age. Hence, the school times for broods are the best setting and mission-oriented learning with value based instructive system.

Teacher

Dr.A.P.J.Abdul Kalam has thrown light on the role of teachers, various qualities of educators and teacher-student association. Dr.A.P.J.Abdul Kalam believes that teachers have marvelous responsibility in

determining the life of an separate and their great mission should be to kindle the minds of the young. Dr.A.P.J.Abdul Kalam realizes that these kindled minds of the young are the most influential resource on the earth, above the earth and below the earth. He visualizes that the role of a educator is like the well-known 'ladder' which is used by everybody to climb up in life, if the ladder stays in its home.

Ability to Practice Technology

All students would learn how to use the latest machineries for aiding their learning process. Academies should equip themselves with adequate computing apparatus, laboratory equipment, and internet facilities and provide an setting for the students to enhance their knowledge ability. In the midst of all the technical innovations and revolutions we cannot think that the roles of the educators will. In fact, the teacher will become even more significant and the whole world of teaching will become teacher assisted as skill would help in tele-porting the best teacher to every nook and corner of the republic to propagate knowledge.

Conclusion

Dr.A.P.J.Abdul Kalam's personal knowledge, his life, his educational attitude and his educational thoughts are a treasure, worthy to be controlled, studied deeply and applied. He is the only president- who has a ration of love for children and textures that the future of India dishonesties in them. Today's young students want the education system to feed and test their innovative and original minds. Educational organizations have to year up to evolve a prospectus that is sensitive to the social and technical needs of a Radical India.

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Marginalized Communities of Tamilnadu – A case study of Paliyan tribes of Theni District.

D. Jeyachandraleka*

Paliyan

The Aboriginal tribes, Paliyan living scattered in the hills of Madurai, Theni, Dindugul, Tiruppur, Virudhunagar, and Tirunelveli districts of Tamil Nadu. The originating place of Paliyar is considered to be Poolavadi, Puliampatti in Palani hills of Western Ghats. The Paliyans are a very backward caste who reside in small, scattered in the jungles of the upper Palani and the Varushanad valley. They speak Tamil with a peculiar intonation which renders, it scarcely intelligible. Though they are uncivilized, they are not considered to be polluted. Paliyans are the original inhabitants of the Palani Hills. There is also a theory that the name ‘Paliyan’ was derived from a Tamil word ‘Palani’. Even now there are many Paliyans living in Palani hills, and also Varusanadu valley of Theni district.²

Tribes are living scattered and they do not mingle with other people. But with the effort of the Government and NGO’s they changed little in their attitude. Most of the tribal villages are not covered by public transport and communication and lacking in basic facilities.

Problems of the Paliyan Tribes

The common issues which affect the Paliyan tribes.

Land alienation

Land, which used to be part and parcel of the tribal life is getting alienated by acquisition, encroachment.

Environmental degradation

The denudation of forest, commercial mono-plantation, pollution of environment by multinational projects adversely affects the life system of tribes.

Basic amenities

Even after Independence, tribes have not secured their basic amenities like housing, protected drinking water, street lights, link roads, schools, primary health care and proper marketing facilities.

Payments of minimum wages

Remuneration paid to the tribes by the plantation and land owners and contractors is far below the wages fixed by the minimum wages act.

Forest Department

The practice of forest department auctioning forest produce gave way to contractors and middlemen resulting in the deprivation of the traditional rights of tribal community. Tribes traditionally enjoy access to minor forest produce. Now this enjoyment and title are

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not given to the tribes.³

The awareness about the various government welfare schemes is very low among the Paliyan tribes in Western Ghats. The tribes faced by some specific problems. They were collecting the forest products without any restrictions during the six and seventh plan periods. But at present the usual method of sale of the forest produce by outright, auction is followed. In this system the contractors become the master of forest and tribal people are left at their mercy. Contractors provide employment to the tribes and they purchase the costly forest products at very low price, because they have the lease permits. The amounts paid by contractors are not enough to fulfil the basic requirements of the tribes. The tribes could not get the reasonable price for their products, because of the domination of the contractors.

The Government has provided the milk animals and sheep under IRDP scheme to the tribes in order to enhance the income level. The forest department does not permit them to rear the animals in the pasture forest lands.

Family identity cards (ration card) under public distribution system are not issued to 13 percent of the sample households. The essential commodities are not supplied in the tribal area.

The tribal residential schools are not situated nearby the tribal areas. Due to inferiority complex and teasing of other caste students, the tribal students dropped out from the panchayat union schools. In some tribal areas, primary schools are functioning without proper building and with irregular teachers. Due to lack of residential quarters and transport facilities, the school teachers faced the difficulty of report the duty regularly. The student's attendance is also very poor because the tribal children also involved in the collection of forest produce and others as a daily wage workers.

The Adi- Dravidar and Tribal Welfare Department may be divided and a separate department for tribes may be established at the State level. Family identity cards should be issued to all tribal households and the essential commodities like rice, oil, kerosene, sugar, etc., should be supplied to the card – holders at the

residence spot of the tribal areas once in a week. Both the physical and economical exploitation.

The Paliyan tribes earn annually Rs. 3830 at an average per household individual. Before 1984 tribes followed the barter system and they got quality grains from the forest contractors. Now, the tribes are receiving the money and spent to various items as they like. The income and employment status have been raised not only through the forest sources but also through the Government assistance from Integrated Rural Development Programmes (IRDP), Training Rural Youth for Self Employment (TRYSEM), National Rural Employment Programme (NREP), Schemes etc., during the Sixth and Seventh five year Plan periods. The cooperative society helps to provide the reasonable rates for the forest products and the consumer goods at low price under public distribution system.⁴

The tribes getting the housing facilities under NREP scheme during sixth and seventh plan periods, the Paliyans lived in interior forest have migrated to the plains, situated near the hilly areas. These areas have been linked with the road and transport facilities under the Western Ghats Development Programmes. But they have no power supply to the houses of the tribes are having lightning. The government has provided only street lights (solar lamps) in some tribal villages, most of the tribes not using house the solar lamps. The solar energy has been used by some tribal villages.⁵

Tamilnadu

There are 36 adivasis communities⁶ are listed in this. Majority of them includes Todas, Kadars, Irulas, Kotas, Kattunaikas, Kurumans, Muthuvans, Paniyans, Pulayans, Malayalees, Kurumbas, Eravallans, Kanikkars, Mannans and Paliyans. Share of Adivasis population in the state is 1.03%. According to the Census Report, the total ST Population in Tamilnadu is 6,51,321 (1.04%) among this Male is 328917 and Female is 322404. There are six primitive tribal groups in Tamilnadu such as Irular, Kattunaikan, Kotar, Kurumbar, Paniyan and Todas are the PTGs. Adivasis literacy rate is 27.89% among them men 35.25% and the women 20.23%. Enrolment rate of STs is 48.2%.

About 87% of the Adivasis are living under the poverty and have lost their indigenous identity⁷. Government schemes are not reaching to them and still many villages do not have basic amenities like drinking water, schools, electricity, road and transport. Exploitation, ignorance and discrimination are some of the stumbling block for the under development of Adivasis. About 53% of Adivasis do not have permanent houses 48% of the Adivasis are not finding any employment opportunities. 2 MLA seats reserved for Adivasis. The Ministry for Scheduled Caste & Scheduled Tribes (SC/ST) implements programmes and schemes for the development of Adivasis in Tamilnadu. Majority of their schemes and programmes are focusing on educational development of the scheduled tribes.

People's Based Approach: In order to monitor and evaluate the impact of development schemes and laws, the National Commission for Scheduled Tribes (NCST) and the National Commission for Human Rights

(NCHR) has to interact with the State/UT Governments with people's views. The commissions must review the development of tribes with all the Chief Secretaries and other senior officers and should conduct periodical field level visits and solve the genuine problems of the Tribes and would take the necessary initiative in working out remedial measures with people's opinion by adopting appropriate strategies to reach the impact of independence to every corner of this country.

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Sree Narayana Guru - A Social Reforme

T. Subha*

Introduction

Sree Narayana Guru was a great social reformer. He was an educational thinker, Philosopher and a revolutionalist. He was the first man in India who gave the clarion call against caste system. The greatest message of Sree Narayana Guru was "One Caste, One Religion and One God".

Social Position

In the 18th century Travancore was its highly caste ridden social structure. The conditions of the lower classes were very miserable. They were excluded from the society and they were considered as hereditary slaves. The Ezhavas were regarded as polluting the Nairs and other higher castes from a distance ranging from twenty to thirty feet and were in their turn polluted by the approach of the members of Harijan communities and by the touch of other backward castes. The

depressed castes were not in a position to keep peace with the social changes and material progress achieved by the remaining groups, because they were mostly ignorant and illiterate.

Early Life

Sree Naraya Guru was born on 26th August 1854 A.D. He was born in the village, Chempuzhanthy in the suburb of the city of Trivandrum, the present capital of the Kerala state. His Father was Madan Asan, a farmer. He was versed in Sanskrit, Astronomy and Ayurvedic medicine. His mother was Kutty Amma. She was a sensitive and pretty woman. He was the only son for his parents. His family belonged to the Ezhava caste which was considered as untouchable. His original name was Narayanan and he was called by his parents as "Nanu".

Education

Narayana Guru had his formal schooling in the

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village school of Chempazhanthi. Nanu's first teacher was his own father Madan Asan.

Sree Narayana Dharma Paripalana Yogham

On the social front, enthusiastic young Ezhavas like Dr. Palpu were trying of their community, following the advice of Swami Vivekananda; he sought the spiritual leadership of Guru Narayana. The result is the temple association of Aruvipuram was converted into "Sree Narayana Dharma Paripalana Yogha" (SNDP). The birth of Sree Narayana Dharma Paripalana Yogham is a mile stone progress of Ezhavas.

Sree Narayana Dharma Paripalana Yogham was established on 15th May 1903 in the Malayalam area 1073 Dhanu 23 for uplifting the backround people of Kerala. The Yogham was founded and registered by a group of enthusiastic headed by Dr. Palpu and Mahakavi Kumaran Asan. He propogate the ideas of Sree Narayana Guru. Sree Narayana Dharma Paripalana Yogham became the biggest sangam. Corporation of Kerala to defend the natural and constitutions rights of all society and economically depressed people of the state.

The name of the organization meant an association for the maintenance of Narayana Dharma. The basic aim of the Yogham has been popularize the message of Sree Narayana Guru and bring about the social and spiritual regeneration of the Ezhavas. Sree Narayana Guru was the first president of Sree Narayana Paripalana Yogham;

All Religious Conference

In February 1924 all religious conference was held at Alway. Sree Narayana Guru was the first man in India to organize the conference. The conference of all religious innagurating a comparative study of religious and suggesting the absolute (Brahma Vidhya Mandiram) was organized at Alway.

Guru says that all religions are equally good and arguments about religions are meaningless. He also included a comparative study of religions as a compulsory subject in his institutions of religious training. The Guru's dream of the people of all the races and religions coming together to share the light of

love and spiritual insight has thus become a reality. The conference turned out to be a great seed of unity shown in the right soil at the right time.

Sree Narayana Dharma Sangam

Narayana Guru was not very happy with the way in which his disciples were conducting their life mission. So they newly organized institution of Sanyasins. This is known as the Sree Narayana Dharma Sangham. This organization was registered in 1927. Order of Sree Narayana Guru. The Sangham taken care of most of the religious institutions sponsored or founded by the Guru. Sivagiri Mutt was the head quarters of the Sangham.

Guru as a Social Reformer

Sree Narayana Guru dealt with improvement of all common features of life, social, cultural, religious, educational community and associations. He was strongly against the evils of social customs. Guru fought against the social evils such as Polygamy, Dowry System, Child Marriage, Untouchability, etc. Sree Narayana Guru lived and worked for the well being of the common men. He also helped the poor people. He told the people to use money to educate a poor man rather than wasting on feast. Guru stressed the need for economy and economic independence.

Guru also had advocated total abstinence from liquor. He gave the message "Liquor is poison, do not make it, do not want it, do not drink it". The Ezhavas willingly gave up their traditional profession of toddy-topping and resorted to weaving alone. Sree Narayana Guru's main aim was to built up a casteless society. Narayana Guru also assured fact that is proving itself by the earnest effort of every man who spontaneously aspires of Peace, Justice and Human welfare. No doubt Sree Narayana Guru was a "Social Reformer". In all these fields that wisdom of Sree Narayana Guru will always shine as a clear light and it will be an inspiration forever.

Conclusion

Narayana Guru says that there is only one Caste, Humanity, One Religion-Humanism and One God the universal sprit. People worship him as a God. Narayana

Guru never had any attachment of property or money. He was an expert advisor and co-ordinator in the field of social Development. The Guru advocated both formal and non-formal system of education. Aim was the upliftment of the weaker sections of the community. Sree Narayana Guru's great message is "man is of one caste, one religion and one God". Temples are the means of human progress. He was a teacher, a poet, a reformer and a religious man. In all the fields Guru played an important role.

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Status of Transgenders – A Study

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Gender Identity

Transgenders are physiological males who have a feminine gender identity, adopt feminine gender role, and wear women's clothing. They do not conform to conventional notions of male or female gender but combine or move between the two. Their vulnerabilities, frustrations, and insecurities have been historically overlooked by mainstream society.² Therefore, they are a marginalized and stigmatized community.³ On the other hand, marginalized masculinity is explained with specific reference to the configuration of practice generated in a particular situation in a changing structure of relationships.⁴ The Hijra claim that mainstream society does not understand their culture, gender, mentality, and sexuality.⁵ Dimensions of their social deprivation and harassments to them have never received attention in the development society. There are many myths, legends, rituals, religious roles, and themes in

Hinduism which entertain the notion of "sexually ambiguous or dual gender manifestations."⁶

An estimated 5-6 million eunuchs live in India.⁷ In modern India, Transgenders often live a ghetto-like existence, in their own communities which is called "Gharana." They make a living by dancing and celebrating in births and marriages ceremonies but often has to resort to other means to make both ends meet. Yet, the community is beginning to make a mark in the national mainstream as well.⁸ In the 2011 census, the Indian State identified Hijras' gender as "other," which only met the approval of some Hijras. A 2014 Supreme Court verdict ruled that Hijras should be recognized under a separate "third gender" category. The Hijra community in India has existed with a recorded history of more than 4000 years.⁹ Hijras have a long recorded history in the Indian subcontinent, from ancient times, as suggested by the Kama Sutra period onward. This history attributes a number of well-known roles for

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Hijras within the subcontinental cultures.¹⁰ They consist of hermaphrodites and women generally unable to lead usual life, unable for marriage, and producing children. Most of them are close to men, but they prefer to be recognized as female then masculine due to their inclination to lead a life of women.¹¹

Transgenders in Indian Society

Hijras Transgenders during the Chhath puja ceremony (festival dedicated to the Sun god) at the bank of Hooghly, Kolkata. Most Hijras live at the margins of society with very low status; the very word “Hijra” is sometimes used in a derogatory manner. Few employment opportunities are available to Hijras. Many get their income from performing at ceremonies (toli), begging (dheengna), or sex work (“raarha”)- an occupation of eunuchs also recorded in premodern times.¹² Violence against Hijras, especially Hijra sex workers, is often brutal and occurs in public spaces, police stations, prisons, and their homes. As with transgender people in most of the world as well as in India, they face extreme discrimination in health, housing, education, employment, immigration, law, and any bureaucracy that is unable to place them into male or female gender categories.

A number of terms across the culturally and linguistically diverse Indian subcontinent represent similar sex or gender categories. While these are rough synonyms, they may be better understood as separate identities due to regional cultural differences. In Telugu, a Hijra is referred to as “napunsakudu,” kojja,” or “maada.” In Tamil Nadu, the equivalent term is “Thirunangai” (mister women), “Ali,” “aravanni,” “aravani,” or “aruvani.” They are also termed as “durani” in Kolkata and “menaka” in Cochin. In Punjabi, both in Pakistan and India, the term “khusra” is used. Other terms include “jankha.” In Gujarati, they are called “pavaiyaa.” In Urdu, another common term is “khawajasira.” In Bengali, hijra is called “hijra,” “hijre,” “hijla,” “hizre,” or “hizra.”¹³ During the era of the British Raj, authorities attempted to eradicate Hijras, whom they saw as “a breach of public decency.” In India, Hijras now have the option to identify as a eunuch (“E”) on passports and on certain government

documents. However, they are not fully accommodated; for example, citizens must identify as either male or female to vote. There is also further discrimination from the government. In the 2009 general election, India’s Election Committee denied three Hijras candidature unless they identified themselves as either male or female.¹⁴ Nowadays, the practice of Hijra culture is a better source of income. Thus many men who are physically fit join into the Hijra community and become a Hijra in front of the mainstream society for income purpose. Those Hijras are fake Hijra.

Culture and Religious Perspective

The Transgender community due to its peculiar place in subcontinental society which entailed marginalization yet royal privileges developed a secret language known as “Hijra Farsi.” The language has a sentence structure loosely based on Urdu and a unique vocabulary of at least thousand words. Beyond the Urdu-Hindi speaking areas of subcontinent, the vocabulary is still used by the Hijra community within their own native languages. Although many Hijras identify as Muslim, many practice a form of syncretism that draws on multiple religions; seeing themselves to be neither men nor women, Hijras practice rituals for both men and women. Hijras belong to a special caste. They are usually devotees of the mother goddess Bahuchara Mata, Lord Shiva, or both. Many Hindu legends show that Hijras in India has a sanctioned role in Hindu society, especially through the practice of “badhai.” The “badhai” culture is more characteristic of North India; Hijras in South India are involved in ritual roles as jogappas, jogammas, Shivashaktis, and so on. They take part in Karaga processions and various jatras along with men who cross-dress as women for this occasion. Nevertheless, this ritual role is marginal to the life of Hijras in South India. They inhabit spaces openly, often drawing attention to them with loud speech and hand gestures, including their unique hand clap. Hijras also adopt male patterns of speech. Replica smile on their face, adorn themselves with kajal, makeup, lipstick, dressed in multicolored saris, in a horrible parody of women in a unique style, they roam the busy market places in groups for their income.¹⁵

Family and Social Life

Like human beings everywhere, Hijras are both shaped by their culture and the role they play in society but are also individuals who vary in their emotions, behavior, and outlook on life. IN the studied area as well as in India the Hijras are mainly classified into five gender categories. They are as,

- Khusra:P A genuine Hijra with sexual deformity (hermaphrodite or intersexed)
- Aqua: A cross=dresser or transvestites and transsexual
- Zananay: An impotent male, homosexuals, or bisexuals
- Khoja/Chhinni: A castrated Hijra through the removal of penis, testicles, and scrotum
- Chhibri: A biological fit female with fake Hijra identity.

Many Hijras play a double-life in this dichotomous gendered society to avoid stigma and discrimination. They wear female clothes and adopt feminine names while visiting general society. However, they wear male clothes and adopt male gestures while living with or visiting relatives. Their feminine role is denied. They cannot avoid the dilemma of their identity crisis.

Hijras who earned a living performing at marriages and childbirth were the elite of their community. Although they also worked very hard, they were better rewarded financially and gained status within the Hijra community for earning a living in this traditional manner, rather than by practicing prostitution or eking out a living begging for alms. Feminine attitudes quite often become the source of physical and psychological trauma. The Hijra informants reported leading double-lives as young feminine males at home pretending to be masculine versus complete feminine with mental relief when with peers. As Hijra, they were often excluded from family events, weddings, and funerals. Most landlords did not rent rooms to Hijra. House owners only provided them rooms, if they behaved properly. Many Hijra lived at slums with a history of eviction. Some reported staying in parks or

stations. Most Hijra reported as homeless and hopeless situation. Most were initially living with their families, but after encountering various adversities, they had to leave home. They had to change living arrangements for an unending search for a suitable place where they could live safely with dignity.¹⁶.

Migrations

Hijra is an important segment of social structure in Indian society, especially in urban centers. Hijra lives mostly in the slum areas near bus terminals and railway junctions. The same area is mostly preferred although for different reasons of convenience by Hijras who are economic migrants. The life and activities including earning practices of Hijras are associated with spatial mobility which is either daily or periodic in nature. The nature and characteristics of spatial mobility of Hijras are depends on the socioeconomic conditions and their culture which vary from place to place and time to time. The activities of spatial mobility also affect their life styles as well as social, economical, and cultural matters. Therefore, the locations of their residence, health conditions, occupation and earning, public deals, migration attitude, etc., all are significantly depending on their spatial mobility practices. Their spatial mobility is due to mainly of their contravening occupational tradition such as money collection from markets and roads, money collection through journey in buses and trains, money collection from the informal custom of child dancing with newly born baby, etc. Thus, we can noticed that Hijras are often encountered on streets, trains, and other public places demanding money from people. If refused, the Hijra may attempt to embarrass the man into giving money, using obscene gestures, profane language, and even sexual advances. In India, for example, threatening to open their private parts in front of the man if he does not donate something. Hijras can also come as an invitee to one's home, and their wages can be very high for the services they perform. Supposedly, they can give insight into future events as well bestow blessings for health. Hijras that perform these services can make a very good living if they work for the upper classes. Sometimes the practices of spatial mobility are associated due to prostitution. Due to commercial sex working the

prevalence of AIDS and STD is increased recently among the Hijras.¹⁸

Achievers in Transgenders

Eventhough lot of difficulties faced by the transgenders in this society, some Indian transenders in this contemporary period whose contribution to lthe soociety is a big achievement in itself in various fields is notabel and inspired. Let's taake a look at successful transgender people who broke the shackles to become lthe first ones to achieve big in their area of interest, from academics to politics.

Prof. Dr. Manabi Bandyopadhyay became India's first transgender principal when she took charge of Krishnanagar Women's College in West Bengal on June 9, 2015. She is popular with her students and has brought in drastic administrative changes in her college in Krishnanagar, West Bengal. She was selected for this post purely on merit, her message to her community is: 'Education If we learn, all our problems will be solveld.' ManabiBandyopadhyay is a professor and the first transgender person in India who has completed Doctor of Philosophy (PhD) in Bengali Literature and Society in 2006.¹⁹

Madhu Kinnar whose real name is Naresh Chauhan is the first transgender person in India who has become a mayor. She defeated her BJP opponent Mahaveer Gururji by 4,537 votes as an independent candiate when she fought mayoral elections in Raigarh, Chhattisgarh on 4 January, 2015. Her victory resulted nine months after the Supreme Colurt NALSA verdict, which gave legal recognition to transgender people in India.²⁰

Shabnam 'Mausi' Bano is the first transgender Indian to be elected to public office. She contested elections from Sohagpur constituency in district Shahdol, Madhya Pradesh. She was an elected member of the Madhya Pradesh State Legislative Assembly from 1998 to 2003. As a member of the Legislative Assembly, her agenda includes fighting corruption, unemployment, poverty and hunger in her constituency. In 2005, a fictino feature film titled 'Shabnam Mausi' was made about her life. Due to her self confidence she speaks 12 languages that she learned during her travels.²¹

Joyita Mondal Mahe was dropped out of school after class 10th, slept at bus stands and begged on streets. She moved to Islampur in Uttar Dinajpur district in 2010 and worked for the upliftment of the transgender community. She also completed her studies through correspondence and got a degree in law. IN 2010m, she was the first trans person from her district to get a voter ID. At an age of 29, Joyita Mondal became the first judge as she was appointed at LokAdalat in North Bengal in October 2017.²²

Sathyasri Sharmila, at the age of 36 and resident of Paramakudi, Ramanathapuram District in Tamilnadu became India's first transgender lawyer who achieved the milestone amongst the minority community of our country. Despite coming from Tamil Nadu, a state which ahs been securing highest literacy rank, she became subject to torture abuse on the account of her gender. After her graduation in B.Com (Company Secretaryship) from Paramakudi. Sharmila studied law at Government College, Salem duringk 2004 to 2007. She has enrolled her name in the Bar Council of Tamil nadu and Puducherry and became the first transgender lawyer in India inn 2017. Justice PN Prakash of the Madras High Court, who administered oath to more than 600 students getting enrolled, said that he yearned to see a transgender as a judge of a High Court during his life tijme.²³

Prithika Yashini, became the first trans woman sub-inspector in Tamil Nadu, India. She was brought up as Pradeep Kumar, thej sone of a driver-tailor couple in Salem, Tamil Nadu. Moving ahead of all the odds. She took charge as sub-inspector n Dharmapuri district in Tamil Nadu on April 2, 2017 and is posted in the law and order wing. Apart from being a police officer by profession, she is also an app developer. She helps other transgenders to cope up with their identity. She has an app developer. She helps other transgenders to copej up with their identity. She has not only made history by becoming India's first transgender police officer but she also became the flag bearer for the inclusion of 'Transgender' option under the 'Geneer category' in all recruitment forms in Tamil Nadu. Yashini's victory is considered to be milestone in the development of

transgenders in the country, giving the community a boost to chase their dreams.²⁴

Kalki Subramanian, from Pollachi taluk, Coimbatore District is India's first transgender entrepreneur is also an journalist, writer, poet, actor and activist. She established 'Sahodrai Foundation' that works for the empowerment of transgender persons in India. Kalki has been fighting against discrimination against transgender people. She came out of the rejection by reading a log and studying really hard. She holds two Masters Degree one in Journalism and Mass Communication and other in International Relations. It is because of her education and work that she could live an independent life. She wanted to be an entrepreneur when she saw that most of the transgender community are into social work. And quite a few of them are into art like dancing. But she wants to see many people in the transgender community doing business and becoming successful entrepreneurs.²⁵

Padmini Prakash from Coimbatore District is India's first transgender TV anchor with a prime time show on a South Indian TV channel. Along with Padmini, we should also mention Rose, considered India's first transgender person to host a talk show on TV. The programme was called 'Ipadiku Rose'. On the occasion of its 68th Independence Day, India freed itself from another kind of gender bias when Padmini Prakash became the first transgender television news anchor in the country. 31 year-old Padmini had worked as a dancer and acted in various Tamil soap operas before joining the Coimbatore-based Lotus News Channel. Padmini, who is always full of life, had previously participated in various beauty contests and won many prizes. Padmini has been a vocal activist for transgender rights and has been protesting against the discrimination, harassment and stigma that the sexual minority faces in India.²⁶

Suggestions

Transgenders face multiple forms of subjugation. They frequently face sexual stabbing and physical violence from society. Movement in favor of the transgender community must be initiated by the policy planners of the government and non government

sectors. The ultimate target is to ensure a supportive and congenial environment where, along with men and women, Transgender, as citizens of India, can live fulfilling lives by upholding their human, gender, and citizenship rights. The problems faced by Hijras can be well addressed by implementing some progressive measures such as:

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Social Customs of Kattunayakkan's in Madurai District

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Introduction

Kattunayakkan one of the primitive tibal groups of the Southern State of India. They are living mainly in Kerala, Tamilnadu, Karnataka and Andhrapradesh. This tribal community is believed to have served as representatives of the Pallava rulers. They are one of the tribe among the 36 scheduled tribes living in Tamilnadu.

The word Kattunayakkan means "The king of the jungle". The Kattunayakkan get their name from the words Kadu, which means 'forest, wild or jungle'.

Nayakkan means leader of Chief. The people called other name is Kudukudupunayakkan and Kudukudupuattion. The Sub-division of the Kattunayakkan is the Cholanayakkan and Pathinayakkan and they are the separate endogamous groups.

Back ground history of Kattunayakkan tribe

The community consists of 20 families migrated

from munar malai I her to make their livelihood far about 60 to 70 years before to begin with a these families got into wage labors in power house construction now they spread over to many districts of tamilnadu including other areas of madurai.

The community which is residing in kattunayakkan street sathyamurthy nagar, Madurai district claims their identity as kattunayakkan dated out in scheduled tribe of tamil nadu. They maintain relative isolation from the other caste groups. All of them live in government constructed house which was once upon a time completely thatched settlement. They have the on house patta. Their community members are also living in other district the Tuticorin, dindukul, viruthunagar and other parts of madurai.

Social Administration

The social administration of tribal communities a well structured. Even today people retain this structure by following their norms and social control system. This

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includes basically the institutions of Family, Marriage and Kinship. The community is broadly divided into endogamous group namely Pilli vodu and Tara vodu. The term endogamous means that each group will get marry within their groups. Risely rightly pointed out that the tribe decent would derive from animal and ultimately an obligation to kinship. The word 'Pilli' means cat in Telugu language. The word 'Tara' means the name of a bird.

Kulams or piravus of the studied kattunayakkan

These house names or kulam perlu act as an exogamous units in regulating their marriage alliance. The above mentioned house names are characteristic of the kattunayakkans. Every family has an house name and a person's identity in the community is often referred to by his family name. Since this community is patrilineal, the house name of a boy remains the same throughout and it becomes that of her husband's family name.

Panchayath system

We are very fair people of the panchayat system in general, will be restrained to a detity. Caratanam husband and wife since the dispute between the others to fight over what would have been negotiated in front of the panchayat. Generation by generation no problem going to the police station, as he will be fined for violations of caste control. If fight with bad words between the two penalties in the first 25 rupees to scold, secondly be charged a fine of 12 rupees. So if there is a dispute between the two men became violent.

Political organization

The community has their own traditional political organization even today. Disputes within the community were always dealt by the community leaders. They hardly go to police to solve the local problem. The community leader has been highly respected and his version has been taken as a final version. They collect vari and perform their community rituals.

Material Culture

The community posses and regularly utilize many traditional hunting equipments. All the hunting

equipments were simple and primitive in nature. Different types of nets were used to trap the animals, depending on the size and different verities of nets were made by the community themselves. The variation in the nets clearly shows us the traditional skill of the community and their attitude towards their occupation. The skill has been orally transmitted from one generation to the other. The younger generation is not very much interested in going for hunting and prefers alternative occupation, more specifically government jobs.

Traditional occupation

The community is a nomadic group and migrates from place to place and mostly settles down near forest and streams. They are traditionally hunting and also involve in fishing activities. The hunted and fished animals used for self consumption and hardly ever used for commercial purpose. The community is a self sufficient and shares their food among themselves. Even today they hunt animals like mongoose, forest cats, squirrels, turtles and trap small birds. Today they are semi-nomads. They are non vegetarians and eat all the animals and birds which they hunted. The community considers beef eating as a taboo and worships the cows as gods. Pig as always been consider as delicacy and consume during communal feast. They prepare 'pig gee' out of the fat and use it as regular cooking oil. They also do fishing occasionally using traditional nets. They use will trained dogs during hunting. These dogs have been domesticated and consider as a members of the community.

Socials practices

Marriage Systems

Marriage is an important and a sacred event in the life cycle of women because it best. Status on her. In any society with rich traditions, married women are held in high esteem and are bestowed a higher status than unmarried women. Marriage ceremony is important for because in marriage it not only male and female join with other, but two families relations are drawn in to relations. A girl who has attained "samathirm" and a boy wears "Pal" are eligible to get married. From the

day this village was formed marriage is held among the kattunayakkan tribe.

“Koodukoni Piyathi” is the way how they get married. A boy and girl are sent away from the village for a night then they are brought in front of the elders of the village and water is poured on them then they are asked to drink water mixed with thulasi and neem and smear all over the body this is known as **“Theertham”** then marriage gets over. The girl is sent to her husband’s house without dowry.

Food and dress

They are non-vegetarians eat plenty of trapped small animals and birds, but avoid strictly to eat the meat of dog, snake, cow and frog. They also consume ‘Pig ghee’, prepared by themselves. Their staple food is ragi and use groundnut oil for cooking.

Men will be wearing a turban on his head at the feet of wool thread on hand, will be wearing. Women will be wearing a nose ring in the nose, neck, moss wreath, and kanrumani be wearing moss, and palm leaf earring in the ear to be wearing. Hands are wearing glasses.

Cultural Activities

Our main festival is the pogi pandigai. Celebrate better Kulippom just rubbing oil on everyone. Then you get to go to hunt venison cooked devour beat lamps. Prepare and eat snacks in the morning types. And celebrate our local temple festival held in God.

Conclusion

Nomads wander our Kattunayakkan the tribal population, just as our Indian land. The above narrated ethnographic details of the studied community. In social and cultural Historical framework, reveals the fact that this community. The study concludes that the study community people living in Tamilnadu of Madurai District.

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Origin of Land Revenue Settlement in Madras Presidency

M. Sathyalingham*

Introduction

This paper deals with the effects of introduction of Ryotwari system in Madras Presidency. In Madras, Ryotwari system marks a new sprouts of its development in land revenue assessment. The names of Captain Alexander Read as superintendent of Revenue of the Baramahal and of Lieutenant Thomas Munro were identified with the land revenue system in Madras presidency.

Origin of Ryotwari System

The origin of the Ryotwari system is attributed to benevolent administrator, Sir Thomas Munro who is considered “the father of Ryotwari system”. But the honour of the “invention” of this system goes to Colonel Alexander Read, the friend of Sir Thomas Munro. This system was in operation for nearly 30 years and had many features of revenue system of the Mughals. It was instituted in some parts of British India, one of the two main systems used to collect revenues from the cultivators of agricultural land. These taxes included undifferentiated land revenue and rents, collected simultaneously. Where the land revenue was imposed directly on the ryots (the individual cultivators who actually worked the land) the system of assessment was known as Ryotwari.¹ Where the land revenue was imposed indirectly-through agreements made with Zamindars the system of assessment was known as Zamindari.

The Permanent Settlement experiment was found unsuccessful by Sir Thomas Munro. He found that a different type of revenue settlement in existence in northern and ceded districts. He made an extensive experiment with this system in the Ceded Districts, now known as Rayalaseema in Andhra Pradesh. Survey and settlements are essential commitments before the assessment were given importance by Munro.² A visit to England by Thomas Munro in 1807 considerably altered the public opinion in England. The rising Indian

administrators like Metcalfe, Elphinstone and others were much attracted towards the Munro system as against Permanent Settlement. The debate as to which mode of revenue system among the two was viable and best suited went on in India as well as in England /or about half a century.

In Madurai and Dindigul the Ryotwari system was introduced after several experiments. Dindigul was formally ceded to the Company in 1792. It was not a part of the Carnatic but was obtained by conquest from Mysore. It passed through a period of administrative confusion. From 1792 until 1804 it had been rented out by villages or mootas. This was followed by a quinquennial lease with the head inhabitants. A provisional annual settlement was followed in 1799. In 1800 Hurdis commenced a Ryotwari survey which terminated in 1802. Hurdis had acted as an assistant during Col. Read’s administration of Baramahal and in that capacity had acquired a knowledge of the Ryotwari system³.

No regular field money assessment was introduced in the districts of Tanjore, Trichinopoly and Tinnevely. The assessment was made on the entire lands of the village and the mirasidars were allowed to divide it among themselves on their individual Kultai or field, the collector merely causing such divisions to be registered in the public accounts and the revenues being still paid collectively and not kulwar or individually. An examination of the ryotwari settlements formed in different districts shows that there was no uniform pattern of classification of soil and assessment. No two collectors formed their settlements on identical principles. The settlement in each district was made according to the ideas and capabilities of the collector who happened to be in charge. So the degree of moderation and judiciousness of the settlements varied concomitantly with the discernment and sense of duty of the collectors concerned.

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After Read's tour of the district Hodgson submitted an elaborate report dated 28th March, 1808. In his view the reason for the failure of the Zamindari system was that too much stress had been laid on the possible future profits to the zamindars from cultivation of waste land instead of taking the average collections of a number of years. Hodgson determined by commending that as the everlasting settlement had thus failed it should be replaced by the system of leasing out each village disjointedly for a fixed term. This plan was approved by the Court of directors and from 1807 to 1808 the system of renting out the various villages for a term of three years was introduced under Parish's supervision.

Pioneers of Ryotwari System

It is well known that Read and Munro developed the core principles of the ryotwari system together. But it was to the credit of Munro that he systematically investigated "the actual conditions of the people" in the Ceded Districts, Munro came to be seen by the London establishment as the leading proponent of the ryotwari system.⁴ Thomas Munro perceived thoroughly Indian languages, society, and culture. He also clearly saw the political patronage networks at the village level. There is the textual evidence i.e., after the influential Fifth Report was published in 1812, Munro returned to Madras as special commissioner to implement the ryotwari settlement in the whole of the presidency. During his administrative career, other officials such as Charles Metcalfe and Mont Stuart Elphinstone joined Munro in support of the ryotwari settlement, thus forming a "Scottish school" of Indian governance.⁵

The Growth and Expansion of the Ryotwari System

The growth of this system was to be traced from 1792, the year of Col. Read's appointment in Baramahal in erstwhile Salem district. Read's administration of Baramahal in the last ten years of the eighteenth century marked the early stages of the Ryotwari system in Madras presidency. Like advocates of the zamindari system, Munro proposed a new form of the land revenue. But while the Bengal Permanent Settlement attempted to replicate an idealized version of British agrarian social relationships, Munro built the ryotwari

system up from below Indian political and social institutions. Thus, while advocates of the zamindari system attempted to transform Indian society, Munro set out to preserve extant institutions as he saw them. After claiming painstaking investigation, Munro concluded that the land revenue organization that most closely fit Indian institutions was direct state settlement with the individual cultivator, or ryot. Ryots could choose which fields to cultivate in a given season, so overall tax burdens would vary from year to year. Moreover, the system demanded an enormous and detailed agricultural survey of all landholding under British dominion, including value assessments of each piece of farm land's agricultural potential.

The contribution of Thomas Munro

While Munro claimed to preserve his image of Indian practices and institutions, Munro proposed a very different form of administration than the zamindari settlement. He arrived at his alternative arrangement through a conviction that Indians were fundamentally different from the British (Metcalf 1994).⁶ This meant, first, that directly importing English institutions would be inappropriate and second that a much more direct intervention into the daily lives of Indian subjects was justified: We suppose our laws are founded on just principles, and that they must therefore have the same beneficial operations in India as at home; but we forget first one great principle, the freedom of the people, from which they derive their influence, does not exist here. Our institutions here, not resting on the same foundation as those of a free country, cannot be made to act in the same way. We cannot make the inanimate corpse perform the functions of a living body; we must, therefore, in making regulations here, think only of their probable effect in this country, not of what such regulations have or might have in England.

Ryotwari Settlement

The ryotwari system, as operated in the first decade of the nineteenth century, resulted in the destruction of private property. Conditioned as it was by the system of Tipu and other princes who took steps to destroy all privileged tenures, the ryotwari system in many instances completed the process. The nature of the

land revenue was transformed in many cases when *warum* or share of the produce was forcibly changed into *teerwa* or money assessment. The revenue in rice lands in Baramahal and the Ceded Districts, though forming a small part of the total land revenue, was formerly paid in kind. It was not easily commuted into a money revenue and compulsion was presumably used to carry the measure into effect.

Settlement of the Ryotwari system in Tamil Nadu

The Ryotwari settlement, as introduced by Colonel Read and later on by his assistants acting as Collectors in different districts, did not follow any systematic plan. The revenue letter of 16th December, 1812 fluttered the dove-cotes of the Government of Fort St. George which had been complacent about the Decennial lease. On June 8, 1813, the Government wrote to the Board of Revenue to report the progress made in the several districts in forming the Decennial Lease to enable the Governor-in-Council to give such directions for carrying into effect the orders of the court as existing situations and conditions might require.⁷

The Government desired the Board to report immediately the means by which it might be practicable, without incurring loss or producing injurious consequences, to form at once a Ryotwari settlement in those villages in Trichnopoly, Nellore, Palkad, Coimbatore, Tirunelveli, Madura and Dindugul, the villages of the Ceded Districts and the Northern and Southern Divisions of Arcot, in which the Decennial Village Leases had not been concluded and in the small talooks in Palghat and in the estates which had to reverted Government where there were no mirasidars and where the authority of the Government might not be committed to conclude a Decennial village lease settlement.

Effects of Ryotwari system

From the time of the establishment of the East India Company's dominance in India, land revenue constituted, as it had done through the ages, the major branch of state resources. The collection of land revenue was obviously the most important part of the company's management. Any changes in the system of land tenure was assured to have effects on the general

organizational pattern. The introduction of the ryotwari mode of settlement, which began a new chapter in the history of land income administration, although its effects were most felt naturally on the administration of land revenue. It is interesting to observe that the ryotwari system, in its turn, was, at different times, shaped by other administrative institutions. It could not naturally remain unaffected by the general framework of administration.

The features and quintessence of the Ryotwari system

The significant feature of the Ryotwari system was the individuality of contribution and responsibility, and a fixed rate of demand or a fixed amount in money on each portion of land occupied by an individual. It does not mean tenurial right but also a system of revenue administration. The system implies not only judicial rights of the peasants but being a system of fiscal arrangement raises issues of economic and administrative nature. Its definition of the fifth report as "the settlement made by Government immediately with Ryots individually, under which the Government received its due in the form of money rent fixed on the land itself in cultivation and not being a pecuniary commutation for its share of the produce varying the extent of the produce might vary in each year".⁸

The essence of the Ryotwari system lay in the direct settlement between the Ryots and the State. No middleman was required as in the case of Zamindari or village lease system. Under Ryotwari system, the settlement might be annual duration as it was in Baramahal region at the same time of its introduction, or it might be a permanent one. The settlement was both in cash and in kind according to circumstance.

The death of Sir Thomas Munro in 1827 was doubtless a great blow to the further improvement of the Ryotwari system in Madras. He had been the moving spirit behind the restoration and expansion of the system. The new settlement was so much associated with him that instantaneously after his death, a rumor was spread in Tanjore where the people had not been very keen on the fixed individual money assessment on the basis of survey that the survey which had been

started at the instance of the late Governor was to be abandoned with his death.

Conclusion

Thus Ryotwari system apparently came to an end in the place of its origin. The origin and development of this system were fortuitous. At one stage Read was the solitary champion of this system, even his Assistants dissenting from him. No one seems to have taken his experiments seriously. Later on however Read's Assistants were converted to the Ryotwari faith but the master himself became doubtful about the advantages of his system. On the whole, history of the Ryotwari system in Baramahal was marked by indecision. But for the extension of this system in some modified form to other parts of the Presidency by Read's Assistants, the Baramahal experiment would perhaps have been an inconclusive interlude in the annals of the land revenue administration of Madras presidency.

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Social Life of Kurichchans Tribes

C. Saranya*

Introduction

The Indian Constitution has made important provisions for the development and welfare of the tribes. A list of tribes was adopted for this purpose. The list has been modified from time to time. In 1971, the list contained names of 527 tribes. The people who have been listed in the constitution and mentioned in successive presidential orders are called Scheduled Tribes. This is the administrative concept of tribe.

India is one of the countries in the world which have large concentrations of tribal population. According to the census of 2001, 84.3 million tribal people live in India and they are present in all the states

in India except in Punjab, Hariyana, Delhi and the Union Territories of Pondicherry and Chandigarh.

Social Life of Kurichchans

The social history of these kurichchan communities has to be reconstructed on the basis of myths, traditional accounts, literary references and recorded history of the regions of their concentrations. Many of these tribes are autochthonic and their myths are closely connected with the region of their present habitat. Their tradition indicates that they never knew of origination from an area other than their present habitat. Thus, the social setup of these communities in Dharmapuri district is varied from region to region as

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well as tribe to tribe.

The cultural profile of these people represents different socio-economic categories. So, it is to be noted that the tribes in Jakkampatti, Alampatti, Anjetti, Thenkanikottai, Pennagaram etc in Dharmapuri District lack homogeneity and we find social hierarchy among them. An important demographic fact is that half of the tribal population in Dharmapuri areas is concentrated in pockets where it is outnumbered by the nontribal. It indicates that the migration of nontribal to the tribal areas has reduced them to a minority.

Occupations

Agriculture

Agriculture is the principal occupation of majority of the tribes and supplements their economy with activities like hunting and livestock. Their agriculture is characterized by unproductive, uneconomic, lack of irrigational facilities and seasonal type. According to Harur Forest Report among the Malayali tribes, 58.8% are cultivators nearly 70% of the people depending on agriculture for their daily life. They mainly cultivate food crops, vegetables and fruits. The food crops cultivated in this region are groundnut, millet, pearl, millet, rice, ragi, etc. The government of India recognised Malayalis as Scheduled Tribes due to their socio – economic backwardness.

Hunting

Hunting which starts in the evening is carried through the night till morning is conducted in a group. Their game consists of pork, deer, civet, cat, wild fowl, jackals and-bears. While bows and arrow are used.

Family Structure

There were remarkable changes in the social life and family set up of the kurichiyas. Their society was divided into number of clans called known as taravaad. A taravaad was further subdivided into mittom. It was the small unit of Kurichiya social order.

Head of the Family

The head man of mittom was called karanon. Each mittom had a Karanon. But the Karanon of the principal mittom was the head of that family. He was

selected by divine will. Age was not considered as criteria for selecting a Karanon.

Puberty

When a girl attains puberty her father has to report this news to the headman and the headman informs this to her relatives and other members of the settlement.

Marriage

Traditionally, marriage was one of the important social institutions of Kurichiyas. They observed strict social practices for its arrangement. Strict moral code was one of the basic characters of Kurichiyas. Marriage were arranged by pittans and elder members of the family. The social norms related to marriage changed considerably.

Widow's Re-Marriage

In the case of a widow's remarriage, the bride-price is given only in cash and never in grains possibly this is due to the grains being considered sacred.

Education

Traditionally Kurichiya society was orthodox and followed strict social codes and norms. Education is one of the powerful instruments of social changes which helped for kurichiyas to familiarize the new occupation field. The Kurichiyas now showed more interests to send their childrent to schools and colleges.

Food

The kurichiyas classifies food as hot and cold. Vegetables curd and fruit were considered as cold food. The cereals like Ragi, Chama and Thina were considered as hot food. They eat cold food during hot season and the hot food during cold season. They avoid hot and cold food simultaneously.

Entertainment

The folksongs of these tribals may be broadly divided into two categories. There are those which are sung mostly while at work. Popular among these are 'gembepaattu' and 'uuttaattupaattu'.

Fairs and Festivals

Competition for dance, drama music, athletics and martial arts are held once in a year in connection with the festival of the Murugan temple. The winners are

felicitated and sweets distributed to them. The winner of martial arts holds a place of pride in these competitions.

Present Social Status

At present, A few village level political leaders from the community have helped to make them an integral part of the neighbourhood they inhabit. Some of their at tribal residential schools.

Conclusion

Development is thus not a script written by a few enlightened individuals to be faithfully enacted by others. Participation at all levels is both the end and means of development. This also points to the tardy implementation and poor maintenance of records regarding the welfare schemes taken up by the state in the previous years. A serious lacuna in the tribal development strategy is the absence of inter-departmental co-ordination.

Besides, Welfare Ministry of Government of India has provided Rs.186.76 crores in the 5th plane, Rs.486 crores in 6th plan and Rs.296 crores in first two years seventh plan (from a total provision of Rs.756 crores) to the tribals as Special Central Assistance. So far 184 Integrated Tribal Development Projects (ITDDP), 277 Packages of modified Area Development Approach (MADDA) for intensive scheduled Tribe Areas, and 73

micro projects for doomed Scheduled Tribe groups have been established.

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Socio – Economic Empowerment of Women Through Self – Help Group in Kanyakumari District

P. Ashmi Jenex*

Introduction

Throughout history women have collectively struggled against direct and indirect barriers to their self-development, their participation in social, political and economic affairs. Women had began to organize themselves in the country by the end of the nineteenth century. Gradually they took up issues like women's education, conditions of women's work and so on. By

the beginning of the twentieth century, women started founding organizations exclusively of their own for serving their purpose. But now women's organizations and movements focus their attention on equality of women with men in all spheres of life and also of the empowerment of women. The activism within the women's movement has influenced policy and planning of the Government and Development and

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Empowerment.

Concept of Women Empowerment

The concept of women's empowerment throughout the world has its roots in women's movement. It is since the mid-eighties of the twentieth century that this term has popular in the field development, especially in reference to women. The concept of women empowerment was first introduced at the International Women's Conference in Nairobi in 1985. As for India, the Sixth Five Year Plan (1980-85) laid the foundations for the cause of women. Women's empowerment principally aims at enhancing their social functioning by a quantitative and qualitative change, particularly in the field of education, health and employment which will bring the desired level of change. The Government and Non-Governmental Organizations have come out with many income-generating schemes to raise the economic status of women.

Meaning and definitions of women Empowerment

Women's empowerment has recently gained considerable importance as an area of policy intervention in most parts of the world. Government has recognized the benefits of empowerment, which can be achieved through effective participation of women. It is a term often used in development work, but rarely defined, in a conventional sense; empowerment brings people who are outside decision-making process into it. It puts a strong emphasis on participation in political structures and formal decision making and on the ability to obtain an income that enables participation in taking decisions regarding economic affairs.

Condition of Women before Joining Self-Help Groups

Most of the women in Kanyakumari, especially those in rural areas were backward economically, socially and politically.

- Women had no role in decision – making.
- There existed inequality between men and women.
- They had no proper saving habit.
- They depended on the male members of their families for their needs.

- They lacked in knowledge about the world.
- They lacked in knowledge about the welfare schemes for women and their fundamental rights.
- They lacked in knowledge about the health activities of human life.
- Women were just cooks in their houses and lived within the confines of their houses.
- They had been under the mercy of money-lenders.
- A gap existed between the educated and uneducated people.
- They were lacking in awareness about the family planning programme.
- They were not earning anything.
- They had never been encouraged to air their views in public.
- No importance or weight was given to rural women in the selection of candidates to contest elections to civic bodies.
- They lacked in courage to stand up to Government officials.
- They did not have the habit of dealing with banks.
- Majority of the poor women in rural areas are ill-treated by their drunkard husbands.
- Most of them are lacking in courage to face family problems.
- Majority of the women below the poverty line work as coolies from morning to evening.
- Unemployment problem persists among the educated women.

There were some aspects of the condition of poor women of rural areas in Kanyakumari district before the concept of Self-Help Groups caught up with them.

The meetings of Self-Help Groups lead the women to get united and then co-operate with one another. The coming together of women belonging to different castes and religions itself is a great thing and the member of the group.

The group leaders help the poor members of their group to get marriage loans for their daughters. They also help their fellow women members having handicapped children by depositing some amount of money in bank in their names.

The members of Self-Help Groups in Kanyakumari district share among themselves the duty of transacting their business at their banks. They have a revolving system by which a couple of members of each group go the bank in turns. Thus the rural women get a chance to move out of their houses and interact with the officials of the bank besides mingling with women of other Self-Help Groups.

The working of Self-Help groups in Kanyakumari district, like that the Self-Help Groups elsewhere, has created among the member-women a sense of discipline and readiness to abide by rules and regulations. The coordinators and area development officers familiarize them with the rules and regulations and apprise them of the need for abiding by them.

The NGOs organize various awareness programs like distance awareness, rain water harvesting, and the long-term advantages of planting and growing trees, health activities, legal rights and welfare schemes of women. By attending these programs women of several Self-Help Groups have become aware of all these things and nowadays the women do not hesitate to fight for their rights whenever their free time is curtailed.

Another remarkable field where women of Self-Help Groups have excelled is that of tiny industries. Some NGOs have provided training to the willing women in manufacturing small items like soap, washing powder, detergents, candles etc. many of the women who had undergone such training have now started these small ventures and been earning money. The women have stopped to be lazy and while away their time by gossiping with neighbours. As they are occupied all the time they have no room for picking quarrel with neighbours on trivial matters.

The women who are members of Self-Help groups in Kanyakumari district are well aware of the ills that plague the society like female infanticide and child Labour. Whenever they come across such evils they do their best to prevent such crimes. Being educated, the women of Self-Help Groups in the district know well the importance of family planning.

The Self-Help Groups take up relief and rehabilitation works whenever people of their area are affected by natural calamities. They do this in which

members of several Self-Help Groups collected relief materials immediately after the killer tsunamis struck the coastal villages of the on December 26, 2004 and reached them to the affected people was a shining example of their service to calamity stricken people.

Economic Empowerment

Economic Empowerment is the most important factor in women's development. Economic empowerment means greater access to financial resources at end of home, reducing vulnerability of poor women to crises like famine, floods, riots, deaths in families and accidents involving family members and significant increase women's income. It gives women the power to retain income and use it at their discretion. Financial self-reliance of women both in the household and in the external environment leads to empowerment of women in their spheres.

Self-Help Groups help women to improve women's economic condition. Saving is the initial step for the empowerment of women. Most of the Self-Help Groups collect the money that their members save and use the same for internal lending. This practice has helped several women to make use of the saved money without giving room to their irresponsible husbands to squander it away. The women who have acquired this practice use the saved money at the time of exigencies. It helps the women reduce their dependence on the other family members for their life.

Conclusion

The role of women in the societies, especially the ability of decision making and participation. It is emphasized that participation in political social and economic level. Besides resolving their personal and individual problems should be discussed in Self-Help groups.

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The Tourism Potentials and Impact in Protected Nilgiris District

S. Maryhemarani*

Introduction

Mountains have always been a source of fascination to human beings. Perhaps they satisfied a psychological urge by higher than others and to get closer to heaven. Tourism in the mountains in the modern sense started a little more than a hundred years ago mainly because the British personnel-civil and military-wanted to get away from the plains during the summer. A number of resort or hill stations were established. The British then did something unique; instead of going to the hill resorts for a holiday, they started going there for work. The Central Government moved its offices to Simla and each provincial government moved to a hill station designated as the summer capital for six months in the year. This

inevitably attracted to the hill stations a large number of other people who had some business with the administration or those who wanted to be close to the rulers.

The habit of going for a vacation to hill resorts that gradually spread among the richer and upper middle classes. Going to the hills for the summer season became a status symbol with many Indian families. A number of hill resorts that were not summer capitals were also developed. This phase lasted until the Second war. The development of tourism in the hill resorts, it must be recalled, was a by-product of this exodus of the rich and the elite. At any rate it was not a policy decision of the authorities to promote tourism as a vehicle of economic development of the hill regions.

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Geographical Description of the Area

The Sanscrit name “Nilgiris” means BLUE MOUNTAINS and in Tamil it denotes NEELAMALAI. The Nilgiris District is situated in the Western Ghats. It is surrounded by the Coimbatore District, Kerala State and Karnataka State on the eastern, western and the northern side respectively.¹

Nilgiris Biodiversity

Flora and fauna

The area was endowed with rich flora and fauna. This rich bio-diversity is the major resource of the area and this rare combination of natural beauty and resource made the Nilgiris a major attraction of the colonial rulers. The hilly tracts of the district can be easily classified into four district divisions in order to consider their floral wealth.⁸

The Nilgiris Biosphere Reserve is very rich in Plant diversity. Of the 3,300 species 132 are endemic to the Nilgiris Biosphere Reserve. Some of the plants entirely restricted to the Nilgiri Biosphere Reserve include species of *Adenoon*, *Calacanthus*, *Baeolepis*, *Frerea*, *Jarodina*, *Wagatea*, *Poeciloneuron*, etc.

The fauna of the Nilgiri Biosphere Reserve includes over 100 species of mammals, 350 species of birds, 80 species of reptiles and amphibians and 60 species of reptiles endemic to the western Ghats also occur in the Nilgiri Biosphere. The Nilgiritahr, Nilgirilangur, slender loris, black buck, tiger, gaur, Indian elephant and marten are some of the animals found here. Several objectives have been outlined for the management of Biosphere Reserve.

Nilgiris Tourism Attractions

Nilgiris hills, or the blue mountains offer an unspoiled retreat. Ootacamund or Ooty is a popular hill resort, also known for its impression of a little bit of England. Not to be missed in Tamil Nadu is its rich cultural heritage.⁹

Ooty

The main tourist attraction in this district is the Botanical Garden. Besides the Botanical Garden there are several other places attracts tourists. Originally started by European residents with the object of raising “English vegetables at reasonable cost”, it was

subsequently converted into a botanical garden of world acclaim, thanks largely, to the efforts of Mr.W.G.McIvor of the Royal Botanical Gardens in Kew, England, who was given charge of the gardens in 1848. The steep slopes were converted into walks, terraces and lawns and lower part was turned into a sprawling undulating lawn of “Kikiyu” grass, the lush magnificence of which is captivating sight to the visitors as they enter the garden. The important among them are the boat house near Bus-stand, the Rose Garden, the Deer Park, and the Doddabetta peak in Udthagamandalam.¹⁰

Coonoor

Sim's park is a well laid out, compact park very popular with the visitors. It lies in a beautiful ravine with patches of shola forests at the bottom of which a small lake has been formed. Kateri falls, Lamb's rock is perfectly sheer precipice of several hundred feet rising straight up from Coonoor ravine and commanding gorgeous viewson all sides. One can sitmesmarised by the grand view and silence surrounding the spot. Situated 6 km from Coonoor, it is a popular picnic spot. It is well connected by road. Dolphin's nose is a gigantic rock formation resembling the nose of an up rushing dolphin these are the important Tourist spots in Coonoor.¹¹

Kotagiri

Kodanadu view point is 18 km from Kotagiri. The country around it differs charmingly from the rest of the plateau, often consisting of grasslands and scattered sholas. The view point commands a magnificent view of the historical Moyar valley the fertile patch of paddy fields of Thengumarada and the hazy views of the Gajalahatti pass and the Talamalai ranges and the distant Mysore plateau are more than an eye ful for the visitors.

St.Catherine's falls is 9 km from the town on the Mettupalayam road branching off at Aravenu. The falls is associated with a local legend of sacrifice, betrayal and gree. These are important two main tourist attractions.¹²

Gudalur

The main tourist attractions in Gudalur block are Mudumalai wild Life Sanctuary and Theppakadu Elephant camp.¹³ The Mudumalai sanctuary is spread over a 1,000 m high plateau that nestles cozily on the breast of the Nilgiri mountains. The elevation in combination with the “Nilgiri air” has a moderating influence on its climate, best described as mild. The main elephant camp at Teppakadu is interesting and instructive to see how elephants are cared for, bathed and fed. The elephants are used for eco-tourism, patrolling for anti poaching operations.¹⁴

Impact of Nilgiris Tourism

Tourist arrivals increased exponentially to cross a million a year since 2000. In the 1980s and 1990s, particularly, tourism grew to be a major industry spawning a host of tourism-related activities like hotels, lodges and travel and entertainment related services. The hotel boom which began in the late 1980s witnessed an unparalleled growth from a handful of lodging houses to over 500 establishments of various categories. While about 50,000 to 100,000 visit the hills every month during the “non-season” months (June-February), the visitors number doubles to 100,000 to 200,000 during the season’ (March-May). Peaking in the month of May when over 300,000 visit the district. The Nilgiris today is the most industrialized and commercialized area in the country. The rapid commercialization with no corresponding improvements in infrastructure, and amenities has long begun to strain the carrying capacity of the hills.¹⁵

New concept of Development for Hill Area

The tragedy of hill stations/areas in the last few decades has been approached by both governments and people to view them as resources to be exploited. This needs to be replaced with a new concept of development based on the real value of the hill areas as reservoirs of irreplaceable bio-diversity and priceless natural heritage.

In the Nilgiri Biosphere Reserve, the ecological changes in the recent past have not been quantifiable and also not been clearly co-related to climate change. The research institutes that the International Climate

Champions have visited, have already initiated studies related to the impact of climate change in the Nilgiri, Biosphere, and the outcome of which are awaited. However, the natural resources including the biodiversity, micro-climate, weather patterns, and land based livelihood are all seen to be an interrelated fabric. Changes in any one of the above mentioned components will have an impact on the whole ecosystem.¹⁷

Conclusion

The Nilgiris is certainly a fascinating place. The tourists are looking for new places now open to foreign visitors, would become a great sensation, offering a unique experience to tourists, if properly published. Tourist resorts have become integral to tourism. However as a rapidly growing global activity, they must be subject to the principles of sustainability and inclusiveness. This would require bringing them under relevant or appropriate rules and regulations concerning their location, operation and supervision. Transport and communication services to and within hill regions are bound to be far more expensive than in the plains. A number of new roads have been built in most of hill regions for economic, strategic and touristic purposes. Many areas which were more or less inaccessible have been opened up. This is a most healthy development but from the point of tourist requirements the transport and communication services are still inadequate. Eco-tourism to be properly implemented to ensure that the tourists abide by the rules and regulations set by the authorities concerned. Regional history should be increasingly incorporated into Nilgiri tourism providing incentives for the protection of those resources by the relevant officials. Local and indigenous peoples should be incorporated to protect those resources which relate to their own early histories.

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Socio - Economic Condition of the Kattunayakkan Tribes in Nilakottai Taluk – A Study

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Introduction

The Kattu-Nayakar is literally, 'The King of the Jungle' or 'The Lord of Forest' and has no fixed residence. The term of Kattunayakkan is derived from the words Kadu, the meaning is a forest. Nayakkan means leader or head man.¹ Kattunayakkan is a primitive tribal group of the Southern States of India. They spend half of the year in the forest and the rest of the time they used to travel among the people. The period of contact with the world is known as thangal during which they move alone and no one of them might go in the same direction. They usually stay together in camps. Their sole occupation is rearing their children. The community has a religious head known as sallipetha.

The Kattu-Nayakars are wide spreading Tamil Nadu. Kattu-Nayakars' worship Goddess is Jakkamma and Mallaiyar, the Lord of the mountains. The temple to Mallaiyaris in Padiyur, on the road to Dindukkal and Karur. The main temple of Jakkamma is on the west side of the village Cuddalore.² The Settlement of the Kattunayakan is called 'Kudi' and the settlements are seen distributed inside the forest and in revenue land as well. They are, settled mainly in the states of Kerala, Tamilnadu, Karnataka and Andhra Pradesh. At the local level, the same community is referred to by different names like Josyarakar, Kadu Kurumba, Jenu Kurumba, Kudukuduppai Tottiyar, and Kudukuduppunayakkar, Tottiyar Nayakkar, Kambalathu Nayakkar, Kodangi Nayakkar, Thuluva Nayakkar and all groups among the

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Kattunayakkans. They speak Telugu languages, within the family and in the kinship group they speak the Tamil language. The Tamil script is used for writing a letter.³

Social Life

Kattunayakkars are one of the primitive tribal group in Nilakottai Taluk. They believe that they are the chief community of the forest. Their synonyms are Jenu Kuruba, Ten Kuruba, Ten Karumban, Venukooyo, Sholanayakan and Naickan. The two sub divisions of Kattunayakan in the district are Pathynaickan (who inhabit in the path is or slopes of hills) and Cholanaickan (who inhabit in the chola in the forest). The Kattunayakkan tribal groups are living in N.Puthupatti (Nilakottai Puthupatti) Village in Nilakottai Taluk in Dindigul District.⁷

Dindigul District Population

Different Tribes in Tamilnadu: According to the census report of 2011, the tribal population is 6,51,321. The total number of Schedule Tribal Population in Dindigul District is 8,064. Nilakottai Taluk N.Puthupatti Village Tribal Population of 1939 there are Male 1009, Female 930 present.⁸

Tribes of Dindigul District

The tribal groups like the Paliyans and Kattunayakkans live in the Dindigul district. The tribal distribution is in four taluks viz., Kodaikanal, Palani, Sirumalai and Nilakkottai. These two tribals are nomadic and semi –nomadic. They constitute 0.37 percent of the total population of Dindigul district.⁹

Ethnography Profile of the Kattunayakkan (Origin)

The studied Population claims that they belong to Kattunayakkan. They have migrated to this district, about 40 years back from Thalan Kadu region which is a border land between Coimbatore district and Kerala state, the community perceives its distribution at the local level in a few Taluks of Coimbatore District, but having kinship relations with their people living in Madurai, Dindigul districts. The community people were nomads gradually becomes semi nomads by settling in the villages, which are located on plateau and plains retain, they speak Telugu languages within the family and in the kinship group and speak the Tamil language with others. They are using Tamil script for

writing letters or other documents. The community identification marks are male and female tattooing female ornaments and male head gear during the nomadic profession, long size iron oil lamp and flat bronze plate, with a wood stick, which prudence's bell sound also become a part of community identification.¹⁰

Kattunayakkan Tribes in Nilakottai

Kattunayakkan is one of the scheduled tribe lives in Dindigul district, TamilNadu. The Kattunayakkan people live in N.Puthupatti village Nilakottai block of Dindigul district claims their identity as Kattunayakkan tribes.¹¹ At the local level the community called Kudikuduppukarar. In N. Puthupatti at present totally in one settlement of 600 houses are occupied by this community.¹² The Kattunayakkan tribes are living in area up to four acres in N. Puthupatti village in Nilakottai Taluk. The community people also living some other districts like Virudhunagar, Coimbatore, Tiruchirapalli, Theni, Dindigul and some other parts of TamilNadu.¹³

Marriage

All tribes are endogamy in nature. Within the group they have a clan system and it has been strictly followed. Their marriage is through elopement. The young couple elopes from the settlement and then come and gets solemnized by the community. There is no Brahmin to commence the ritual; from their own community, elders will perform the ritual.¹⁸ They follow monogamy sorrel polygamy serrate symbol of marriage is (Karukumani Thali), nose ring and nowadays ear ring. Sprinkling Tulasi water on the bride and bridegroom is an important ceremony of marriage. They do not ask dowry from the bride. The community is following it even today. They will give bride price Rs.42.25, it is the custom without this they do not allow the bridegroom to tie Thali around the neck of the bride.

Widow Remarriage is permissible in the community; widows and divorced women are allowed to remarry. They do so in a simple Ceremony known as *Cherakatinchadam* in which the man offers a sari to the women to wear it in the name of the man. The man must serve the woman's family for a period of time decreed by the village council. Family toes among them are nuclear, but a few vertically extended family types are found in the village Pilathu Vendasandur, village

Pudupatti in Nilakkotai, Valichetti patti, Veda sandhur in dindigul district.¹⁹

Conclusion

The Kattunayakkan tribe of N. Puthupatti village, Nilakottai Taluk still follows their traditional customs and rituals as earlier. This Community people mostly were nomadic in nature. Now they are changing into Semi nomads because they started to live in one place or a settled life. Their mother Tongue is Telugu. But, they read and write in Tamil only. The interested Men and Women still follow the tattooing but it is not mandatory for all. The community has its traditional politics even today. Disputes within the community were always dealt with by the community leaders. The community leader is highly respected and his decision is taken as a final version. The Kattunayakkan Tribes is adapting to the new Culture, their dress code is adapting to the modern culture, and still they adhere to their old puree code too. The village panchayat follows the same rules and regulations. The Kattunayakkan live mostly in nuclear families. They are interested in hunting and they will catch small animals such as rabbits, squirrels etc., with their hunting dogs they are experts in catching and capturing jackals, wild cats with the use of cages and nets. The Tribal people are going to different districts in Tamilnadu for their survival and continue their Job of Palmistry are Kudukuduppukarar. The Kattunayakkans are involved in palmistry during daytime and at nights they will utter prophecies. They live in temporary tents or huts, near to the temples, gardens and public grounds. Before starting their work at midnight they will pray to gain the blessings of Jagamma and other deities of the cremation grounds. They follow their own techniques of foretelling. Again in the morning time they will go to the same village to predict about the future. And, as a payment, they collect some rice or cereals. The children of the Kattunayakan community were encouraged to get an education. There are well educated people among the Kattunayakkan Tribes. Recently the Kattunayakan tribal people are working in various Government offices. This community is coming up from their old traditions to modern society. The Government also introducing a number of welfare schemes for their better development. Even though some of this community is not aware of their privileges by the Government most of

them are making use of it and it helps them to bring new awakening in the community.

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Educational Status of Paliyan Tribes in Sirumalai Hills A-Study

M. Gopi*

Introduction

Tribe is a social division in a traditional society consisting of families or communities linked by social, economic, religious, or blood ties, with a common culture and dialect, typically having a recognized leader. The Paliyans are a very backward caste who resides in small scattered parties amid the jungles of the upper Palani and the Varsushanad valley.

Background of Indigenous Paliyans

The Paliyans are a Dravidian ethnic group living in the southern parts of the Western Ghats mountain range in South India. Traditionally, the Paliyans have been considered as nomadic or semi-nomadic hunter-gatherers who live in the hilly forest areas and avoid contact or closer relationship with the outsiders. Their subsistence has mainly based on collecting different kinds of roots, tubers, leaves, wild fruits and honey, as well as fishing small game. The Paliyans are classified as one of the scheduled tribes under the constitution. This gives them a special legal status and recognition as part of the tribal population. If compared to many other scheduled, however, the Paliyans form quite a tribal group. (census of India). The original, Paliyans live now scattered in the hills of Madurai, Dindigul, Thiruppur, Virudhunagar, and Thirunelveli district of Tamil Nadu.

A.G.Gardener (1972) the famous anthropologists say that Paliyans belong to “Astroloids” and are similar to “Semanga” of Malaysia in physical features. Paliyans are black in colour, with curly hair, thick lips, broad and flat nose. They are short in stature. Tamil is their language. In olden days, these people lived in small cave like structures called kalazhais. Paliyans, today, list their ancestors with their kalazhais. In the medieval period, Paliyans had small hut like structure between two rocks. Now the Paliyans have colony houses built by the government schemes or built their own small houses in the Palani nearer to the hills from where they are thrown out. Some Paliyans, who are still living in

interior forests, build their huts with minimum wood and grass that suits their climatic condition.

Settlement of Paliyans

There are more than 400 individuals, spread out in 43 settlements, who are interacting with the hill ecosystem for their survival. The Paliyans have a deep understanding of their ecosystem at the Palani hills. As food collector and honey hunters, the Paliyans have also transformed into food cultivators and beekeepers. Majority of the Paliyan groups are dependent on the collection of Non Timber Forest Product (NTFP) for their economy and their dependence on the forest resources varies from one group to another in accordance with the penology of the flora. The entry of people from the plains, the rise of plantations and the contacts with the Non Governmental Organizations (NGOs) have brought diversified changes in the tribal life and their ecosystem. Owing the development and encroachment, the Palani Hills is degrading which in turn affects the livelihood of the Paliyans, Transmission of the tribal knowledge is also minimum and the present generation is moving more towards the urban fancies of the modern civilization. Sirumalai Paliyan tribe's settlement of Ponnuruvi, Tholakkadu. Villages living in 60 years Sirumalai hills elderly period of the nomad settled hunting activities on though day 75 family was settlement of Paliyan tribes.

Educational Status of Paliyan Tribes

In Sirumalai is creche are being run for 145 tribe children in Dindigul district. The canter are giving nutrition education recreation and health support. They were under the risk of life with starvation and unsafe condition. No school creche within the area. Their parent do not have the means to provide even one meal a day to their family. They hunt and eat roots for survival. The child was starving and had no access to food, education or health care. This support is very useful to them and they are taken to regular schools after 5th year

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completed. The children studying in these schools are provided with free boarding and loading woollen blankets, text book, writing materials and uniform. Incentive prizes are given the headmaster for maintaining best attendance of students throughout the year.

In Sirumalai tribes schools running in Ponnuruvi have a middle school. Some students studied in these schools. But in the rainy seasons small children not came to the school. Because the students not have any vehicle facilities, they only walking to the schools. Tribal camp office to use only the rainy season, the camp was called as the government tribe welfare camp situated in Sirumalai Palaiyur. Some Paliyan people were lived in this camp. Most of the tribal people were mingled with the village people. But they are followed their traditional. They did not marry other religion but some changes made their dress and foot habit.

Literacy

Education gives the powerful knowledge, discipline and heritage. It relives man from ignorance. The Paliyans are not interest to send their children to school due to poverty and they are facing problem in getting community certificates. Among the Paliyans of Dindigul District 75 per cent illiterates. Remaining 25 per cent tribes got their school education only. There are three presidential primary schools for tribal children in Kodaikanal taluk. Voluntary organization like ROSI foundation, AROGIAYAGAM and SIDIT are taking efforts for tribal education.

Educational Institutions

The schools and their surroundings shape the minds of the children who frequent them. Most tribal schools do not blend well into the tribal environment. They are alien and often ugly structures in tribal villages. Shortly after schools are opened, they acquire the look of neglected and dilapidated buildings. Even after tribal youth's educations are completed and they find employment, negative attitudes fostered in this classroom remain a real social hurdle. They do not belong in their tribal culture, nor in the national culture.

Content and Method of Tribal Education

The content and the method of tribal education must be objectively evaluated. Tribal youth have unique historical and social backgrounds but need special attention and orientation in their attempts to bridge two cultures. Many school and college curricula which tribal youths encounter are either irrelevant to them and or offer only negative views of tribal societies. While national and state governments, in theory, offer many benefits, concessions and facilities to tribal students, few of them reach the intended recipients.

Language speaking

The Paliyans were living in the jungles at the foot of the mountains, in small isolated communities separated from each other by a distance of several miles. They speak Tamil with peculiar intonation, which results to the mind, the Irulas. They are wholly illiterate, and only a few can count up to ten.

Special coaching centre

Five coaching centres are functioning for Dalit and tribe children in Sirumalai in Dindigul district. Children from 3 to IX being engaged under the coaching by the social regular syllabus. 10 teachers are involving the works in the five centres, which are at Povanthoppu, Kodykadu, Ramakrishnapuram, Kudiraiyaru dam and Sirumalai Pudur Village.

Computer Training

In Sirumalai 10 girls were support to the training. The all have completed the training in that 5 are working in various in company and 2 are under self employment. The girls are full of confidence on employment and earning. In Sirumalai residential centre play a vital role in popularizing education among the backward communities. The provide easy access to student who do not live within accessible distance of schools they enable the students to overcome the hardship in their homes like lack of light space and proper foot and above all they forest interacts interaction and integration by providing opportunities for student of other communities to mingle freely with them. Both the central and state Governments contribute to the hostel facilities.

Rural Organizing for Social Improvement (Rosi Foundation)

The ROSI Foundation is working to get various educational support tribal children 5 in number were brought from the dense forest and caves admitted to schools at Dindigul with accommodation facilities. They are undergoing studies in various classes by the support of the ROSI foundation. The children were brought to Dindigul town and put in hostels education and other needs are provided for them.

The tribal people who developed health problem were given medical check up their deficiency identified and medicines were given ROSI foundation has been giving education and nutritive food. It has a teacher to teach them and a cook to serve food with nutrients. The ROSI foundation has conducted several children development programmes. Education centres function in the sirumalai hills and 122 paliyan children benefite by it.

Health

The tribal's have no clear concept of Health. Their unfriendly habitat tends them to do hard work for getting food. So, only when somebody is seriously ill, will he be laid down and allowed to take rest. Conceived women are not interested in having regular medical check up and taking modern medicines.

Problems of Tribal Education

They are many critical issues and problems in the field of tribal education. They are as follows:

- Medium of language – Language is one of the important constraints of tribal children which prevents them access to education.
- The Location of the Village – The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighbouring village.
- Economic Condition – The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.

- Attitude of the parents – As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.
- Teacher Related Problems – In the remote tribal areas the teacher absenteeism is a Regular phenomenon and this affects largely the quality of education.
- Lack of Proper monitoring – Proper monitoring is hindered by poor coordination between the Tribal.

The Relation between Tribal Students and Teachers

Among the various important factors of tribal education that influence integration into the national mainstream of life are the students and their teachers. Tribal students have different backgrounds from their non-tribal schoolmates and even the teachers, who are normally outsiders, do not understand the tribal students. To the teachers, tribal students appear untidy, reinforcing their biases against tribals. These biases are expressed in various forms of discrimination. Tribal youths have complained that teachers did not teach them in the schools because they believed that if they did, the tribal students would no longer be dependent on them. Tribal youths also feel that teachers end ever to undermine the attitudes toward their own customs, mannerisms, language, or toward, their cultural heritage in general.

Conclusion

The Sirumalai living in the tribal education in today's environment the basic could not even afford to be learning facilities because they have elementary education studying paliyan indigenous people and their education in the tenth started until they attended advanced classes learn they Dindigul hovered Because they are able to educate their education for lack of transport facility is to changes tribes.

Education is the key to tribal development. Tribal children have very low levels of participation. Though the development of the tribes is taken place in India, but the space of development has been rather slow. If govt will not take some drastic steps for the development of

tribal education the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth. So, there is an urgent need for various govt. interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development.

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Maritime Economy of Coromandel Coast-Tamil Muslims in Salt Trade in 19th Century.

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The European trading companies, the Portuguese, Dutch, English, French and the Danes entered in to commercial sphere of South India in the early 16th century. In due course of time they encroached the trading rights both in the West Coast and East Coast-the Coromandel Coast - of the Peninsula. The economic invasion opened the gates for political ascendancy of the European Powers. The European trading companies were fighting themselves to establish their supremacy in India and as well as the local ruling powers to acquire territories. By 1801, the English East India Company (the British) emerged victorious and became the political

masters of India¹.

South India being a maritime zone was dependant on the marine based economic activities beside agricultural products. Soon after consolidating the political stability, the English East India Company stepped up to increase its revenue for which many administrative measures were undertaken.

The ports along the stretch of the Coromandel Coast were improved to facilitate coastal and seaborne trade. Textiles, the staple commodity of export and agricultural products were procured in large quantities for export to South East Asia, West Asia, Ceylon and

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other South Indian ports. The colonial administration identified marine products like salt, pearl and chank fisheries to augment their economic condition. In that the Company declared monopoly in the trade of salt. Pearl and Chank fisheries were also regulated to pour more revenue.

The native traders and the maritime people including the Tamil Muslims utilized the opportunities open to them and integrated themselves in the system and continued their inland and oceanic commerce.

About the Tamil Muslims: Islam touched the South Indian soil right in the later part of the 7th century and Islamic Society started blooming. Really it became possible as a continuation of the Arab Commercial contact with the South Indian ports from the ancient times, as attested by Sangam Tamil Literature of the second century, C.E.

The Arab merchants, who frequented the West Coast and the East Coast of the peninsula after the birth of Islam, came as “Arab Muslims”, embracing the new faith of Islam. Since the Arab maritime trade brought considerable revenue to the South Indian States, the local ruling powers extended their patronage and concessions to them. Some among the Arab traders, who stayed on the Coromandel port towns for a long time, married the native women of the land in accordance with the prevailing customs. The children born from such alliance belonged to the mother’s stock and thus the Tamil Muslim social order was inaugurated on the Coromandel Coast and the Arab Muslim traders were the progenitors of the Indian Muslims in the early period.

The Arab Muslim merchants themselves were missionaries and moved close to the people and preached the message of Islam. The principles like universal brotherhood, equality and path for social mobility was attractive to the people in the then caste ridden society, particularly the oppressed classes. A section among them embraced Islam and became Muslims. The conversion process continued and Muslim colonies sprang up on the coastal towns on the Coromandel, later in to the hinterland. They are the

Tamil Muslims, who had mingled with the Tamil society with separate identity. Tamil is their mother tongue.

The people converted to Islam in the coastal belt were the people who were engaged in different maritime activities such as shipping, pearl and chank diving, fishing and manufacture of salt etc., From this humble beginning many of the Tamil Muslims rose to opulence, became ship owners, maritime traders, pearl and chank traders, manufactures of salt etc., They plied their own ships across the Indian Ocean and Bay of Bengal and established trade contacts in South East Asia, Ceylon, Persian Gulf with the help of their co-religionists. The trading activities of the Tamil Muslims brought more revenue to the East India Company. One such marine product handled by them, was salt. The Tamil Muslims took up this traditional profession and exported salt to various destinations and also supplied for local consumption.²

Salt, being one of the treasures of the Ocean, very valuable commodity and absolute necessity for human life. The manufactures of salt and salt trade has played a key role in the history and economic development of the regions so also the Coromandel. Salt had been a tool in determining the political power since it was an essential part of revenue of the State. It also brings to light the relationship between the State and Society.³ From the ancient times, the men who were in salt manufacture and marketing in the Tamil country, were known as *umanar* (in Tamil). (The records of the East India Company give a class of people ‘Koravas’, as traditional salt traders. It may indicate this ancient salt traders) A considerable number of people who were converted to Islam were also associated with salt production and trade and it was continued in the succeeding period. The Tamil Muslims in many of the coastal towns such as Tuticorin, Kayal Pattinam, Kilakkarai, Tondi, Nagappattinam, Nagore and Portonovo, to mention a few, were owners of salt pans and were also traders in salt. There were many small Muslim traders in the minor port areas of the Coromandel Coast. They transported salt, along with

dry fish, grains etc., in their dhoneys and Vallams., from one port to another and sold to the small traders on the shore. Thus the salt was carried for the consumption of the people in the hinterland. The commercial records of the English East India Company shed much light on such Muslim traders. Big merchants and ship-owners exported salt to South East Asia and other countries⁴. Thus the Tamil Muslim traders continued the trade in salt in 19th century.

The British East India Company was keen in matters relating to salt production and salt trade. Tax on salt was increased which was very high. The monopolistic attitude of the company resulted in many regulations, acts and laws. Production, sale and export of salt by natives was forbidden in 1805. Trade in salt required a pass. The number of salt pans along the Coromandel coast (Madras presiding) was reduced. The native people were put in to much hardship⁵.

The introduction of salt monopoly by the Company deprived the Muslims of Thanjavur, Ramanathapuram and Thirunelveli districts in this field. Salt pan renters were forced to vacate the pans and had to hand over the stocks on hand to the Company in 1833 by a regulation. To cite an example, the Marakkayars, Kilakkarai were renters of salt pans. According to the regulations 1833, they handed over the stock of salt to the company authorities. Those who possessed some quality clandestinely were penalized and the monopoly price of salt was collected for the quantity in their possession. Allah Pichai Marakkayar, Meera Sahib Marakkayar, Abdul Kadar Marakkayar were some of the renters of salt pans at kilakkarai during the period⁶.

However, in view of the regulations of the company, the Tamil Muslim traders adjusted themselves to the changed situation and continued their trade in salt. They were engaged in coastal trade transporting salt between the ports of South India. They also entered in the joint ventures with English private merchants and carried salt belonging to them in their vessels. The Tamil Muslim vessels were the main source for the supply of salt for home consumption.⁷

The trade in salt met a new turn, when the production in Bengal decreased. The company decided to transport salt from Madras Presidency to Bengal. The company preferred the native vessels for this purpose than the company vessels or that of the English private merchants. They entered in to an agreement with the native ship-owners for this purpose. The reason for the preference of the native vessels was based on revenue generation. The native vessels carried rice, grain and pulses from Bengal to the Coromandel ports during the return trip which was an added source of revenue to the Company. The vessels of the Tamil Muslims in Nagore, Nagappattinam and Porto Novo utilised such opportunities.⁸

A referee to the company records during 1810 to 1830, show that a number of Tamil Muslim traders and ship owners were engaged in transport of salt to Bengal. Kadar Mohideen Bux, Meera Hussain Sultan Ahamad Bux, Mohamed Bux, Kadar Bux were some of the names of the ships of Tamil Muslims from Nagore and Nagappattinam. The owners and as well as the Nagudhas of the ships were all Muslims. These ships undertook one voyage in a year. Salt was also sold by the Company to the Tamil Muslim merchants with sufficient capital. Credit facility was also extended to them up to 50% on the condition that it should be repaid on return from Bengal. The commodities brought from Bengal to Coromandel were rice, pulses, sugar, and molasses which were exchanged to salt, coarse cloth and other items.⁹

Salt was one of the export commodities to South East Asia in Muslim ships. The ship Mohamad Bux carried salt to Penang and Achin¹⁰. Salt was exported to South East Asia in the succeeding decades also.

The English administration ensured adequate supply of salt to interior areas in the hinterland of the Madras Presidency. Besides the Muslim traders' supply through water ways, the authorities encouraged the traditional salt, Koravas to stay in the trade and a number of concessions were extended to them. Salt was sold at manufacturing rate by system of maniam and

were asked to supply in the interior villages. By dupaty maniam, clothing were provided to them¹¹.

The price of salt was increasing day by day due to the policies of the government. The Tamil Muslims, who were exporting salt to Bengal, will keep away whenever the price of rice and grains was higher at Bengal. Hence salt was in short supply to Bengal. English records tell that salt could not be exported to Bengal due to non-availability of vessels. It is to be pointed out that Muslim vessels were more in number in the traffic. When trade in salt became less profitable Tamil Muslim small traders and whole sale dealers moved to other commodities¹² A statement of capitalists in salt trade in the coastal region in the Madras presidency in the last decades to 19th century shows that it was dominated by Chettiar and English Private merchants. We could find only a names of Muslim. Kadar Mohideen Marakkayar in Adirampattinam, Mohamad Aliar, Muthu Vaver Mohamad, Mohamad Mohideen, Mohamad Abdul Kadar Markakkayar and Ahamad Hussain Marakkayar were leading salt merchants in Tirunelveli district¹³.

The Tamil Muslim merchants utilised the opportunities provided by the East India Company and participated in the trade in the marine based products. Such type of commercial ventures made them to with stand in the system when changes intruded in the market. Further salt trade with Bengal was easier for a single Muslim trader to procure and dispose it and to procure rice and grains for home ward voyage. Tamil Muslims were free from the European private merchants, in this trade. Thus the Tamil Muslims traders managed to stay in this traditional profession throughout 19th century¹⁴.

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மறைதிரு .J. பால்சாந்தகிரின் அவர்களின் வாழ்க்கை வரலாறு

J. மல்லிகா புண்ணியவதி*

முன்னுரை

மறைதிரு பால்சாந்தகிரின் ஆறு வயது ஆன போது கல்வி பயில ஜெர்மனிக்கு தாயாருடன் சென்றார். அவருடைய தாயாரும் பால் சாந்தகிரினோடு தங்கி மற்ற பிள்ளைகளையும் அழைத்துக் கொண்டு ஜெர்மனியில் தங்கினார். இதனால் C.J. சாந்தகிரின் தன் குடும்பத்தை ஜெர்மனியில் இருந்து சுவிடனுக்கு அழைத்து கொண்டார்.

1920 ஆம் ஆண்டு மதுரை மாவட்டத்திலுள்ள பெருங்காமநல்லூர் என்ற இடத்தில் கிராம மக்கள் ரேகை சட்டத்திற்கு எதிராக கிளர்ச்சி செய்தனர். ஆங்கிலேய அரசு பிரமலைக்கள்ளர்களை குற்ற பிரம்பினர் பிரிவில் சேர்ந்து ரேகை சட்டத்தை பதிவு செய்தனர். இந்த சட்டத்தை அனைத்து பிரமலைக்கள்ளர்கள் எதிர்த்தனர். இச்சட்டத்தை 1920 ஆம் ஆண்டு செயல்படுத்த பெருங்காமநல்லூர் என்ற கிராமத்தில் மக்கள் கூடினர். அப்போது தான் கிராம மக்களுக்கும் காவல் துறையினருக்கும் இடையே பெருங்கலவரம் வெடித்தது. இக்காலத்தை கட்டுப்படுத்த போலீசார் சுட்டனர். இதில் 16 பேர் குண்டு பாய்ந்து சம்பவ இடத்திலேயே மாண்டனர். ஆதில் மாயக்காள் என்ற 45 வயது நிரம்பிய பெண்மணியும் ஒருவர்.

1953 - ஆம் ஆண்டிலிருந்து இவரது பணி தங்குத்தடையின்றி 1972 ஆம் ஆண்டும் அவரது இறப்பு வரை செவ்வனே நடைபெற்றது. 1953 ஆம் ஆண்டிலிருந்து சாந்தகிரின் தமிழகம் வந்தவுடன் அணைக்காட்டிலும், அதனையொட்டிய பகுதிகளான முத்துப்பேட்டை, மதுக்கூர், அதிராம்பட்டினம், பட்டுக்கோட்டை ஆகிய இடத்திலும் தன்னடைய பணியை தீவிரமாக ஆரம்பித்தார். ஆண், பெண் இருபாலரும் இவ்வில்லத்தில் சேர்க்கப்பட்டார். பால் சாந்தகிரின் பொருளுதவியில் இவ்விடுதி பராமரிக்கப்பட்டது. மிகவும் ஏழ்மை நிலையில்

உள்ள பிள்ளைகள், தாய், தகப்பன்கள் இழந்த அனாதையான பிள்ளைகள் இவ்விடுதியில் தங்கி கல்வி பயின்றனர். சலோமி மாரியம்மாள், மேரி என்ற பெயர் கொண்ட சகோதரிகளும் இவ்விடுதியில் மேற்பார்வையாளராக பணி செய்து வந்தனர். பிறகு இவ்விடுதி ஆண் பிள்ளைகளுக்கென்று தனியாக பிரிக்கப்பட்டு 1971ஆம் ஆண்டு திரு. பாலசிங்கம் என்பவரது இல்லத்தில் இயங்கி வந்தது. அதன் பிறகு திரு. பிரியம் பிள்ளை என்பவரின் மேற்பார்வையில் ஆண் பிள்ளைகள் நடத்தப்பட்டனர். அதோடு மட்டுமில்லாமல் பால் சாந்தகிரின் கிராமம், கிராமமாக சென்று ஏழை எளிய மக்களை சந்தித்து அவர்களுடைய ஏழ்மை நிலையை அறிந்து வியாதிப்பட்டவர்களுக்கு மருத்து உதவியும் அவர்களுடைய பிள்ளைகளுக்கு கல்வியுதவியும் ஆண், பெண் இருபாலருக்கும் கல்வி பயில கூடிய வாய்ப்பையும் விதவைகளுக்கு பாதுகாப்பான மறுவாழ்வு இல்லங்களில் இடமும் கொடுத்து உதவினார்.

இளமை பருவம்

மறைதிரு கேரல் ஜேக்கப் சாந்தகிரின் மிஷ்னெரி பணிக்கென்று 1869 - ல் தமிழகம் வந்தார். இவர் தமிழகத்திற்கு வந்து சென்னை, மதுரை ஆகிய இடங்களில் பணி செய்கின்ற பொழுது மறைதிரு கிரம்மா என்ற ஜெர்மன் மிஷ்னரியோடு பணி செய்தார். பிறகு கிரம்மர் அவர்களின் மகளான தியோரா என்ற பெண்மணியை திருமணம் செய்து கொண்டார். சுவிடன் நாடு தமிழ் நாட்டு மண்ணுக்கென்று அர்ப்பணித்த குடும்பம் தான் C.J. சாந்தகிரினின் மிஷ்னரி குடும்பம் இவர்கள் ஈன்றடுத்த புதல்வர்களையும், புதல்விகளையும் தமிழனத்திற்கென்று மிஷ்னரிகளாக அர்ப்பணித்தனர். இவர்களது காலம் திருச்சபையின் மிகவும் சிறப்பான காலமாகும். லுத்தரன் திருச்சபை பல துறைகளிலும் முன்னேற்றத்தை சந்தித்தது. இவர்களுடைய மூன்றாவது மகன்

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எ.ஜொகன்னாஸ் சாந்தகீரின் தமிழ் சுவிசேஷ லுத்தரன் திருச்சபையின் மூன்றாவது பேராயராக நெடுங்காலம் அதாவது 1934 ஆம் ஆண்டிலிருந்து 1956 ஆம் ஆண்டு வரை பணிபுரிந்தார். மறைதிரு பால் சாந்தகிரின் C.J. ஜேக்கப் சாந்தகிரின் தியோரா தம்பதியரின் தவப்புதல்வனாக மதுரையில் 1887 ஆம் ஆண்டு ஆகஸ்டு 27 - ஆம் நாள் பிறந்தார்.

மறைதிரு பால்சாந்தகிரின் ஆறு வயது ஆன போது கல்வி பயில ஜெர்மனிக்கு தாயாருடன் சென்றார். அவருடைய தாயாரும் பால் சாந்தகிரினோடு தங்கி மற்ற பிள்ளைகளையும் அழைத்துக் கொண்டு ஜெர்மனியில் தங்கினார். இதனால் C.J. சாந்தகிரின் தன் குடும்பத்தை ஜெர்மனியில் இருந்து சவிடனுக்கு அழைத்து கொண்டார். இரண்டு ஆண்டுகள் மட்டும் குடும்பமாக இணைந்து ஒன்றாக சவிடனின் வசித்தனர். C.J. சாந்தகிரினுக்கு இரண்டு ஆண்டு விடுமுறை பெற்றுக் கொண்டு சவிடனில் குடும்பமாக தங்கினார். புடல் சாந்தகிரினின் இளமை கல்வி ஜெர்மனியிலும் பிறகு சவிடனிலும் தனது பெற்றோருடன் தங்கி படிக்க கூடிய வாய்ப்பு கிடைத்தது. இதன் பிறகு இவரது பெற்றோர் தமிழகம் வந்தனர். ஆனால் பாலசாந்தகிரின் சவிடனில் தங்கி படிப்பை தொடர்ந்து குருத்துவப் பட்டத்தையும் பெற்றார். சவிடனில் சில காலம் குருவாக பணிபுரிந்தார். மேலும் இதாவது முதலாம் உலகப் போரின் போது 1915 - ஆம் ஆண்டு தமிழகம் வந்து மதுரை, சீர்காழி, தரங்கம்பாடி, விருதுப்பட்டி ஆகிய இடங்களில் சபை குருவாக பணியாற்றினார். 1918 ஆம் ஆண்டு மதுரையில் ஆண்கள் காப்பாளராக பொறுப்பேற்றுக் கொண்டார்.

பெருங்காமநல்லூர் கலவரத்தின் போது பால் சாந்தகிரினின் பங்கு

1920 ஆம் ஆண்டு மதுரை மாவட்டத்திலுள்ள பெருங்காமநல்லூர் என்ற இடத்தில் கிராம மக்கள் ரேகை சட்டத்திற்கு எதிராக கிளர்ச்சி செய்தனர். ஆங்கிலேய அரசு பிரமலைக்கள்ளர்களை குற்ற பிரம்பினர். பிரிவில் சேர்ந்து ரேகை சட்டத்தை பதிவு செய்தனர். இந்த சட்டத்தை அனைத்து பிரமலைக்கள்ளர்கள் எதிர்த்தனர். இச்சட்டத்தை

1920 ஆம் ஆண்டு செயல்படுத்த பெருங்காமநல்லூர் என்ற கிராமத்தில் மக்கள் கூடினர். அப்போது தான் கிராம மக்களுக்கும் காவல் துறையினருக்கும் இடையே பெருங்கலவரம் வெடித்தது. இக்காலத்தை கட்டுப்படுத்த போலீசார் சுட்டனர். இதில் 16 பேர் குண்டு பாய்ந்து சம்பவ இடத்திலேயே மாண்டனர். அதில் மாயக்காள் என்ற 45 வயது நிரம்பிய பெண்மணியும் ஒருவர். இப்பகுதியை சேர்ந்த கிராம மக்கள் பயத்திலும் சோகத்திலும் மூழ்கியிருந்தனர். அன்று இரவே மறைதிரு பால் சாந்தகிரின் இக்கிராம மக்களை சந்தித்து ஆறுதல் கூறினார். இம்மக்களுக்காக ஆங்கில அரசோடு பேச்சு வார்த்தையும் நடத்தி கள்ளர்களுக்கென்று சீர்திருத்த பள்ளிகளும், விடுதிகளும் ஏற்படுத்த முயற்சி செய்தார். மதுரையிலும் அதனையொட்டி உள்ள பகுதிகளிலும் கள்ளர் சீர்திருத்த பள்ளிகள் ஏற்பட முயற்சி செய்தார். மதுரையில் கள்ளர்களுக்கென்று ஆண்கள் விடுதி ஏற்படுத்தி கொடுக்கப்பட்டது. ஆதில் பல நேரங்களில் பால் சாந்தகிரின்

மேற்பார்வையாளராக பணியாற்றினார். மேலும் 1921-1923 ஆம் ஆண்டுகளில் அவரது பணி மதுரையில் கள்ளர்கள் வாழ்கின்ற கள்ளர் நாட்டில் நடைபெற்றது. 1923 - ஆம் ஆண்டு மீண்டும் சவீடன் திரும்பினர். மீண்டும் தமிழகம் வந்து 1947 - 1949 வரை மதுரை, கோயம்புத்தூர், புதுக்கோட்டை, அணைக்காடு, பட்டுக்கோட்டை, தஞ்சாவூர், அறந்தாங்கி ஆகிய இடங்களில் பணிபுரிந்தார். அதன் பிறகு சவிடன் திரும்பி, ஒரு சில ஆண்டுகள் அங்கு தங்கி, பல குருசேகரங்களில், கிறித்துவ பணியை செய்தார். மறைதிரு பால் சாந்தகிரின் மனைவி இங்கீரிட் அம்மையார் 1952 ஆம் ஆண்டு சவிடனில் புற்று நோயால் பாதிக்கப்பட்டு, மரணம் அடைந்தார். இவ்வம்மையார். பல கோடி சொத்துக்களுக்கும், கப்பல்களுக்கும் சொந்தக்காரர். பிள்ளை இல்லாமல் இருந்ததினால் பால் சாந்தகிரின் மனைவியின் இறப்பிற்கு பிறகு, தமிழகத்திலுள்ள பல ஏழை பிள்ளைகளின் நல்வாழ்வில் அக்கறை கொண்டு, அவர்களையும் பிள்ளைகளாக எண்ணி, தம்முடைய சொத்துக்களை எல்லாம் ஏழை பிள்ளைகளின் முன்னேற்றத்திற்கு அர்ப்பணித்தார். 1953-ஆம் ஆண்டு தமிழகம் வந்த அவர் மீண்டும்

சுவிடன் நாட்டுக்கு திரும்பாமல், தமிழ் நாட்டிலேயே தம் பணியை செய்தார்.

மறைதிரு பால் சாந்தகிரினும், அணைக்காட்டு விடுதியும்

மறைதிரு ஆகடர்லோனி அணைக்காட்டில் சபை குருவாக பணி ஆற்றிய போது அணைக்காட்டில் விடுதி ஏற்படுத்தப்பட்டது. 1953 ஆம் ஆண்டு முன்பும், அதற்கு பின்பும் தமிழகத்தில் மறைதிரு பால் சாந்தகிரின் பணி செய்த பொழுதெல்லாம், அவரது சபை குருவாக பணியாற்றிய பொழுது, தஞ்சை மாவட்டத்தில் பட்டுக்கோட்டை வட்டத்திலுள்ள அணைக்காட்டு என்ற கிராமத்தோடு நெருங்கிய தொடர்பு கொண்டார். குழந்தை பருவமும் அணைக்காட்டில் செலவு பண்ணப்பட்ட ஒன்று. பால் சாந்தகிரினும் அணைக்காட்டின் மெய்ஞான ஆலயத்தின் சபை குருவாக பல ஆண்டுகள் பணியாற்றியுள்ளார். 1953 -ஆம் ஆண்டிலிருந்து இவரது பணி தங்குத்தடையின்றி 1972 ஆம் ஆண்டும் அவரது இறப்பு வரை செவ்வனே நடைபெற்றது. 1953 ஆம் ஆண்டிலிருந்து சாந்தகிரின் தமிழகம் வந்தவுடன் அணைக்காட்டிலும், அதனையொட்டிய பகுதிகளான முத்துப்பேட்டை, மதுக்கூர், அதிராம்பட்டினம், பட்டுக்கோட்டை ஆகிய இடத்திலும் தன்னுடைய பணியை தீவிரமாக ஆரம்பித்தார். ஆண், பெண் இருபாலரும் இவ்வில்லத்தில் சேர்க்கப்பட்டார். பால் சாந்தகிரின் பொருளுதவியில் இவ்விடுதி பராமரிக்கப்பட்டது. மிகவும் ஏழ்மை நிலையில் உள்ள பிள்ளைகள், தாய், தகப்பன்கள் இழந்த அனாதையான பிள்ளைகள் இவ்விடுதியில் தங்கி கல்வி பயின்றனர். சலோமி மாரியம்மாள், மேரி என்ற பெயர் கொண்ட சகோதரிகளும் இவ்விடுதியில் மேற்பார்வையாளராக பணி செய்து வந்தனர். பிறகு இவ்விடுதி ஆண் பிள்ளைகளுக்கென்று தனியாக பிரிக்கப்பட்டு 1971ஆம் ஆண்டு திரு. பாலசிங்கம் என்பவரது இல்லத்தில் இயங்கி வந்தது. அதன் பிறகு திரு. பிரியம் பிள்ளை என்பவரின் மேற்பார்வையில் ஆண் பிள்ளைகள் நடத்தப்பட்டனர். அதோடு மட்டுமில்லாமல் பால் சாந்தகிரின் கிராமம், கிராமமாக சென்று ஏழை எளிய மக்களை சந்தித்து

அவர்களுடைய ஏழ்மை நிலையை அறிந்து வியாதிப்பட்டவர்களுக்கு மருத்து உதவியும் அவர்களுடைய பிள்ளைகளுக்கு கல்வியுதவியும் ஆண், பெண் இருபாலருக்கும் கல்வி பயில கூடிய வாய்ப்பையும் விதவைகளுக்கு பாதுகாப்பான மறுவாழ்வு இல்லங்களில் இடமும் கொடுத்து உதவினார்.

மேலும் அணைக்காட்டில் செயல்பட்ட இல்லத்திற்கு குருசேகர குருமனையிலும் திரு. ஆரோக்கியசாமி என்பவரின் குடும்பம் முழுவதும் தங்க வைக்கப்பட்டு பராமரிக்கப்பட்டனர். கணவனால் கைவிடப்பட்ட மாரியம்மாள் என்ற பெண்மணி சிறு குழந்தையுடன் அணைக்காட்டு இல்லத்தில் வைத்து காப்பாற்ற பட்டாள். தினக்கூலி பணி செய்த இப்பெண்மணியின் கணவர் இறந்ததினால் உறவினர்களால் கைவிடப்பட்ட இப்பெண்மணி பால் சாந்தகிரின் பராமரிப்பில் இவரது பெண் பிள்ளைகள் கல்வி பெற்று சமூகத்தில் நல்ல நிலைக்கு உயர்ந்தார்கள். பிறகு மாரியம்மாள் என்ற பெண்மணி திருச்சியில் கெம்ஸ்டன் என்ற இடத்தில் சமையல் வேலைக்கு சேர்த்து கொள்ளப்பட்டாள்.

இவ்விடுதியில் தங்கி பழத்த மாணவ, மாணவியர் அணைக்காட்டில், தமிழ் சுவிசேஷ லுத்தரன் திருச்சபையின் பள்ளியான தொடக்கப்பள்ளியில் ஐந்து வகுப்புகள் மட்டுமே உள்ளதால் அதற்கு மேல் கல்விகற்க ஆண் பிள்ளைகளை பட்டுக்கோட்டை, புதுக்கோட்டை, தரங்கம்பாடி, மதுரை போன்ற இடங்களுக்கு அனுப்பப்படுவார்கள். பெண் பிள்ளைகள் திருச்சி கெம்ஸ் டவுண்ணுக்கு கல்வி பெற சாந்தகிரின் அவர்களால் அனுப்பப்படுவார்கள். இவ்விடுதியில் பயின்ற மாணவர் ஒருவர் பால் சாந்தகிரின் அவர்களால் பராமரிக்கப்பட்டார். பால் சாந்தகிரினுக்கு நன்றி தெரிவிக்கும் வகையில் அம்மாணவருக்கு பெற்றோர் பால் சாந்தகிரின் என்றே பெயர் சூட்டினர். இப்பொழுது அவர் தமழ் சுவிசேஷ லுத்தரன் திருச்சபையில் போதகராக பணிபுரிந்து வருகிறார்.

1972 ஆம் ஆண்டு ஜனவரி 2 மாதம் 30ஆம் நாள் பட்டுக்கோட்டையில் ஆண்கள் விடுதி

செயல்பட்ட, லியோ லாட்ஜ் என்று அழைக்கப்பட்ட இல்லத்தில் மரணம் அடைந்தார். அவரது பலத உடல் பட்டுக்கோட்டையில்பொது மக்களின் பார்வைக்கென்று அனுமதிக்கப்பட்டது. பிறகு பட்டுக்கோட்டை லுத்தரன் ஆலயத்தில் இடக்க ஆராதனை நடத்தப்பெற்று பிறகு ஊர்வலமாக பட்டுக்கோட்டையில் இருந்து அணைக்கட்டிற்கு கொண்டுவரப்பட்டது. அணைக்கட்டு மெஞ்ஞான ஆலயத்தில் அடக்க ஆராதனை மீண்டும் நடத்தப்பெற்றது. ஆணைக்கட்டை சுற்றியுள்ள பல கிராமங்களில் இருந்து ஏராளமான மக்கள் அடக்க ஆராதனையில் கலந்து கொண்டனர். சாதி, சமய வேறுபாடு இன்றியும் அனைத்து பிரிவை சார்ந்த கிறிஸ்தவர்களும் கலந்து தங்கள் இறுதி மரியாதையை செலுத்தி, பால்சாந்தகிரின் என்ற சுவீடன் நாட்டு மிஷ்னரியின் உடல் அணைக்காட்டு மண்ணில் விதைக்கப்பட்டது. அவருடைய இறுதி ஊர்வலத்திலும், அடக்க ஆராதனையிலும் கலந்து கொண்ட சுவீடன் நாட்டு மக்கள் மறைந்த மிஷ்னரிக்கு சுவீடன் மொழியில் அடக்க ஆராதனை நடத்தினர். அடக்கம் நடைபெற்ற அன்று தஞ்சை மாவட்டத்தில் விடுமுறை அறிவிக்கப்பட்டது ஒரு சிறப்பு அம்சம் ஆகும்.

பால்சாந்தகிரினின் சிறப்புகள்

பல கோடிக்கும், கப்பலுக்கும், சொந்தக்காரர் தம்முடைய பணியை தாழ்மையாக செய்தார். கிராமம், கிராமமாக கால்நடையாக சென்று மக்களை சந்தித்தனர். மிக எளிமையான உணவையே உட்கொண்டார். இவருடைய உடை, வெறும் காக்கி டவுசரும் வெள்ளை, அரக்கை சட்டையுமே ஆகும். குருத்துவப்பட்டம் பெற்ற இவர் ஆராதிக்கின்ற பொழுது மட்டுமே, குருத்து பணிக்குரிய ஆடையை அணிவார்.

மறைதிரு பால் சாந்தகிரின் பணி செய்த இடங்கள்

மதுரை, உசிலம்பட்டி, பெருங்காம நல்லூர், பேரையூர், விருதுப்பட்டி, தொண்டி, கமுதி, பரமகுடி, இராமநாதபுரம், புதுக்கோட்டை, அறந்தாங்கி, பட்டுக்கோட்டை, அணைக்காட்டு, முத்துப்பேட்டை, அதிராமப்பட்டினம், மதுக்கூர்,

வட்டக்காடு, குழகாடு, ஓரத்தநாடு, கோயமுத்தூர், சாத்தூர், செங்கரையூர் இப்பகுதிகளும் மறைதிரு. புடல்சாந்தகிரின் பணி செய்த இடங்களில் அடங்கும்.

புடல்சாந்தகிரின் பிறந்தநாள் ஒவ்வொரு ஆண்டும் ஆகஸ்டு மாதம் 27 ஆம் நாள், விடுதி பிள்ளைகளாலும், பள்ளி பிள்ளைகளாலும், வெகு சிறப்பாக கொண்டாடப்படும். இவ்விழாவில் சாந்தகிரின் மகிழ்ச்சியோடு கலந்து கொண்டு பிள்ளைகளை வாழ்த்தி ஆசீர்வதிப்பார். அவருடைய பேச்சிலும், பிரசங்கத்திலும் எப்பொழுதும் அவர் குறிப்பிடுவது சந்தோஷம், சந்தோஷம் என்ற வார்த்தையை எப்பொழுதும் பயன்படுத்துவார். ஐரோப்பா கண்டத்தில், ஸ்காண்டிநேவிய நாடான சுவீடன் நாட்டை தனது பூர்விக நாடாக கொண்டபோதும், தமிழ் மக்களையும், தமிழ் மண்ணையும் நேசித்தார். தமிழக வரலாறு இவரது தியாகமான பணியை பதிவு செய்வது சிறந்ததாகும்.

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அழிந்த (அமிலத்தால்) வாழ்வின் அர்த்தங்கள் - ஓர் களஆய்வு

ப. கற்பகவள்ளி*

முன்னுரை:

பெண்ணைத் தெய்வமாக்கியது ஆன்மிகம்
பெண்ணைத் தாசியாக்கியது நிலப்பிரபத்துவம்
பெண்ணை அடையாமையாக்கியது வைதீகம்
பெண்ணை வேலைக்காரியாக்கியது
குடும்பத்துவம் பெண்ணை மனுசரியாக்கியது
பெரியாரியம் என்பார். அண்மையில் மறைந்த
எழுத்தாளர் பிரபஞ்சன். சங்க காலத்தில் பெண்கள்
சக மனுசிகளுகத்தான் பார்க்கப்
பட்டிருக்கிறார்கள். அன்று பெண்கள்
படித்தவர்களாகவும் இருந்திருக்கிறார்கள். சங்க
இலக்கியத்தில் மட்டுமே பெண்பாற் புலவர்களின்
பாடல்களைப் பார்க்க முடிகிறது.
இடைக்காலத்தில் தான் பெண்களின் மதிப்பு சரியத்
தொடங்கியது. அதற்குப்பின் பெண் குழந்தை
பிறப்பதை ஒரு பாவச் செயல் என்னும் அளவிற்கு
கொண்டு சென்றுவிட்டது. பெண் சிசுக்கொலை,
வரதட்சணை கொடுமை, விதவை இல்லம்,
அமிலம் வீச்சு என்பது மட்டுமில்லாமல்
பெண்ணாக வாழ்வதே ஒரு போராட்டம் என்ற
சூழ்நிலைக்கு மாறிவிட்டது. சமீப காலத்தில்
பெண்களுக்கு ஏற்படும் முக்கிய பிரச்சனைகளில்
ஒன்று திராவக வீச்சாகும். இது மிகக் கொடூரமான
வன்முறைகளில் ஒன்றாகும். இதன் மூலம்
ஊற்றப்படுவரின் முகம் மற்றும் உடல்
உறுப்புகளை சிதைத்தல், உருக்குலைத்தல்,
முடமாக்குதல், ஊனமாக்குதல் தோற்றத்தை
விகாரமாக்குதல் மட்டுமே இதன் விளைவுகளாக
இருக்கின்றது.

அமிலம் என்னும் அரக்கன்

பெண்களுக்கு ஏற்படும் முக்கிய பிரச்சனைகளில்
ஒன்று அமில வீச்சாகும். உலகிலேயே திராவக
வீச்சினால் பாதிக்கப்பட்ட நாடுகளின் வரிசையில்
இரண்டாவதாக இடம் பெற்றிருப்பது இந்தியா

என்றால் அது சற்று அதரிச்சியான செய்தியாகத்தான்
இருக்கிறது. இந்தியாவில் மட்டும் ஆண்டு
ஒன்றிற்கு 7 மல்லியன் மக்கள் திராவகம் மற்றும்
தீக்காயங்களால் பாதிக்கப்படுகிறார்கள் என்று ஒரு
ஆய்வறிக்கை சொல்லுகிறது. இவர்களில் 80
சதவீதத்தினர் பெண்கள் மற்றும் குழந்தைகள்
ஆவர். இவர்களின் பாதிப்பு தற்காலிகமானதாக
இல்லாமல் நிரந்தரமான பாதிப்பாக
மாறிவிடுகிறது.

அமிலத்தினால் ஏற்படக்கூடிய பாதிப்பு என்பது
ஏதோ நெய்யை உருக்குவது போது மனித உடலை
உருக்கி விடுகிறது. மெழுகுவர்த்தியை போல சதை
வழிந்து அதனுடைய உட்புற செல்களுக்கு பாதிப்பு
ஏற்படுத்தி விடுகிறது.

- பாதிப்பு என்பது பல வழிகளில்
ஏற்பட்டுள்ளது.
- பலரை முழுமையாக பார்வை
இழந்தவர்களாக மாற்றி உள்ளது.
- பார்வை குறைபாடு உள்ளவர்களாக மாற்றி
உள்ளது.
- கை மற்றும் கால்களின் செயல்படும் தன்மை
மாறுபட்டுள்ளது.
- முக அமைப்பு முற்றிலுமாக சிதைந்து
போவது.
- நிரந்தரமாக வாயை மூட முடியாமல்
இருப்பது.
- கேட்கும் திறன் அற்றுப்போவது
- இதில் பலருக்கு காது என்று உறுப்பை
முற்றிலுமாக சிதைந்து போய், அங்கு
செயற்கையாக பலஅறுவை சிகிச்சைகள்
மூலம் காது என்ற ஒரு உறுப்பு
பொருத்தப்பட்டுள்ளது. ஆனால் உள்ளிருக்கும்
நரம்புகள் மற்றும் செல்களின் பாதிப்பு
மிகுதியால் பொருத்தப்பட்ட உறுப்பினால்
பயன் ஏதுமில்லை.

*உதவிப் பேராசிரியை, வரலாற்றுத்துறை, ஸ்ரீ ஜி.வி.ஜி. விசாலாட்சி பெண்கள் கல்லூரி, உடுமலைப்பேட்டை.
(Dr. Prema Kasthuri Endowment Prize)

- பாதிக்கப்பட்ட மொத்த பெண்களில் 90 சதவீதம் பேரின் அலிகை சிதைப்பதே முதற்குறிக்கோளாக கொண்டு திராவகம் வீசப்பட்டுள்ளது.
- 10 சதவீதித்தினர் மட்டுமே ஏதேனும் ஒரு வகையில் பாதிப்பை ஏற்படுத்த வேண்டும் என்ற எண்ணத்தில் திராவகத்தை வீசியுள்ளனர்.
- தன் கையால் உணவை எடுத்து உணவைக்கூட எடுத்து முடியாத அளவிற்கு கைகளின் செயல்பாடு பாதிக்கப்பட்டவர்களின் பலர் இருக்கின்றனர்.
- தொண்டைப்பகுதி பாதிக்கப்பட்டு சரியாக உணவு உட்கொள்ள முடியாத பலர் இருக்கின்றனர்.
- பல வருடங்களாக திரவ உணவை மட்டுமே எடுப்பவர்கள் உள்ளனர்.

அமில வீச்சு என்பது அவர்களின் அழகை சிதைப்பது அல்லது அவர்களை கொலை செய்வது என்ற முயற்சியின் அடிப்படையில் மேற்கொள்ளப்பட்ட செயல்களாகத் தான் இருக்கின்றன. திராவக வீச்சிற்கு 70% முக்கிய காரணமாக இருப்பது காதலை ஏற்க மறுத்தது, மீதமுள்ள 30% பொறாமை, சொத்து பிரச்சனை, கணவனின் மறு திருமணத்திற்கு மறுத்த மனைவி மீது அமிலம் வீசுவது மற்றும் வரதட்சனை பிரச்சனை என பல்வேறு காரணங்களால் ஏற்பட்டுள்ளன.

அமிலம் வீசியவர்களுக்கு அளிக்கப்பட்ட தண்டனை ஆரம்ப காலகட்டத்தில் 2 அல்லது மூன்று ஆண்டுகள், ஒரு லட்சம் அல்லது 2 லட்சம் இழப்பீடு மட்டுமே வழங்கப்பட்டு வந்தது. அமிலம் வீசியவர்களுக்கு சிறை தண்டனையுடன் முடிவடைந்து விடுகிறது. ஆனால் அது பாதிக்கப்பட்ட பெண்களின் வாழ்க்கை வாழ்நாள் போராட்டமாக மாறிவிடுகிறது. அவர்கள் சமுதாயத்திடமிருந்து ஒதுக்கப்பட்டவர்களாக மாறி விடுகின்றனர். அவர்கள் மீது சமுதாயம் வீசும் பார்வை, அருவருப்பான பார்வையாக மாறிவிடுகிறது. அதை சந்திக்க மனமில்லாமல் பலர் வெளியிலேயே வருவதில்லை. சிலர்

வாழவே பிடிக்கவில்லை என்ற தற்கொலை முயற்சி செய்துள்ளார்கள்.

அமில வீச்சினால் பாதிக்கப்பட்டவர்கள் ஒவ்வொருவரும் குறைந்தது 20 அறுவை சிகிச்சைகளாவது செய்ய வேண்டிய நிர்பந்தத்திற்கு ஆளாக்கப்படுகிறார்கள். ஒவ்வொரு அறுவை சிகிச்சைக்கும் ஒரு குறிப்பிட்ட இடைவெளி தேவைப்படுகிறது. இதற்கு எடுத்துக் கொள்ள வேண்டிய மருந்து மற்றும் மாத்திரைகளை வாங்கும் வசதி இல்லாமல் பலர் தொடர்ந்து சிகிச்சை எடுத்துக் கொள்வதையே விட்டுவிடுகின்றனர்.

அரசாங்கம் வழங்கும் ஒரு லட்சம் அல்லது இரண்டு லட்சம் என்பது ஒரு குறுகிய காலகட்டத்திற்கு மட்டுமே பயன்படுவதாக உள்ளது. இதற்கு சட்டம் ஆவண செய்து இவ்வாறு பாதிக்கப்பட்டவர்களின் முழு மருத்துவச் செலவும், அரசு மருத்துவமனைகளின் மூலம் கிடைக்கப்பெற்றால் அவர்களுக்கு வாழ்க்கையில் சிறு நம்பிக்கையாவது ஏற்படும். தன் குடும்பத்திற்கும், பெற்றோருக்கும், சமுதாயத்திற்கும் பயந்து காதல் வேண்டாம் என்று எண்ணிய பெண்களின் நிலை இன்று வாழ்க்கையே வேண்டாம் என்று எண்ணும் நிலைக்கு தள்ளப்பட்டுள்ளனர்

பிரஞ்சா பிரகம்



2014ம் ஆண்டு மாத இதழ் ஒன்றை படித்துக் கொண்டிருந்த போது அதில் இடம் பெற்றிருந்த அவரைப்பற்றிய கட்டுரை மிகவும் பாதித்தது. அதிலிருந்து முகவரியில் அவரை தொடர்பு கண்டு பேசியதில் அவர் நடத்திக் கொண்டிருக்கும்

“அதிஜீவன்” என்ற அமைப்பின் மூலம் திராவக வீச்சினால் பாதிக்கப்பட்ட 500க்கும் மேற்பட்ட பலருக்கும் உதவி செய்து வருவதாக குறிப்பிட்டார். இவர் MBA படிப்பு முடிந்தவுடன் தன் பெற்றோர் பார்த்த பெங்களூரில் வேலை பார்த்துக் கொண்டிருக்கும் மணமகனுடன் திருமணம் வெற்றிகரமாக நடைபெற்றிருந்த நிலையில் அவருக்கு இந்த பாதிப்பு ஏற்பட்டது. அப்போது அவருக்கு திருமணமாகி 12 நாட்கள் மட்டுமே ஆகியிருந்தது. அமில வீச்சினால் முகம் முதல் மார்புப்பகுதிவரை அவருக்கு பாதிப்பு ஏற்பட்டிருந்தது. மருத்துவமனையில்

அனுமதிக்கப்பட்டு அவருக்கு தொடர் சிகிச்சை நடைபெற்றது. திராவம் ஊற்றியவன் அவரை காதலிப்பதாக பின் தொடர்ந்து வந்தவன் தான்.

இவருக்கு கிட்டத்தட்ட 30க்கும் மேற்பட்ட அறுவை சிகிச்சைகள் நடந்துள்ளன. அதற்கு இவரின் கணவரும் மற்றும் கணவர் குடும்பத்தினரும் மிகவும் உறுதுணையாக இருந்துள்ளனர். தற்போது ஒரு செயற்கை கண் பொறுத்தப்பட்டு ஒரு கண் பார்வையுடன் இரண்டு பெண் குழந்தைகளுக்கு தாயாகவும் ஒரு மிகச் சிறந்த சமூக சேவகியாக நம் முன் நிற்கிறார்.

அனுமுகர்ஜி



நடுத்தரக்குடும்பத்தைச் சார்ந்தவராக தன் தாய், தந்தை மற்றும் தன் இளைய சகோதரனுடன் மிகவும் மகிழ்ச்சியாக வாழ்ந்து கொண்டிருந்த நேரத்தில் ஒரு கோர விபத்து அவரின் தாய் தந்தையினரின் உயிரை எடுத்து கொண்டது. பெற்றோரின் அரவணைப்பில் மிகவும் மகிழ்ச்சியாக வாழ்ந்து வந்த இவர்களுக்கு அவர்களின் இழப்பு ஒரு பேரியாக அமைந்தது. ஆதரவற்ற இருந்தவர்களுக்கு உறுவின் ஒருவர்

ஆதரவுக் கரம் நீட்டினார். ஆனால் அவர் சிறிது நாட்கள் மட்டுமே பள்ளிப்படிப்பை தொடர உதவினார். பிறகு பள்ளிப்படிப்பை நிறுத்திவிட்டு வீட்டில் உள்ள வேலைகளை செய்தால் மட்டுமே வீட்டில் இருக்க முடியும், என்றும் இல்லை என்றால் வீட்டு விட்டு வெளியேற்றி விடுவேன் என்றும் மிரட்டி இவரின் பள்ளிப்படிப்பை நிறுத்தி விட்டனர். இவரும் தன் சகோதரனின் படிப்பு தொடர்ந்தால் போதும் என்று வீட்டில் இருந்து உறவினருக்கு உதவியாக வேலைகளை செய்து வந்தார். சில வருடங்கள் உறவினர்கள் அலுவை வீட்டை விட்டு வெளியேற்றினர் அப்போது தோழி ஒருவர் மூலம் கிடைத்த பார்டேன்சர் என்றும் இரவு விடுதியில் நடனம் வேலையை ஆடும் ஏற்றுக்கொண்டு தன் சகோதரனுடன் வெளியேறினார்.

குறுகிய காலகட்டத்தில் அவர் மேற்கண்ட தொழிலில் நல்ல பெயரும், வருமானமும் கிடைத்தது. டெல்லியில் அவர் பெயரில் தனியாக அபார்ட்மெண்டில் ஒரு வீடு வாங்கி வசிக்கும் அளவிற்கு அவரின் பொருளாதாரம் உயர்ந்தது.

இந்த முன்னேற்றம் இத்தொழிலுக்கு அவரை அறிமுகப்படுத்திய தோழிக்கு மிகுந்த பாதிப்பை ஏற்படுத்தியது. தன்னால் அறிமுகப்படுத்தப்பட்ட பெண் தன்னை விட அதிகமான வருமானம் ஈட்டுவதாகவும், அனுவால் தான் தன்னுடைய வாய்ப்புகள் பறி போவதாக எண்ணினார். அதன் விளைவு தன்னுடைய சகோதரனுடன் சேர்ந்து அனுவை பழி வாங்க எண்ணி அனுவின் முகத்தில் திராவகத்தை ஊற்றினான் தோழியின் சகோதரன். அதனால் அனுவின் முகம் முதல் மார்பு வரை மிகவும் பாதிக்கப்பட்டு, முகம் முற்றிலுமாக சிதைந்து தன் இரண்டு கண்பார்வையும் இழந்து விட்டார். மூக்கில் பாதி உருகி விட்டது. தற்போது உள்ள நிலைக்கு வர 25க்கு மேற்பட்ட அறுவை சிகிச்சைகள் நடந்துள்ளது. தொடர்ந்து 10 ஆண்டுகளுக்கு மேலாக சிகிச்சை இன்னும் தொடர்ந்து கொண்டே இருக்கிறது. தற்போது நீதிமன்றத்தில் பைல் அரேஞ்சர் என்னும் வேலை பார்த்து தன்னம்பிக்கைக்கு உதாரணாக திகழ்கிறார்.

சாய்னா



தன்னுடைய குடும்பச் சூழல் காரணமாக +2 வரை படித்து விட்டு வீட்டிற்கு அருகில் உள்ள ஒரு நர்சரி பள்ளியில் வேலைக்கு சேர்ந்தார். பள்ளியிலும் சாய்னாவிற்கு அனைவரிடமும் நல்ல பெயர் இருந்தது. குழந்தைகளுக்கு ரைம்ஸ் சொல்லிக் கொடுப்பதும், மற்ற நேரங்களில் அலுவலகப்பணி என முழு அர்பணிப்புடன் வேலை செய்து வந்துள்ளார்.

அவர் பள்ளியில் படித்துக் கொண்டிருக்கும் போதே ஒருவன் அவரை காதலிப்பதாக கூறி பின் தொடர்ந்து கொண்டிருந்திருக்கிறான். சாய்னாவும் எத்தனையோ முறை மறுப்பு தெரிவித்திருக்கிறார். அவன் தன் உறவினரின் குழந்தையை பள்ளியில் சேர்க்க வேண்டும் என்றும் அதற்கு உண்டான விதிமுறைகளைப் பற்றி தெரிந்து கொள்ள வேண்டும் என்ற பள்ளியின் அலுவலகத்திற்கு வந்து சாய்னாவுடன் பேசிக் கொண்டிருந்திருக்கிறான். சாய்னாவும் பள்ளி விதிமுறைகள் பற்றியும், சீருடை பற்றியும் அவனிடம் விளக்கமாக கூறிக் கொண்டிருந்த போது தான் மறைத்து வைத்திருந்த திராவகத்தை சாய்னாவின் முகத்தில் ஊற்றி விட்டு ஓடி விட்டான். அமர்ந்த போது ஊற்றியதால் முகம், மார்பு மற்றும் தொடைப்பகுதிகளில் பாதிப்பு ஏற்பட்டுள்ளது. ஆனால் சாய்னாவின் ஆதங்கம் என்னவெனில் அவனுக்கு சிறை தண்டனைக்கு பதிலாக, அவனுடைய கண்டு விரலை மட்டுமாவது திராவகத்தில் முக்கி எடுங்கள் என்பது தான். அப்போது தான் அதன் வலி தெரியும். பழங்கால தண்டனை முறையான “பல்லுக்குபல், கண்ணுக்கு கண்” என்ற சட்டம் தற்போதும் இருக்க வேண்டும் என்கிறார். 7 வருட சிறை தண்டனை வலி ஒரு பெரிய வலியே இல்லை. கண்டுவிரலின்

வலியை வைத்து என்னுடைய வலி எவ்வளவு பெரியது என்று அஜன் புரிந்து கொள்ள வேண்டும் என்று ஆதங்கப்படுகிறார்.

எனக்கு ஏற்பட்ட அனுபவம் ஒரு புதிய தெம்பையும், மாற்றுச்சிந்தனையையும் ஏற்படுத்தியது. இவரின் பரந்த உள்ளம் பற்றி அவரிடம்பேசிய பிறகு தான் புரிந்து. சாய்னாவிற்கு ஒரு சில அறுவை சிகிச்சைக்குப்பின் மற்றொரு கயண்ணிலும் பார்வை திரும்ப வாய்ப்பு உள்ளதாக மருத்துவர்கள் தெரிவித்துள்ளனர்.

ரேணுசர்மா



ரேணுசர்மா சிறுவதியதிலேயே தன் தாயை பறிகொடுத்து விட்டு தந்தை மற்றும் தன் அரண்டு சகோதரிகளுடன் மகிழ்ச்சியாக வந்தார். தந்தைக்கு கிடைத்த சொற்ப வருமானமும், அவர்களுடைய வீட்டின் ஒருபகுதியை வாடகைக்கு விட்டதில் கிடைத்த வருமானத்தை மட்டுமே வைத்துக்கொண்டு குடும்பத்தை நடத்தி வந்துள்ளனர்.

ரேணுசர்மா 10வது படிக்கும் போதே அவரை காதலிப்பந்தாக கூறி பின் தொடர்ந்து வந்தான் அவர்கள் வீட்டில் வாடகைக்கு குடியிருந்தவர்களின் மகன் ஆவன். அவரும் தொடர்ந்து அவனுடைய காதலை ஏற்காமல் மறுத்து வந்தார். ரேணுசர்மா கட்டாயப்படுத்தி தன் காதலை ஏற்குமாறு கூற அதற்கு ரேணுசர்மா மறுத்து விட்டார். மறுத்த காரணத்தினால் ரேணுசர்மவை பழி வாங்குஜதற்காக தேர்வு எழுதிவிட்டு பள்ளியில் இருந்து திரும்பி வரும் போது அவரின் மீது திராவகத்தை வீசிவிட்டு ஓடிவிட்டான்.

ரேணுசர்மாவின் குடும்பத்தினரும் அவனுக்கு எதிராக நீதி மன்றத்தில் போராடி அவனுக்கு ஆயுள் தண்டனை கிடைக்க வழிவகுத்தனர். ஆனால் அரசாங்கம் மூலம் கிடைக்க வேண்டிய மருத்துவ செலவிற்கான உதவிகள் கிடைக்கவில்லை. அதனால் மருத்துவசெலவிற்காக வீட்டை விற்க வேண்டிய சூழல் ஏற்பட்டது. அவரது இடது கண் பார்வை மற்றும் இடது காது முற்றிலுமாக பாதிக்கப்பட்டது. இவருக்கு இதுவரை 20க்கும் மேற்பட்ட அறுவை சிகிச்சைகள் முடிந்துள்ளது. மேலும் சில அறுவை சிகிச்சைகள் தேவைப்படுகிறது. இவரை பற்றிய கவலையிலேயே தந்தையும் இறந்து விட்டார். இந்த சூழ்நிலையில் மேலும் அவர் அறுவை சிகிச்சைகள் செய்து கொள்ள மறுத்து விட்டார். சகோதரிகள் இருவருக்கும் திருணம் முடிந்து தற்போது ஒரு சகோதரியின் ஆதரவில் தான் இருந்து வருகிறார். சகோதரியின் கணவரும் உதவியாக இருக்கிறார்.

அடுத்தவர் ஆதரவில் வாழ வேண்டிய சூழலில் உள்ளதால் வாழ்க்கையின் விரக்கி அடைந்தவராயிருக்கிறார் தாய், தந்தை இழந்த நிலையில் இவரின் சூழ்நிலை மிகவும் மனதை பாதிப்பதாக இருந்தது. இவரைக் கண்டு பேசிய போது அவரின் பேச்சு மிகவும் விரக்கத்தியான பேச்சாகவும், வாழ்வில் 1 சதவீதம் கூட பிடிப்பு அற்றவராகவும் தான் இருக்கிறார். காலம் தான் இவருக்கு சிறந்தாக அமையும்.

அர்ச்சனா



தன்னுடைய பெற்றோர் மற்றும் இளைய சகோதரனுடன் மகிழ்ச்சியாக வாழ்ந்து வந்தார். இவர்கள் வசித்த அதே வீதியை சேர்ந்த ஒருவன் தொடர்ந்து இவரை காதலிப்பதாக கூறி பல

இடையூறுகளை செய்துள்ளான். திடீரென்று ஒரு நாள் பள்ளி விட்டுத் திரும்பி வரும்போது திராவகத்தை ஊற்றி விட்டு என்ன ஆயிற்று என்று கூட பாராமல் வீட்டிற்கு சென்று மீதம் இருந்த திராவகத்தை குடித்து விட்டு தற்கொலை செய்து கொண்டான். பாதிப்பை ஏற்படுத்தியவன் தற்கொலை செய்து கொண்ட காரணத்தினால் நீதிமன்றத்தில் யார் மீதும் மனுதாக்கல் செய்ய இயலாத காரணத்தினால் மருத்துவ இழப்பீடும் கேட்க முடியாமல் போய்விட்டது.

அர்ச்சனாவின் குடும்பத்தினர் மற்றும் உறவினர்கள் உதவி செய்ததில் அவருக்கு கிட்டதட்ட 28 அறுவை சிகிச்சைகள் முடிவடைந்துவிட்டது. அவரது உறவினர் ஒருவரே அர்ச்சனாவின் குடும்ப சூழ்நிலை அறிந்து அவரின் குணத்திற்கு மதிப்புக் கொடுத்து அவரை திருமணம் செய்து கொண்டு மகிழ்ச்சியாக வாழ்ந்து வருகின்றனர். அர்ச்சனாவிற்கு ஒரு கண்ணில் பார்வையும், ஒரு காதில் பாதி பகுதியும் சிதைந்து விட்டது.

ஆனால் தன் குறைபாட்டை பற்றி கவலை இல்லாமல் தன் திறமையை வளர்த்துக் கொண்டு தற்போது டெல்லியில் உள்ள ஒரு தனியார் மருத்துவமனையில் வரவேற்புப் பகுதியில் தொலைபேசியில் வரக்னாடிய, தகவல்களை பதிவு செய்யும் வேலை செய்து வருகிறார்.

தோல் தானம்

முகச்சிதைவை சரி செய்ய வேண்டுமானால் அவர்களுடைய தோள்பட்டை பகுதி அல்லது தொடைபகுதியில் இருந்து தான் சதையை எடுத்து வைத்து சரி செய்ய வேண்டி உள்ளது. இதனால் அவர்கள் இரண்டு விதமான வலிகளை சந்திக் வேண்டிள்ளது. இதைத் தவிர்ப்பதற்காக வரமாக கிடைத்த ஒன்று தான் “தோல் தானம்” என்பது இது குறித்த ஒரு விழிப்புணர்வு இன்னும் சமூகத்தத்தை சென்றடையவில்லை. தோல் தானம் குறித்த விழிப்புணர்வையும், அதனுடைய முக்கியத்துவத்தையும் மக்களிடம் கொண்டு சேர்க்க வேண்டிய ஒரு மகத்தான பணியில் தான் பிரஞ்யா பிரசும் அவர்களுடைய “அதி ஜீவன்” அமைப்பு செயல்பட்டு வருகிறது.

தோல் தானம் என்பது இறந்த பின்னர் செய்ய வேண்டிய ஒன்று அதனால் பயமின்றி அனைவரும் செய்ய இயலும். இதற்கு குறைந்த வயது வரம்பு 18 வயது ஆனால் உச்ச வரம்பு வயது இல்லை. கடந்த ஆண்டு மும்பையில் 90 வயது முதிய பெண்மணி ஒருவர் தோல் தானம் செய்துள்ளார். அமில வீச்சு மற்றும் தீக்காயத்தால் பாதிக்கப்பட்டவர்கள் அனைவருக்கும் இது மிகவும் பயனுள்ள ஒன்றாகும்.

நாம் செய்ய வேண்டியது என்னவென்றால் கண் தானம், உடல் உறுப்பு தானம் போன்றவற்றிற்கு எப்படி எழுதி வைக்கிறோமோ அதே போல் தோல் தானம் என்ற ஒரு வார்த்தையை சேர்த்தால் போதும். முறைப்படி பதிவு செய்து அதற்குரிய உறுப்பினர் அட்டை பெற வேண்டும். இறந்த பின்னர் 6 மணி நேரத்திற்குள் இதை செய்ய வேண்டும். நம் தோலில் 8 அடுக்குகள் உள்ளன. அதில் உள்ள முதல் அடுக்கை மட்டும் தான் எடுப்பார்கள். இரத்தம்கூட வராது. இது தெர்மோட்டோம் என்ற சிறப்பு கருவியின் மூலம் எடுக்கப்படுகிறது. அத்தோல் பார்ப்பதற்கு மெல்லிய ஒரு பிளாஸ்டிக் கவர் போல் தான் இருக்கும். இத்தோலை 6 வருடங்களுக்கு பாதுகாப்பான முறையில் வைத்தப் பயன்படுத்த முடியும்.

தோல்வங்கி முதலில் மகாராஷ்டிரா மாநிலத்தில் தொடங்கப்பட்டது. தற்போது அதிக இடங்களுக்கு பரவி உள்ளது. தமிழ்நாட்டில் சென்னையில் ஸ்டான்லி மருத்துவமனையிலும் கோவையில் உள்ள கங்கா மருத்துவமனையிலும் தோல் தான வங்கிகள் சிறந்த முறையில் செயல்பட்டு வருகின்றன. தோல் தானம் என்பது அனைவருக்கும் செய்ய கூடிய ஒன்று தான்,

இறந்தபின் மண்ணிற்கோ, நெருப்பிற்கே வீணாக்க கூடிய ஒன்றை பாதிக்கப்பட்டவருக்கு உபயோகப்படும் வகையில் செய்வது பலரின் வாழ்க்கைக்கு உதவக்கூடிய ஒரு செயலாக இருக்கும்.

தோல் வியாதி ஏதேனும் உள்ளவர்கள் HIV Positive என ஒரு சில நோயால் பாதிக்கப்பட்டவர்களைத் தவிர அனைவரும் தோல் தானம் செய்ய இயலும்.

தற்போது விபத்துகளில் இறந்தவர்களின் தோல் கூட ஒரு குறிப்பிட்ட நேரத்திற்குள் குடும்பத்தினரின் சம்மத்தோடு எடுத்து தோல் வங்கிக்கு அனுப்பி வைக்கிறார்கள்.

முடிவுரை

பிறந்த பிறகு உரிமைக்காக போராடுவது என்பது பொய் பிறப்பதற்கு உண்டான உரிமையே மறுக்கப்பட்டது தான் கொடூரத்தின் உச்சம்.

இச்சூழ்நிலை மாற வேண்டுமானால் பெண் கல்வி என்பது மிக முக்கியமான ஒன்றாகும். பெண்களின் உரிமைகள் என்பது அனைத்து வயதிலுள்ள பெண்கள் குழந்தைகள் அனைவருக்குமான உரிமைகளையும் சுதந்திரங்களையும் குறிக்கிறது. ஆண்களுக்கு இயல்பாக கொடுக்கப்படும் உரிமைகள் கூட பெண்களுக்கு மறுக்கப்படுகின்றன. பெண்களின் உரிமைகள் என்பது இடைப்பட்ட காலத்திற்கு பின்னர் புறக்கணிக்கப்பட்ட ஒன்றாகவே இருந்துள்ளது. பெண்களின் உரிமைகள் என்பது பாலியல் வன்முறைகளிலிருந்து விடுபடுதல், வாக்குரிமை, பொது நிறுவனங்களில் வேலை செய்தல், குடும்ப உறவில் பெண்களின் உரிமை, சமமான ஊதியம் அல்லது சரியான ஊதியம் பெறுவது, குழந்தை பிறப்பு உரிமைகள், சொத்துரிமை, கல்வி உரிமை ஆகியவற்றை உள்ளடக்கியதாகும்.

அமிலம் வீசியவர்களுக்கு அளிக்கப்பட்ட தண்டனை ஆரம்ப காலகட்டத்தில் மிகக்குறைந்த தண்டனை தான். அதாவது 2 அல்லது மூன்று ஆண்டுகள், ஒரு லட்சம் அல்லது 2 லட்சம் இழப்பீடு மட்டுமே வழங்கப்பட்டு வந்தது. மிக நீண்ட போராட்டத்திற்கு பின் தான் 7 முதல் 10 ஆண்டு சிறை தண்டனை அல்லது ஆயுள் தண்டனை என்ற மாறி உள்ளது. அமிலம் வீசியவர்களுக்கு சிறை தண்டனையுடன் முடிவடைந்து விடுகிறது. ஆனால் அது பாதிக்கப்பட்ட பெண்களின் வாழ்க்கை வாழ்நாள் போராட்டமாக மாறிவிடுகிறது. அவர்கள் சமுதாயத்திடமிருந்து ஒதுக்கப்பட்டவர்களாக மாறி விடுகின்றனர்.

தன் குடும்பத்திற்கும், பெற்றோருக்கும், சமுதாயத்திற்கும் பயந்து காதல் வேண்டாம் என்று எண்ணிய பெண்களின் நிலை இன்று வாழ்க்கையே வேண்டாம் என்று எண்ணும் நிலைக்கு

தள்ளப்பட்டுள்ளனர். இந்நிலை மாறி அவர்களும் தன்னம்பிக்கையுடன் வெளிவர கடுமையான சட்டமாற்றத்தோடு கூடிய சமுதாய மாற்றமே முக்கியமான தேவை எனத் தோன்றுகிறது.

சிவகங்கை தளவாய் தாண்டவராயன் பிள்ளையின் சமூகபணி ஓர் ஆய்வு

சு.சரவணன்*

முன்னுரை

கி.பி.18-ம் நூற்றாண்டின் ஆரம்பத்தில் இராமநாதபுரம் சேதுபதிகளின் ஆட்சிப்பரப்பின் ஒரு பகுதியாக இருந்த நாலுகோட்டை பாளையமே பின்னாளில் சிவகங்கை என்றொரு ஊராய் மாறியது. கி.பி.1730-ல் உருவான சிறிய மறவர் நாடு என்று அழைக்கப்பட்ட சிவகங்கையைத் தலைமையிடமாகக் கொண்டு அரசாட்சி துவங்கப்பட்டது. சிவகங்கை அரசாட்சியின் முதல் அரசராய் பதவி வகித்தவர் நாலுகோட்டை பாளையக்காரரின் மகனான சசிவர்ணத் தேவர் ஆவார். சசிவர்ணத் தேவரின் அரசவையில் தளவாய் மற்றும் பிரதானி ஆகிய இரண்டு பதவிகளையும் ஒரே சமயத்தில் வகித்தவர் தாண்டவராயன் பிள்ளை. தாண்டவராயன் பிள்ளை சசிவர்ணத்தேவரின் ஆட்சிக் காலமான கி.பி.1730 முதல் கி.பி.1750 வரையிலும், இரண்டாவது அரசரான முத்துவடுகநாத தேவர் ஆட்சிக் காலமான கி.பி.1750 முதல் கி.பி.1772 வரையிலும் பின்னர் முத்து வடுகநாததேவர் மனைவி வேலுநாச்சியார் காலத்திலும் கி.பி.1773 வரை சிவகங்கையின் தளவாய் மற்றும் பிரதானியாக பதவி வகித்தார் தாண்டவராயன் பிள்ளை. தாண்டவராயன் பிள்ளை அவரது பதவிக்காலத்தில் சிறப்பாக பொதுப்பணி, ஆன்மீகப்பணி, தமிழ்ப்பணி என சிறப்பாக சமூக பணிகளை ஆற்றினார். ஆகவே அப்பணிகள் பற்றி இக்கட்டுரையின் வாயிலாக தெரிவிக்கின்றேன்.

சிவகங்கையின் தோற்றம்

இராமநாதபுரம் பகுதியை கி.பி.1674-1710 வரை

ஆட்சி செய்த கிழவன் சேதுபதி ஆட்சிக்காலத்தில் நாலுகோட்டை பகுதியில் குறிப்பிட்ட நிலப்பகுதிகளையும் 300 படைவீரர்களையும் அளித்து பெரிய உடையன தேவர் என்பவரை அப்பகுதியின் பாளையக்காரராக கிழவன் சேதுபதி நியமித்தார்.¹ பெரிய உடையனத் தேவரின் மகன் சசிவர்ணத் தேவருக்கு இராமநாதபுரம் அரசரான விஜயரகுநாத சேதுபதி (கி.பி.1710 முதல் 1725) அவரது மகளான அகிலாண்டேஸ்வரி நாச்சியார் என்பவரை திருமணம் செய்து கொடுத்தார். பெரிய உடையனத் தேவருக்குப் பின் நாலுகோட்டை பாளையக் காரரான சசிவர்ணத் தேவருக்கு விஜயரகுநாத சேதுபதி மேலும் சில நிலப்பகுதிகளையும் 1000 படை வீரர்களையும் வழங்கி அவரை கவுரவப்படுத்தினார்.² இராமநாதபுரம் பகுதியின் அரசராக பின்னாளில் வந்த பவானி சங்கரத் தேவர் நாலுகோட்டை பாளையக் காரரான சசிவர்ணத் தேவரை நீக்கிவிட்டு அவருக்குப்பதில் மற்றொருவரை அப்பதவிக்கு பணியமர்த்தினார். பதவியிழந்த சசிவர்ணத்தேவர் சாத்தப்பா என்ற முனிவரின் ஆலோசனையின்படி தஞ்சாவூர் சென்றார்.³ பவானி சங்கர தேவரால் கொல்லப்பட்ட சுந்தரேஸ்வர சேதுபதியின் சகோதரரான கட்டையத்தேவரும் தஞ்சாவூர் சென்றார்.⁴ தஞ்சையில் சசிவர்ணத் தேவரும், கட்டையத் தேவரும் சந்தித்து கொண்டனர். தஞ்சையில் இருந்த சசிவர்ணத்தேவர் தஞ்சை அரசர் துக்காஜி அரண்மனையில் இருந்த வேங்கை ஒன்று அனைவரையும் அச்சுருத்தி வந்தது

* உதவிப் பேராசிரியர், வரலாற்றுத் துறை, மன்னர் துரைசிங்கம் அரசு கலைக் கல்லூரி, சிவகங்கை

அதனை சசிவர்ணத் தேவர் வாயைக்கிழித்து அதைக் கொன்றார். அச்செயலின் மூலம் துக்காஜி மன்னரின் நல்லெண்ணத்தைப் பெற்றார் சசிவர்ணத்தேவர்.⁵ துக்காஜி மன்னருக்கு காளைச் சண்டை மிகவும் பிடித்த விளையாட்டு ஆகும். காளைச் சண்டை நடைபெறும் சமயத்தில் மூர்க்க குணம் கொண்ட காளையைக் கொண்டு அரசரை முட்டிக் கொல்ல சதி ஒன்றினை துக்காஜியின் உறவினரான தளபதி ஏற்பாடு செய்திருந்தார். காளைச் சண்டையைக் காண வந்த துக்காஜி மன்னரை நோக்கி முட்ட காளை ஒன்று சீறிப் பாய்ந்து வந்தது. அக்காளையை இடைமறித்து சசிவர்ணத்தேவர் அடக்கி மன்னர் துக்காஜியின் உயிரைக் காப்பாற்றினார். உயிரைக் காப்பாற்றிய சசிவர்ணருக்கு நன்றி தெரிவித்ததுடன் தஞ்சை வந்த காரணத்தையும் கேட்டறிந்தார். துக்காஜி உதவியுடன் மீண்டும் இராமநாதபுரம் பகுதியானது பவானி சங்கரனிடம் இருந்து மீட்கப்பட்டு இராமநாதபுரம் சேதுபதியாக கட்டய தேவர் பதவியேற்றார். பதவியேற்ற கட்டய தேவர் தஞ்சை மன்னர் துக்காஜிக்கு பட்டுக்கோட்டைப் பகுதியை விட்டுக் கொடுத்தார். மேலும் தான் இப்பதவியை அடைய பெறும் உதவியாய் இருந்த சசிவர்ணத்தேவருக்கு இராமநாதபுரம் சேதுபதிகளின் ஆட்சிபரப்பின் பகுதிகளை ஐந்து பங்காக கொண்டு அதில் மூன்று பகுதிகளை இராமநாதபுரம் சேதுபதிகள் வைத்துக் கொண்டு மீதி இரண்டு பகுதிகளை சசிவர்ணத் தேவருக்கு வழங்கி தனியாக ஆட்சிசெய்ய அனுமதித்தார். இராமநாதபுரம் சேதுபதிகளின் ஆட்சிபரப்பில் இரண்டு பங்கினைப் பெற்ற சசிவர்ணர் முனிவர் சாத்தப்பாவைச் சந்தித்தார். சாத்தப்பமுனிவரின் ஆலோசனையின்படி காடுகளை அழித்து சிவனுக்கு கோவில் அமைத்து அதன் அருகில் கங்கை உருவாக தெப்பக்குளம் ஒன்றினை வெட்டுவித்து, தெப்பக்குளம் வெட்டுபோது கிடைத்த மண்ணையும் சேர்த்து ஒரு அரண்மனையை உருவாக்கினார் சசிவர்ணர். கி.பி.1730-ல் சிவகங்கை என்ற நகரை தலைநகராகக் கொண்டு சசிவர்ணத் தேவர் சிவகங்கையை ஆட்சி செய்யத் தொடங்கினார்.⁶

தாண்டவராயன் பிள்ளை சிவகங்கையின் தளவாய் மற்றும் பிரதானி ஆகுதல்

திருக்கோஷ்டியூருக்கு அருகில் உள்ள முல்லையூர் என்ற அரளிக் கோட்டையில் கார்காத்த வெள்ளாளர் இனத்தைச் சேர்ந்த காத்தவராயபிள்ளை என்பவர் வசித்து வந்தார். காத்தவராய பிள்ளைக்கு நான்கு மகன்கள் இராமகிருஷ்ணன், விசுவநாதன், சூரிய நாராயணன், தாண்டவராயன், தாண்டவராயன் கடைசி மகனாவார். காத்தவராய பிள்ளை நாலுகோட்டைபாளையக்காரரான பெரிய உடையத் தேவரின் அட்டவணைக் கணக்கெழுதும் அலுவலராய் பணிபுரிந்தார். பெரிய உடைய தேவருக்குப் பின் அவரது மகன் சசிவர்ணத்தேவர் நாலுகோட்டை பாளையக்காரர் ஆனார். சசிவர்ணத் தேவரிடம் காத்தவராய பிள்ளையின் கடைசி மகனான தாண்டவராய பிள்ளை கணக்கு எழுதும் அலுவலராய் பணியாற்றினார்.⁷ நாலுகோட்டைப் பாளையம் பின்னாளில் சிவகங்கை சமஸ்தானமாக உருவானது. சிவகங்கையின் முதல் அரசரான சசிவர்ணத்தேவர் அவரது அலுவலரான தாண்டவராய பிள்ளையை பிள்ளையின் அறிவாற்றலாலும், போர் திறமையாலும், நிர்வாகத் திறமையாலும், மதுரை நாயக்கர்களால் அறிமுகப்படுத்தப்பட்ட அமைச்சர் மற்றும் தளபதி ஆகிய இரண்டு பதவிகளை இணைத்து உருவாக்கப்பட்ட பதவியான தளவாய் என்ற பதவியை சசிவர்ணத்தேவர் தாண்டவராயபிள்ளைக்கு வழங்கினார். மேலும் மதுரை நாயக்கர்களால் அரசு நிதி மற்றும் வரவுசெலவுகளை நிர்வகிக்க உருவாக்கப்பட்ட பதவியான பிரதானி என்ற பதவியையும் சிவகங்கை சமஸ்தானத்தில் உருவாக்கி சசிவர்ணத்தேவர் அப்பதவியையும் தாண்டவராயன் பிள்ளைக்கு வழங்கினார்.⁸

தாண்டவராயன் பிள்ளையின் பொதுப் பணிகள்

தாண்டவராயன் பிள்ளை மதகுபட்டி அருகிலுள்ள தென்பாகனேரி என்னும் ஊருக்கு வடக்கேயிருந்த பெரிய காட்டை அழித்து அங்கு ஒரு ஊரை உருவாக்கினார். மேலும் அவ்வூரில் சோலைகளையும், பெரிய குளத்தையும் உருவாக்க அக்குளத்திற்கு முத்து வடுகநாத சமுத்திரம் என்று

பெயரிட்டார். சோழபுரம் அருகில் திரியம்பக தீர்த்தம் என்றும் பெயரில் குளம் ஒன்றினை ஏற்படுத்தினார். பரமக்குடியில் குளங்களை புதிதாய் வெட்டியும், கிணறுவெட்டி தண்ணீர் பந்தல் அமைத்தும், அப்பகுதியில் நந்தவனம், பூஞ்சோலை மடம், சத்திரம் ஆகியனவற்றையும் உருவாக்கினார். இவர் காலத்தில் சிவகங்கை பகுதியில் ஏற்பட்ட பஞ்சத்தை போக்க மன்னர் அனுமதியுடன் பல்வேறு பகுதிகளில் சத்திரங்கள் அமைத்து அவற்றில் அரசின் செலவில் ஏழை, எளிய மக்களின் பசியைப் போக்கி பஞ்சத்தின் தன்மையை குறைத்தார்.⁹

ஆன்மீகப்பணி

கோயிலில்லா ஊரில் குடியிருக்க வேண்டாம் என்ற பழமொழிக்கு ஏற்ப சிவகங்கை சமஸ்தானத்தில் பல்வேறு கோயில்கள் இருந்துவந்தன. தாண்டவராயன் பிள்ளை முருகன் மீது ஆழ்ந்த பக்தி கொண்டவர் ஆகையால் சிவகங்கை சமஸ்தானத்திற்கு உட்பட்ட குன்றக்குடி, மலைமேல் எழுந்தருளியுள்ள சுப்பிரமணியரின் திருக்கோயிலைப் புதுப்பித்தார். வையாபுரி என்ற பெயருடைய தெப்பக்குளம் ஒன்றினை அமைத்தும் தெப்பத்தை சுற்றி அழகான படித்துறையையும் அதனைச் சுற்றி நந்தவனமும், அதன் அருகிலேயே வேதபாடசாலையையும் அமைத்தார். சுப்பிரமணியருக்கு நித்திய கட்டளை, துவாதசிக் கட்டளை மற்றும் தைப்பூசக் கட்டளை சிறப்பாக நடைபெறச் செய்தார்.

வைணவத்திருத்தலங்களில் பிரசித்தி பெற்ற தலங்களில் ஒன்றான திருக்கோஷ்டியூரில் அமைந்துள்ள ஸ்ரீசௌமி நாராயணப் பெருமானுக்கும், திருப்பத்தூரில் எழுந்தருளியுள்ள ஸ்ரீ தனிசுவரர், வயிரமூர்த்தி கடவுளுக்கும் மண்டபம் அமைத்து மதிஸுவர், நந்தவனம், வாகனம் மற்றும் நெய்விளக்கு முதலானவற்றை அமைத்துக்கொடுத்தார். மேற்கூறிய கோயில்களில் நித்ய பூஜை, குறையில்லாமல் நடைபெற எல்லா வித வசதிகளையும் செய்து கொடுத்தார்.¹⁰ திருக்கோஷ்டியூர் ஸ்ரீ சௌமிய நாராயணப் பெருமாள் கோவிலில் மாசிமாதம் தெப்பத்

திருவிழா நடைபெறுவதற்காக கோவிலில் இருந்து சற்று தூரத்தில் பெரிய தெப்பக்குளம் ஒன்றை உருவாக்கினார் தாண்டவராயன் பிள்ளை. ஜோதிடம் பார்ப்பதில் தாண்டவராயன் பிள்ளை வல்லவர் அவரால் இத்தெப்பக்குளம் ஏற்படுத்தப்பட்டதால் இக்குளத்தை ஜோசியர் தெப்பக்குளம் என்று இன்றும் அழைக்கப்பட்டு வருகிறது.

சசிவர்ணத்தேவரும் அவரது பிரதானி தாண்டவராயன் பிள்ளையும் சிவகங்கைப் பகுதியில் வசித்த அனைத்து சமயத்தவரையும் சமமாக மதித்துநடத்தினர். கி.பி.1750-ல் சிவகங்கை வந்த அருட்தந்தை பெர்டோல்டி கேட்டதற்கு இணங்க சிவகங்கை பகுதியில் கிறிஸ்துவ தேவாலயங்கள் கட்ட தாண்டவராயன் பிள்ளையின் ஆலோசனையின் படி மன்னர் சசிவர்ணத் தேவர் அனுமதியளித்தார்.¹¹ இவ்வாறாக தாண்டவராயன் பிள்ளையின் ஆன்மீகப் பணியை அறியலாம்.

தமிழ்ப்பணி

மங்கைபாகக் கவிராயரின் மகனான குழந்தைக்கவிராயர் 13 தனிப்பாடல்களையும் ஒரு நூலையும் இயற்றியுள்ளார் அத்தகைய குழந்தைக்கவிராயர் தாண்டவராயன் பிள்ளை வழங்கிய கொடைகளை சிறப்பித்து மான்விடுதலுது என்ற நூலை இயற்றினார்.¹² தாண்டவராயன் பிள்ளை தமிழை வளர்க்கும் விதமாக புலவர், குழந்தைக் கவிராயருக்கு ஆயிரம் கலம் நெல் அளந்து கொடுக்க உத்தரவிட்டார். அரசு அலுவலர்கள் அந்நெல்லை குழந்தைக் கவிராயருக்கு வழங்காமல் காலம் தாழ்த்தினார். இச்செயலை தாண்டவராயருக்கு, குறிப்பால் உணர்த்த மீண்டும் ஒரு பாடலை இயற்றினார் குழந்தைக்கவிராயர். இப்பாடலைக் கேட்ட தாண்டவராயன் பிள்ளை தனது அலுவலர்களைக் கண்டித்து உடனடியாக ஆயிரம் கலம் நெல் வழங்கச்செய்தார். இவ்வாறு தமிழ் மொழி மீது கொண்டபற்றால் தாண்டவராயன் பிள்ளை குழந்தைக் கவிராயரை சிறப்பித்தார் என்பதை அறியலாம்.

முடிவுரை

சிவகங்கை சமஸ்தானத்தில் கி.பி.1730 முதல் 1773 வரை தளவாய் மற்றும் பிரதானியாக சிறப்பாக பணியாற்றிய தாண்டவராயன் பிள்ளையின் அரசியல் நுட்ப அறிவும், சமுதாய பணிகளான பொதுப்பணி, சமயப்பணி, தமிழ்ப்பணி முதலிய பணிகளை அக்கால கட்டத்தில் ஆட்சிபுரிந்த சசிவர்ணத்தேவர், முத்துவடுகநாதர் மற்றும் வேலுநாச்சியார் ஆகியோர் ஆட்சி நல்லாட்சியாய் அமைய. தாண்டவராயன் பிள்ளை சிறந்த தளவாய் மற்றும் பிரதானியாய் இருந்தார் என்பதை இக்கட்டுரையின் வாயிலாக அறியலாம்.

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“சாதியின் பெயரால் சராசரி உரிமையை மறுக்கும் ஜனநாயக அங்கங்கள்- ஓர் பார்வை”

பி.மாறன்*

இந்தியாவில் சுமார் 2000 ஆண்டுகளாக சொந்த சாதிக்குள் திருமணம் செய்வது என்ற பண்பாட்டை கட்டிக்காத்து வருகின்றனர். இந்திய மக்கள். இத்தகைய திருமணம் செய்யும் பழக்கம் உள்ளவர்கள் குடும்பம் என்ற அமைப்பு, சாதிய திருமணங்கள் மூலம் தான் கட்டிக்காக்கப்பட்டு வருவதாகவும் நம்புகின்றனர். காதல் திருமணம், வேறொரு சாதியில் திருமணம் செய்து கொண்டதற்காக பெற்ற பிள்ளைகளைப் பெற்றோர்கள் கொல்லத் துணிவதற்கு சாதியின் மூலம் கொடுக்கப்படும் அழுத்தமே காரணம். இதற்கு கிராமம், நகரம் என்ற பாகுபாடில்லை. இந்நிலையில்தான் டேவிட் ரெய்ச் எழுதியுள்ள நூலில் சாதி மறுப்பு திருமணம்தான் இந்தியர்களின்

ஆரோக்கியத்திற்கு உகந்தது என்று கூறியுள்ளார்.¹

சங்க கால குறிஞ்சி, முல்லை, மருதம், நெய்தல் பாலை என்ற ஐந்தில் மக்களுக்கும் கலப்பு மணம் புரிந்துள்ளன என்பதை அகநானூறு பாடல் மூலம் அறிய முடிகிறது.² இந்தியாவில் சாராசரியாக 89% திருமணங்கள் சொந்த சாதிக்குள்ளேயே நடக்கின்றன. தமிழகத்தில் 2.5% மட்டுமே சாதி மறுப்பு திருமணங்கள் நடக்கின்றன.³

ஒரு மனிதன் தாவரங்கள் உட்பட அனைத்து உயிரினங்களின் உடலை ஆயுதத்தினால் தாக்கி, வெட்டி, குத்தி, சிதைத்து, சுட்டு அல்லது அடித்து துன்புறுத்தி அல்லது நஞ்சுட்டி உயிரினை அந்தந்த உடலிலிருந்து பிரித்து விடுவதே கொலையாகும். ‘உயிர்வதை கொலையே

*உதவிப்பேராசியர், வரலாறு, அரசு கலைக்கல்லூரி, (தன்னாட்சி) கரூர்.

களவே'.⁴, மற்றும் 'இமிசை படுகொலை', புரிதல்.⁵

மானப் படுகொலைகள் இந்தியா போன்ற தெற்காசியா மற்றும் மத்திய கிழக்கு நாடுகளில் குடும்பம் அல்லது ஊர்ப் பஞ்சாயத்துக்கு கட்டுப்படாத காதல் திருமணம், நடத்தை முதலியவற்றை எதிர்த்து குடும்பம் அல்லது ஊர்மானத்தைக் காரணமாகக்காட்டி நடத்தப்படும் கொலையே மானப்படுகொலை ஆகும். தற்போது இந்தியாவில் நடைபெறும் மானப் படுகொலைகள் பலவும் குடும்பத்தினருக்கோ அல்லது ஊர்பஞ்சாயத்துக்கோ உடன்பாடில்லாத கலப்புத் திருமணம் அல்லது காதல் திருமணம் காரணமாகத்தான் நடைபெறுகிறது.⁶

ஒருவர் தாம் சார்ந்த சாதி,மதம், குலம்,கோத்திரம் ஆகியவற்றில் மனித நேயம் அன்பு, பந்தம், பாசம், உறவுமுறை ஆகியவைகளைவிட மிகவும் மேன்மையானவை மானம் ஆகும். அவற்றை என்ன விலைகொடுத்தாவது காக்க வேண்டும் என்று திடமாகக் கருதும் மக்களும் உள்ளனர். இவர்கள் தம் குடும்பத்தில் ஒருவர் பிற சாதி, குலம், மதத்தைச் சேர்ந்தவர்களை சாதி/மத மறுப்புத்திருமணம் செய்தாலோ அல்லது காதலித்தாலோ தனது மகன், மகள், சகோதரனாக இருந்தாலும் கொன்று விடுகின்றனர்.

ஒரு குடும்ப உறுப்பினர் தனது குடும்ப கௌரவத்திற்கு விரோதம் என்று நினைக்கும் கள்ளக் காதல் தொடர்பு வைத்துக்கொள்ளுதல், குடும்பத்தினரால் நடத்தாத திருமணத்தை ஏற்க மறுத்தல், திருமணத்திற்கு வெளியே பாலுறவு கொள்ளுதல் ஆகிய செயல்களும் ஆணவக் கொலைக்கு வழிவகுக்கிறது. தன் சாதி, மதம்,குலம், மற்றும் குடும்பம் என்று ஆணவம் கொண்டுச் செய்யப்படும் கொலை ஆணவக் கொலை ஆகும். இதை கௌரவக் கொலை என்றும் கூறுகின்றனர்.

இதைத்தான் "குரலிலே கடுமை இல்லை. நடையிலே ஆணவம் காணோம் முகத்திலே வெறித்தனம் காணோம்" என்று பார்த்தசாரதி கூறுகின்றார்.⁷ வட இந்தியாவுடன் ஒப்பிடும் போது

தமிழ்நாடு பல ஆயிரம் ஆண்டுகளுக்கு முன்பே நாகரீகமடைந்துள்ளது. இந்தியாவின் மூத்தகுடி தமிழ்குடி நாம் என்று பெருமைபேசி வந்தாலும் ஜாதிய வன்கொடுமையில் தமிழகம் சளைத்ததாக தெரியவில்லை. கல்வி பொருளாதார முன்னேற்றம் அடைந்தவர்கள் கூட இவ்வித ஜாதி வெறிக்கு விதிவிலக்கோ என்றால் அதுவும் இல்லை. ஒவ்வொருவரும் ஜாதியை மிகவும் இறுக்கமாக பற்றிக்கொள்கின்றனர். அதனால் இன்னமும் நமது சிந்தனையை விரிபடுத்தவேண்டியுள்ளது. தான் எதிர்த்தும் பேசுவதை அவனுடைய ஆணவம் அனுமதிக்க மறுக்கிறது என்பதை முத்துக்குமரன் உணர்ந்தான்.⁸

வயது வந்த இருவர் மனம் ஒத்து திருமணம் செய்துகொள்ள முடிவு செய்தால் அதற்கு குடும்பத்தின் அனுமதியோ, சாதி சமூகம் ஆகியவற்றின் அனுமதி தேவையில்லை என்று உச்சநீதிமன்றம் கூறியுள்ளது. ஆணவக் கொலையைத் தடுப்பதற்கும், பாதிக்கப்பட்டவருக்கு நிவாரணம் வழங்கவும், தண்டிப்பதற்கும் சிறப்புச் சட்டம் இயற்ற பாராளுமன்றம் முன்வரவேண்டும் என்று நீதிமன்றம் வலியுறுத்தியது. அவ்வாறு இயற்றப்படும் சட்டங்களை மத்திய மாநில அரசுகள் கடைபிடிக்க வேண்டிய வழிகாட்டு நெறிமுறைகளையும் வழங்கியுள்ளது. அதன்படி தடுப்பு நடவடிக்கை, நிவாரண நடவடிக்கை, தண்டிக்கும் நடவடிக்கை என மூன்று தலைப்புகளில் வழிகாட்டு நெறிமுறைகளை உச்சநீதிமன்றம் அளித்திருக்கிறது. சாதிய ஆணவப் படுகொலைகளை தடுத்திட தனிச் சட்டம் இயற்றிட வேண்டும்.⁹

பாபாசாகேப் அம்பேத்கார் அவர்கள் கலப்புத்திருமணங்களால் தான் சாதி ஒழிப்பை தடுக்க முடியும் என்று கூறியுள்ளார்.¹⁰ ஒரு கால கட்டத்தில் மகாத்மா காந்தியும் அதை வழிமொழிந்தார். தந்தை பெரியாரும் இக்கருத்தையே வலியுறுத்தி வந்தார். நாம் பெரியார் மண், திராவிடபூமி என்று பெருமை பேசினாலும் தமிழகத்தில் சாதி மறுப்புத்

திருமணங்களின் எண்ணிக்கை 2.5மூக்கும் குறைவாகத் தான் நடக்கிறது.

கடந்த ஐந்து ஆண்டுகளில் தமிழகத்தில் மட்டும் 192 சாதிய ஆணவப் படுகொலைகள் நடந்துள்ளது. குறிப்பாக ஜீன் 25-ல் தொடங்கி ஜீலை 5ம் தேதிக்குள் 5 கவுரக் கொலைகள் நடந்துள்ளது.¹¹ 1990 வரை தமிழக காவல்துறை குற்றப் பதிவுகளில் கவுரவக் கொலை என்ற பதிவை அதிகம் பார்க்க முடியாது. ஆனால் தற்போது பத்தில் ஒன்றுதான் கவனம் பெறுகின்றனர் என சமூக ஆர்வலர்கள் சொல்கின்றனர். ஐ.நா சபை 2000-ம் ஆண்டு வெளியிட்ட புள்ளி விவரத்தின் ஒவ்வொரு ஆண்டும் உலகளவில் சுமார் 20 ஆயிரம் கவுரவக் கொலைகள் நடக்கின்றன. அதில் 20% இந்தியாவில் நடக்கிறது என்று தனது அறிக்கையைனீல் கூறியுள்ளது.¹²

கவுரவக் கொலைகள் நடப்பதற்கான காரணங்கள்

பெற்றோர்கள் தங்கள் விருப்பப்படி தான் பிள்ளைகள் கல்யாணம் செய்து கொள்ள வேண்டும் என்று பெற்றோர்களின் எதிர்பார்ப்பு சிதைவதால் அந்த ஏமாற்றத்தை தாங்கமுடியாமலும் சமூக அடுக்கில் கீழ் நிலையில் இருக்கும் சாதியுடன் மன உறவு வைக்கும் போதும், கவுரவம் பாதிக்கப்படுவதாக எழும் மன உளைச்சல் பெற்றோர்களின் நம்பிக்கைக்கும், அன்புக்கும் பிள்ளைகள் துரோகம் இழைத்துவிட்டார்கள் எனக் கருதி சொந்த சாதியில் உள்ளவர்களின் ஏசுக்கும், ஏளனத்திற்கும் ஆளாகும் நிலை ஏற்பட்டுவிட்டதே என்ற மன அழுத்தமும், சுயசாதிப்பற்றும், குறுகிய பார்வையும், புதிய உறவுகளை ஏற்க மறுத்து. பாலின கவர்ச்சிக்கு ஆளாகி தவறான துணையை தனது பிள்ளை தேர்ந்தெடுத்துவிட்டதாக பெற்றோருக்கு உண்டாகும் ஆத்திரமே கௌரவக் கொலையாக மாறுகிறது.

கவனம் பெற்ற கவுரவக் கொலைகள் (2003-2019)

2003-ம் ஆண்டு கடலூர் மாவட்டம் விருத்தாசலத்தில் முருகன், கண்ணகி இருவரும் காதலித்த காரணத்தால் வெட்டிக் கொள்ளப்பட்டனர்.¹³ 2012ம் ஆண்டு தருமபுரி மாவட்டம் நாயக்கன் கொட்டாய் பகுதியைச்

சேர்ந்த இளவரசன், திவ்யா காதல் ஜோடி திருமணம், இளவரசன் ரயில் தண்டவாளத்தில் தற்கொலை செய்தது.¹⁴ 2015-ம் ஆண்டு மதுரை மாவட்டம் உசிலம்பட்டி பூபதி புரத்தைச்சேர்ந்த வமாலதேவி பெற்றோரால் கொலை செய்யப்பட்டார். அதே ஆண்டு நாமக்கல் மாவட்டத்தில் கோகுல்ராஜ் என்ற இளைஞர் காதலித்ததற்காக தலை துண்டிக்கப்பட்டு கொலை செய்யப்பட்டார். இக்கொலையை விசாரித்த போலிஸ் டி.எஸ்.டி விஷ்ணுப்பிரியாவும் தற்கொலை செய்து கொண்டார்.¹⁵

2016-ம் ஆண்டு நாமக்கல் மாவட்டம் திருச்செங்கோடு சந்தோஷசுமதி காதல் திருமணம் செய்து கொண்டதால் சுமதி கழுத்து நெறித்து கொலை செய்யப்பட்டார். வாழ்வந்தி கிராமத்தில் ஐஸ்வர்யா தான் பார்த்த மணமகனை திருமணம் செய்ய மறுத்ததால் தனது மகளை எரித்து கொலை செய்தார்.¹⁶ திருப்பூர் மாவட்டம் உடுமலைப்பேட்டையில் சங்கர், கௌசல்யா என்ற பெண்ணை காதலித்து திருமணம் செய்து கொண்டனர். அதனால் சங்கர் படு கொலைசெய்யப்பட்டார்.¹⁷ சாதி மறுப்புத் திருமணம் குறித்து கடந்த 2005-ம் ஆண்டு நாடு முழுவதும் பெண்களிடம் ஓர் ஆய்வு நடத்தப்பட்டது. 1981-ல் 3.5% ஆக இருந்த சாதி மறுப்புத் திருமணம் 2005-ல் 6% ஆக உயர்ந்திருந்தது.¹⁸ அதாவது ஆண்டுக்கு சராசரியாக 0.1% அதிகரித்திருக்கிறது. அதே ஆண்டில் தமிழகத்தின் நிலவரம் 2.2% ஆகும். தற்போது மொத்த திருமணத்தில் 2.5% க்கும் குறைவான அளவே சாதி மறுப்புத்திருமணம் நடைபெறுகிறது.

வன்கொடுமை தடுப்புச் சட்டம் (1995)

இந்தியாவில் தாழ்த்தப்பட்டவர்கள் மற்றும் பழங்குடியினர் மக்களுக்கு எதிரான கொடுமைகளைத் தடுப்பதற்காகவும், சமூகத்திற்கு எதிராக கொடுமைகள், வன்முறைகள், துன்புறுத்தல் செய்பவர்களை இச்சட்டத்தின்படி கைது செய்து தகுந்த நடவடிக்கை எடுத்து தண்டனை பெற்றுத்தர சட்டம் கொண்டுவரப்பட்டது. கடந்த 1955-ம் ஆண்டு

திண்டாமை ஒழிப்புச்சட்டம் கொண்டு வரப்பட்டது. இச்சட்டம் 1976-பி.சி.ஆர் சட்டம் குடியுரிமை பாதுகாப்புச்சட்டம் என்று பெயர் மாற்றம் செய்யப்பட்டது. 1989-ல் தாழ்த்தப்பட்டோர் மற்றும் பழங்குடியினர் மீதான வன்கொடுமைச் சட்டம் இயற்றப்பட்டது. பின்னர் இச்சட்டம் 1995-ல் தான் நடைமுறைக்கே வந்தது.¹⁹

பெண் சிசுக்கொலைத் தடைச் சட்டம் (1938)

தமிழ்நாட்டில் ஒரு காலகட்டத்தில் பெண் சிசுக்கொலைகள் அதிகம் இருந்தது. பின்னர் அதற்கான சிறப்புச் சட்டம் இயற்றி முற்றிலுமாக நாடு முழுவதும் ஒழிக்க சட்டம் இயற்றப்பட்டது.²⁰ இச்சட்டத்தின்படி தன் குழந்தையை கொள்ளும் பெற்றோருக்கு தண்டனை பெற்றுத்தந்துள்ளது.

சாதி மறுப்புத் திருமணம் செய்தால் மத்திய அரசு ரூபாய் 2.50 லட்சம் நிதியுதவி வழங்குவதாக அறிவித்து நிதி ஒதுக்கியுள்ளது. கடந்த 2015-ம் ஆண்டு திருவாரூரை சேர்ந்த கலையரசன் என்பவர் நிதிபெற விண்ணப்பித்துள்ளார் அதற்கு மத்திய அரசு தந்த பதில் தமிழ்நாடு திருமண பதிவுச் சட்டம் 2009-ன் கீழ் திருமணம் செய்திருப்பதால் தாங்களுக்கு நிதி வழங்க முடியாது என்றும் நிதியை பெற வேண்டுமானால் இந்து திருமணபதிவுச் சட்டம் 1955-ன் கீழ் பதிவு செய்திருக்க வேண்டும் என்று கூறியுள்ளது.²¹ சமூகத்தில் உள்ள சாதிய ஏற்றத்தாழ்வுகளை நீக்குவதற்கும், கலப்புத்திருமணத்தை ஊக்குவிக்கவும் “டாக்டர் அம்பேத்கர் சமூக ஒருமைப்பாட்டு கலப்புத்திருமண நிதியுதவி திட்டத்தை” மத்திய அரசு கொண்டுவந்தது. இச்சட்டப்படி தமிழ்நாட்டில் யாரும் இந்த நிதியை பெறமுடியாத நிலை உள்ளது.²²

2013 ஆம் ஆண்டு மத்திய அரசு சாதி மறுப்புத் திருமணம் செய்தால் ரூபாய்.5 லட்சம் வழங்கப்படும் என்று மத்திய சமூக நலத்துறை அமைச்சகம் அறிவித்துள்ளது. இந்தியா எவ்வளவு முன்னேறினாலும் சாதி மறுப்பு திருமணம் இங்கு இன்னமும் கஷ்டமான காரியமாக உள்ளது. ஆனால் சாதி மாற்றி திருமணம் செய்பவர்களைக் கொலை செய்யும் சம்பவங்களும் அடிக்கடி

நடக்கிறது. இதை தடுக்க மத்திய மாநில அரசுகள் முயன்று கொண்டுவந்தான் இருக்கிறது.²³

கவுரவக் கொலை என்ற பெயரில் பெற்றோர்கள் தங்கள் குழந்தைகளை கொள்வதை எக்காரணம் கொண்டு ஏற்க முடியாது. இது மிகப்பெரிய ‘மனித உரிமை மீறல்’ ஆகும். அதைவிட கொடுமையானது. கூலிப்படையை வைத்து குழந்தைகளை கொள்வது. இதில் பெற்றோரைக் காட்டிலும் கூலிப்படைக்கு உடனடியாக தூக்குதண்டனை வழங்கினால் மட்டுமே கூலிப்படையை அரசு ஒழிக்க முடியும். ஒரே ரத்த உறவுகளில் பிறக்கும் குழந்தைகளைவிடவும் வேறு, வேறு ரத்தக் கலப்பில் பிறக்கும் குழந்தைகள்

ஆரோக்கியமானவர்களாகவும், புத்திசாலிகளாகவும் இருப்பார்கள் என்பது மருத்துவத்தில் நிரூபிக்கப்பட்ட உண்மையாகும் என்று சமூக ஆர்வலர் ரோகினி கூறியுள்ளார்.²⁴ இது போன்ற கொலைகள் இந்திய சமூகத்திற்கு மாபெரும் களங்கமாகும். ஆகவே மத்திய மாநில அரசுகள் தீவிர நடவடிக்கை எடுத்து கவுரவக்கொலைகளை தடுக்கவேண்டும். இதற்கென ஒரு தனிச்சட்டமும் இயற்றவேண்டும்.

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பர்மாவில் (மியான்மார்) தமிழர்களின் குடியேற்றமும் தமிழ்ப் பண்பாட்டு வரலாறும்

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“திரைகடலோடியும் திரவியம் தேடு” என்னும் முதுமொழிக்கினங்க தமிழர்கள் 19 ஆம் நூற்றாண்டின் முற்பகுதியில் கல்கத்தாவில் இருந்து உலகின் பல நாடுகளுக்கு வேலை தேடி சென்றார்கள். அப்போது கப்பல்கள், ஆகாய விமானங்கள் போன்ற போக்குவரத்து வசதிகள் இல்லாத நாள்களிலேயே பாய்மரக் கப்பல் துணைக் கொண்டு கடற்கரை ஓரமாகவே பல மைல்கள் பொறுமையாக காற்றை மட்டுமே நம்பி உறுதியான எண்ணத்துடன் சென்ற நாடுகளில் முக்கியமாக 1805 ஆம் ஆண்டு இலங்கையில் உள்ள கண்டிக்கும், 1824 ஆம் ஆண்டு சிங்கப்பூர், பிளாங்கு முதலிய ஊர்களுக்கும், 1852 ஆம் ஆண்டு பர்மாவில் உள்ள மோல்மேன் என்ற ஊருக்கும் 1854ல் ரங்கூனுக்கும் சென்றனர்.¹ இவ்வாறு பல்வேறு நாடுகளுக்கு தமிழர்கள் சென்றாலும் ‘பர்மா’ நாட்டில் தமிழர்கள் குடியேற்றம் செய்ய முக்கிய காரணம் என்ன, அங்கு சென்று தங்களின் பண்பாட்டை எவ்வாறு பர்மாவிபல் நிலை பெற செய்தனர். தமிழ்க் கல்வி முறையை தன்னுடைய குழந்தைகளுக்கு எவ்வாறு கற்றுக் கொடுத்தனர் என்பதை பற்றி இனி அறிந்து கொள்வோம்.

பர்மாவில் ஓர் அறிமுகம்

தென்கிழக்கு ஆசிய நாடுகளில் “பர்மா” ஒன்றாகும் இப்பகுதி இந்தியாவுக்கும் சீனாவுக்கும் இடையே உள்ள நாடாகும். 1989 ஆம் ஆண்டு மே மாதம்

பர்மாவின் பெயர் “ஐக்கிய மியான்மர்” என்று மாற்றப்பட்டது. அதேபோல் பர்மாவின் தலைநகரம் “இரங்கூன்” என்ற பெயர் “யாங்கூன்” என்று மாற்றப்பட்டது. “பர்மா” நாடு மிகவும் இயற்கை அமைப்புடன் கொண்ட நாடு ஆகும்.² இங்கு உள்ள மக்கள் மிகவும் கடுமையான உழைப்பாளியாவார்கள். பர்மியப் பெண்கள் சிறப்பாக வேலை செய்வார்கள். ஆண்களை விட பெண்கள் கடுமையாக உழைப்பார்கள். இந்நாட்டின் மக்கள் தங்களுடைய பொருளாதாரத்தை மேம்படுத்த பாடுபடுகின்றனர். பர்மாவில் பாயும் ஐராவதி ஆற்றில் இருந்து வரும் நீரை விவசாயம் செய்து நெல்லைத் தங்களுடைய தேவைக்குப் போக பர்மியர்கள் பிற நாடுகளுக்கு ஏற்றுமதி செய்கின்றனர். இத்தனை சிறப்புக்கும் நம் தமிழர்கள் “பர்மா” நாட்டில் குடியேற்றம் செய்த பின்பு தான் நடைபெற்றது என்று தமிழர்கள் கடுமையான உழைப்பே ஆகும்.

பர்மாவில் தமிழர்கள் குடியேறுவதற்கு முக்கிய காரணங்கள்

பத்தொன்பதாம் நூற்றாண்டில் முற்பகுதியில் தமிழர்கள் பர்மாவுக்குக் குடிபெயரப் பல்வேறு காரணங்கள் உள்ளன. தமிழகத்தில் வறுமை, பஞ்சம், வேலைவாய்ப்பு இல்லாமை, சாதிக்கொடுமைகள், சமுதாயத் துன்புறுத்தல் ஆகியவற்றை கண்டு அஞ்சிய தமிழர்கள்

*கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசினர் மகளிர் கல்லூரி (த), கும்பகோணம்.

அயல்நாடுகளில் வேலை தேடிச் சென்றனர். பர்மா நாட்டிற்கு செல்ல முக்கிய காரணம் பர்மா ஒரு விவசாய நாடு தாங்கள் பர்மாவிற்குச் சென்றால் வேலைவாய்ப்பு கிடைக்கும் என்றும், தங்களுடைய கடன்களை அடைத்துவிட்டு, நல்ல வசதியாக வாழமுடியும் என்று நினைத்து தமிழர்கள் குடியேற்றம் செய்தனர். நம் நாடு விவசாய நாடு, அந்நாட்டின் பருவமழை தவறுதல், கனமழையால் ஏற்படும் வெள்ளப்பெருக்கு, புயல், பயிர் நோய்கள், ஆகியவற்றால் பயிர்கள் பாதிக்கப்படும் போது மக்களின் வாழ்க்கை நிலை பெருமளவில் பாதிக்கப்படுகின்றது. தொழில்நுட்ப வளர்ச்சி இல்லாத கட்டத்தில், நாட்டில் இயற்கையின் சீற்றமும், பயிர்நோய்களும் நாட்டின் பஞ்சத்துக்கும், வறுமைக்கும் முக்கிய காரணம் அமைந்தன.

பத்தொன்பதாம் நூற்றாண்டு சாதிக் கொடுமையும், தீண்டாமையும், தமிழகத்தில் தலைவிரித்தாடிய காலம் என்று கூறலாம். கீழ்ச்சாதியைச் சேர்ந்தவர்களுக்குச் சமூக அந்தஸ்து மறுக்கப்பட்டன. பொதுவாக இவர்கள் விவசாயக் கூலிகளாக இருந்ததால் மிருகங்களை விடக் கேவலமாக நடத்தப்பட்டனர். தமிழ்நாட்டில் எல்லா மாவட்டங்களிலும் இந்நோய் பரவியிருந்தது. தஞ்சாவூர் போன்ற விவசாயக் கூலிகள் நிறைந்த மாவட்டங்களில் நிலக்கிழார்கள் கடுமையாகக் கடைபிடித்து வந்த தீண்டாமையால் தமிழர்கள் பலர் பர்மாவிற்குக் குடிப்பெயர்ந்தனர். தமிழர்களின் குடிப்பெயர்வுக்கு நிலப்பிரபுகள் மற்றும் வட்டிக் கடைக்காரர்களின் பொருளாதாரச் சுரண்டல் முக்கியக் காரணமாகும். ஆங்கிலக் கிழக்கிந்தியக் கம்பெனியார் விவசாயிகளிடமிருந்து குத்தகை வசூலிக்கும் பொறுப்பை நிலப்பிரபுக்களிடம் ஒப்படைத்திருந்தனர். எனவே அவர்கள் “குத்தகை” என்ற பெயரில் பெரும்பொருள் சம்பாதித்தனர். நிலப்புரபுக்கள், ஜமீன்தாரர்களின் கொடுமையைத் தாங்காமல் தஞ்சாவூர், திருச்சிராப்பள்ளி, மதுரை, இராமநாதபுரம் ஆகிய மாவட்டங்களிலிருந்து ஏராளமான தமிழர்கள் பர்மாவுக்குச் சென்றார்கள். இந்தியாவின்

உழைப்பை பயன்படுத்திக் கொண்ட ஆங்கிலேயர்கள் தங்களுடைய காலனி ஆதிக்கத்திலிருந்த நாடுகளுக்கு தமிழர்களை அழைத்துச் சென்றனர். தமிழகத்தில் அப்போதைய சூழ்நிலையில் தமிழர்கள் பர்மாவுக்குச் சென்றால் தங்களின் கடன்களை அடைக்க முடியும் என்றும் தங்களின் வாழ்க்கை நிலை உயரும் என்றும் எண்ணினர்.

தமிழகத்தில் கங்காணிகளின் முக்கியப்பணி

ஆங்கிலேயரின் கீழ் நியமிக்கப்பட்டவர்கள் கங்காணியர்கள், இவர்கள் தொழிலாளிகளைக் கண்காணிக்கும் தலைவர்கள். இவர்கள் “தண்டல்கள்” என்றும் “தண்டல்காரர்கள்” என்றும் அழைக்கப்பட்டனர். இவர்களின் முக்கிய பணி ஏழ்மை நிலையில் உள்ள கூலி விவசாயிகளிடம் ஆசை வார்த்தைகளைச் சொல்லி வெளிநாட்டிற்கு அழைத்துச் செல்லுதல். அவர்களிடம் பர்மா வளமான நாடு அங்கு சென்றால் வாழ்க்கையில் மேன்மை அடையலாம் என்று கூறினர். இந்த ஒப்பந்தக்காரர்களால் நியமிக்கப்பட்ட முகர்வர்கள் தமிழர்களை ஒப்பந்தக்கூலிகளாகக் கொண்டு செல்ல பல உத்திகளைக் கையாள வேண்டியிருந்தது. பர்மா சென்னைக்கு மிக அருகில் உள்ளதென்றும், இரண்டு வார்த்தைகளைச் சொல்லி தமிழர்களின் மனதை மாற்றிப் பெரும்பான்மையான தமிழர்களைப் பர்மாவுக்கு அழைத்துச் சென்றனர்.³

கங்காணிகளின் முக்கியப் பணி

ஆங்கிலேயரின் கீழ் வேலை பார்த்த கங்கானிகள் ஆள்காட்டிகள் எனப்பட்ட முகர்களின் தோற்றம், இவர்கள் பால்சாய வேட்டிகட்டி, கருப்பு கோட்டு போட்டு சிவப்பு முண்டாசு கட்டியிருப்பார்கள், காதில் கடுக்கன், விரல்களில் மோதிரம் அணிந்திருப்பார்கள். இவர்கள் குளத்துகரை, முச்சந்தி போன்ற இடங்களில் பெண்களைக் கண்டு பர்மா சீமையைப் பற்றி வெகுவாகப் புகழ்ந்து பேசுவார்கள். பர்மா சீமையில் நெய் அதிகம் விளைகின்றது. ஆற்று மண்ணில் தங்கம் விளைகிறது. காது, கழுத்து நிறைய நகை போடலாம். இடுப்பு நிறைய சேலை கட்டலாம் என்று பெண்களிடம் பகட்டாய்க் கதைகளைச்

சொல்லி அவர்களின் கணவன்மார்களைப் பர்மா சீமைக்குப் போகத் தூண்டுவார்கள். இவ்வாறு கிராமப்புற பெண்களின் பர்மா நாட்டின் வளம் பற்றி கூறி ஆசை வார்த்தைகளை சொல்லி கங்காணியர்கள் தமிழர்களை பர்மா நாட்டிற்கு குடியேற்றம் செய்தனர்.

தமிழகத்தில் நகர்ப்புறங்களில் வேலையின்றி அல்லற்பட்டுக் கொண்டிருந்த ஏழை எளியவர்களைச் சந்தித்து அவர்களிடம் பர்மா நாட்டின் வளத்தை எடுத்து கூறுவர். விவசாயத்தில் நலிவு ஏற்பட்டதால் பிழைப்பிற்காக நகர்ப்புறங்களில்தொடர் வண்டி நிலையங்களிலும், சந்தைப் பகுதிகளிலும் கடின வாழ்க்கை நடத்திக் கொண்டிருந்த ஏழைகளின் மீது இவர்களின் கவனம் இருந்தது. இவர்களின் வார்த்தைகளை கேட்ட நகர்புற ஆண்கள் தங்களின் கடன்களை தீர்க்கலாம் கைநிறைய பணம் சம்பாதிக்கலாம் என்று நினைத்து பர்மா நாட்டிற்கு கங்காணிகளின் கீழ் தமிழர்களின் சிறுசிறு குழுக்களாகப் பிரிக்கப்பட்டு கப்பலில் ஒப்பந்தக் கூலியாட்களாக சென்னைத் துறைமுகத்தில் இருந்து புறப்பட்டனர்.

பர்மாவில் தமிழர்களின் இடர்பாடுகள்

1852 ஆம் ஆண்டு பர்மாவில் உள்ள மோல்மேன் என்ற ஊருக்கும், 1852ல் இரங்கூனுக்கும் 1885 இல் மாந்தனை நகரத்திற்கும் சென்றனர். பர்மாவில் அதிகம் நெல்வயல்கள் இருந்ததால் அங்குத் தொழிலாளர் பற்றாக்குறையும் ஏற்பட்டதால் தஞ்சாவூர், திருச்சிராப்பள்ளி, திருவாரூர், மதுரை, கடலூர், சேலம், இராமநாதபுரம் முதலிய மாவட்டங்களிலிருந்து தமிழர்கள் ஆங்கிலேயர் அழைப்பைக் கேட்டு பர்மாவில் வரப்பு வெட்டுதல், வயலுக்கு நீர்ப் பாய்ச்சுதல், அறுவடை செய்தல் அரிசி குற்றுதல், நெல்மணிகளை வண்டியில் ஏற்றிச் செல்லுதல், பருத்திப் பயிர் செய்தல் மற்ற தானியங்கள் பயிரிடுதல் போன்ற அனைத்து வேலைகளையும் செய்தனர் பர்மாவில் விவசாய வேலை மிகவும் கடுமையாக இருந்தது.

ஆங்கில அரசின் அதிகாரத்திற்கும் கட்டுபாட்டிற்கும் பர்மியர்களின் வினோதச் செயல்களைக் கண்டு அஞ்சியும் முறையான உணவு இன்றி, உடுத்த உடைகள் இன்றி, தன்னுடைய குடும்பங்களை ஒரு பக்கத்தில் விடுத்து தான் மட்டும் வேறு இடத்தில் வேலை செய்தல் போன்ற கொடுமைகளை தமிழர்கள் அனுபவித்து வந்தனர். வயலில் அதிக நேரம் வேலை செய்வதால் தொழிலாளர்களின் உடல்நிலை பாதிக்கப்பட்டது. வேலைக்கு செல்லவில்லை என்றால் அர்களுக்கு கடுமையான தண்டனைகள் கொடுத்தனர். எனவே உடல்நிலை சரியல்லாதபோது கூட தமிழர்கள் தங்கள் உடலை வருத்திக் கொண்டு வேலை செய்யச் சென்றனர்.

ஆங்கிலேயர் கொடுக்கும் ஊதியம் தங்களுடைய அடிப்படைத் தேவைகளுக்குக் கூட போதவில்லை எனவே தங்களுடைய ஊதியத்தை உயர்த்தச் செய்து பலமுறை கேட்டுக் கொண்டனர். அவர்களின் வேலை நாட்கள் நாளொன்றிற்கு 9 மணி நேரம். வேலை செய்தனர். வாரத்தில் 6 நாட்கள் வேலை செய்ய வேண்டும் அவர்கள் தங்கி இருந்த வீடுகள் கிராமங்களில் உள்ள குடிசை வீடு ஆகும், அப்பகுதியில் சிறிய கடையில் தங்களுக்குத் தேவையான பொருட்கள் அனைத்தும் வாங்கினர்.

ஓலை குடிசைகளில் ஆடு, மாடுகளைப் போல் நீண்ட வீடுகளில் குடியிருந்தனர். இப்பகுதியில் எந்தவித வசதியும் கிடைக்கவில்லை. ஆங்கிலேயர்கள் இவர்களிடம் வேலை வாங்குவதில் மட்டும் தான் குறிக்கோளாக இருந்தனரே தவிர மருத்துவ வசதி பள்ளிக்கூட வசதி, தண்ணீர், வீட்டு வசதி போன்றவை எதுவும் செய்து தரவில்லை. தமிழர்கள் தங்கி இருக்கும் குடிசையின் அருகில் கழிவுநீர் தேங்கியதால் பலவித நோய்கள் அவர்களை தாக்கியது. அவர்களை அழைத்துச் செல்ல முறையான மருத்துவ வசதிகள் இல்லாத காரணத்தால் பலர் உயிர் இழந்தனர். பின்பு 1920 ஆம் ஆண்டு தொழிலாளர்களின் நலன் கருதி ஆங்கிலேயர் 'லைன்ஸ்' என்று கூறப்படும் காலனி வீடுகளைக் கட்டிக் கொடுத்தனர். அவ்வீட்டின் அருகில்

தண்ணீர் வசதியும், மருத்துவ வசதியும், கல்வி வசதியும் செய்து கொடுத்தனர் என்றாலும் இந்த வீடுகள் அனைத்தையும் சாதி அடிப்படையில் அமைத்துக் கொடுத்தனர்.

1925 ஆம் ஆண்டு தொழிலாளர்களின் ஊதியம் உயர்த்தப்பட்டது. ஆங்கிலேயர் தொழிலாளர் நலம் கருதி தமிழர்களின் ஊதியம் உயர்ந்ததால் அவர்கள் பர்மாவில் நிரந்தரமாக வாழ முன்வந்தனர். அங்கேயே வீடுகளை வாங்கித் தங்களுடைய வாழ்க்கையில் பல வசதிகளைச் செய்து கொண்டனர். அதேபோல் ஆங்கில அரசுகளும், பர்மியர்களை விட இந்தியாவில் இருந்து குடியேறியவர்களுக்குப் பல வசதிகள் செய்து கொடுத்து அவர்களின் வாழ்க்கையை உயரச் செய்தனர்.

பர்மாவில் தமிழர்களின் பண்பாடு

பர்மாவுக்குச் சென்று குடியேறிய தமிழர்கள் தங்கள் பண்பாட்டையும் எடுத்துச் சென்றனர். தமிழர்கள் விவசாயிகளாகவும், செட்டியார்களாகவும் பிற தொழிலாளிகளாகவும் சென்றாலும் பர்மாவில் தமிழ்ப் பண்பாட்டின்படியே வாழ்ந்தார்கள். பர்மியப் பண்பாட்டு முறையை ஏற்றுக் கொள்ளவில்லை. பர்மியர்களின் பழக்க வழக்கங்களும், தமிழர்களின் பழக்க வழக்கங்களும் வேறுபட்டன. எனவே, பர்மாவில் தமிழர்களின் பொருளாதார நிலையிலும், சமூக அமைப்பிலும், சமயத் துறையிலும், கல்வி, உணவு, உடை போன்ற முறையிலும் பர்மியர்களுக்கும், தமிழர்களுக்கும் அதிக வேறுபாடுகள் இருந்தன. தமிழர்கள் பர்மிய மக்களிடம் அன்பாக நடந்து கொண்டார்கள். அதேபோல் பர்மியருக்கும் தமிழர்களை மிகவும் பிடித்திருந்தது. பர்மாவில் இருபிரிவினரும் எந்தவித வேறுபாடுமின்றி ஒற்றுமையாக வாழ்ந்தார்கள்⁴.

பர்மாவில் காணப்படும் தமிழ் கோயில்கள்

பர்மாவிற்குச் சென்ற பெரும்பான்மையான தமிழர்கள் இந்துக்கள் ஆவார்கள். பர்மாவில் 100க்கு மேற்பட்ட இந்துக் கோயில்கள் உள்ளன. கோயில்லா ஊரில் குடியிருக்க வேண்டாம் என்ற

சொல்லுக்கேற்ப தமிழர்கள் எந்த ஊரில் குடியிருந்தாலும் அப்பகுதியில் கோயில்களைக் கட்டினார்கள். கிராமப் பகுதியில் விவசாயிகள் தங்கள் குலதெய்வத்தை வணங்கினார்கள். தொழில் காரணமாகச் சென்ற தமிழர்கள் ஒவ்வொரு ஊரிலும் அவர்களுக்கே உரிய கோயில்களைக் கட்டினார்கள். அக் கோயில் அருகில் தான தர்மங்களுக்காகப் பெருந்தொகையைச் செலவழித்தனர்.

பர்மாவில் காளாபஸ்தியை அடுத்த பசுமந்தான் என்ற நகரத்தில் அமைந்துள்ள நாட்டுக்கோட்டை நகரத்தார் சமூகத்தார்கள் முதன் முதலில் கட்டிய தண்டாயுதபாணி சுவாமி கோயில் 1888 ஆம் ஆண்டு கட்டப்பட்டது. அக்கோயில் தமிழர்களின் பண்பாட்டை எடுத்து காட்டுகிறது. அக்கோயில் இன்று இந்துக்கள், பர்மியர்கள், பிற நாட்டினர்கள் அனைவரும் வந்து வணங்கி தமிழர்களின் இறைவழிப்பாட்டை பெற்று செல்கின்றனர்.

பர்மாவில் பீலிக்கான் என்ற ஊரில் 1959 ஆண்டு ஸ்ரீ அங்காள ஈஸ்வரி கோயில் கட்டி கும்பாபிஷேகம் செய்தனர். இக்கோயில் பர்மியத் தமிழர்களின் புனித கோயில் ஆகும். இக்கோயில் பர்மாவை விட்டு வெளியேறிய மக்கள் இன்றும் அவர்கள் தமிழகத்தில் எந்த ஊரில் வசித்தாலும் அப்பகுதியில் ஸ்ரீஅங்காள ஈஸ்வரி கோயில் கட்டி வழிபடுகின்றனர். இன்றும் பர்மாவில் இருந்து அங்கு நடைபெறும் திருவிழாக்களில் இங்கு உள்ள தமிழர்கள் கலந்து கொள்கின்றனர். சிலர் அக்கோயிலுக்கு நன்கொடை செலுத்தி அம்மன் அருளை பெற்று தங்களின் வாழ்வில் முன்னேற்றம் அடைந்தனர்.

1959 ஆம் ஆண்டு முனீஸ்வரர் ஆலயத்தைக் கட்டினார்கள். இக்கோயில் பங்குனி உத்திரத் திருவிழாவில் இரண்டாயிரம் பேருக்கு மேல் வந்து வணங்குவார்கள். விவசாயம் செய்த தமிழர்கள் தங்கள் கிராமத்து பகுதியில் நந்தன் பூச்சிக்கோயில் கட்டி வணங்கினர். பரமசிவன் கோயில், காளி கோயில், ஸ்ரீ சிவசுப்ரமணியர் சுவாமி கோயில், மாரியம்மன் திருக்கோயில் மிகப்பெரிய திருவிழா ஆடி, தை, சித்திரை, பங்குனி போன்ற மாதங்களில்

சிறப்பாக இருக்கும். ஆண்டு தோறும் பங்குனி உத்திர விழாவில் பர்மிய தமிழர்கள் தீமிதி நடைபெறும் அதில் பர்மியர்கள் மற்ற நாட்டினர்களும் கலந்து கொள்வார்கள்.⁵

தமிழர்கள் கடல் கடந்து பர்மா நாட்டிற்கு சென்றாலும் அவர்களின் கடின உழைப்பின் மூலம் தங்களை முன்னேற்றம் செய்து கொண்டு தங்களின் பண்பாட்டை உலகு எங்கும் பரவ செய்தனர். எப்பகுதிக்குச் சென்றாலும் தமிழ்நாட்டின் பண்பாட்டை எப்போதும் மறவாமல் நாட்டின் பெருமையை பர்மா நாட்டில் நிலைபெற செய்தனர். தைப்பூசம், பொங்கல், மாட்டுப்பொங்கல் போன்ற நாட்களில் தமிழ் போட்டி நடத்தப்படுகின்றது. 6 தமிழர்கள் அனைவரும் ஒன்று சேர்ந்து தங்களின் ஒற்றுமையை நிலைநாட்டுகின்றனர். இன்று வரை தமிழர் சென்ற நாடுகளில் தங்களின் தமிழ் பணியும், கோயில் திருப்பணியும் சிறப்பாக செய்து தமிழன் பெருமையை நிலை பெற செய்கின்றனர்.

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இருளர் பழங்குடிகளின் தாய்வழிச் சமூக கூறுகள் - ஓர் ஆய்வு

சி. சந்திரசேகர்*

கறுத்தமேனி, உரம்வாய்ந்த கைகள், எப்பொழுது வேண்டுமானாலும் நெகிழ்ந்து விழலாம் என்ற நிலையில் இடுப்பில் ஒட்டிக்கொண்டிருக்கும் ஒரு வேட்டித்துண்டு, வாயில் புகைக்கும் பீடி, குழி விழுந்த கண்கள், பார்வையில் துல்லியம் தோளிலே ஒரு தொங்கு பை, கையில் ஆங்கில

எழுத்து Y போன்ற கவைக்கோல், பேச்சை இழுத்துப் பேசும் முறை, எந்தக் கட்டுப்பாட்டிற்கும் உட்படாத சுதந்திரமான மனநிலை இதுதான் இருளர்களின் அடையாளம்.

இருளர் தங்களை மரத்தின் குழந்தை எனக் கூறிக் கொள்கின்றனர். அம்மரத்தின் பெயர் 'இருள்மரம்''

*வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, தருமபுரி.

ஆகும். இது தாவரவியலாளர்களினால் “I am wood of Ceylon” என்றழைக்கப்படுகின்றது. அதன் தாவரப்பெயர் ‘மெகவா ப்பெர்ரியா’ என்பதாகும்.¹

இருளடைந்த காடுகளில் வாழ்வதால் இவர்களை இருளர் என அழைக்கப்படுகின்றனர் எனவும், இருளுக்கு ஒப்பான கறுத்தமேனியுடன் இருப்பதால் இருளர் என்று அழைக்கப்படுகின்றனர் எனவும் ஆய்வாளர்கள் குறிப்பிடுகின்றனர்.

இறளவுளர், குறவோர், குன்றவர், வேடர், வில்லியர், செஞ்சு, மலைப்பண்டாரம், தேவ வன்னியர் என்றெல்லாம் இருளர்கள் அழைக்கப்படுகின்றனர். சங்க இலக்கியங்களில் இவர்களின் இனக்குழுப்பற்றிய குறிப்புகள் காணப்படுகின்றனர்.²

குடியிருப்புகள்

இருளர்கள் பெரும்பாலும் அடர்ந்த வனப்பகுதியிலேயே குடியிருப்பை அமைத்துக் கொண்டுள்ளனர். நீலகிரி, பொக்கபுரம், ஆனைகட்டி உள்ளிட்ட 60 மேற்பட்ட குடியிருப்புகள் உள்ளன. மேலும், தருமபுரி, கிருஷ்ணகிரி, கோயமுத்தூர், சென்னை ஒட்டியுள்ள பகுதிகளில் இருளர் இன மக்கள் வசிக்கின்றனர். இவர்கள் தங்கிய பகுதிகள் இவர்களின் பெயரிலேயே அழைக்கப்படுகின்றன. வில்லியனூர், வில்லிவாக்கம், வேடன்புதூர், வேடன்தாங்கல், வேடர்பாளையம் ஆகியவற்றை குறிப்பிடலாம்.

முனைவர்.கபில் ஸ்வலபில் (K.V. Zvelebil) கோயன் கோவன் எனும் ஊரே இதுவே கோவன் பேரூர், கோயமுத்தூர் என மருவியிருக்கும் எனக் கூறிப்பிடுகின்றனர். பேரூர் என்பது இருளர்களின் குடியிருப்பாகும்.

இருளாரின் தாய்வழிச் சமூகம்

இருளர்கள் தாய்வழிச் சமூகத்தினர் என்பதால் அவர்களின் சமூகமே கன்னித தெய்வ வழிபாட்டை பிரதானமான வழிபாடாக கொண்டுள்ளது. கன்னியம்மா, எல்லையம்மாள், வாட் படையான், வனதேவதை, பாணைக்கிழத்தி, பகவதி, சயமகள்,

எண்டோனி, மாலுக்கிளையாள், ஜயைவிந்தை, அம்பணத்தி, அந்தரி, மகிடற்காய்த்தாள் எனும் பல்வேறு பெயர்களில் வணங்குகின்றனர்.⁴

பெண்களைத் தாவரமாக கருதுகின்றனர். மரமானது காய், கனி என எவ்வாறு பல்வேறு பலன்களை அளிக்கின்றதோ, அவ்வாறுதான் ஒரு பெண்ணால் தான் ஒரு குடும்ப உறவு மலர்வதற்கும், அவ்வம்சம் வளர்வதற்கும் காரணமாக விளங்குகிறாள் என கருதுகின்றனர்.

இருளர் பெண்கள் நிலை

இருளர்கள் தம் இனப் பெண்களுக்கு முழுமையான பாலியில் சுகந்திரம் அளிக்கின்றனர். குறிப்பாக பெண்கள் தங்களின் வாழ்க்கைத் துணையைத் தேர்வு செய்யும் உரிமையை அளித்துள்ளனர்.

சங்க இலக்கிய கால வாழ்க்கை நெறியான திருமணத்திற்கு முன்பாக களவியல் நெறி இன்னும் இருளர்களால் பின்பற்றப்படுகின்றது.⁵ திருமணத்திற்கு முன்பே களவியலில் ஈடுபட்டோர் திருமணம் செய்துக்கொள்ள வேண்டும் என்ற கட்டாயம் இல்லை, பாலியல் உறவு, மனாகதியான ஈடுபாட்டில் ஒத்துவராவிட்டால் விலகி இயல்பாக வாழ்க்கையை மேற்கொள்ளலாம், மீண்டும் தங்களின் வாழ்க்கைத்துணையை தேர்ந்தெடுத்துக் கொள்ள உரிமை உண்டு. முதல் முறை அடையும் விருப்பமின்னை, இரண்டாவது அல்லது மூன்றாவது திருமணத்தில் சிக்கலோ, பிரச்சனையோ இருக்காது.

இதுபோன்ற திருமணத்திற்கு முந்தை உறவுநிலை பிற பழங்குடியினத்தவரான காடர், தோடர், குறும்பர், முதுவர், மலசர், பனியர் ஆகியோரிடத்திலேயும் காணப்படுவது குறிப்பிடத்தக்கது.⁶

சமூகத்தில் களவுத்திருமணம் மற்றுமின்றி பெரியோர்களால் நடத்தி வைக்கும் அகமுறைத் திருமணமுறையும் காணப்படுகின்றன. திருவிழாக்காலங்களில் கூடியிருக்கும் பெண்களின் கூட்டத்தில் வாலிபர்கள் வலியவந்து விளையாட்டாக எவர் மீதாவது தின்பண்டத்தையோ, சிறு கல்லையோ எறிவார்கள்

இச்செயல்மூலம் தனக்கு அந்த பெண்ணின் மீதுள்ள விருப்பத்தை வெளிப்படுத்த இயலுகிறது. இதன் மூலம் பெரியோர்கள் விருப்பமுடைய ஜோடிக்கு திருமணத்தை நடத்தி வைப்பர்.

சில இடங்களில் பெண் பயிர் செய்யும் நிலத்திற்குச் சமமானவர்களாகக் கருதப்படுகின்றனர். மணம் பேச வரும்போது, பெண் கொடுங்கள் என்று கேட்கமாட்டார்கள். மாறாக உங்களிடம் உள்ள சிறிய அளவு நிலத்தைக் கொடுங்கள், அதில் நாங்கள் விளைச்சல் செய்கிறோம் என்றே கேட்பார்கள். இவ்வாறு இரண்டுமுறை நிலம் கேட்கும் சடங்கு நடைபெறும் பிறகு தான் பெண்தர சம்மதிப்பார்கள். மிகவும் எளிமையாக தங்களின் தலைவனான மூப்பனின் ஆசியுடன் தங்கள், புதன், வெள்ளி, ஆகிய நாட்களில் ஏதாவது ஒரு நாளில் திருமணம் செய்வர். மற்ற நாட்களில் திருமணம் கட்டாயமாக நடத்தமாட்டார்கள். தாலி அனிவதைத் தவிர வேறு எந்த சடங்கையும் மேற்கொள்வதில்லை. சீதனம், வரதட்சணை கொடுக்குதல், வாங்குதல் பழக்கமில்லை. அம்மி மிதித்து அருந்தி பார்த்து திருமணம் செய்யும் முறை இவர்களிடம் இல்லை.

விததைத் திருமணத்தையும், பெண்களுக்கு சமூகத்தில் உள்ள உரிமையையும் அங்கிகரிக்கின்றனர். பெண்களைப் போற்றும் இருளர்கள் சமூகம் கன்னியம்மன் வழிபாட்டு முறையை முக்கியமானதாகக் கருதுகின்றது. பெண் குழந்தைகளை மிகவும் மரியாதையாக கவனித்துக் கொள்கின்றனர்.

குடும்பத்தில் பிரச்சனைகள் ஏதாவது ஏற்பட்டாலும், சமூகப் பிரச்சனைகளை கூடிப்பேசி தீர்க்கும் இடமாக பஞ்சாயத்துமுறை, தனிப்பட்ட குடும்ப பிரச்சனைகள் ஆகியவற்றை தீர்க்கும் இடமாக கன்னியம்மன் கோயில் விளங்குகிறது. இக்கோயிலில் சொல்லப்படும் குறிகளை தெய்வவாக்காகவும், தீர்வாகவும் ஏற்கின்றனர்.

தாய் தெய்வ வழிபாடு

இருளர்கள் பெண்களை தெய்வமாக வழிபடுகின்றனர். கன்னிமார் பூசையின் போது நடைபெறக்கூடிய முக்கியமான சடங்கு பருவம்

ஏய்தும் நிலையில் உள்ள இளம்பெண்களை தனிமைப்படுத்தும் விழா நடைபெறும் இரவு அன்று அவர்களை கோயிலிலேயே உறங்கச் செய்வர். அவர்களுக்கான உணவாக பால், பழம் மட்டும் வழங்கப்படும். ஒன்பது நாட்களுக்கு பிறகு நீராவிட்டு பூசையில் கலந்து கொள்வர். இச்சடங்குகளுக்கு பின் அப்பெண் தெய்வத்தன்மை பொருந்தியவளாக மாறிவிடுகிறாள். பின்னர் மேளதாளம் இசைக்க படாலுடன் பூசை நடக்கும். பூசையின் போது அப்பெண் சொல்லும் ஒவ்வொரு வார்த்தையும் கன்னி தெய்வ வாக்கு என கருதப்படும்.⁸

ஒவ்வொரு குடியிருப்பிலும் கோயில் இருக்கும். கோயில் இல்லாத இடங்களில் மரமே தெய்வமாக வழிப்படும். கன்னிக் கோயில்கள் சங்க இலக்கியங்களில் 'காடுறை தெய்வம்' என சுட்டப்படுகின்றது.

வழிபாட்டு முறை

கன்னிமார் வழிபாட்டு முறை என்பது, கன்னித்தெய்வம் எல்லம்மாள் மர உருவுக்கு மஞ்சள் பூசி அலங்கரித்து ஊர் முழுவதும் ஊர்வலமாக கொண்டு வருவர். இந்நிகழ்வு ஊர்மித்து வருதல் என்பர். இவர்கள் வேம்பு, அரசு, ஆல், அத்தி, வில்வமரங்களையும் புனிதமாக மதிக்கின்றனர். பால் சுரக்கும் இதுபோன்ற மரங்களில் தங்களின் கன்னித்தெய்வம் உறைகிறது என நம்புகின்றனர். இம்மரங்களின் கீழ் சிறு சிறு கல்களை நட்டு மஞ்சள் பூசி வழிபடுகின்றனர். இது பெரிய அளவில் கோயில்களாக உருமாற்றம் பெறும்போது இம்மரங்கள் தல விருட்சங்களாயின.

இக்கன்னி வழிபாட்டு முறையில், கணிகேட்டல், கொடிகட்டுதல், காப்பு கட்டுதல், கரகம் எடுத்தல், கூழ் ஊற்றுதல், முத்துடைத்தல், அமுதம் எடுத்தல், கும்பம் கொட்டுதல், ஊர்மிதித்தல், காப்பு அவிழ்த்தல் என வரிசையாக திருவிழா நடைபெறும்.¹⁰

இவ்வாறு பிறப்பிலிருந்து இறப்பு வரை வாழ்வியலின் ஒவ்வொரு அங்கத்திலும் பெண்களுக்கு முக்கியத்துவம் அளிக்கின்றனர் இருளர்கள்.

முடிவுரை

நாகரீகத்தைக் கண்டு இருளர்கள் அஞ்சுகிறார்கள். தங்களின் பெருமைமிக்க கலாச்சாரத்தையும், பண்பாட்டையும், நம்பிக்கைகளையும் நாகரீகம் விழுங்கிவிடும் என நினைக்கின்றனர். அதன் காரணமாகவே தங்களின் வழிபாடு, சடங்கு, சமய நம்பிக்கைகள் ஊடாகவே தங்களின் சமூக வாழ்க்கையைப் பிண்ணிப்பிணைத்து தங்களின் வாழ்வியல் சிறப்புகளை பாதுகாக்க நினைக்கின்றனர். தற்காலத்தில் ஓரளவு கல்வியறிவு பெற்றதால் சில மாற்றங்களை ஏற்றுக் கொள்ளும் இவர்கள் தங்களின் அடிப்படைக்கூறுகளால் மாற்றம் ஏற்படுத்தும் எதையும் நிராகரிக்கின்றனர்.

பெண்களை அடிமைத்தனமாக கருதும் நாகரீக மனிதர்களிடையே பெண்களை இன்னும் வழிபடும் இருளர்கள் போற்றப்படவேண்டியவர்கள் ஆவர்.

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“குமரி சிற்பி மார்ஷல் நேசமணியின் சமூக அரசியல் பங்கு”

ச.ஷைனி*

சுருக்கம்

தமிழர்களை ஒடுக்கிய மலையாள அரசிடம் திருவிதாங்கூர் தமிழர்கள் சிக்கித் திணறிய கால கட்டத்தில் அவர்களின் விடுதலைக்கும், நலனுக்கும் பல ஆன்றோர்கள் தன்னந்தனியாக போராடினார்கள் அவர்களில் முத்திரை பதித்தவர்கள் வைகுண்ட சுவாமிகள், ஸ்ரீ நாராயண குரு, கவிமணி தேசிய விநாயகம் பிள்ளை இப்பெரியவர்களின் காலத்திலேயே பல பெரியவர்கள் கபடற்ற மாசற்ற இயக்கங்களை தோற்றுவித்தனர். இவர்களுள் குறிப்பாக

மலையாளிகள் எதிர்ப்பு இயக்கத்தைத் தொடங்கிய புலிப்பனம் இசக்கிய இவர்களைப் போன்றே நேசமணியும் தமிழர்களுக்காக போராடி தமிழர்களுக்கான உரிமைகளை வாங்கிக்கொடுத்தார். சுயநலமற்று நீதி நேர்மையுடன் வாதாடுபவர் நல்ல வழக்கறிஞர். ஒரு சிறந்த வழக்கறிஞராக இருந்த பள்ளியாடி நேசமணி 1921 ம் ஆண்டு வழக்கறிஞர் உரிமம் பெற்று நாகர்கோவில் ஜில்லா கோர்ட்டில் முதல்முதலில் நுழைந்தார். ஒரு நாட்டின் வளர்ச்சியும் அந் நாட்டு மக்களின் வளர்ச்சியும்

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, நேசமணி நினைவு கிறிஸ்தவக் கல்லூரி, மார்த்தாண்டம்.

அந்நாட்டை ஆட்சி புரியும் அரசியல் வாதிகளின் நிலையை பொறுத்தே அமையும். ஒரு அரசியல் வாதி நேர்மையாகவும், சுயநலமற்று இருந்தால் அந்நாடு முன்னேற்ற பாதையை நோக்கிச் செல்லும். அதுபோலவே நேசமணியும் தனது அரசியல் காலக்கட்டத்தில் ஒரு கட்சியினைத் தொடங்கி அதன்மூலம் அனைத்து மக்களின் முன்னேற்றத்திற்கும் உழைத்தவர் எனவே அரசியலில் இவரது பணி மகத்தானதாகும். திரு நேசமணி அவர்கள் அரசியல் பணியுடன் சேர்த்து சமூக முன்னேற்றத்திற்காக பாடுபட்டார். இவர் ஒரு கிறிஸ்தவ மதத்தை சார்ந்தவராக இருந்தாலும் மதபாகுபாடின்றி அனைவரிடமும் எளிமையாக பழகுவார். தலித் மக்களின் கல்வி உயர்வுக்குப் பெரிதும் பாடுப்பட்டவர். இதனால் ஒடுக்கப்பட்ட மக்களின் நெஞ்சங்களில் குடிபுகுந்தவர். இக்கட்டுரையில் குமரி சிற்பி மார்ஷல் நேசமணியின் சமூக அரசியல் பங்கு பற்றி சுருக்கமாகவும் கருத்துடனும் காண்போம்.

இளமையும் கல்வியும்

இவர் இளமையிலேயே துணிச்சல் மிக்கவர் கல்வி கேள்விகளில் சிறந்து விளங்கினார். நேசமணி அவர்கள் பள்ளியாடி ஆரம்ப பள்ளியில் தனது ஆரம்ப கல்வியை கற்றார். பின் மார்தாண்டத்தில் ஓர் ஆண்டு படித்தார். நாகர்கோவில் ஸ்காட் கிறிஸ்தவப் பள்ளியில் உயர்நிலைப்பள்ளி படிப்பை முடித்தார். பின்னர் C.M.S. கல்லூரியில் F.A படிப்பை முடித்தப்பின் திருவனந்தபுரம் மகாராஜ கல்லூரியில் B.A படித்து பட்டதாரி ஆனார். 'விளையும் பயிர் முளையிலேயேத் தெரியும்' என்ற பழமொழிகேற்ப திரு நேசமணி இளமையிலேயே திறமையானவராக வாழ்ந்தார். ஆரம்ப கல்வி கற்கும் போதே படிப்பிலும் விளையாட்டிலும் திறமை மிக்கவராக திகழ்ந்தார்.¹

வழக்கறிஞர் பணி

நேசமணி முதல்முதலில் நீதிமன்றத்திற்குள் நுளைந்த போது அங்கு உயர் ஜாதி என கருதப்பட்ட நாயர், வெள்ளாளர் மட்டுமே நாற்காலியில் அமர வேண்டும் மற்றவர்கள் முக்காலியில் தான் அமர வேண்டும் என்ற சட்டமும், வழக்கறிஞர் சங்க பதவிகள் அனைத்தும் உயர் ஜாதி காரர்களுக்கு

மட்டுமே வழங்கப்பட வேண்டும் எனவும், உயர்ஜாதியிலுள்ள வாதி பிரதிகள் மட்டுமே நீதி மன்றத்திற்குள் சென்று சாட்சி கூற முடியும். மற்றவர்கள் நீதிமன்றத்தின் வெளியே நின்றதான சாட்சி கூற வேண்டும் என்ற ஜாதி பிரிவினைகள் அதிகளவில் இருந்தன.² நீதிமன்றத்திற்குள் நுழைந்த போது நேசமணியை முக்காலியில் அமர வைத்தனர் ஆனால் அவர் ஒடுக்கப்பட்டோருக்கான முக்காலியை உதறித்தள்ளிவிட்டு நாற்காலியில் அமர்ந்தார். நீதிமன்றத்திற்குள் இருந்த ஜாதி பாகுபாடுகளை வெளியே தள்ளி விட்டார். மேலும் வழக்கறிஞர் சங்கத்தின் பதவிகள் அனைத்தும் உயர் ஜாதிகாரர்களுக்கு மட்டுமேன்ற நிலை இருந்தது. நேசமணி அங்குள்ள பெருமை மிக்க உயர் ஜாதி வழக்கறிஞர்களான ஞானக்கண், தேவதாஸ் ஆகியோருடன் நேரடியான தர்க்கத்தில் ஈடுபட்டு வழக்கறிஞர் சங்க பதவிகளை அனைவருக்கும் பொது வாக்கினார்.

திருவிதாங்கூர் காங்கிரஸ் தோன்றிய காரணம்

1944-ம் ஆண்டு ஜூலை மாதம் 15-ம் நாள் கல்குளம், விளவங்கோடு இரட்டைத் தொகுதியில் நடைபெற்றத் தேர்தலில் நேசமணி திருவிதாங்கூர் சட்டசபைக்கு தேர்ந்தெடுக்கப்பட்டார். திருவிதாங்கூரை மெல்லமெல்ல மலையாள மொழி விழுங்குவதைக் கண்டு பொங்கி எழுந்தார். ஒடுக்கப்பட்ட தமிழர்களுக்கு ஒட்டுரிமை கொடுக்காததைக் கண்டு உள்ளம் குமுறினார். ஒடுக்கப்பட்ட இத்தமிழ் உரிமை பெற்று வாழ வேண்டியது காலத்தின் கட்டாயம் என உணர்ந்தார். இவர்களின் உரிமைகளை மேல்சாதி ஆதிக்கம் கொண்ட மலையாள அரசிடமமிருந்து பெற்றுக்கொள்ள வேண்டுமாயின் போராட்டத்தினால் மட்டுமே முடியும் எனபதில் உறுதியானார். எனவே திருவிதாங்கூர் தமிழ்நாடு காங்கிரஸ் என்ற இயக்கத்தை தோற்றுவித்தார். 1945-ம் ஆண்டு டிசம்பர் மாதம் 9-ம் நாள் நெய்யூர் எட்வின் நினைவு அரங்கில் ஒரு கூட்டம் கூட்டப்பட்டது. இதில் திருவிதாங்கூர் தமிழ்நாடு காங்கிரஸ் என்ற ஓர் இயக்கம் ஆரம்பமாயிற்று இவ்வியக்கத்தின் அடிப்படை நோக்கம்

ஒடுக்கப்பட்ட தமிழ் மக்களின் உரிமைக்காகவும், பாதுகாப்பிற்காகவும் போராடுவது ஆகும்⁵.

அரசியல் பதவிகள்

ஒரு அரசியல் தலைவன் நேர்மையாளனாகவும், சுயநலமற்றவராகவும் இருந்தால் அரசியல் பதவியானது அவரை தேடிவரும். அதுபோலவே நேசமணி நேர்மையாளராகவும், சுயநலமற்றவராகவும் மக்கள் மீது அன்பும் கொண்டிருந்ததால் நேசமணி பதவியை தேடி செல்லவில்லை. மாறாக பதவியானது இவரைத் தேடி வந்தது. 1944-ல் திருமூலம் சட்டசபைக்கு முதல்முதலாக தேர்ந்தெடுக்கப்பட்டார். 1952-ல் பாராளுமன்ற உறுப்பினர். 1958-ம் ஆண்டு கிள்ளியூர் சட்டமன்ற தொகுதியில் சட்டமன்ற தேர்தல் வந்தது. நேசமணி திருவிதாங்கூர் தமிழ்நாடு காங்கிரஸ் தலைமையில் தேர்தலில் போட்டியிட்டார். இதனை அறிந்து யாரும் நேசமணியை எதிர்த்து போட்டியிடவில்லை. எனவே நேசமணி கிள்ளியூர் சட்டமன்ற தொகுதியிலிருந்து தமிழ்நாடு சட்டமன்ற உறுப்பினராக போட்டியின்றி தேர்ந்தெடுக்கப்பட்டார். 1962 சட்டமன்ற உறுப்பினராக தேர்ந்தெடுக்கப்பட்டார். 1967-ம் ஆண்டு மூன்றாம் முறையாக டெல்லி பாராளுமன்ற உறுப்பினராக தேர்ந்தெடுக்கப்பட்டார். ஆனால் இந்த பதவி முடியும் முன்பு 1980 ஜூன் 1-ம் தேதி இறந்தார். எனவே சாகும் வரை பாராளுமன்ற உறுப்பினராக இருந்த ஒரே தலைவர் இவரே. இவ்வாறு திருவிதாங்கூர் தமிழ் காங்கிரஸ் தொடங்கப்பட்ட நோக்கமானது முழுமையாக நிறைவேற பத்து ஆண்டுகள் ஆனது. பின்னர் 26-01-1957-ல் திருவிதாங்கூர் தமிழ்நாடு காங்கிரஸ் இந்திய தேசிய காங்கிரசில் ஐக்கியமானது⁶.

சட்டமன்ற உறுப்பினராக நேசமணியின் சாதனைகள்

திரு. நேசமணி தனது செல்வாக்கை பயன்படுத்தி தமிழக விடுதலைப் போராட்டத்தில் பாதிக்கப்பட்ட ஏழை மக்களுக்கு வேலையாய்ப்பிற்காக நாகர்கோவிலில் நாகம்மாள் மில் ஆரம்பிப்பதற்கு பயோனியர் குமாரசுவாமி

அவர்களுக்கு பேருதவி செய்தார். அதற்கிணங்க தமிழக விடுதலை தியாகிகள் நாகம்மாள் மில்லில் வேலைக்கு அமர்த்தப்பட்டனர்⁷. திருவிதாங்கூர் திருமூலம் சட்டசபையில் நேசமணி சட்டமன்ற உறுப்பினராக இருந்த போது நாடார் இனத்தவரை மதத்தின் அடிப்படையாக இருப்பிரிவினராக பிரிக்க வகைசெய்யும் ஒரு தீர்மானம் அறிமுகம் செய்யப்பட்டப்போது திரு. நேசமணி அதனை வன்மையாக எதிர்த்தார். நாடார் இனத்தின் பெயரால் இரு பிரிவினராக கூடியவர்கள் அல்ல என்பதனை நிலைநாட்டி இன்றைய அரசின் மத சார்பற்ற கொள்கையை அன்றே தெளிவுபடுத்தினார்⁸.

நேசமணியின் சாதனைகள்

குமரி மாவட்டத்தில் பெருஞ்சாணி, கோதையாறு, சிற்றாறு ஆகிய அணைக்கட்டுகள் கட்டுவதற்கு காரணமானவர். பட்டணங்கால் திட்டத்தை உருவாக்கி செயல்முறைப்படுத்தினார். விளவங்கோடு மக்களுக்கு நெய்யாறு, இடதுகரை திட்டங்களை கொண்டுவந்தார். விளாத்துரையில் மின்விசை நீரேற்றல் பாசனம் மூலம் குழித்துறை ஆற்றுநீரை அடிக்கு மேல் கொண்டு வந்து பாசனத்திற்கு பயன்படுத்த உதவினார். ஆசியாவிலேயே மிகப்பெரிய தொட்டிப்பாலத்தை பட்டணக்கால்வாயாக மாத்தூர் பகுதியில் அமைத்து மக்களின் நீர் தேவைகளை பூர்த்தி செய்தார். குமரி மாவட்டத்தில் ஊர்கள் தோறும் மருத்துவமனைகள் சாலைகள், பாலங்கள் போன்ற பல்வேறு முன்னேற்ற பணிகளைச் செய்தார். திருவிதாங்கூர் அரசின் நஞ்சை நிலவரி விதிப்பின் உட்பட்ட நாட்டிற்கும், நாஞ்சில் நாட்டிற்கும் நஞ்சைக்கு வருடம் ஒன்றிற்கு ரூபாய் ஒன்று முதல் இரண்டாயிரம் வரை நாஞ்சில் நாட்டில் ஒரு ஏக்கர் நஞ்சைக்கு வருடம் ஒன்றிற்கு ரூபாய் 19 முதல் 36 வசூலிக்கப்பட்டது. இவ் வேறுபாட்டினை எதிர்த்து அரசோடு போராடி அனைவருக்கும் ரூபாய் ஒன்று கொண்டு வந்தார். ஆரல்வாய்மொழியில் கூட்டுறவு நூற்பாலையை தொடங்க உதவியாக இருந்தார். மதுரை தமிழ் சங்கத்தில் இருந்து சான்றிதழ்கள் பெற்ற தமிழ் வித்துவான்களின் சான்றிதழ்கள் செல்லுபடியாகாது

என்று கூறி ஆசிரியர்களை பணிநீக்கம் செய்தனர். உடனே ஆசிரியர் போராட்டம் நடத்தினர் ஆனால் பயன் ஏதும் இல்லை. ஆனாலும் நேசமணி போராடி அவர்களுக்கு வேலை கிடைக்க வழிவகை செய்தார்⁹.

ஆசிரியர் பணி

சமூக பணியாற்றுவதற்குரிய இடம் கல்வி கூடம் என்பதையுணர்ந்த நேசமணி கர்னூல் பிஷ்ப் ஹீப் உயர் நிலைப்பள்ளியில் ஆசிரியராக பணிபுரிந்தார். அவர் பணிபுரியும் காலத்தில் கல்வி என்றால் என்ன என்பது தெரியாது, வறுமையில் வாடிய, சமூதாயத்தில் ஒடுக்கப்பட்ட மாணவர்களின் வீடுகளுக்கு சென்று பெற்றோரை அணுகி, பிள்ளைகளை பாடசாலைக்கு அனுப்புமாறு வேண்டினார். தலித் மக்களின் கல்வி உயர்வுக்குப் பெரிதும் பாடுப்பட்டார். இதனால் ஒடுக்கப்பட்ட மக்களின் நெஞ்சங்களில் குடிபுகுந்தார். இவருடைய சேவை மனப்பான்மையை உணர்ந்த திருவனந்தபுரம் இரட்சணிய சேனை நடுநிலைப்பள்ளி பொறுப்பாளர்கள் தலைமையாசிரியராக பணியாற்ற வேண்டினர். தன் கடன் பணிசெய்வதே என்ற எண்ணமுடைய நேசமணி அப்பொறுப்பை ஏற்றுக்கொண்டார். அங்கும் ஒடுக்கப்பட் மக்களுக்கு கல்வி கொடுப்பதில் முழு கவனத்தையும் செலுத்தினார்¹⁰.

ஸ்காட் கிறிஸ்தவக் கல்லூரிக்கு ஆற்றிய தொண்டு

1949-ம் ஆண்டு ஸ்காட் கிறிஸ்தவ கல்லூரியின் திட்டக்குழுவின் தலைமை பதவியை திரு. நேசமணி ஏற்றுக்கொள்ள வேண்டியதாயிற்று. கவர்ச்சியில்லாத சிறியக் கட்டிடங்களில் இன்டர்மீடியட் வகுப்புகள் மாத்திரம் கொண்டிருந்த ஸ்காட் கிறிஸ்தவ கல்லூரியை எல்லா நவீன வாய்ப்புகளையும் கொண்ட முதல்தர கல்லூரியாக மாற்றுவதற்கு பெருந்திட்டம் வகுக்கப்பட்டது¹¹.

நேசமணி கிறிஸ்தவக் கல்லூரிக்கு எடுத்த முயற்சி

மார்த்தாண்டத்தில் ஒரு கல்லூரி நிறுவதற்காக திரு. நேசமணி அரும்பாடுப்பட்டு அங்குள்ள மக்களின் உதவியாலும், பேராயத்தின் உதவியாலும் ஒரு கல்லூரி கட்டப்பட்டது. 1964-ம் ஆண்டு ஜூன்

மாதம் கட்டிமுடிக்கப்பட்டு கல்லூரிக்கு “ மார்த்தாண்டம் கிறிஸ்தவக் கல்லூரி” என்று பெயர் சூட்டப்பட்டது. திரு. நேசமணி அயரா உழைப்பினால் இக்கல்லூரி கட்டப்பட்டதால் அவரது மரணத்திற்குப் பிறகு “நேசமணி நினைவு கிறிஸ்தவக் கல்லூரி” என்று பெயர் மாற்றப்பட்டது¹².

நேசமணியின் இறுதி நாள்

1967-ம் ஆண்டு நடைபெற்ற தேர்தல் வேலைகள் நேசமணியின் உடல்நிலையை வெகுவாக பாதித்தது. பத்து தினங்களில் அவர் 500 கிராமங்களைச் சந்தித்து காங்கிரசுக்கு ஓட்டுபோடுமாறு தேர்தல் பிரசாரம் செய்தார். 72-வது வயதில் அவர் தீவிரமாகத் தேர்தல் பிரசாரம் செய்ததால் அவர் சுகவீனமடைந்தார். 1968 மார்ச் 11-ம் தேதி அவரது உடல் நிலை மோசமானதைத்தொடர்ந்து நெய்யூர் மருத்துவமனையில் அனுமதிக்கப்பட்டார். பின்னர் ஜூன் மாதம் 1-ம் தேதி அன்று காலை 7:35 மணிக்கு வாழ்நாள் முழுவதும் மக்களுக்காக உழைத்தத் தலைவனை இறைவன் தன்னகத்தே அழைத்து ஓய்வு கொடுத்து விட்டார்¹⁵.

முடிவுரை

திரு நேசமணியின் வாழ்க்கை முழுவதையும் தமிழர்களுக்காகவும், பொது நலத்திற்காகவும் அற்பணித்துள்ளார் என்பது தமிழகம் சரித்திரம் கண்ட உண்மையாகும். விடுதலையாவது வரை கோயில், குளம், மலை என பெரும் போராளிகளோடு தங்கினார். சாதி, மதம் பார்க்காமல் தமிழர்களை ஒன்றாக இணைத்து தமிழ் இயக்கத்தை உருவாக்கினார். சுமார் 300 ஆண்டுக் காலம் துன்புற்றது திருவிதாங்கூர். திருவிதாங்கூருக்கு முதலில் உதவி செய்தவர் மீட்பாதிரியார் அவருக்குப்பின் மார்ஷல் நேசமணியும், திருவிதாங்கூர் மக்களும், மாணவர்களும் போராளிகளாகவே காணப்பட்டனர். திரு.நேசமணி எம்.எல்.ஏ ஆனவுடன் (1943) போராட்டம் தீவிரமடைந்தது. சமூகநீதி போராட்டம், மண்காப்பு போராட்டமாகவும், மொழிகாப்பு போராட்டமாகவும் வளர்ச்சி அடைந்து தாய்

தமிழகத்துடன் இணையும் போராட்டமாக மலர்ந்தது.

தலைவர் நேசமணி அவர்கள் அறிவாளம்மிக்க சிறந்த செயல்வீரர் ஆவார். அவரது அயரா போராட்டமே குமரி தமிழர்களை தாய் தமிழகத்துடன் சேர்த்து வைத்தது மட்டுமல்லாமல் கேரள சட்டசபையிலும் அவர் இருந்து ஆற்றிய தொண்டு அளவிடற்கரியது. அவர் அரசியலில் வகித்த இடம் யாராலும் நிரப்ப முடியாத இடம் என்பதை எவராலும் மறுத்திட முடியாது. குமரி மாவட்ட மக்களின் முடிசூடா மன்னனாகிய இந்த முதுபெரும் தலைவர் மாவட்ட மக்களின் இதையங்களில் என்றும் அழியாமல் நிலைத்திருப்பவர். உறங்கி கிடந்த தமிழகத்திற்கு அன்னார் அளித்த ஊக்கம் ஒரு நாளும் தமிழகம் மறக்க முடியாது.

பரிந்துரைகள்

- நேசமணி வாழ்ந்த வீட்டினை சீரமைத்து அதனை நினைவுச்சின்னமாக அறிவிக்கலாம்.
- இன்றைய பள்ளி மாணவர்கள் இவரைப் பற்றி அறிந்து கொள்ள இவரது வாழ்க்கை வரலாற்றினை ஒரு பாடமாக பாடப்புத்தகத்தில் சேர்க்கலாம்.
- நேசமணிக்கு அமைக்கப்பட்ட பூங்கா உடைந்து கிடக்கின்றது அதை சரிசெய்ய நடவடிக்கை எடுக்க வேண்டும்.
- அவரது உடல் தகனம் செய்யப்பட்ட இடத்தினை நினைவுச் சின்னமாக அறிவிக்க வேண்டும்.
- நேசமணியின் சரித்திரம் மாணவர்கள் அறிந்து கொள்ளும் விதமாக நூலகத்தில் அதிக புத்தகங்கள் இடம்பெற வேண்டும்.

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சங்க இலக்கியத்தில் இனமும் இனக்கலப்பும்

மு.அசோக்குமார்*

முன்னுரை

சங்க இலக்கியம் தமிழ்மக்களின் பண்பாடு பழக்கவழக்கங்கள், மரபுசார்ந்த அறிவியல், மருத்துவம் என பல சங்ககால வரலாற்று நிகழ்வுகளை கொண்டுள்ளது. அதேபோல சங்க இலக்கியத்தில் இனங்களைப் பற்றிய குறிப்புகளும் உண்டு.

சங்ககாலத் தமிழக இனக்குழுக்களைப் போல தமிழ்நாட்டில் வாணிபம் செய்ய வந்து வாணிபத்தலங்களை அமைத்து வாணிபத்தில் ஈடுபட்ட வெளிநாட்டவர்கள் பற்றிய குறிப்புகள் உள்ளன. அவர்கள் இங்கு வாணிபத்தலங்களை அமைத்து வாணிபத்தில் ஈடுபட்டனர் என்றும் அவர்கள் இங்கு திருமணஉறவு வைத்துக் கொண்டனர் எனவும் அறியமுடிகிறது. சங்க இலக்கியத்தில் மகட்பாற் காஞ்சிப் பாடல் ஒன்று பெண்கொடுக்காத முதுகுடி மன்னன் வீழ்த்தப்பட்டான் என்று விளக்குகிறது. திராவிட மொழிக் குடும்பத்தை சார்ந்த மன்னர்கள் படையெடுத்து வந்து வீழ்த்தினார்கள் என்பதை குறிப்பிடுகிறது. இனக்குழு மரபுசார்ந்த பண்பாடு வீழ்த்தப்பட்டுவிட்டது என்பதை புறநானூற்றுப் பாடல் 335 பாடலில் கடைசி நான்கு வரிகளில் குறிப்பிடுகிறார் மாங்குடிகுழார்.

இனம்

இனம் என்பது உடல் தோற்றத்தை அடிப்படையாகக் கொண்ட பிரிவைக் குறிப்பதாகும். உடல் உறுப்புக்களின் அளவையும் நிறத்தையும் வைத்து இனத்தைப் பிரிக்கின்றனர். 'மனித இனம் பல வேறுபாடுகள் உள்ள மக்களைக் கொண்டது. இந்த வேறுபாடுகள் உடல் அமைப்பையோ அல்லது உடல் அளவையோ அடிப்படையாகக் கொண்டிருக்கலாம். இவை இணக்கத்திற்கு உட்படாதவைகளாகவும் ஒரு பொதுக்கால் வழி வந்தவைகளாகவும் இருக்கும்.

இப்படிப்பட்ட பிரிவுகளையே இனம் என்கிறோம்.

சங்க கால நிலச் சிந்தனையும் இனக்குழு மரபும்

'வரலாற்றுக் காலத்திற்கு முன்பிருந்த புராதன இனக்குழச் சமுதாயத்தை மலைகளில் வாழ்ந்த இனக்குழு மக்கள் என்றும் சமவெளிப் பகுதிகளில் வாழ்ந்த இனக்குழு மக்கள் என்றும் பாகுபடுத்தலாம்.''. தொடக்கக் கால இனக்குழு வாழ்க்கை, பொதுவுடைமைப் பண்பு கொண்டதாகவே இருந்தது. சங்க கால இனக்குழச் சமுதாயத்தில் வேட்டையில் கிடைத்த பொருள்களைப் பங்கிட்டுக் கொடுத்தனர். இதைத் தொல்காப்பியம் 'பாதிடு' என்று சொல்கிறது. அதாவது வேற்று நாட்டில் இருந்து கவர்ந்து வரப்பட்ட பசுக்களைப் பகிர்ந்து கொடுத்தலாகும்.

'தந்துநிறை பாதிடு உண்டாட்டுக் கொடைஎன'

(தொல். நூ.1004)

என்று குறிப்பிடுகிறது.

சங்க இலக்கியத்திலிருந்து ஆயர், வேட்டுவர் என்ற இரண்டு அடிப்படை இனக்குழு மக்களை நில அடிப்படையில் அடையாளப்படுத்த முடியும். இதைத் தொல்காப்பியம்,

'ஆயர் வேட்டுவர் ஆடுஉத் திணைப்பெயர்'

(தொல்.நூ.967)

தமிழ் நிலம் சார்ந்த இனக்குழு அடையாளம்

உலகில் உள்ள இனங்கள் யாவும் ஒரு குறிப்பிட்ட மூதாதையரைக் கொண்டே உயிர் பெற்றன. பல மில்லியன் ஆண்டுகளில் மனிதப் பரிணாம வளர்ச்சி பல்வேறு கட்டங்களைக் கடந்து வந்துள்ளது. வரலாற்றுக்கு முற்பட்ட காலத்தில் தமிழகத்தில் வாழ்ந்த இனங்களாக மௌனகுரு பலியோலிதிக் காலத்திலும், மெசொலித் காலத்திலும் ஆஸ்ரோலயிட் அல்லது நீக்ரோயிட்ட இனமக்களே தமிழ்நாட்டில் வாழ்ந்தனர்.

*ஆய்வியல் நிறைஞர், வரலாற்றுத்துறை, மதுரை காமராசர் பல்கலைக்கழகம், மதுரை.

தொடக்க கால இனக்குழுக்களாக (திணைக்குழுக்கள்) ஆயரும், வேடரும் இருந்துள்ளனர். இவர் களில் வேடர் இனத்தவர்கள் விலங்குகளை வேட்டையாடி வாழ்ந்தனர். ஆயர்கள் சற்று முன்னேறிய நிலையில் மாடு வளர்ப்பையும், காட்டெரிப்பு வேளாண்மையையும் மேற்கொண்டனர். இவ்விரு இனக்குழு வாழ்க்கையே மருத நிலம் சார்ந்த வேளாண்மைக்கும், கடல் சார்ந்த மீன்பிடித் தொழிலுக்கும் வித்திட்டன.

நாட்டை குறிஞ்சி, முல்லை, மருதம், நெய்தல், பாலை என்று பிரிப்பது செயற்கையான இலக்கியப் பாகுபாடு இன்று. ஏனெனில் அத்தகைய நிலப் பாகுபாடு தமிழகத்தில் உண்மையாகவே இருந்தது. அங்கிருந்தவர்கள் வேடர் அல்லது ஆடு மாடு மேய்ப்பவர் அல்லது உழவர் அல்லது மீனவர் அல்லது கள்ளர்.

சங்க இலக்கியங்களில் புறநானூறு காட்டும் சமுதாயத்தை ஒன்று இனக்குழு சமுதாயம், மற்றொன்று நிலவுடைமைச் சமுதாயம் என இரண்டாக வகைப்படுத்திக் காணலாம். இனக்குழுச் சமுதாயத்தை முல்லை நிலம் சார்ந்த புறநானூற்றுப் பாடல்கள் காட்டுகின்றன. (புறம் 284 முதல் 335 வரையிலான பாடல்கள்). குறிஞ்சி நிலம் சார்ந்து வாழ்ந்த குறுநில மன்னர் சமுதாயங்களிலும் இந்த வாழ்வின் எச்சங்களைக் காண முடிகின்றது. ஓரி, அதியமான், ஆயண்டிரன், பேகன் போன்றவர்கள் பற்றிய பாடல்கள் இதற்குச் சான்று.

இனக்கலப்பு

ஒரு பண்பாட்டை உடையவர்களின் தோற்றம் ஒன்றாகவே இருக்கும் என்ற கருத்து முற்றிலும் பொருந்துவதாக இல்லை. ஏனெனில் இனக்கலப்பு நடத்திருப்பதை மறுக்க முடியாது. 'கலப்பு மக்கள் இனங்களும், இனக்குழுக்களும் உருவானதற்கு எத்தனையோ உதாரணங்கள் அமெரிக்காவிலும், ஆப்பிரிக்காவிலும், ஆசியாவிலும், ஆஸ்திரேலியாவிலும் காணக் கிடைக்கின்றன. உதாரணமாக மெக்ஸிக்கோவில் மக்கள் தொகையில் சுமார் 60 சதவிகிதத்தினர் அமெரிக்க

இந்தியர்களுக்கும் ஐரோப்பியர்களுக்கும் நடந்த மணங்களால் பிறந்த கலப்பு இனத்தவர் ஆகும். கொலம்பியாவில் இவர்கள் மக்கள் தொகையில் சுமார் 40 சதவிகிதம் இருக்கின்றார்கள்.

‘திருநயத் தக்க பண்பினிவு னலனே
பொருநர்க் கல்லது பிறர்க்கா காதே’’

(புறம் 342: 5-6)

என்று புறநானூறும் முதுகுடி மன்னர் குறிப்பிட்ட பிரிவினருடன் மட்டும் உறவு வைத்திருந்ததைக் சுட்டுகிறது.

வேந்தர்கள் பெண் கேட்டுக் கொடுக்காததால் முதுகுடித் தலைவர்கள் அழிந்திருக்கிறார்கள் என்பதை மகட்பாற் காஞ்சிப் பாடல்கள் வழி அறியமுடிகிறது. இனக்குழுத் தலைமையின் நீட்சியையே முதுகுடித் தலைவர்களின் வாழ்வியல் காட்டுகிறது. வம்ப வேந்தர்கள் என்போர் எங்கிருந்து வந்தவர்கள் என்று எண்ணிப் பார்த்தால் திராவிடக் குடியேற்றம் நிகழ்த்தபோது வெளியில் இருந்து வந்து தங்கி தங்களை வளப்படுத்திக் கொண்டவர்கள் என்ற எண்ணத்தைத் தோற்றுவிக்கிறது. மேலும் மகட்கொடை வேண்டியவர்களின் நோக்கம் நிலம் கவர்வதே என்று மகட்பாற் காஞ்சிப் பாடல்களால் காட்டப்படுகின்றன. ஏனெனில் திராவிடக் குடியேற்றத்தின் போது வந்த வம்பவேந்தர்களின் நோக்கம் தங்களை நில உடைமை பெற்ற வேந்தனாக அடையாளப்படுத்துவதாக இருந்தது.

“வந்தோர் பலரே வம்ப வேந்தர்
நிரலல் லோர்க்குத் தரலோ வில்லெனக்”

(புறம் 345:7-14)

என்று புறநானூறு விரித்துரைக்கிறது. ‘முடியுடைய வேந்தராயினும் செல்வராயினும் தனக்கு இணையான தொல்குடிச் சிறப்பு அற்றவர்கள் என்று முதுகுடி மன்னன் இகழ்ந்து மகட்கொடை மறுக்கிறான்’’ என்ற கூற்றின் வழி தொல்குடிச் சிறப்பு உடையவர்களுக்கே முதுகுடி மன்னன் பெண் கொடுப்பான் என்பதை அறிய முடிகிறது.

முடிவுரை

சங்க இலக்கியத்தை ஆய்வு செய்தோமேயானால் அவற்றில் உள்ள வரலாறு, அறிவியல், மருத்துவம், தத்துவம் என பல மரபு சார்ந்த உண்மைகளை கண்டறியமுடியும். மரபு சார்ந்த இனக்குழுக்களின் நிலம், தொழில், உணவு, பழக்கவழக்கம் என அவர்களின் ஒட்டுமொத்த வாழ்க்கையையும் நம்மால் சங்க இலக்கியத்தின் வாயிலாக புரிந்துக் கொள்ள முடிகிறது. இனக்குழுக்கள் அவற்றின் அரசியல், பொருளாதாரம், ஆதிக்கம், போர், உறவு என அனைத்தையும் குறிப்பிடுகின்றது. அதோடு வாணிபம் அவற்றின் மூலம் இங்கு வந்த மக்களையும் அவர்களால் ஏற்பட்ட இனக்கலப்பு, பண்பாட்டு மாற்றத்தையும் குறிப்பிடுகின்றது. Edgar தனது Thurston Castes and tribes of Southern India என்ற புத்தகத்தில் இனக்கலப்பு நடந்திருப்பதை உறுதிப்பட்டு குறிப்பிடுகின்றார். இதன் அடிப்படையில் இங்கு இனமும் இனக்கலப்பும் நடந்திருக்கிறது என்பதை நம்மால் புரிந்துக் கொள்ள முடிகிறது. இனத்தாய்மை என்பது எங்கும் கிடையாது. ஆகையால் சாதி, மத, இன வேறுபாட்டை விட்டு விட்டு மனிதனை மனிதனாக மதியுங்கள் இங்கு மட்டுமல்ல உலகத்தில் எந்த இனத்தையும் மொழியேயும் எடுத்தாலும் கலப்பு என்பது இருக்கும். ஆகையால் இங்கு இனம் மொழி கலாச்சாரம் அனைத்தும் சமம் உயர்வு கிடையாது.

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Women Rights and Status in Our Society

K. Geetha^{*}

India referred to as a mother country and Indian tradition, treating mother is Goddess still prevails. But yet women harassment by the Indian society is on the increase through many ways such as molestation, cruelty kidnapping, eve-teasing, rape, dowry-deaths, sexual slavery, forced prostitution, forced pregnancy and so on Overall the rights and status of women have improved considerably in the last century, however

gender equality has been threatened within the last two decades. Blatantly sexist law and practices are slowly being eliminated. While social perceptions of 'women roles' continue to stagnate and even degrade back to traditional ideals. It is these social perceptions that challenge the evolution of women as equal on all levels. But subtle and blatant sexism continues to exist throughout educational, professional, and legal arenas.

A Historical Perspective of Kani Tribes in Kanyakumari District

I. Jalaja Kumari^{}**

The forest dwellers called Kanis or Kanickars meaning land proprietors. In Tamil, Kani means a measure of land with this, one possessive suffix "karan" is suffixed and the word "Kannikkaran" has been derived to get the meaning "The power of the land of different generations". They are often called Malyarasar or Malayarayan in Tamil. The Tamil term "kan" means (forest). It becomes the root of word and shows that kani are people who live in forest. This has

been evolved to get the term kani. They were found in certain parts of Kanyakumari District. The Kanis were all set of quiet simple and inoffensive folks who carried on migratory cultivation and in certain seasons of the year lived mainly by hunting and upon natural forest produce. They have their own customs and tradition. Their social life was quite interesting and they have faith in God and religious ceremonies were part of their life.

K. Veeramani – An Advocate of Social Justice

R. Elamaran^{*}**

K. Veeramani was born on 14th July 1934 in the town of Cuddalore. He was the son of Krishnasamy, a tailor from a lower middle class family. His mother died when he was only nine months old. His father married another woman who took care of him. C.S. Krishnasamy brought up his children for the sake of Dravidar Kazhagam. Veeramani is the third and last child in his family. He was astute and sharp even at the young age. The Dravidar Kazhagam, under Veeramani, witnessed a

great achievement in the year 1980. It was in this year that he became the Protector of the Backward Classes when the Government denied the privileges of the Communal G.O. to a majority of the Backward Classes by fixing Rs. 9000/- as ceiling. K. Veeramani stood alone to battle against the Government and succeeded. His service to the Backward Section of the Tamil Society was great. An order of the Government of Tamil Nadu fixed Rs. 9000/- as the ceiling for the Backward

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Communities to get the privileges such as reservation in admission to the professional college. As this would greatly harm the future generation of backward

communities, K. Veeramani voiced loudly that the Government should not fix any financial ceiling to the backward class.

The Perspective of Socio-Cultural Etiquette of Virudhunagar Hindu Nadars

S. Paramasivam^{*}

The Purpose of this paper is to disclose the Virudhunagar Nadar people's social Life and their cultural etiquettes. Therefore stating the historical background of virudhunagar and merchanties of its people we can have detailed idea about the Nadar's socio-cultural background. The virudhunagar Nadar community, who inhabited in pavali- was under one among the 72 palayams-controlled by poligars- under the madurai nayak kings- now the establishment of virudhunagar city has become well known for the toils

of Nadar's society, and their persistent effort in making wise administration in retaining the culture and social activities in marriage, education, business, spirituality, politics, festivals achievements- water management- entertainments. Thus the author specifies how the virudhunagar Nadar society has raised their as well as others economical and socio-cultural status to the new heights in this 21st century and supported to the development of our nation.

Chennai Beach as Eco-Tourism Centre

R. Rajavarman^{}**

Tourism today has emerged as the largest global industry. It is a continuation of economic, social and promotional activity. It can bring in maximum return for minimum investment. The present paper deals about the Madras (Chennai) beaches. Madras beaches Marina and Elliots are found to be the most natural attractive beaches amongst other beaches. These beaches are centre of eco-tourism which means "natural areas" with minimal impact on the environment being a primary concern.

Marina Beach (Marina villa) is the most famous beach of Tamil Nadu. The beach is considered to be one of the largest beaches in India (13 km) and the world over. The beach stretches over a distance of 13 km and has a considerably large width. It begins from St. George Fort, in the North and extends till Besant Nagar,

in the south. This Sandy beach is not only popular amongst the morning joggers, but is also most visit spot for the tourists.

The road side along the Marina Beach is marked by a number of statues of known leaders and celebrities such as Mahatma Gandhi, Thiruvalluvar, Sir, Thomas Munro, Kamarajar, Periyar and the statue of Labour. Apart from this, there is Anna square, the burial site of former Chief Minister of Tamil Nadu Dr. C.M. Annadurai, Dr. M. Karunanidhi, Dr. J. Jayalalitha. Also, just adjacent to this you will find a Madras (Chennai) Beachers. Madras beaches Marina and Elliots are found to be most natural attractive beaches amongst other beaches. These beaches are centre of eco-tourism which means "natural areas" with minimal impact on the environment being a primary concern.

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Female Infanticide in Dharmapuri District in Tamil Nadu

K. Murugan*

Gender violence is deeply entrenched in almost all cultures. Its forms are different, extreme forms of gender discrimination are female infanticide and foeticide, and the selection of sex before conception. In India, prayers were being said for the birth of a son. However, it was the British who first documented the practice of female infanticide in India. In some parts of Rajasthan and Punjab, female infanticide was practiced in the early 19th century, and its incidence was high among the Jadeja Rajputs of Saurashtra in 1805. There were no daughters in a village in eastern Uttar Pradesh during the same period.

Thousands of fetuses are being killed every year in Haryana, Uttar Pradesh and Himachal Pradesh to ensure that the desire for a male child is fulfilled. Though the practice is of recent origin among the Bhati community in Jaisalmer, their sex ratio is one of the lowest in the world (approximately 550). Contemporary cases of female infanticide can be traced in parts of western Gujarat, Bihar and Madhya Pradesh. In Tamil Nadu, it is reported in the districts of Salem, Dharmapuri and Madurai. In this paper an attempt is made to throw light on female infanticide in Dharmapuri district in Tamil Nadu.

Ryotwari System in Baramahal

Rajan**

Revenue is the backbone of any administration. Hence the English East India Company has aimed to collect the land revenue through different systems. The company introduced the Zamindari, Revenue System, Mahalwari Revenue System and Ryotwari Revenue System. Ryotwari System is more practical and feasible than the other two systems. Thomas Munro is the author of this system. The Genesis and the development of Ryotwari System are defined in this chapter.

The British, ruled India for nearly two centuries, realized the importance of revenue, particularly the influence of land revenue in Indian economy. The land revenue which was the heart of the British administrative system brought the British rulers in to intimate contact with the lives of the Indian peasantry.

In the beginning the British has some difficulty in understanding the land tenures. "At first as little was known by the company servants about the tenures of the country. At that time several districts of the presidency were acquired by the British.

The revenue system of the native governments was simply farming out the revenue in block to the highest bidder.

To understand the land revenue system of India was to gain a greater knowledge of Indian Government the agricultural class which pays. His revenue represents about five sixths of the entire population. From the time when the East India Company first acquired sovereignty of the territories in India, land revenue constituted the chief part of public resource.

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Social Structure and Division of Medieval Society in Tamil Country with Special Reference to Sri Panchanadeeswarar Temple Inscriptions

P. Selvamani*

Tamil society and social structure during the Sangam period was unique and varied from the societies in other parts of India. The Tamils classified the land¹ into five geographical divisions viz., *Kurinchi*, *Mullai*, *Marudam*, *Neidal* and *Palai*. The life of those social division in each region was unique in character in accordance with *Thinai* concept. The most ancient Tamil grammar work *Tolkappiyam*, refers to four social division viz.,– the *arasar* (the Kings), *andanar* (the brahmanas), *vanigar* (the merchant) and the *vellalar* (the peasants).² A study of the inscriptions found in the temple provides the medieval etymology of various communities residing in Thiruvaiyaru region of the Chola mandalam. The lithic records of the temple help us to understand the vital role played by the medieval social structure and its functioning through this temple. The existing social structure of Thiruvaiyaru and its

nearby regions are the Brahmins, the vellalars, the moopanars, the vanniars, the vaaniars or vanigar, the potters, the goldsmiths, the carpenters and several others. The existences of Social divisions and social structure in Tamil country during the Sangam Age were mainly based on occupations which in turn had its association with the geographical divisions of the land. This social division was fused with the fourfold division, of society based on *Varna* System.

In course of time, caste system assumed hereditary character and became rigid. Several sub-castes from the main four divisions gradually emerged in the subsequent ages.³ When the Tamil country came under the rule of the Kalabras, the Pallavas and the Pandyas and the Cholas. This paper focuses on social structure and social divisions of Tamil Society during the Medieval age.

Marriage System and Tribal Customs with Special Reference to Nilgiri Tribes in Tamilnadu

B. Karthikeyan**

This article entitled *Marriage system and Tribal customs with special reference to Nilgiri tribes in Tamilnadu* deals about definition, statement of the problem, objectives of the study, limitations, methodology and review of literature. It also summarises the various types of the marriages existing in the world and eight types marriages and Anuloma and Pratiloma marriage systems which are widely existing in Ancient Indian society. Even today the

marriage system of the modern society follow the system of marriage which is related to orthodox set up. There is no limitation for releasing new rules and regulations and customs and conventions for the marriage and for getting marriage. It concludes the marriage system is a tool for understanding the customs and conventions which are inherited from the past and sustainability of human beings on the globe.

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A Study on the Five Flagship Marriage Assistance Schemes in Tamil Nadu: for the Years 2011-2012 to 2015-2016

R. Ganga*

Tamil Nadu Government has been a model State implementing various schemes for the welfare of women, children, senior citizens and third genders through the department of Social Welfare and Nutritious Meal Programme. Women and children constitute around 70 % of population. They are critical foundation for Development and sustained inclusive growth begins with them. Breaking an intergenerational cycle of inequality and multiple deprivations faced by women and girls like poverty, social exclusion, gender discrimination and under nutrition will be step towards development. In order to help poor parents by reducing the financial burden of their daughter's marriage and encourage them to educate them till the right age, the

government implements 5 flagship Marriage assistants schemes. This study attempts to find out the no of beneficiaries and the government spending and its impacts.

The basic design of these schemes is planted initially to provide financial assistant to the economically poor women as marriage assistants. From the year 2011, the marriage assistance was improved by 4 gram gold coin for making 'Thirumangalyam' along with cash assistance for marriage expenses.i From 23.05.2016, the assistance of gold coin was enhanced to 8 grams to help the girls of poor and weaker section of the society to get their marriage done in a prestigious manner.

Educational Institution in Kayalpatnam-Study

G. Packianathan**

Kayalpatnam is an ancient historical city of India. It lies in the south east coast of India peninsula on the sea shore off the Bay of Bengal. Kayalpatnam is a first muslim settlement in India and first mosque was constructed. Now Kayalpatnam in Thoothukudi district (Formerly it was in the Tirunelveli district). It is situated about 650 km from Madras and about 50 km from Tiruvanduram and Madurai. Kayalpatnam was an important trade emporium even before the advent of Islam and it was the chief port on which Arabs and Greeks were frequent visitors. During the lifetime of our beloved Holy prophet Muhammad, Islamic missionaries were sent to Malabar to preach the peaceful mission. Of Islam, it is known for its Educational

Institution, football and culture.

Kayalpatnam Arumuganeri Hindus. The land for this school was donated by a philanthropist Janab Vilaku Sulaiman, father of V.M.S. Lebbai Hajjiar. Till today the Kayalpatnam Arumuganeri Higher secondary school is jointly managed by Kayalpatnam and Arumuganeri people. From 1952 to 1978 Central School and Zubaida school were under the control of Janab M.K.T. Abubakar Hajjiyar. The business community of this area financially supported these two schools. After 1955, they handed over the school to the government and the government named it as Government Girls school. Government Girls School was promoted as Girls Higher Secondary School.

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Socio-Economic Life of the Sankarankovil Taluk People

P. Vellaisamy*

The Pandya rulers of the Sangam period to the Nayak rulers, agriculture was the main occupation of the people of the Sankarankovil region. We also find a very clear growth in trade and commerce in this region. Around the beginning of the Christian era Tirunelveli including Ambasmudram & Tenkasi region had trade contact with Rome. Another very important evidence for the existence of prosperous trade with neighboring countries was the presence of a port to the east of Eral called Korkai. Sangam literature refers to it as KorkaiPerundurai.

As we move on the next dynasty namely the Medievalpandyas. We can see the remarkable progress made in the field of trade and commerce. First of all, commerce flourished within the kingdom. For example street Pedlar, bazaars and markets flourished and thereby they strengthened internal commerce. And then trade relations were established with the neighboring countries like China, Ceylon, and Arabia. Indigenous produces like copra – white and Brown, salt fish – tamarind and turmeric found ready markets abroad. During the Medieval Pandya rule between 6th and 10th

centuries A.D sea trade and merchant guilds flourished, Korkai, Uvari, and Kayalpattinam were popular ports.

The Pandya and Chola rulers were contributed for the construction of sea fortress. Apart from giving protection to pearl fishing and sea trade, it dependent the region from every attack by the sea. And interestingly the formation of the merchant guilds during this period was an important feature of ancient economy. Handicrafts flourished which was a boost to the economy.

The economic history of Sankarankovil is the same as that of its surroundings for the simple reason that it is the difference in geographic factors that make two regions different from each other and not merely political boundaries. The geographic factors become very vital when we look for the agricultural development of a region. Thus like the rest of India even in Sankarankovil region most people were farmers who lived in villages. These agricultural villages were originally settlements of peasants, with landlords consisting the village assembly.

Dalits Empowerment in Tamil Nadu: Issues and Challenges – A Historical Study

R. Rajalakshmi**, G. Yoganandhan***, R. Sthanislas****

The caste system, which has existed more than 3,000 years, was developed by the Brahmin caste in order to maintain their power. Eventually, the caste system became dignified into four distinct classes (Varna). The Brahmins are the highest Varna and are the priests and arbiters of what is right and wrong in

matters of religion and society. Below them are the Kshatriyas, who served traditionally as solders and administrators. The Vaisyas are the artisan and commercial class, while the Sudras are the farmers and the peasants. It is said that the Brahmins come from Brahma's mouth, the Kshatriyas from his arms, the

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Vaisyas from his thighs, and the Sudras from his feet. Beneath the four main castes is a fifth group, the Scheduled Castes. The people of the Scheduled Castes are not part of the Varna system

Dalits have been oppressed and tortured for centuries. They are now considered socially dishonored members of the society. This is evident from items in

daily newspapers about the atrocities committed on them. Many efforts have been to raise their status and position in Indian society. But the efforts made are generally directed towards alienating them from society rather than towards bringing them into the mainstream of the society.

Brahmanas Settlements during the Early Pandya Period

C. Pandeewaran*

The Brahmanas formed a very important section of the society of Hindu India. Their main occupation, according to the scriptures, was teaching, studying, conducting sacrifices for their merit and others, giving gift and receiving gifts. They were also expected to be very proficient in the knowledge of the *Vedas*, *vedangas*, *dharmasastras*, *itihasas* and *puranas*, besides a good knowledge of the other religious and secular literature of the Hindus.

The Brahmanas were considered as the most intelligent of the society. They were held by all other classes of the society in high esteem. The Brahmanas were learned people and their duties were learning and imparting education to others. The Brahmanas were expected to lead a high standard of life as far as knowledge, sincerity, truthfulness and honesty were concerned. They were not expected to amass wealth through unfair means. They were expected to speak nothing but truth. They were expected to be highly disciplined in food and dress habits. Because of these

high expectations of the society and an equally responsible conduct of this community in the society, Brahmanas were respected by one and all.

The Brahmanas have been an integral part of Tamil society ever since cultural contacts between the Aryan and the Tamils commenced. They are mentioned in particularly every text in Sangam literature. The *Tolkappiyam*, the *Ten Idylis*, the eight anthologies, eighteen minor works and the epics mention Brahmanas. Brahmanas had composed minor and major poems they had played the role of patrons also. They had been ambassadors, priests, ascetics, householders, merchants, judicial advisers. They had been in and of the Tamil society and had contributed to the enrichment of Tamil culture. The present paper seeks to trace out the history and settlement of the Brahmanas in the Pandya region with the ample sources such as inscriptions, copper plates, literary works and other secondary sources.

Education and First Five Year Plan (1951-1956) – A Study

M. Balasubramanian**

The Constitution of India stipulates: “The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free

and compulsory education for all children until they complete fourteen years of age.” This statement expresses one of the major “faiths” of the Indian people.

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There is a tremendous desire for education. Although for many it is only the open-sesame to a government job and security, most of the people yearn for enlightenment and knowledge and useful skills in order that they may have some of the better things of life. At the time the constitution was written, only 17 percent of the Indian people were literate. Schools were available to only 40 percent of the children between the ages of six and eleven and to only 10 percent between the ages of eleven and seventeen. To meet the goal established by

the constitution, India would need to construct three million classrooms and train three million teachers. This training would require the construction and staffing of fifteen hundred new teachers' colleges of the size now prevalent if the job were to be done in ten years. Conservatively, to finance such a project would increase present educational expenditure tenfold. Not dismayed by the magnitude of the task, the architects of India's first five-year plan (1951-56) gave education a prominent place.

Pragmatic Views of Dr. B. R. Ambedkar and Periyar E. V. R for Social Reforms

S. Swaminathan* and M. Prathap**

The term "Pragmatic" deals with things sensibly and realistically in a way that is based on practical rather than theoretical considerations. It is a branch of Philosophy founded by the American philosophers Charles Sanders Pierce and William James. It is a practice of thinking about solving problems sensibly and practically, instead of having the fixed ideas and theories.

Pragmatic views of Dr. B. R. Ambedkar and Periyar E. V. R for Social Reforms is a study which describes the similarities and dissimilarities in the thoughts and the principles of **Periyar E. V. Ramasamy Naicker** the father of social justice in Tamil Nadu and Babasaheb **Dr. B. R. Ambedkar** the Father of Indian Constitution and their impact on social change in India.

Let us understand that there are basic differences between the two people mentioned above. The differences lies in what both felt as the problem and both approached a solution to the problem. Ambedkar was a Dalit or SC/ST who was discriminated by all sections of society above him. He naturally had the right to ask for self-respect and be treated as a fellow human. However E. V. R alias Periyar is a modern day OBC or erstwhile Nayaka who were once land owners and belong to the royal lineage of Nayaka kings.

Both rejected the notion of Varnashrama Dharma, stupidity and malpractices of Hinduism, Ambedkar thought that it is the problem of the people around him, not at all a Religion. That's why, he converted to other one Buddhism. But, Periyar thought that this is the problem of the so called Religion, so that he wanted to destroy the Religion Entirely.

Position of Women

T. Shanmuga Sutha***

The true study of a nation means really a study of its aims and ideals, of the means adopted and the paths

followed, rather than its actual successes and failures. That is why a real understanding of Indian womanhood

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essentially depends on that of its ideals in their various aspects. It is true that four aims of life (chaturvargas) are spoken of in Indian literature, viz. Dharma, artha, kama and moksha: moral behaviour, wealth, worldly pleasure, and salvation. But it is at the same time unanimously and unambiguously asserted that moksha is by far the highest ideal of man.

In India, two great classes of persons have been generally recognised: ascetics and householders. For women also India has recognised two main ideals, viz. that of a brahmavadini and that of a sadyovadhu. Abrahmavadini is of an ascetic type striving for the highest philosophical knowledge: thus her ideal of life is spiritual well-being. A sadyovadhu, on the other hand, is of a domestic type, dedicating herself to the welfare of her family, and spending her time mostly in daily

domestic duties of an ordinary kind. Each was great in her own place. Hence there is no real opposition between the status of a brahmavadini and that of a sadyovadhu. That was why it was by no means obligatory for a brahmavadini to take the vow of celibacy, renounce the world, and carry on meditations in a far off, secluded mountain cave. On the contrary, quite a number of brahmavadinis who came to be blessed with the realisation of Brahman were married women. In the same manner, sadyovadhush were also of a high, spiritual nature, and even in the midst of their multifarious domestic duties, they strove for spiritual perfection and attained realisation. Thus, whether a woman was married or unmarried was not the main thing to count; the main thing was to consider her inner inclinations and ingrained ideals.

Social Welfare Schemes of Scheduled Caste and Scheduled Tribes in Tiruvannamalai District Since 1989-A Study

P. Selva Kumar^{*} and B. Rahamedsha^{}**

The Indian government has established an extensive social welfare system. Several programmes designed for betterment and enhancement of quality of life for SC, ST, women, stand proof to it. The Indian Constitution establishes a welfare state. This is clear from the salient features in the Preamble and the Directive Principles of State Policy (DPSP). In this spirit, India is making a determined attempt to fulfil its ideal of a welfare state not only in principle but also through economic planning, thus securing to the Indian citizens justice—social, economic and political. Government is pursuing an integrated approach to ameliorate the situation of unemployment among ST population across the country. Ministry of Tribal Affairs under its Special Area Programmes provides funds as an additive to the State Plan for carrying out skill development and employment-cum-income generation activities.

The term development has been used in a wider

sense. The purpose of development is to provide increasing opportunities to all people for a better life. It is essential to bring about more equitable distribution of income and wealth for promoting social justice and efficiency of production, to provide a greater variety of facilities like education, health services, nutrition, housing etc. According to ILO, Development involves 'humans' as distinct from material product. It is defined as a process which involves improvement in the quality of life of weaker sections and a greater participation and involvement of the masses in the process of decision making in the economic, social, political and cultural life of a society. To Denis Gonlet "development is not a cluster of benefits given to the people in need, rather a process by which a populace acquires a greater mastery over its own destiny." Schumpeter defines development as only such changes in economic life that are not forced upon it from without, but arise by its own initiative from within.

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Revenue System under the Cholas

V. Suganya*

An inventory of the tax terms in the Chola inscriptions gives us an impression that the taxes of the Chola state were incomprehensibly numerous. However, a recent systematic analysis of these 400 and odd terms has shown that only a few of them were widely prevalent and others were mostly local and occasional in nature. The widely distributed taxes were *kadamai* or *irai*, *kudimai*, *antarayam*, *vetti*, *muttaiyal* and *tattar-pattam*. There were some other terms which were also frequently referred to in inscriptions, but they were confined either to chola-mandalam or Tondai-mandalam and also temporally restricted, either to the earlier half or to the latter one. On a contextual analysis, all these frequent terms can be categorized as follows: (i) *kadamai*, (ii) *Kudimai*, (iii) Taxes on artisans and merchants and (iv) Miscellaneous taxes. The major land tax was paid by the *kaniyalar* or landholders directly to the government. This was the normal practice whether the landholder cultivated his lands himself or he leased them out to some tenant-cultivators. The rent paid by the tenant-cultivators to the landlords was also denoted

by the terms *kadamai* and *mel-varam*. It is, however, not a problem to distinguish between the tax and the rent in most contexts. As for the *kudimai* it was borne directly by the cultivators (*ulu-kudi*) always. And it seems that a considerable part of this burden was passed on to the shoulders of the slave labourers (*all* or *kudimai*) toiling for the cultivators. The *kudimai* was not only levied by the king's government but also by the local community (including temples) and, wherever they existed, by the *padikaval* chiefs. The artisans were also subject to the levy of *kudimai*. In the case of the *padikaval* due it was also paid by the landholder a fraction of the *kadamai*. The artisans and the merchants also had to contribute some portion of the tax dues towards the *padikaval*. Fines were collected by the government, by the local bodies, by temples and by the *padikaval* chiefs. The non-agricultural taxes, *ayam* and *pattam* group, besides being confined to period, were mostly levied in the areas under the *padikaval* chiefs outside the Chola-mandalam. Therefore the Chola government could not have been the main beneficiary of these taxes.

The Justice Party and the Mid-Day Meals Scheme to the Depressed Classes

L. Mary Libina**

From time immemorial to the present day, the condition of the majority of the people particularly the depressed class, was pitiable in all walks of life. The Justice Party personalities wanted to introduce Mid-day meals scheme to the poor people to attract many students to attend the schools and thus tried to reduce their burden to a certain extent. The depressed class

leaders and others worked hard to get a programme of mid-way meals introduced in the labour schools also. The Justice Party took progressive measures to improve the education of the depressed classes, by introducing mid-day meals, which increased the enrolment of pupils in various schools.

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Places of Tourism Importance in Tirunelveli District

G. Latha*

Tourism is travel for pleasure of business also the theory and practice of Touring the business of attracting, accommodating and entertaining tourists and the business of operating tours Tourism may be international or within the country Tourism means beyond the common perception of tourism as being limited to holiday activity only, as people traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure and not less than a day, business and other purpose. Tourism can be domestic or international and international tourism has both incoming and outgoing implications on a country's balance of payments. Today tourism is a

major source of income for many countries, and affects the economy of both the sources and lost countries in some cases being of vital importance. Hence the Tirunelveli district has many interesting places like Coutrallam which is famous for its waterfalls and health resort, large Ancient Temples and cultural institutions. A pilgrimage is a significant aspect in religion and spirituality or search of great. Sometimes it is a journey to a shrine of importance. Members of major religions undertake tours and pilgrimages to satisfy their spiritual aspirations. Tirunelveli offers a lot in such religious Tourism.

Education in Ancient and Medieval Tamilnadu

K. Ramu**

Tamilnadu has a heavy antiquity. Though early sangam classics throw historical references, only from the Pallavas we pass to recorded history.

South India had remained under the Legemany of the Cholas, the Cheras and The Pandiyas for centuries. The Pallavas held supremacy from about the second quarter of the fourth century AD. They were the originators of the famous Dravidian style of Temple architecture. The last pallava ruler was Aparajitha in whose reign the later Cholas under Vijyalaya and Aditya asserted themselves by about the 10th century. At the end of 11th century, Tamilnadu was ruled by several dynasties like the Chalukyas, Cholas and Pandiyas. In the two centuries that followed, the imperial cholas gained paramountry over South India. (pp 17).

Tamilnadu was earlier known as Tamiham. The existence port such as Arikamedu, Karipakkinam, Korkai were proofs of the Tamilan advancement in establishing relation with other regions of the world.

The Tamilans were said to be of Dravidian origin and they originally resided in the north west. With the advancement of the indo Aryans the Dravidians were pushed South. The sangam literature is the basis of Tamil History culture organizations from the 3rd Century AD. The Cholas, the Pallavas, the Pandiyas and the Cheras had their influence on Tamilnadu and establish their kingdoms. The Pallavas established their reign at Kanchipuram in about the 4th century AD. They held Power over the land of the Tamils from 6th and 9th centuries. AT the end of the 9th century the Cholas established themselves, they extended their empire and established contacts South East Asia. In the 13th century the Pandiyas dominated. The establishment of the Vijaya nagar empire brought the downfall of the pandiyas. This empire ruled till the 16th century preserving and promoting the Hindu culture. The region under the jurisdiction of the Madras Presidency formed into single unit and named Tamilnadu.

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Heritage and Cultural Centers of Palakkad District, Kerala

P.P. Ramya*

Palakkad or Palghat is the land of Palmyrahs and Paddy fields. Palakkad District was formed on 01-01-1957; and it is situated in almost the central part of the state. Palakkad district has a its on heritage and culture. It plays a key role in any society. Culture is the social behaviour and norms found in human Society. Heritage and Culture plays an important role in the development of any nation. Palakkad district is highly rich in it Art and Culture. It has both historical importance and cultural importance. Some of the most Cultural zones of the district is Vellinezhi Kalagramam, Olappamamana Kalpathy Agraharams, Thunjan Guru Madham, Lakkadi and Kunjan Nambiyar Smarakam, Tipu's fort etc.,

Palakkad is one of the fourteen districts of Kerala. Palakkad is a part of the erstwhile Malabar district of Madras Presidency. Palakkad was called as 'Palakkattuchery' in earlier times. Palakkad has a long history dating back to the Paleolithic Period, which is

substantiated by a number of megalithic relics discovered from this region. It also housed the Capitals of two Kingdoms such as Palakkad and Kollengode, which were in prominence till a century back. The Palakkad district is situated in the Southern Part of Malabar. It is a big district covering a wide area. 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 forest³. 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.

Caste System: A Great Tribulation in Travancore

R. Sharmila Prasad** and C. Lawrence***

Caste system worked in its rigid form in Travancore because of the retained old superstitions and socio-religious prejudices. The caste system practised here was 'the worst and also highly offensive'. The people were much obsessed in matters of caste and caste-based religion. Any violation of these practices was considered a betrayal of one's clan and it incurred punishments such as heavy fines ex-communication and permanent societal marginalization. Caste system in Travancore is primarily based on the type of jobs each group does. People are held to 'the minutest distinctions

and privileges' of the caste. The Hindu society in Kerala is today organized on the basis of the caste system which prevailed in old Travancore. Thus, the societal atmosphere of erstwhile Travancore presented dark, dim and gloomy picture. The social ailment, the disabilities under which the people were aching presented an open field to any reformer or organizations to occupy and do the needful to get relieved from the social melodies. It was during this spell the Christianity came to Travancore.

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Education of Women in India - A Study

G. Maharajan*

At first the education given was India primary G.O.No. is the concurrent responsibility of the central government and the states. In many states this responsibility is not adequately fulfilled, and primary education is underfunded. To achieve national policy objectives in education, states will need to improve their fiscal performance and devote more resources to primary education. And at least in the medium term, the central government will need to continue to support

state efforts. An important challenge is to devise the most effective mechanism for this support.

The higher education of women naturally divides itself into college education designed primarily to train the mental faculties by means of a liberal education, and only secondarily, to equip the student for self-support, and professional or special education, directed primary towards

Growth of Women's Education in Tamil Nadu

M. Ambika**

A country can politically, socially, culturally and economically. Only if both men and women is far more important than men. In the words of Mahatma Gandhi, men's education is the education of an individual but women's education is the education of the family. Unless women have the right of education, a nation cannot advance and achieve its goal of development. Education is a potential remedy for most of the ills of the society. Education is the main instrument for transformation in any society. By education women, a country can reduce poverty, improve productivity ease population pressure and offer its children a better future.

The aim of higher education is to generate knowledge, encouraging critical thinking and imparting skills relevant to the society determined by its needs. The barrier to education for women in India was the persistent belief that women should not design to talk paid employment although voluntary work was acceptance. The primary objective of this study is to more about the role of higher education in women's life. The women empowerment is possible only through education. So Empowering and growth of women through Education is a need for the hour.

Tourism Development in Tamil Nadu

D. Gayathri***

Tourism is very likely to grow as a prosperous, smokeless and silent industry in the 21st century, as it would never threaten the ecology. Hopefully, while protecting ecology, it would also generate high income especially in the shape of foreign exchange. Tourism is a painless procedure for transfer of real resources from

industrially capital surplus developed countries to low income developing countries particularly in the context of liberalisation of Indian economy and globalisation of trade. Tourism can grow large where the great majority of people enjoy some prosperity and security. Tourism and holiday making on global as well as national scale

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is a manifestation of prosperity and peace. As a great number of people in many countries have higher living standards, they can afford to set aside a proportion of their incomes for holidays and recreation. Tourism is, a composite phenomenon which embraces the incidence of a mobile population of travellers who are strangers to the places they visit. It is essentially a pleasure activity in which money earned in one's normal domicile is spent in the place visited. Though tourism is more than a century old field, it was introduced in India with a

structural set up only a quarter century ago. It was only after the Government of India established a separate Department of Tourism and subsequently the India Tourism Development Corporation (ITDC) Limited in the year 1966, that many State Governments started promoting tourism by establishing separate organisations. This article summarises the steps taken by the State of Tamil Nadu to promote tourism by developing the tourist potential.

Tourism in Kanyakumari District - Spiritual & Cultural Heritage - A study

M. Seleena *

Tourism has emerged as one of the fastest growing industries in the world which shows its importance in developing Socio- Cultural linkages at the national and International level. It is a dynamic, diverse, and competitive industry that requires the ability to constantly adapt to customers changing needs and desires, as the customers satisfaction, safety and enjoyment are particularly the focus of tourism business. Kanyakumari District is situated at the southern end of the Indian peninsula. It is one of the

smallest district in the State of Tamil Nadu. It is green fertile land surrounded by ocean on three sides. Hindus from all over the country come to Kaniyakumari on pilgrimage and take bath in the sea near the temple and they believe they could wash themselves of their sins by doing so. There are many places of interest for the domestic and foreign tourism and these include waterfalls, dams, beaches and places of pilgrimage tourism, cultural and, spiritual heritage.

Some views on Social Organizations (NGOs) in Vellore District

K. Abirami ***

Social Organizations (NGOs) play an important role in organizing and furthering human development. They have board based objectives serving the case of social and economic needs of community especially towards the weaker section of people namely Scheduled Caste, Scheduled Tribe, Backward Class, Minorities and Handicapped. The activities of these organizations are open to all people irrespective of caste, creed, colour, sex or race. Further these organizations supplement government efforts. It is evident that services through the non-governmental social organisation to shoulder

their responsibility of social development along with the government agencies can bring social transformation. These organizations play an important role in nation building process. In fact these social organisation is essentially a non partisan organisation. It was noticed that the non-governmental social organisation have been helping mainly under privileged people and make them self reliant and self sustaining through co-operative low interest loans, education, health care, women empowerment, vocation training and small scale industries.

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The Role of Social Reformers in Promoting Egalitarian Society in Tamil Nadu during 19th Century

R. Kalidass*

Social reform is a collective effort sociologist to bring about positive change in society or eradicate social evils or resolve social problems. Social reform is a kind of social movement that aims to make gradual changes, or change in certain aspects of society, not fast or fundamental changes. A reform movement is distinguished from the more radical social movements such as the revolutionary movement. Social reformers are those who advocate for the reform of certain areas of

the community. Slavery or emancipists for example, is a social reformer who focused on ending slavery. In the 19th century, communities affected by radical thinkers due to the impact of Western education. Many social evils like sati, polygamy, child marriage, untouchable, female infanticide, which is practiced in the state. In order to eradicate these social evil many social reforms, the movement emerged in Tamil Nadu.

Heritage Tourism in Sivaganga District - A Study

G. Poornima Thilagam & R. Radha*****

Tourism today has become a larger giant in terms of employment, investment, output and value. It is one of the world's fastest growing and oldest industries. With the advent of industrialization people started moving in large numbers to places away from their usual places of residence and work with the view to seek change. This trend continued until tourism became a great mass phenomenon. This phenomenon is a visible result of the great technological developments which have changed the social geography of the world since the nineteenth century.

The word "Tourism" is related to "Tour" which is derived from the Latin word "Torn us". It means a tool for describing a circle or "Turners wheel".

Tourism is the temporary short term movement of people. To destinations outside the places where they normally. Live and work and their activities during the stay at these destinations; it includes movements from all purposes as well as day visits or excursion.

Vivekananda Educational Scholarship

T. Marikutti****

"Plants are shaped by cultivation and men by education.... We are borne weak, we need strength, we are born totally unprovided. We need judgment. Everything we do not have at birth, and which we need when we grow up, is given us by education." Rousseau (1712-1778). Swami Vivekananda was one of the great

social thinker and pioneer in social reforms in India. He was chief disciple of Saint Ramakrishna Paramhansa. In a short life span of just 39 years, he introduced Vedanta and Yoga to the western world. Swamiji stressed on different aspects of religion, education character building and social issues pertaining to India. Swami

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Vivekananda believed that “Education is manifestation of perfection already in men”. To him education was no mere collection of information but is more meaningful. He stressed that education should be man-making, life-giving and Character building. Education is assimilation of noble ideas. He stressed to combine dynamic and scientific attitude of west with spirituality of our country. In women education he emphasizes on fearlessness. Swami Vivekananda considered women to be incarnation of power and asked men to respect them in every way. He believed that the nation can move forward only when the women of the country secure a

respectable place. He considered men and women to be equal. He was of the view that women just like men should be allowed to enjoy freedom, independence, and responsibility. Swamiji stressed upon the importance of women education and believed that the main reason behind various problems of women in our country was lack of proper education. He firmly believed that if women get proper education then they will solve their problems in their own ways. The main objective in his scheme of women education was to make them strong, fearless, and conscious of their dignity.

Tourism Development in India

K. Murugan*

Tourism development in India has passed through many phases. At Government level the development of tourist facilities was taken up in a planned manner in 1956 coinciding with the Second Five Year Plan. The approach has evolved from isolated planning of single unit facilities in the Second and Third Five Year Plans. The Sixth Plan marked the beginning of a new era when tourism began to be considered a major instrument for social integration and economic development. But it was only after the 80's that tourism activity gained momentum. The Government took several significant steps. A National Policy on tourism was announced in 1982. Later in 1988, the National Committee on Tourism formulated a comprehensive plan for achieving a sustainable growth in tourism. In 1992, a National

Action Plan was prepared and in 1996 the National Strategy for Promotion of Tourism was drafted. In 1997, a draft new tourism policy in tune with the economic policies of the Government and the trends in tourism development was published for public debate. The draft policy is now under revision. The proposed policy recognises the roles of Central and State governments, public sector undertakings and the private sector in the development of tourism. The need for involvement of Panchayati Raj institutions, local bodies, non-governmental organisations and the local youth in the creation of tourism facilities has also been recognised. This paper deals the attractions, growth, economic impact, trust areas, tourism sector in Indian economy.

Social and Religious Activities of Catholic Missionaries in Kanyakumari District

T. Shiva Sankari**

Bishop Thomas Roch Agnisamy paid attention to improve the social life of the people. He created agencies like Kottar social service society, catholic relief services and society auxiliatrix mission to improve

the people at grass root level. Through these organizations, he tried to develop the social conditions of the people.

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Socio - Economic Condition of Nayak Period in Tamil Nadu

Rima Lowrence*

Tamilnadu is one of the prosperous Country in India which has its glorious past. The period from Sangam age has contributed for the all round development of the land. The medivel period was dominated by the Vijayanagar rulers followed by the Nayaks. The Nayaks ruled the land from late 16 th

century to 18 th century. The nayak of tanjour, chenji, Madurai were the most powerful ruler who dominated the Nayakship period. The present paper "Socio-Economic Condition of Nayak period in Tamilnadu" discuss the social economic condition of Tamil nadu under Nayak age.

26-வது தமிழ்நாட்டு வரலாற்றுப் பேரவை - 2019, திண்டுக்கல் காமிதே மில்லத்தின் தாய்மொழிப்பற்று - ஓர் ஆய்வு

கோ.அரிகரன்**

பத்தொன்பதாம் நூற்றாண்டின் இறுதியிலும் இருபதாம் நூற்றாண்டின் துவக்கத்திலும், பன்னெடுங்காலமாக இந்தியாவில் நிலவிவந்த சமூக சீர்குலைவிற்கு முற்றுப் புள்ளி வைத்து, இந்தியாவை சமூக, பொருளாதார, அரசியல் ரீதியான வளர்ச்சிப்பாதையில் கொண்டு செல்வதற்கு பல்வேறு அறிஞர்கள் முன்வந்தனர் அவர்களில் முகமது ஸ்மாயில் என்னும் காமிதே மில்லத் குறிப்பிடத்தகுந்தவர் ஆவார். பன்முகத் தன்மை கொண்ட இந்தியாவில் பலதரப்பட்ட மொழிகள் பேசப்பட்டது வந்த சூழலில் ஆங்கிலேயரின் வருகையானது இந்திய அலுவல் மற்றும் மேலைநாட்டு அறிவியல் கல்வியை கற்பிப்பதில் ஆங்கிலத்தை முதன்மைப் படுத்தி இந்தியாவில் அவரவர் தாய்மொழியை புறக்கணித்தது. தாய்மொழி புறக்கணிப்பானது, ஏற்கனவே சமூகத்தில் பல பிரிவுகளை கொண்டுள்ள இந்தியாவில் இன்னும் பெரிய சிக்கலை உருவாக்கி மக்களை அவரவர் தாய்மொழியை மறந்து பேசுவதற்கும், கற்பதற்கும், ஆங்கிலத்தை அவசியம் கற்க வேண்டும் என்ற மறைமுக சூழலை ஏற்படுத்தியது. இதனால் வெகுண்ட மக்கள் ஆங்கில அரசை கடுமையாக எதிர்த்தனர். ஆனால்

மக்களின் எதிர்ப்பை கண்டு கொள்ளாத ஆங்கில அரசு இந்தியாவில் ஆட்சி செய்த காலம் வரை இதே நிலையை தொடர்ச்செய்தது. சுதந்திரம் கிடைத்த பிறகு அவரவர் தாய்மொழி முக்கியத்துவம் பெறும் என்று எண்ணிய மக்களுக்கு ஏமாற்றமே காத்திருந்தது. இந்தியை தேசிய மொழியாகவும் ஒட்டு மொத்த தேசத்தின் அலுவல் மொழியாகவும் அறிவிக்க முனைப்பு காட்டி, அரசியல் நிர்ணய சபையில் இதற்கு அனைத்து உறுப்பினர்களும் ஆதரவு தெரிவிக்க வேண்டும் என்று காங்கிரஸ் கூறிய போது செப்டம்பர்-14, 1949-அன்று கன்னியமிகு காமிதே மில்லத் அவர்கள் தாய்மொழியின் இன்றியமையாமை பற்றியும் தாய்மொழிவழி படிப்பதின் அவசியத்தைப் பற்றியும் கூறி, மக்களுக்கு இதற்கு முன்பு இருந்த சூழல் அகல்வதற்கு வழிவகுத்த காரணத்தினாலேயே, 'காமிதே மில்லத்தின் தாய்மொழிப் பற்று' என்ற ஆய்வு மேற்கொள்ளப்படுகிறது. இந்த ஆய்விற்கு பெரும்பாலும் முதல் தர ஆதாரமாக காமிதே மில்லத் அவர்களின் சட்டமன்ற மற்றும் பாராளுமன்ற விவாதங்களும், இரண்டாம் தர ஆதாரங்களாக புத்தகங்கள், செய்திதாள்கள் போன்றவை பயன்படுத்தப்பட்டுள்ளன.

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**உதவிப்பேராசிரியர், வரலாறு முதுகலை மற்றும் ஆராய்ச்சித்துறை, இஸ்லாமியாக் கல்லூரி (தன்னாட்சி), வாணியம்பாடி.

அண்ணாவின் உவமை நயங்கள்

மா.சேதுராமலிங்கம்*

சி.என். அண்ணாதுரை 15 செப்பம்பர் 1909ல் காஞ்சிபுரத்தில் ஒரு சிறிய நெசவாளர் குடும்பத்தில் பிறந்தார். பள்ளிப்படிப்பை காஞ்சியில் முடித்துவிட்டு, கல்லூரி கல்விக்காக சென்னைக்கு வந்தார். பச்சையப்பா கல்லூரியில் B.A., (ஹான்ஸ்)யும், M.A., முதுகலைப் படிப்பையும் படித்து பட்டம் பெற்றார். கல்லூரி நாட்களிலேயே பேச்சுப்போட்டி, இலக்கிய மன்றங்களில் கலந்து கொண்டு தனி முத்திரை பதித்துள்ளார். இக்கட்டுரையின் நோக்கம் அண்ணா பயன்படுத்திய உவமைகளையும் மட்டும் ஆராய்வதாகும்.

அண்ணா புத்தகங்கள் படிக்கும் பழக்கம் உடையவர். அதுதான் அவரை உலகளவில் நிமிர்த்தியது. சிறந்த நினைவாற்றலைக் கொண்டிருந்தார். இவர் வருகைக்கு முன்பு மேடைகளில் புராணம், இதிகாசம், இலக்கியம், காவியம், காப்பியங்களைப் பற்றித்தான் பேச்சு ஒலிக்கும். இவர் தான் முதன் முதலில் அரசியல் பொருளாதார சமூகத்தைப் பற்றி பேசி, மக்களிடையே விழிப்புணர்வை கொண்டுவந்து,

பண்டிதர்களே சுவைத்துக் கொண்டிருந்த தமிழை பாமரனையும் சுவைக்கச் செய்தார்.

அவர் பேச்சில் அடுக்குத்தொடர், எதுகை மோனை, உவமைகள் நிறைந்திருக்கும், இந்துமத மூடப்பழக்க வழக்கங்களைக் கண்டித்து, பகுத்தறிவிற்கு வழிகாட்டினார். இருடைய பேச்சைக் கேட்க சீனிக்குன்றை நோக்கி எறும்புகள் வருவது போல் எண்ணிலடங்கா இளைஞர் பட்டாளம் வந்தது. கல்லூரி, பல்கலைக்கழ மாணவர்கள் இணைந்தனர், தமிழ் அறிஞர்கள், புலவர்கள், இலக்கியவாதிகளும்

இதுவரை ஆதரித்தனர். பிறகு இதை வாய்ப்பாகப் பயன்படுத்தி 1934ல் தி.மு.க கட்சியைத் தொடங்கினார்.

மேடைப் பேச்சுக்கள்தான் சமுதாயத்தில் மாற்றத்தைக் கொண்டு வந்தது. சாக்கரடஸ், அரிஸ்டாட்டிஸ், டெமாஸ்தனீஸ், டிஸ்ரேல், கிளாஸ்ட்டோன், ஆபிரகாம்பிங்கன், வின்ஸ்டன் சர்ச்சில், நேரு போன்றார்கள் மக்களின் சிந்தனைகளை மாற்றி ஆட்சியைப் பிடித்தனர்.

மகாத்மா காந்தியடிகள் காலத்து இதழ்களும் விடுதலைப் பணிகளும்- ஓர் பார்வை

சு.உதயகுமார்**

இந்திய விடுதலை இயக்கத்தில் காந்தியடிகள் பங்கேற்ற பின்பு அதன் போக்கில் புரட்சிகரமான மாற்றங்கள் ஏற்பட்டன. இது போன்றே அண்ணலின் அரசியல் நுழைவு இந்திய இதழ்களின் வரலாற்றிலும் குறிப்பிடத்தக்க விளைவுகளைக் கொண்டு வந்தன. தென்னாப்பிரிக்காவில் இந்தியர்களின் உரிமைகளை வலியுறுத்த

‘இந்தியன் ஒப்பீனியன்’ என்ற இதழை நடத்திய அண்ணல் உரிமை வேட்கையும் இதழியல் அனுபவமும் பெற்று இந்தியா திரும்பினார். பிரச்சாரக் கருவியாகப் பத்திரிக்கைகளே அமைய முடியும் என்பதில் அசையாத நம்பிக்கை கொண்டார்.

*உதவிப்பேராசிரியர், வரலாற்றுத்துறை, அருள்மிகு பழனியாண்டவர் கலை மற்றும் பண்பாட்டுக்கல்லூரி, பழனி-1.

**கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசுக்கலைக்கல்லூரி, கரூர்.

முதற்கட்டமாக சைமன் கமிஷன் எதிர்ப்பில் காந்தியாருடைய எதிர்புக் குரலை இந்திய இதழ்கள் ஒன்று கூடி வெளியிட்டன. “பாம்பே கிரானிகள், இண்டிபென்டென்ட், தி சர்வண்ட்” முதலிய நாளிதழ்கள் அண்ணலின் கொள்கைகளுக்கு முழு ஆதரவு தந்த நிலையில் சி.எஸ் சிந்தாமணியின் பெங்காலி என்ற மற்றொரு நாளிதழும் தங்கள் எழுப்புணர்ச்சியை வெளிப்படுத்தின. 1920-ல் தொடங்கப்பட்ட இந்து அப்சர்வர் 1922-ல் தொடங்கப்பட்ட சுயராஜ்யா முதலிய பத்திரிக்கைகளும் அண்ணலின் கொள்கைகளை ஆதரிக்க தொடங்கின.

இந்திய இதழ்களுக்கு தேசிய அந்தஸ்து கிடைத்த இக்காலத்தில் தான் அவைகள் அரசியல் தொடர்புச் சாதனமாகவும் (Political Medium) செயல்படத் தொடங்கின. இந்தியத் தலைவர்களின் அரசியல் கருத்துகளை அறிந்து கொள்ள பத்திரிக்கைகளே உரிய களமாக இந்திய மக்களுக்கு அமைந்தது. ஆங்கிலேயர் அரவணைப்பில் வெளிவந்த ‘மெட்ராஸ் மெயில்’ பயோனீர், ஸ்டேட்மேன், டெய்லிகெஜட், மிலிடெலி கெஜட் முதலிய நாளிதழ்களின் செல்வாக்குக் குறையத் தொடங்கியது. இந்த இடத்தை ‘இந்து’ ‘டைம்ஸ் ஆப் இந்தியா’, லீடர், இந்து அப்சர்வர், டிரிபியூன் முதலிய இதழ்கள் பிடித்துக் கொண்டன.

டாக்டர் அம்பேத்கரின் சமுதாயப்பணிகள்

க.ரெஜினா*

சாதிக் கோட்டையைச் சாய்த்த பூகம்பம். ஆதிக்க வேரை அறுத்துவிட்ட பெரும்புயல். தீண்டாமை இருள் நீத்த கீழ்வானக் கதிரவன் அவர்தான் அண்ணல் அம்பேத்கர். ஒரு மனிதனை விவங்கிலிருந்து வேறுபடுத்திக் காட்டுகிற இரண்டு கூறுகளில் ஒன்று பகுத்தறிவு, மற்றொன்று மனித நேயம். இந்த இரண்டு கூறுகளின் இமயமாகத் திகழ்ந்தவர் தான் அண்ணல் அம்பேத்கர் அவர்கள் பண்பின் பெட்டகமாய், பகுத்தறிவு பேரொளியாய், அறிவின் திருவுருவாய் ஆற்றலின் இருப்பிடமாய், மனித நேயத்தின் மருவடிவாய் விளங்கியவர் தான் அண்ணல் அம்பேத்கர். அந்த வகையில் டாக்டர் அம்பேத்கர் அவர்களின் சமுதாயப் பணிகள் என்ற தலைப்பில் உங்களோடு பகிர்ந்து கொள்வதில் பெருமைப் படுகிறேன்.

மகாராஷ்டிரா மாநிலம் இரத்தின கிரி மாவட்டத்திலுள்ள மந்தன்காடு என்னும் நகரத்தின் அருகிலுள்ள அம்பாவாடே என்னும் கிராமத்தில் 1891 ஆம் ஆண்டு ஏப்ரல் மாதம் 14 ஆம் நாள் இராமஜி சக்பால், பீமாபாய் என்பவருக்கும் பதினான்காவது பிள்ளையாகப் பிறந்தவரே

அம்பேத்கர் ஆவார். அம்பேத்கரின் இயற்பெயர் பீமாராவ் இராமஜி என்பதாகும். அம்பேத்கரின் தந்தை இராமஜி சக்பால் இராணுவ வீரர். இராமஜி சக்பாலின் தந்தை மாலோஜி சக்பால் ஆங்கில இராணுவத்தில் பெரியப் பதவியில் பணியாற்றி ஓய்வு பெற்றவர் ஆவார். அம்பேத்கரின் குடும்பத்தார் தாழ்த்தப்பட்ட இனத்தைச் சேர்ந்த மகார் பிரிவைச் சேர்ந்தவர்கள் என்பது குறிப்பிடத்தக்கதாகும்.

மெட்ரிக்குலேசன் படிப்பில் தேர்வு பெற்றபோது அம்பேத்கருக்கு வயது பதினாறு. திருமணம் நிச்சயிக்கப்பட்டது. லாவங்கர்; என்ற பெயர் கொண்ட போர்ட்டர் வேலை செய்து வந்த ஒருவரின் மகளான ராம் என்று அழைக்கப்பட்ட இராமாபாய் என்ற ஒன்பது வயது சிறுமி தான் மணப்பெண் ஆவார். 1912 ஆம் ஆண்டு ஜூன் 4 ம் தேதி அம்பேத்கர் மெட்ரிக்குலேசன் தேர்வுக்கு படித்துக் கொண்டிருந்த போது அறிஞர் கிருஷ்ணாஜி என்பவர் மும்பையில் சாதிக் கொடுமைகளை எதிர்த்து போராடும் சமூக சீர்திருத்தவாதி. இவர் அம்பேத்கர் படிப்பதற்கு

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தேவையான எல்லா உதவிகளையும் செய்தார். அவர் அளித்த ஊக்கமே மாநிலத்திலேயே முதல் மாணவராக தேர்ச்சி பெற செய்து அம்பேத்கரை உயர்த்தியது எனலாம். அறிஞர் கிருஷ்ணாஜி அம்பேத்கருக்கு பாராட்டு விழா நடத்தி அவரை

பாராட்டிவிட்டு மகான் புத்தரின் படத்தை வழங்கினார். இந்த சிறப்பு மகார் இன மக்களை தட்டி எழுப்பியது. இதுவே அம்பேத்கர் பின்னாளில் புத்த மதத்தை தழுவுவதற்கு ஒரு அடையாளமாக அமைந்தது.

திருவண்ணாமலைப் பகுதியில் விஜயநகர், நாயக்கர் மற்றும் மராட்டியர்கள்கால சமுதாய, பொருளாதார நிலைகள் - ஓர் ஆய்வு

மூ. தனசேகரன்*

தொண்டை மண்டலத்தின் வடக்கு பகுதியாக விளங்கிய திருவண்ணாமலை, சோழர்கள் மற்றும் பாண்டியர்களின் வீழ்ச்சிக்கு பிறகு, 15-ஆம் நூற்றாண்டு முதல் 18-ஆம் நூற்றாண்டு வரையில் விஜயநகர் மற்றும் (செஞ்சி நாயக்கர்) நாயக்கர் மன்னர்களின் ஆட்சியின்கீழ் வந்தது. இவர்களுடைய காலத்தில் செஞ்சி மற்றும்

திருவண்ணாமலை பகுதி நாயக்க மன்னர்களின் தலைநகரங்களில் ஒன்றாகவும் விளங்கியது. எனவே இக்கட்டுரையின் நோக்கமானது விஜயநகர், நாயக்கர் மற்றும் மராட்டியர்களின் காலத்தில் திருவண்ணாமலை பகுதியில் நிகழ்ந்த சமுதாய மற்றும் பொருளாதார நிலைகளை விளக்கும் நோக்கில் அமைக்கப்பட்டுள்ளது.

காமராஜர் ஆட்சியில் கல்வி வளர்ச்சியும், பொருளாதார வளர்ச்சியும்

வெ.உமாமகேஸ்வரி**

ஏழ்மையிலிருந்து ஏற்றத்திற்கு வந்த நாட்டுக்காக உழைத்து நானிலம் போற்றும் தலைவராக உருவாகியவர் காமராஜர். கருமமே கண்ணாக இருந்து செயல் வீரராகச் செயல்பட்டதால் அவரை கர்மவீரர் என் மக்கள் அன்போது அழைத்தனர். 'சென்ற இரண்டாயிரம் ஆண்டுகளாக நிகழாத-மூவேந்தர் ஆட்சிக் காலத்தில் கூட

காணாத அதிசயத்தை காமராஜர் முதலமைச்சராக இருந்து தனது ஆட்சிக் காலத்தில் நிகழ்த்திக் காட்டினார்" என்று பெரியார் மனம் திறந்து பாராட்டிய ஆட்சி காமராஜர் ஆட்சியாகும். ஜாதி, மத, இன வேற்றுமையில்லாமல் தமிழ்நாட்டை செழிப்படைய செய்வதே தனது இலட்சியம் என்று ஆட்சி செய்தவர் காமராஜர் ஆவார்.

பல்லவர்கால விவசாயமும் சமூக அமைப்பும் - ஓர் ஆய்வு

ரு.தனலட்சுமி***

ஏர், உழவு, பயிர் வகைகள் தொடர்பான செய்திகள் சங்ககாலத்து இலக்கியங்களிலேயே வெளிப்படத்

தொடங்கிவிடுகின்றன. மருத்திணைக்குரிய சங்கப்பாடல்கள் இத்தகைய செய்திகளை அதிக

* எரமலூர் கிராமம், நல்லூர் அஞ்சல், வந்தவாசி வட்டம், தி.மலை மாவட்டம்

** எம்.என்.எஸ்.ஆரசு மகளிர் மேல் நிலைப் பள்ளி, ஆட்டையாம்பட்டி, சேலம்.

*** எம்,பில் ஆய்வு மாணவர், வரலாற்றுத்துறை, இராணிமேரி கல்லூரி, சென்னை.

அளவு எடுத்துகாட்டுகின்றன. என்றாலும் அந்த செய்திகளிலிருந்து ஒருங்கிணைக்கப்பட்ட ஒரு வேளாண்மை அமைப்பு அக்காலத்தில் இயங்கிவந்ததாக கூறமுடியாது. பல்லவர்கள் காலத்தில்தான் இத்தகைய முயற்சி மேற்கொள்ளப்பட்டதாக தெரிகிறது. பல்லவர்களின் வேளாண்மை செயல்பாடுகளை கண்டறிந்து எடுத்துகாட்டும் விதமாக இக்கட்டுரை எழுதப்பட்டுள்ளது.

சங்க காலத்தில் காணப்படும் ஆரம்பக் கூறுகள் தொடர்ந்து வளர்ச்சியடைந்து முறையான வேளாண்மை அமைப்பு ஒன்று உறுவாகவில்லை அதற்குப் பதிலாக நேரடி உற்பத்தியிலிருந்து விலகி

நிற்கும் தன்மையிலான வாணிகப் பொருளாதார அமைப்பு உருப்பெற்றது. கடலோரப் பகுதிகள் துறைமுகப்பட்டினங்களாக செல்வாக்கு பெறத்தொடங்கின.²

இந்த வணிக வர்க்கம் அடைதிருந்த செல்வாக்கான நிலையைத்தான் இக்காலத்தில் (பின் சங்க காலம் அல்லது சங்கம் மருவிய காலம்) எழுதப்பட்ட சிலப்பதிகாரம் பிரதிபலிக்கிறது இதே காலப்பகுதியின் விவசாயத்தை வெறுத்து ஒதுக்கி வாணிகத் தொழிலை ஆதரித்த சமணமதம் வலுப்பெற்றிருந்தது என்பது மிகவும் முக்கியமானதாகும்.

திண்டுக்கல் மாவட்டத்தில் வாழ்ந்த சித்தர்கள் - ஓர் ஆய்வு

எம். மதிவானன்*

உடம்பார் அழியின் உயிரார் அழிவர்
திடம்பட மெய்ஞானம் சேரமாட்டார்
உடம்பை வளர்க்கும் உபாயம் அறிந்தேன்
உடல் வளர்த்தேனே உயிர் வளர்த்தேனே ...
திருமூலர்

சித்தர்கள் மனிதராய் பிறந்து, மனிதர் நிலையிலிருந்து மேம்பட்டவர்கள், சாகாக்கலை அறிந்த இவர்கள் மருத்துவம், வானவியல், ஜோதிடம் என பல கலைகளை அறிந்து மனித குல மேம்பாட்டிற்காக தங்களை அர்ப்பணித்தவர்கள். ஏராளமான சித்தர்கள் இவ்வுலகில் வாழ்ந்திருந்தாலும் 18 சித்தர்கள் இவர்களில் குறிப்பிடத்தக்கவர்கள்.

திண்டுக்கல் மாவட்டத்திலும் வாழ்ந்து மனிதகுல மேம்பாட்டிற்கு அருள்ஆசி வழங்கியுள்ள சில சித்தர்கள் பற்றி இந்த ஆய்வுக் கட்டுரையில் காண்போம்.

உலகிலேயே மிகப்பழமையான நூல் வேதங்கள் எனலாம். அவை எப்போது தோன்றியது என கூறுவதில் பல கருத்துக்கள் உண்டு. எட்டாயிரம் அல்லது ஒன்பதாயிரம் ஆண்டுகளுக்கு முன்

தோன்றியதாக இருக்கலாம். வேதங்கள் யாராலும் எழுதப்பட்டவை அல்ல. இவை உண்மைகளின் தொகுப்பாகும். இவற்றை வியாச முனிவர் ரிக், யஜுர், சாம, அதர்வணம் என நான்கு வேதங்களாக தொகுத்தார். இவற்றில் அவை சம்ஹிதை (பல்வேறு தேவர்களிடம் பிரார்த்தனைகள்) பிரம்மாணம், (யாக விபரங்கள்) ஆரண்யகம் (பல்வேறு வகை வித்தைகள்) உபநிஷதம் (தியானங்களின் விளைவாக ரிஷிகள் பெற்ற அனுபூதிச் செல்வம், உண்மையப் பற்றிய ஆராய்ச்சி)

இத்தகைய ஆராய்ச்சியில் எண்ணற்ற சித்தர்கள் ஈடுபட்டனர். மனிதகுல உயர்வை இவர்கள் தங்கள் வாழ்நாள் முழுவதும் ஈடுபடுத்திக் கொண்டனர். இவர்களில் 18 சித்தர்கள் மிகவும் முக்கியமானவர்கள்.

உபநிஷதங்களை நமக்கு அளித்த தங்களை எப்போதும் முன்னிலைப்படுத்தவில்லை. எங்களுக்கு அதனை விளக்கிய மகான்கள் இவ்வாறு கூறினார்கள் என்கின்றனர்.

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சோழர்களின் சமுதாயம்

பெ. பாக்கிய லெட்சுமி*

சோழர் பேரரசு தென் இந்தியாவின் பெரும் பகுதியைக் கொண்டிருந்தன. இக்காலத்தில் தெலுங்கு, கன்னட, கேரள மாநிலங்களின் பெரும்பகுதி அப்பேரசின் ஆட்சி யெல்லைக்குள் அடங்கிக்கிடந்தன. ஒரு நாட்டின் சமுதாய வரலாற்றில் நானூறு ஆண்டுகாலம் என்பது ஒரு நெடிய கலக்கட்டமாகும். இக்காலகட்டத்தில் அந்நாட்டுச் சமுதாய அமைப்பில் நாட்டு மக்களின் வாழ்க்கை முறையில் பண்பாட்டு வளர்ச்சியில் படிப்படியாகப் பல மாற்றங்கள் ஏற்படுவது இயற்கை. அதே போன்றுதான் சோழப் பேரரசும்.

சோழப் பெருவேந்தர் காலச் சமுதாயம் தமிழ் இன மக்களோடு வேற்று இன மக்களும், பல நாடுகளிலிருந்து வந்து குடியேறிய மக்களுமாகிய அனைவரையும் கொண்ட ஒரு கூட்டமைப்பாக

விளங்குகியது. சோழப் பெருவேந்தர் காலத்தில் அவர்களால் வெல்லப்பட்ட நாடுகளிலிருந்து சிறைபிடித்துக் கொண்டு வரப்பட்டவர்கள் என வேற்று இனத்தவர் ஏராளமானோர் தமிழகத்தில் குடியமர்த்தப்பட்டிருந்தனர். சோழ மன்னர்கள் பிற நாடு மன்னர்களோடு கொண்ட திருமண உறவினால் பிற இன மக்கள் பலர் தமிழகத்தில் வந்து வாழும் நிலை ஏற்பட்டது. சோழ மரபுக்கும், வேங்கிக் கீழைச் சாளுக்கிய மரபுக்கும் இடையே ஏற்பட்ட மண உறவு முதலாம் குலோத்துங்க சோழன் காலந்தொட்டுச் தாளுக்கிய சோழ மரபின் ஆட்சிக்கு வழிவகுத்ததோடு, அவ்விரு நாடுகளில் வாழ்ந்து வந்த மக்கள் ஒருவரோடொருவர் கலந்து ஊறவாடவும் ஒரு கலப்புப்பண்பாட்டை உருவாக்கவும் துணைபுரிந்தது.

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ARCHAEOLOGY, ART AND CULTURAL HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

Keezhadi an Indispensable Place in the History, Cultural Historiography and Global Civilization

P. Rajan*

Keezhadi is a site of abundant social, political and commercial significance. Ancient Tamil civilization thrived at Keezhadi is the global talk of this hour. It is a major turning point in the cultural historiography of Ancient Sangam age. Recently unearthing an advanced and vibrant civilization at Keezhadi is perse a new revelation of Ancient Tamil civilization. Therefore historians are on euphoria about Keezhadi and its major findings.

From 2013-2014 an exploration was carried out in 293 sites along the Vaigai river valley in Theni, Dindigul, Madurai, Sivaganga and Ramanathapuram districts. Keezhadi was chosen as an excavation area. During the ancient period, the village was called as Kreedapuram. The archaeological sources revealed the fact that, the name of village is 'Kundi Devi Chathurvedi Mangalam' alias 'Kondagai'. In due course of time gradually the name witnessed some changes and result the present name Keezhadi. The excavation area, also including a mound, referred to as 'Pallichandai Thidal', has a circumference of 3.5 km and spans 80 acres. It is contiguous to ancient settlements like Konthagai and Manalur.

The First Phase

In 2015 from February to September the first phase of excavation was done in 43 quadrants. The artefacts excavated by the Archaeological Survey of India (ASI) in the first phase were recorded all of them on video and taken stock by the Commissioner of State Archaeological Department. The first phase threw up very intersecting antiquities of the Sangam Age. The ASI had taken away 1,800 artefacts in the first phase and sends the same to its laboratories in other parts of the country for ascertaining their age through carbon

dating. Brick structures and Rouletted and Arretine pot shreds that taken away from the sites suggested trade links with other parts of the country and abroad.

The Second Phase

Keezhadi in Sivaganga district was also chosen for excavation by the ASI in the Second Phase. The artefacts unearthed in the second phase at Pallichanthai Thidal of Keezhadi pointed to an ancient civilization of Tamils that thrived on the banks of the river Vaigai. The unearthed artefacts throws up an existence of a huge urban settlement in ancient Tamilaham. It is rarer archaeological source so far unearthed in the Tamil Nadu State. Among the significant artefacts that found in the second phase, there are two big-sized storage jars placed one above the other and connected to an underground terracotta pipeline and a two-layered furnace. This unique feature of drainage with storage by multiple verticle Jars and terracotta underground pipeline unbroken connections and two layered furnace were unearthed. In this second phase to trace the continuity of settlements and nature of structures, the ASI has dug up 53 trenches. It reveals that a huge urban settlement was existed in Ancient Tamilaham and it is a rare one in annals of Cultural History of Tamils. Thus the Vaigai Valley civilization can be brought out through large-scale excavation over a decade.

A clear picture of the sophisticated habitat is emerging now with stone structures, oriented in cardinal directions, suggesting systematic urban planning. Tamil Brahmi inscriptions found on the Potsherds point to the presence of a highly literate society. The fine pictures of Sun and Moon found on the Potsherds surmise that they have enlightened second knowledge on Astronomy. Graffiti of the sun and moon demonstrate that they had

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“astronomical sense” too. No doubt the present Society existed in Vaigai Valley had knowledge on monsoon. The level of sophistication can be gauged from luxury and indoor amusements items like the ivory dice, a game of an elite society. An in situ find of an engraved pot clearly places the site between second and first century BC.

Senior epigraphist Mr. V. Vedachalam, says that though Tamils had a unique culture during the Sangam period, micro-level variations have to be established through archaeological evidence, and antiquities found at the site will eminently serve the supportive supplements to our Sangam Classical works.

Archaeologists are confident that Keezhadi will emerge as an “index site” to determine the culture of ancient Tamils. The existence of Tamil unique civilizations in ancient Tamilaham can be established in a large scale by undertaking large-scale excavations on both the banks of major rivers in future.

Keezhadi has raised the question on how urbanization spread within the sub-continent. With more discoveries at Keezhadi and other sites, this is certainly going to be challenged. From this it is inferred that Tamils had a strong sea presence and it is possible urbanization in Tamizhagam began with the arrival of Romans and Greeks. Highlighting that carbon-dating of two samples of charcoal from the excavation site has indicated that the human settlement at the site was around 200 BC. Mr. Sriraman said more samples sent abroad for carbon dating. In the two phases of excavation in 2015 and 2016, as many as 5,800 artefacts were unearthed from the site. The results of the carbon dating of charcoal excavated from Keezhadi indicated that the settlement belonged to 200 BC, thereby providing strong evidence of the existence of a thriving urban settlement on the banks of the Vaigai since the Sangam age. Carbon dating of charcoal found at the Keezhadi excavation site in Sivaganga district has established that the settlement there belonged to 200 BC. The excavations have thus proved that urban civilization had existed in Tamil Nadu since Sangam age. So far there has been an impression that urban civilization did not exist in ancient Tamilaham. The

excavations and carbon dating have disproved the opinion.

The Third Phase

ASI begins third phase of excavation at Keezhadi. The Principal Secretary / Commissioner of Department of Archaeology T. Udhayachandran said that a tripartite MoU would be signed among the Department of Archaeology, MKU and David Reich Laboratory of Harvard Medical School to carry out the study. 40 lakh had been allocated by the ASI for the third phase. The first three phases had found 7,818 articles used by the people of the ancient era. It is one of the top ranking laboratories in the world and is rated on a par with Arizona Radiocarbon Dating Lab. Carbon dating was done at Beta Analysis, a Florida-based laboratory and the report was received in the first week of February. The presence of carbon in organic material helps establish accurate date as it normally exists for 5,560 years. Charcoals were found in stratigraphical layers at the excavation site at Keezhadi.

The Fourth Phase

The fourth phase between 2017 and 2018 had unearthed 5,820 items. In the fourth phase, two such wells were excavated. A report in the Times of India states that, a total of 13,638 artefacts had been unearthed during the first four phases between 2014 and 2017. The ring well is an indicator of the advanced water conservation technology of that period. “The rings are designed with a locking system, so that they sit atop each other without any gap for the sand to pour in. Since Keezhadi is close to the Vaigai river bed, the terrain is sandy in nature. So, in order to avoid the well getting closed by sand spillage, the top ring of the well has a raised edge. These features testify to the water management skills of the people who lived in Keezhadi.

Potsherds

In the first phase of excavation, done in 43 quadrants from February to September 2015, brick structures and Rouletted and Arretine pot shreds that suggested trade links with other parts of the country and abroad were unearthed. Fifty-six Tamil-Brahmi inscribed potsherds were recovered from the site of excavation conducted by the Tamil Nadu Archaeology

Department (TNAD) alone. Pottery specimens from Keezhadi sent to the Earth Science Department of Pisa University, Italy, through Vellore Institute of Technology for mineral analysis, confirmed that water containers and cooking vessels were shaped out of locally available raw materials. A total of 72 potsherds with Tamil Brahmi script were found at Keezhadi which had several Tamil names. Pot shreds with Tamil Brahmi inscriptions point to the presence of a highly literate society.

An in situ find of an engraved pot clearly places the site between second and first century BC. A beautifully crafted earthen pot with leaf decoration was unearthed at Keezhadi adding to a repository of evidence pointing to the existence of an urban habitation closer to the erstwhile capital of Pandya kingdom. This is for the first time such a decorative pot has been found in a habitation site in Tamil Nadu during excavation. Both red and black ware were found alongside Roman pottery. Some of them had Tamil Brahmi inscriptions and others had graffiti. Pots with designs of fishes, crocks of various sizes, conches, animal and human shapes made of clay and piece of ivory were also unearthed.

Brick structures

The most interesting findings in the 32 quadrants dug up so far are the damaged brick structures, including walls. The bricks are unique to early historic period and they measure 33 cm in length, 21 cm in breadth and five cm in height. The bricks belong to early historic period and similar ones were found in Kaviripoompattinam, Woriyur, Alagankulam and Korkai.

The site containing kinds and purposes and shells, glass, beads, rusted old coins, weapons and small tools made of bones and Iron, embedded in layers of soil. Very interesting antiquities were found in the site – glass/pearl/terracotta beads; terracotta figurines; grooved roof tiles and early historic pottery. Some of the artifacts discovered like ivory dice and comb, beads made of semi-precious stones and glass, shell bangles, chess pieces made of ivory, terracota and stone, Tamil-Brahmi inscribed gold bars among other things indicate the sophistication of the Keezhadi folk during Sangam era. A total of 5,800 artefacts were found in the last two

phases of excavation. The retrieved artefacts would be sent to the United States for carbon dating. Even the brick structures appear more refined.” Beads of agate, Carnelian and quartz indicate that they had trade link with countries like Rome. More importantly, it stands as evidence for the craftsmanship of the civilization. A collections weapons and tools made of iron, copper and even bone were also discovered.

Beads of agate, Carnelian and quartz indicate that they had trade link with countries like Rome. A significant portion of its population was wealthy industrialists and merchants who traded with various kingdoms around the world including ancient Rome and Greece. It poised to throw more light on the flourishing trade of the Pandyas with the west and their rich culture, which was the envy of the Romans. The Roman ware found at the site supplement the historical references to a flourishing trade between the Pandya kingdom and the Roman Empire. Adding credence to this is the discovery of Roman artifacts including coins and glassware, Tools used for weaving and ship / boat building, expensive pottery work from different parts of the world, beads from semi-precious stones that are found elsewhere in the subcontinent were also discovered. Exquisite terracotta figurines were also discovered at the site.

“Recovery of 10 spindle whorls, 20 sharply pinpointed bone tip tools used for design creations, hanging stones of the yarn, terracotta spheres, copper needle and earthen vessels to hold liquid clearly attest to the various stages of weaving industry from spinning, yarning, looming and weaving and later for dyeing,” the report added.

“Iyanan, Uthiran, Vendhan, Santhanavathi and Saathan were some of the Tamil names found. Skulls with names ‘Kuveeran Aadhan and Ghodheerayan’, etched in Tamil-Brahmi script, were found.

Keezhadi was a trade center during the sangam era. More importantly, it stands as evidence for the craftsmanship of the civilization. All of these discoveries firmly establish that Keezhadi was a trade center during the sangam era. More importantly, it stands as evidence for the craftsmanship of the civilization. A collections weapons and tools made of iron, copper and even bone were also discovered.

Based on evidence discovered so far, the similarities between Keezhadi and Harappa are interesting. Well planned towns, presence of industry, access to technology and means of communication are signs of a sophisticated civilization. Both Keezhadi and Harappa share them. More importantly, both the civilizations show less inclination towards religion –

Structures dedicated to deities have not been discovered at either site. While images of (what we believe are) deities have discovered on seals at Harappa. Even those are yet to emerge at Keezhadi. It would not be unwise to term the civilization secular if not irreligious.

Museum and History

S. Pari Parameswaran*

The root word for the term “Museum” is the Greek word “**mouseion**” which stands for the place or temple of Muses, the Divine patron of arts. As a multi-disciplinary and multi-dimensional institution, museum contains varieties of materials pertaining to art, architecture, anthropology, archaeology, culture etc. It attracts even the average man’s mind and teaches different facts to them by visual expressions. It is a laudable place which conserves of historical value and it helps to have number of facts in a chronological order¹.

Museum is a “prominent institution, in the services of the society and of its developments, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible solid heritage of humanity and its environment for the purpose of education, study and enjoyment”³. Museums collect, safeguard and make the artifacts and specimens accessible to the eyes of the common public of the society”⁴.

This Government Museum established in the year 1990 consists of wood carvings of the 18th century. They are acquired from the Avinashilingehswarar temple car. The bronze icon of Navaneetha Krishna and **Visvarya** Veerabhadra image available there are datable to 13th century⁶. The stone sculptures of Subrahmanya, Surya, Dakshinamurthi, Bhairava, Virabhadra, Saptamatrikas, the bronze images of Nataraja, Ganesa, the materials, belonging to the Kattunaicken community people are all maintained in the Government Museum, Cuddalore⁷.

Kanchipuram, one of the seven holy cities and renowned centres of India is a renowned centre of Saivism. Vaishnavism, Buddhism and Jainism, is also having a goal. Museum started in the year 1999. The epigraphic records, the archaeological, anthropological and geological and numismatic materials available there add up the value of history. They are known for their historical social and cultural values too⁸.

The Government Museum at Pudukuottai, functioning from the year 1910, is a repository of wood carvings, paintings and musical instruments. It contains tools, coins, sculptures, paintings etc. Varieties of invertebrates, species of many birds and animals are also kept there. They testify to the historical glimpse and value of the region⁸. They even suggest the contribution of the Tondaman rulers of Pudukottai.

The Government Museum at Sivaganga is yet another prominent one because of the distinctive collections available there. Burial urns, wood carvings, bronze icons, sculptures etc. are maintained there¹⁰. They stand testimony to the rarity and value of the Museums.

The remarkable Fort Museum at Vellore contains art materials, pre-historical tools, weapons, sculptures, bronze icons, coins and hero stones. The coins of Raja Singha, a ruler of Ceylon is kept there. The preservation and maintenance of those aspects enhance the status and position of the Museum. The numerous hero stones collected from different parts of Tamil Nadu are

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preserved there. They expose the cultural traits and historic qualities of the Tamils¹¹.

Objects of distinctive nature, belonging to different periods and places, are collected, gathered and preserved in the museums. They are real historical value as significant primary source materials of history. The **Saraswathi Mahal Museum** at Thanjavur, the **Palace Museum** at Sivaganga, the **Padmanabhapuram Palace Museum** at Thovalai etc are known for their historical value. The Archeological site Museum at Dharmapuri is functioning from 1979 onwards¹².

Various kinds of museums are available in Tamil Nadu at different places and they assist the scholars of history, researchers and common public largely in knowing the actual facts. They possess unique and valuable objects varying from archaeology to anthropology. The Tanjore Art gallery Museum contains remarkable and rare objects belonging to the Chola period between 9th and 13th centuries¹³. They testify to the different aspects of the said period.

The multipurpose museum is a treasure house of art, archeology anthropology etc. The Madras Region War Museum at Wellington, the Marine Biology Museum, Parangipettai, the Marine Museum at Mandapa etc. are other significant museums in Tamil Nadu. The Srengananatha Swamy temple museum at Srirangam, the Theosophical Society at Adayar reveals the qualities and nature of museums. The bronze icons, the Amaravathi sculptures, Tanjore Armoury, coins of Raja Raja I, Kulothunga I, the collections of Robert Bruce Foote, the collection from Arikkamedu, near Pondicherry etc. are also preserved there.

By adoring chemical conservation and preservation method the paintings of the Travancore ruler Raja Ravivarma are maintained in tact. The materials are displayed in exquisite forms with proper arrangements and lighting. All of them attract the attention of the people of all categories and enable them to have more historical facts and truths.

The Indian Museum Act i.e., Act No. X of 1814 helped the maintenance and upkeep of museums¹⁶. The museums create an awakening in the minds of the people of rural as well as urban centres. They are of

historical and educative value. A social and cultural resurgence could be spearheaded by creating a public awareness through the museums. So the museums are the protectors of the cultural heritage of the region. The comprehensive protection techniques, widen the horizon of the technical skill and knowledge of those who visit the museum. The museum materials, monuments, sculptures etc. should be maintained properly and promptly by implementing legislations and provisions of proper kinds. The antiquities should be registered under the **Antiquity and Art Treasures Act of 1972**. Photo documentation and micro filming will also promote the preservation of things appropriately. By adopting specific policies, coins, seals, jewellery, sealings and miniature paintings should all be preserved in proper forms.

As the museums are the primary source materials for writing real history they are the valuable assets of the nation. They assist the maintenance of the true history of the nation.

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Vaishnava Images on the Vijayanagara Coins - A Study

R. Subramaniyan*

Introduction

Hinduism has been the faith of millions since the days of the Vedas. Scholars in various ways have interpreted the name Hindu, but the real meaning is Him (i.e., Himsa or violence), du (du, for 'from'). It means people who keep away from violence.¹

The *Vedas* have been identified, from time immemorial, as the fountainhead of all Hindu culture. The Hindus have a treasure house of knowledge in the form of four *Vedas*, viz. *Rigveda*, *Yajurveda*, *Samaveda* and *Atharvanaveda*.² The end of the *Vedas* contain philosophical preaching's called the *Upanishads* or *Vedanta*. *Vedic* religion was one of the aspects of *Vedic* civilization which include ideals, society, education, economic life, languages and literature, arts and philosophy, medical sciences, polity and other sciences. The purpose of human life in *Vedic* civilization is narrated in the *Puranas* as the four *purusharthas*, namely *dharma*, *artha*, *kama* and *moksha*. *Vedic* religion was a guiding principle for the conduct of individual life.

Agamas like Saiva, Vaishnava and Sakhya literature deal with the divinities and types of worship, temple architecture, iconography, sculpture, auspicious occasions, material for worship etc.³

South India witnessed great heights in political and cultural fields which it had not witnessed earlier and hence the Vijayanagara period is referred to as the 'golden age of South Indian history'. Majority of the historians have agreed that the aim and purpose of the foundation of this Empire was to bring back the glory of Hinduism and Hindu *dharma*.⁴

Evaluation of Vaishnavism in the Vijayanagara Period

A large percentage of Hindus are Vaishnavas, with the vast majority living in India. They lead a way of life promoting differentiated monotheism, which gives importance to Lord Vishnu and his ten incarnations.⁵ It is not definitely known when the *Vaishnava* religion began to be followed by the Vijayanagara royals. According to the *prapannamritam* of Ananthacharya, a celebrated *Vaishnava* work, king Virupaksha was the first Vijayanagara ruler who embraced to Vaishnavism. Though his predecessors were staunch followers of Saivism they followed a policy of religious tolerance towards Vaishnavism.⁶ Consequently a number of *Vaishnava* temples were raised and grants of land, gifts in cash and kind were made by sub-ordinate, officers and private individuals long before Vaishnavism was adopted by the sovereigns.

Then the Empire was ruled by the kings of Saluva family. SaluvaNarasimha, gave a great impetus to the expansion of Vaishnavism.⁷ Mangideva, the ancestor of SaluvaNarasimha played an important role in the restoration of the image of Lord Sri Ranganatha to his original abode in Sri Rangam⁸

The founder of the Tuluva dynasty, NarasaNayaka and his successors were devotees of Vishnu and patronised Vaishnavism.⁹

Krishnadevaraya, a son of NarasaNayaka, was an ardent *Vaishnava*. He made rich and numerous grants to *Vaishnava* temples. One of the renowned constructions of Krishnadevaraya in the city of Vijayanagara was the

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Krishnaswamy temple.¹⁰

Krishnadevaraya was an ardent worshiper of Lord Venkateswara who was his patron deity. He visited the temple at Tirumala seven times between 1513 A.D., and 1521 A.D., and offered rich gifts. His Queens Tirumaladevi and Chinnadevi also gifted valuable presents and provided daily offerings to the Lord at Tirumala.¹¹

Coins of the Vijayanagara Period

Coins are one of the prime materials, apart from sculptures, to know the religious history of a region. The Vijayanagara coins were intact even today because of the symbols of gods and goddesses. The sculptures representing various gods and goddesses and the symbols of worship on the walls and in the pillars temples of Vijayanagara period certainly helps us to know the religious history of the period.¹²

Vishnu type

Vishnu is a popular Hindu deity. He is the Supreme God of Vaishnavism, one of the three most influential denominations in contemporary Hinduism. Vishnu is also known as Lord Narayana the Supreme God and is also known as Lord Hari. Lord Vishnu is one of the important gods during Vijayanagara period. Vishnu is depicted on both the walls of their temples and their coins. Vishnu type of coins were issued by Harihara I, Krishnadevaraya, Sri Rangaraya I, Venkatapathiraya I and Sri Rangaraya III. All these rulers minted the coins in copper metal only. Harihara I issued Vishnu type of coin.



On the obverse of the coins issued by Harihara I, it is shown that Vishnu as seated, holding conch and discus¹³ in the left and right hands respectively. Coin issued by Krishnadevaraya shows Vishnu seated with four hands. One of the upper right hand has *chakra*, while upper left hand has *sankha*, right lower hand is in

abhayamudra and left lower hand is in *katihasta*¹⁴. Coins of Venkatapathiraya I¹⁵ regime are similar to those of Krishnadevaraya coins. Sri Rangaraya I coins are also similar to the Krishnadevaraya coins, except that Vishnu is in a depicted standing posture. Sri Rangaraya III issued Vishnu type of coins with small variations.



The first type of coin, shows Vishnu in *Kurmavatara*¹⁶ standing posture



The second type of coin, bears on the obverse the figure of Matsya Avatar¹⁷ of Vishnu.

Lakshmi Type

Lakshmi is said to be the goddess of fortune and luck. Goddess Lakshmi attained full iconographic significance in the epics. She occurs on the obverse of the Satavahana coin of Siri Yajna Satakarni. This tradition was continued by the Vijayanagara rulers also. Lakshmi type of coins were issued by Harihara I and Harihara II, Krishnadevaraya and Tirumalaraya I. These coins were minted in gold and copper metals.

Gold coins

Gold type of coins were issued by Harihara II and Krishnadevaraya. Coins issued by Harihara II show goddess Lakshmi¹⁸ in sitting posture within a circle of dots. Coins of Krishnadevaraya regime depicted goddess Lakshmi¹⁹ in a sitting posture with four hands within a circle of dots.

Copper coins

Copper coins were issued by Harihara I and Tirumalaraya I. Harihara I coin shows the figure of goddess Lakshmi. Who is seated in *padmasana* holding

lotus buds in her two upraised hands²⁰. Tirumalaraya I coin shows goddess Lakshmi seated in a *sukasana* posture, with a dagger in the right hand.

Evidently, we find the figure of goddess Lakshmi appears on many Vijayanagaracoins along with Lord Narayana and Lord Narasimha. But in these coins goddess is shown independently. On all the instances goddess Lakshmi is seen in a sitting posture.

Lakshmi Narayana Type

These coins have the figures of goddess Lakshmi and Lord Vishnu on the obverse of the coins. Such coins, minted in gold and copper metals, were issued by Harihara II, Devaraya I, Ramachandra, Sadasivaraya and Venkatapathiraya II.

Gold coins

Gold coins were issued by Harihara II, Devaraya I, Ramachandra and Sadasivaraya. In the coin issued by Harihara II, the figure printed below,



We find on the obverse of the coin the figures of the Lord Narayana and Goddess Lakshmi seated in *Padmasana* posture. The god has four hands. The god carries *chakra* and *sankha* in the upper hands and the lower left passes round the back of goddess Lakshmi, and the lower right in *abhaya mudra*, a benedictory symbol assuring protection to all. Both are shown with *kirita* and ornaments. Goddess Lakshmi is shown with two hands. Benedictory symbol the right hand of the goddess holds a lotus while the other is in

*dolahasta mudra*⁶³. Devaraya I is coins are similar to those of Harihara II, except the sun and the moon above the figures²¹. Coins of Ramachandra and Sadasivaraya are also similar to the coins of Harihara II.

Copper

Copper coins were issued by Venkatapathiraya²² II only and these coins are also similar to the gold coins issued by Harihara II.

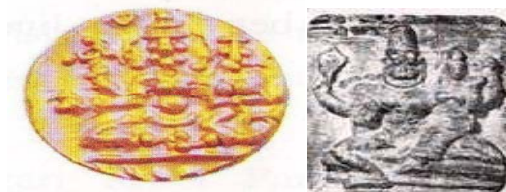
A study of coins with the figures of Lakshmi-Narayana reveals that generally goddess Lakshmi and Lord Vishnu are shown seated besides. The coins give an insight into the head-dress and ornaments worn on ceremonial occasions. The head dress consisted of *kirita*. Lord Vishnu is depicted with two or four hands in which he holds the *sankha* and *chakra* in the left and right respectively. Lower left hand is thrown around the waist of the goddess, whereas, the lower right hand is invariably in *abhaya mudra* posture. The goddess Lakshmi is shown holding a lotus in the right hand and the left is in *dolahastamudra*.

Lakshmi Narasimha Type

The Narasimha *avata*ra is one of the prominent incarnations of the Lord Vishnu. For the first time this deity was depicted on the coins of Hoyasala king Narasimha II. Subsequently, this god appears on the gold coins of Harihara II depicting Lakshmi and Narasimha seated on a high pedestal. Lord Narasimha is shown either single or with his consort Lakshmi. These type of coins were issued by Harihara II, Vira Narasimha, Sadasivaraya, Ramadevaraya and Sri Rangaraya III. Such coins were minted in gold and copper metals.

Gold coins

This type of coin was issued by Harihara II.



On the obverse of the coin is shown Lord Narasimha seated on a high pedestal in the padmasana posture with his consort goddess Lakshmi seated on his left thigh. Lord Narasimha holds sudarshanachakra in the upper right arm, sankha in the upper left, keeps the lower right in abhaya mudra and passes the lower left round the back of goddess Lakshmi. The god is adorned with kirita. The same features are also reflected on the walls of the sculpture Tirumala temple.

Copper coins

These types of coins were issued by ViraNarasimha, Sadasivaraya, Ramadevaraya and Sri Rangaraya III.



Coins issued by Vira Narasimha show Lord Narasimha²³ as seated in squatting posture. Sadasivaraya²⁴ and Ramadevaraya²⁵ coins are similar to the coins of ViraNarasimha. Sri Rangaraya's III coin is shown below.



We find on the obverse of the coin Vira Narasimha²⁶ seated on a raised platform with his consort goddess Lakshmi seated on his left lap. God is holding *chakra* in the right, *sankhain* the left hands.

Sri Rama-Sita- Lakshmana Type

Sri Rama is one of the ten *avatars* of Lord Vishnu and this *avatar* has come to be looked upon as a human incarnation of Vishnu. The image of Sri Rama, according to silpa texts, should not have more than two hands. He should carry in the right hand *bana* or arrow and in the left hand *dhanus* or the bow. Sri Rama-Sita-Lakshmana figures are represented on the coins of Vijayanagara rulers. The reign of Tirumalaraya I synchronized with the revival of worshipping Sri Rama in South India²⁷. Tirumalaraya *varahas* bear on the obverse a group which evidently stands for the coronation of Sri Rama with Sita and Lakshmana. These coins give an insight of the revival of Rama worship.²⁸

His coins contain on the obverse Sri Rama with Sita and Lakshmana. Tirumalaraya I was the originator of the Ramatanki coins which were most popular in South India in Post-Vijayanagara period. Tirumalaraya I

issued Lord Rama-Sita and Lakshmana type of gold coins.



On the obverse of the coin is depicted Lord Rama seated on a throne with Goddess Sita on his left thigh with standing Lakshmana behind Rama in an attitude of devotion and he has a bow in his right shoulder. Lord Rama is represented with a tall *kirita* with his right hand in *abhaya mudra* symbolizing his hand of benediction and protection

Tirumalaraya's *varahas* bear, on the obverse, a group which evidently stands for the coronation of Sri Ram-Sita and Lakshmana. After the death of Sadasivaraya's in 1570, Tirumalaraya found it necessary, for military reasons, to make Penukonda his capital.

As the reign of Tirumalasynchronises with the revival of the worship of Rama in South India under the leadership of the Tatacharya's, it is reasonable to hold that some of the *Rama-tankas*²⁹ of which are worshipped in South India were produced in the days of Tirumala and his successors. But a large number of them, especially those of silver, and alloys, are imitations produced not only in the south but also in the north as is borne out by the Hindi couplet on some of them.

Varaha Type

The boar is *AdiVaraha*, the third incarnation of Lord Vishnu. It was the famous crest of the Chalukyas. It is interesting to find Tirumala Raya reviving the old Chalukyan boar.³⁰ The Boar is an incarnation of Lord Vishnu. The coins with the figure of *Varaha* (Boar) type were issued by Achyutaraya, Tirumalaraya I, Sri Rangaraya I and Sri Rangaraya III. Varahatype of coins are minted in copper only. On Achyutaraya coin the

figure of a Boar moving to right and sun and moon above the figure are depicted. A fascinate of Tirumalaraya I coin is presented below.



On the obverse of the coin is shown a *varaha* or a boar³¹ moving to right with lifted tail and bristle on back standing to end, within a linear circle surrounded by a ring of dots. The boar wears girdle ornaments, and there is a dagger and sun above. These features are also reflected on the temple walls of Hazara Rama at Hampi, except the *varaha* facing to right. In Sri Rangaraya I coin the *varaha* is shown moving to right facing a *khadga* with the sun and the moon³² above. Sri Rangaraya III also issued these types of coins.



On the obverse of the coin we see a boar³³ facing to left, in a clearing attitude with bristles of hair on the back.

Gandaberunda Type

The double headed eagle is a very ancient and well known symbol of royalty throughout the world. It appears to have descended through the Chalukyas and the Hoyasalas to the Vijayanagara kings from whom Madura and Ikkeri and, later on, Mysore inherited it. In contemporary India, it is the banner and crest of the kings of Mysore.³⁵

Marshall traces the origin of the double headed eagle which occurs for the first time in Hittite sculptures in Western Asia. It is also found on an early ivory of the Geometric period from Sparta and that later it was introduced in Taxila by the Scythians. From them it was drafted into the Russian imperial arms and those of Germany. From Taxila it found its way to Vijayanagar and Ceylone.³⁶

As successors to the Hoyasalas, the Vijayanagara emperors continued to use this title and like the *Varaha* formed their royal crest¹⁶². The *Gandaberunda* or double headed eagle is variously portrayed on Achyutaraya's coin. *Gandaberunda* type of coins were issued by Achyutaraya and Sadasivaraya of Tuluva dynasty, Sri Rangaraya I of Aravidu dynasty.

Gold coins

Achyutaraya introduced *Gandaberunda* type of coins in gold. The *Gandaberunda* or double headed eagle is variously portrayed on his coins. The real significance of the *Gandaberunda* motif was supremacy and supreme strength of the Vijayanagara Empire.

Conclusion and Research Findings

Vaishnavism is one of the most prominent religion's of the Universe. Lord Vishnu as a second god of Hindu Trinity. He was the protector and the destroyer of all creation known and unknown. The Vedas and ancient literature has indicates the incarnations of the Lord Vishnu. The Vijayanagara rulers worshiped lord Vishnu. They were constructed number of Vaishnava temples and grants of Lands, gift in Jewels and Cash. They were also Introduced numerous types of gold and copper coins with the images of Lord Vishnu and his consort. These images are reflected to their art and sculptural influence of the Vijayanagara rulers also spread of Vaishnavism and its glory of Lord Vishnu.

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Tiruvaaleesvaram – A Temple of Merchant’s Capital

R. Palkkannan*

Introduction

The temple Tiruvaleesvaram is situated in the present Tiruvaalikanda Puram town of Permbalur District of Tamil Nadu. This temple contains 128 inscriptions, among them, 97 are belonging to Chola period¹. The temple has 7 tiers magnificent gopuram. It has garpagraha, Arthamandapam, Mahamandapam, Thirchchurru Maligai (Circumbulatory mansion) and smaller shrines. It has two circumbulatory forts². The situation of the temple Tiruvalikandapuram had a history beginning from Paleolithic period. The soil of this place was dry, and edible oil seeds are well grown. The town Valikandapuram remained to be a junction place of many ways to which the oil monger merchants had largely inhabited, even in the past period. This study argues that the temple Thiruvaleesvaram was the

off spring of economic currents, preferably by the merchants capital.

The origin of the temple

The Stalepuranam³ of the temple says that the temple was founded by Vali, the king of monkey tribe referred in the puranam Ramayanam. This suggestion does not hold the ground, because Sthalapuranan is a recent fabricated account and would not come under the category of evidences.

Than comes the sangam literature datable to BCE 300-300 CE⁴. This literature identify one geographical area by name Kandiram. This literature mentions that those area was ruled by the chieftain families Kandirakko, and Vichchiro.

The third supposition about the foundation of the

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temple is as follows. The place Valikandapuram is situated within a nadu territory vannadu in chola time. This vannadu was ruled by the chieftain families namely Vannaduudaiyar. As there are many donations made by these chieftains are recorded in the temple- L. Thiyagarajan, postulates that any one of the chieftains of the Vannaduudaiyar family might have founded this temple⁵. This supposition is nearer to the truth, but not the truth at all, because, there is no connection existed between vali and the chieftains of Vannaduudaiyar. Hence this supposition may not be also possible.

Before to find out the founder of the temple, an analysis of the location of the temple, Valikandapuram becomes an essential one.

In the previous pages, it has been mentioned that the place Valikandapuram remained to be the town of merchants, and especially the oil mongers (Sankarpudi)⁶. Among them one by name vali had founded the town and the temple itself. This is supported by the earliest inscription of the temple, which narrates that money endowment was received by the oil mongers (Sankarapudiyar) which intimates that the origin of the temple is related to the oil mongers.

Socio-political situation at the formation of the temple

1. At the time of the emergence of the town Valikandapuram, the surrounding agricultural communities had grouped themselves as to call vannodu to which a chieftain controlled the territory emerged.
2. At the time of the founding of the temple, erstwhile the chieftain family the cholan had established their independent rule emerging from the status of chieftain to the emperor⁷.
3. It was period of the emergence of the merchants with rich in wealth, and high in social status⁸.

Merchants capital

Earlier it has been illustrated that the origin of the temple was a compulsion on the part of the merchants, especially oil mongers for the foundation. So, the first donor of the temple was Arumpakkilan Sattan Paranteran⁹ while the title kilan identifies that he was a land lord, another title of him sattan indicates that he

was a merchant what it implies is, a original merchant. What it implies is, a original merchant had turned to be a land lord and made donation to this temple. The inscriptions record the title Udaiyar meaning to possessor or landlord of that locality for referring to God. For example an inscription found in Sivarasi, while referring to God mentions 'Venbaikudinallu Venbaikudi Udaiyar Pandieswaramudaiya Nayanar'¹⁰.

The meaning of the inscriptions' sentence is as follows

- a. Vikromepundeswaramudaiya Nayanar – The temple and God's name.
- b. Udaiyar – land lord
- c. Udaiyar of venbaikudi – land lord of the village Venbaikudi.

But this pattern is not visible in the recording of God for the temple Tiruvaleesvaran. Inscriptions simply mention God's name as Tiruvaleesvarathu Alvar, or Tiruvaleesvaradha Mahedevan. No title Udaiyar, nor the village is name found what it means is that God is known only by the temple, and he was not the lord of any town. The practical meaning is that temple has no territorial affinity, or it was not God to a particular village, or to a particular town, but to a particular communities i.e. Sankarapodiyar (oil mongers).

For a long time, that is from the first Cholakking Aditya I 885 CE to 1219, Rajaraja III God is simply named as nayinar only with reference to the temple Tiruvaliswaran. In the year 1219 CE only for the first time God was referred as Valikanda- Puvathi Udaiyar Tiruvaleeswara Mudaiyar Nayanar¹¹. This means that God had some properly rights in the town Valikandapuram only in 1219 CE. Then God got lands in agricultural community area, Vannedu. So, an inscription refers God as Vannattu Valiswaramudaya Nayanar¹². But this vannattu attribution is not strictly followed by all the other inscriptions refer God as Valeeswarar only. This indicates that, God's affiliation was strictly related to the community rather not to territory.

Increase of God's divinity and thronging of different social status people

Initially the temple was confirmed to a particular community, and so no grants were made during the

beginning period of Aditya I. During the period of Aditya I only one grant was made that too by a merchant cum land lord. Apart from that there was no grant. The divinity nucleus of God had spread too fast, and in the subsequent period of Chola king Parantaka I, utility three grants were made to the temple. Among them the foremost one was made by the chieftain Vannadu Udaiyar¹³. He was the first to grant land to the temple. The God's fame had motivated even the chola kings family. Rajadita I, s/o. Parantaka I has taken keen interest to get the grace of God. What he did was the deed of Brahmanical tradition. He inhabited many Brahmins for the service to the temple, with the grant of the villages, to the Brahmins.

Next to the ruling families, the agrarian communities rather of Vannadu also made contributions to the temple. They constructed the surrounding wall. Thus, the temple which was started with merchant was now in the hands of agricultural communities. The name and fame of God had had heightened, and within the period Kulothunga III God was considered to be as the boon given for the birth of child. At that time he was called by the name Brahmapur Iswaran, An inscription of Kulothunga III dated to 1207 CE records that a land lord Sultamalan Jayakonda Chola Vannaduudaiyar, had gone to the temple, and at the feet of God, he prayed for a child for which he pledged to present gold ornament (Pattan). After this prayer, he got the child, so, he presented a whole village taxes to God for his presentation. Succeeding in the period of Pandiyar, Vijayanagar ruler, and Nayakar, the temple used to receive the grant from the officers.

However among the various donors, the community of merchants, especially Sankarpudiyar, had poured their money to the temple, inscription record 47 grants of them. Among them the merchant Tirukovalur Arumpakkilan Suttan Puramakuttan has donated gold to the temple in CE. 885, inscriptions records the same person as the donor in 968¹⁴. So the same person had donated twice with a gap of eighty three years. The oil mongers of Sankarapadiyar of Valinadapuram liberally made donations. Not only from Valikandapuram, the oil mongers from chola's capital Tanjore has visited the temple and made

donations¹⁵. Apart from the local merchants, also the merchant guilds had become devoted to the temple and made donations as mentioned by Kneeth. R. Hall.

Conclusion

This study has identified that the temple Valeeswaran was the offspring of merchant's capital. The merchants, especially oil mongers had settled in the town Valikandapuram a place for the plantation of oil seeds. These merchants, in order to conduct trade created the temple during the times of Chola king Aditya I. Although the temple was created for merchant class, soon the social set up agricultural communities Nadu, the chieftains, Vannaduudaiyar, and the price of chola king has diverted their resources for the prosperity of the temple. As this area breed slow population, God was made to be Brahmapuriswaran i.e. one who gives children to the childless families. However the merchant communities like Sankarapadiyar, vaniyar had shown great interest in promoting the temple. Not only the sectors of the village, but also merchant guides, also took interest in patronizing the temple. Thus the temple Tiruvaleesvaran a religious centre was the outcomes of the merchant's capital.

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Fort Temples of Dharmapuri

J. Vidhyavathi*

Fort Temples of Dharmapuri

The Fort Temples of Dharmapuri stand even today as a standing monument of the art, architecture and sculpture of the Nolambas. Unfortunately, the inscriptions of the Nolambas are not available at present in the fort temples. But there were reports about the existence of the inscriptions in the two fort temples namely Mallikarjuneswar temple and Kamakshi Amman temples and also in the pillars of Mariyamman Temples.

Mallikarjuna temple is considered as one of the thousand eight Siva shrines. It is located in Dharmapuri fort on the northern side of the town. This area is called Hale Dharmapuri.¹ During the time of Nolambas, this fort was built but later it is said that Jagadeva Raya reconstructed the fort during the seventeenth century for his administrative convenience.² Before the establishment of British rule, the region was under the control of Tipu Sultan.³

Unfortunately this fort of Dharmapuri was ruined in course of time. In this fort there are Eswaran temple popularly known as Mallikarjuna temple, Kamakshi Amman temple and Paravasudeva temple. There are separate temples for Lord Siva and Parvathi.⁴

To begin with, there might have been a small place of worship before the construction of this temple. H. Krishna Sastri is of the opinion that this shrine would have developed into a big temple, just as Pugazh Chola built a number of temples on the old shrines.⁵

During the later part of the ninth century, Nolambas ruled over the region with Hemavathi in Ananthapur district as their capital. Mahendra Nolamba who belonged to this dynasty undertook an expedition to Thagadur, defeated the Bana King and captured it in 878 A.D.⁶

Hence forth, Thagadur was the capital of the Nolambas. Nolambas ruled over this region from 878 A.D. to 931 A.D.⁷

There are references about the donation of lands by the Nolamba kings to the Jain temple, there is an argument that Mallikarjuna temple might have been originally a Jain temple after the name of Mallinadha, the 19th Thirthangara. Later in course of time, it would have been converted into Mallikarjuna, a Siva temple. But this argument is rejected on the following grounds:

1. The three inscriptions of Kulothunga Chola found in this temple mention the name of the deities SanayiramUdayar and MuzhamAayiramUdayar (a temple of thousand spans in breadth and a thousand cubits in length) and also Thiruvaleeswaram Udayar and OrrayeswaramUdayar - all Siva names only. There are no references about Mallinadha or any other Jain Thirthangara.
2. The structure and architecture of the temple has Nolamba style and the Nolamba Kings were Saivaites and not Jains.
3. The scenes depicted in the sculptures of the temple were of only Hindu mythology and religion. Not a

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single sculpture deals with Jainism.

4. MahendraNolamba was a devoted follower of Siva. He was broadminded person. So he might have extended his patronage even to the Jains. This shows his religious tolerance. His son Ayappa Deva also followed the footsteps of his father. Therefore when they built a Siva temple, they had mentioned about their philanthropy to Jain temples also.

H. Krishna Shastri compares this temple with the Boganandeewarar temple located at Nandagiri in Kolar district of Karnataka. It was also a Siva temple built by the Nolambas. The style of art and sculpture of both the temples are more or less the same. Therefore H. Krishna Shastri concludes that it was also built by the Nolambas.

Change of Name into Mallikarjuna during the time of Vijayanagar

The Easwaran temple of Dharmapuri fort was known as *Sanayiram Udayar*, *Muzham Aayiram Udayar* until the fifteenth century. Mallikarjuna, a noted Vijayanagar king ruled over this region. During his period, the name of the Easwaran temple was changed into

Mallikarjuna temple with a view to honouring the Vijayanagar ruler.⁸

The temple has *Garbagriha*, *Ardha Mandapa* and *Navaranga Mandapa* etc. which belonged to the Nolamba period, whereas the *Mukha Mandapa*, *Maha Mandapa* and *Vimana* belonged to the later Chola period. A close study of the sculptures of this temple reveals how much of this artistic spirit has been infused into them. The sanctum is enshrined with a neatly carved *Linga* of nearly 1.2 metres in height with the *Avudayar*. Generally in many temples, the *Avudayars* are round in shape. But here it is square in shape. The *Linga* is carved perfectly. It looks graceful, lovely and vivaciously radiating the divine personality.

The pillars of this temple contain beautiful sculptures. Just as the sculptural beauty of Pallava type of pillars is praised by the art historians, the pillars of this temple also deserve equal appreciation and

commendation. The dancing scenes and the beautiful flowers depicted on these pillars are exotic.

There are six pillars in the *Mantapa*. The bottom of the pillars are in square shape and the upper part in cylindrical shape. The top of the pillar contains *Potika*, corbel-bracket over pillar, *Kalasa*, wide-mouthed vase etc. On the four corners of the square of each pillar, lions are found. In the front side a devotee seemed to be worshipping the *Linga* in between the two lions. But on the other three sides, there are dancing girls. A beautiful scene is engraved on the body of the pillar portraying that musicians are playing their respective instruments and the dancing girls are dancing according to the music.

In the central pillar of the northern side of the temple, Lord Narasimha is found in the yoga posture. In another sculpture, a dancing girl is looking at the mirror. Sculptures of Umaiyal, running with Muruga, Nataraja, Suhasanamoothy are all beautifully depicted. The following sculptures are found in the first pillar of the *Mandapa* on the northern side.

- a. A devotee is performing pooja to Amman. A man is standing by the side of Amman with his hand on his waist.
- b. A Siva Linga is found on the lotus flower and a devotee is performing pooja. A man standing by the side is pouring water.
- c. Amman with a crown on her head is seated and a man who looks like a small boy is worshipping. Amman has placed her two hands on her thighs.
- d. A king with a sword attacks a warrior and defeats him.

In another pillar, sexual scenes are portrayed. A man on a horse, a queen and the king on an elephant, a man and a lady in romantic scene etc. are described.

The sculptural beauty is abundant in the pillars of the *Ardha Mandapa*. It exhibits beautiful carvings. It is supported by four granite pillars of 2.4 metre height. The pillars are exquisitely carved with figures of several deities and saints. The figures are small but every feature is finely and expressively carved. The south-eastern pillar hangs from ceiling and is not supported on

the ground. A piece of paper or cloth can pass between the pillar and the ground.

Four rows of pillars on each side amounting to sixteen pillars uphold the MahaMandapa. In each pillar Saivite, Vaishnavite and purana stories are depicted beautifully. On the northern pillar, there is a figure of Hanuman near Nandi, which is rare in a Siva temple.

This is called *Iravathi Mandapam*. People worship this as an elephant shaped Lord Ganesha.¹⁰ On the northern side of the *Mantapa* precious beautiful Utsava deities are kept.

The *Navaranga Mandapa* deserves special mention as it has a peculiar arrangement of pillars i.e. 12 pillars in three or four rows so as to have nine equal squares. This central hall is of artistic significance. Its illustrious pillars are known as *ChitraKambas*, which are unique having intricate and numerous carvings. Each of the pillars has a cubical base with four seated lions on its top corners. An octagonal shaft rises among the lions, which terminates in *Padmabandam*.

The cylindrical shaft, with designs of ribbon bands and pearl strings, of the Baragur temple is converted here into octagonal shaft with miniature figures and floral designs. This is similar to the *devakosta* plasters seen in the early Chola temples. The most outstanding sculpture is the dancing posture of Lord Siva.¹¹

On the ceiling there is a panel of a dancing Siva surrounded by eight *dikpalakas*. Indra alone is found with his consort Indrani. All the *dikpalakas* are mounted on their respective vehicles with a blessing handraised to confer boons. Varuna is the solitary exception showing his back but with the face turned towards the viewer. Their movements are graceful, accentuating the gaiety and merriment reflected in their faces. Except Varuna, all the deities, including Indrani, raise their left hands in *vismaya mudra*. This particular pose suits well the dynamic theme of the central panel and adds to the vigourousness of the composition. It also maintains balance and harmony of the entire panel at two levels – at the level of the smaller panels and at the level of the whole composition. It is an excellent example of a special feature of Nalamba temples. This masterpiece is

to be considered as the pinnacle of Nalamba art in Dharmapuri.

In the *Navaranga Mandapa* behind the two pillars of the front side, a Nandi pavilion is found with beautiful decoration facing the eastern side. There are also shrines of Lord Ganesha and Lord Muruga within the temple *prakara*.

A man and a woman standing together very closely; a lady in a sitting posture; a standing soldier; the figure of Saththan (Ayanar son of Vishnu and Siva, when the former became a female); Hari and Bramma on both the sides and Siva in the central position sitting in a lotus flower; Bramma and Vishnu with four hands; are some of the very interesting and exciting scenes engraved on the pillars of the temple.

The devotees of this Siva temple believe in the Hindu mythology which is attributed for the emergence of this temple. So it is appropriate to mention the mythology for a better understanding of the culture of the people.

The Mythology of Mallikarjuna Deity

In the ancient past, Sri Chandran, a pious and devoted disciple of Lord Siva undertook a penance. Lord Siva was very much impressed with his piety and devotion. So he appeared before him as bull-borne deity and asked for any boon desired by him. Chandran said that the life in this world will not be complete without begetting children. Therefore, he wanted that Sri Vishnu, the protector of the world, should be made to be born as his child. Lord Siva granted his prayer. Accordingly, on the appointed day a male child was born. It was named as Mallikarjunar. When the child came of age he was taught the four Vedas, six *shastras* and sixty-four arts.

Kamakshi Amman Temple

It is located in-between Mallikarjuna temple and Someswarar temple on a high platform constructed especially for that. A beautiful *Neerazhi Mandapa* is found in front of the Kamakshi Amman temple, which has four pillars. Generally the *Neerazhi Mandapa* would be located in the middle of the temple tank. But here,

there is no water, no tank and no steps, but only the *Neerazhi Mandapa* is constructed.

The structure of Kamakshi Amman temple is unique and a novel one. It has an individuality of its own. Just like the Brahadeeswarar temple of Tanjore, everything in this temple is very big. The *Vimana*, *Mandapa*, pillars, sculptures, steps and entrance—all are very big, gracious and beautiful.

Each panel contains no less than four figures. The *Putra Kameshti Yagascenes* are executed with finesse. Scenes like pregnant mothers, the celebrations that follow the birth of the princess and the joy on the face of the king and his ministers are portrayed. Again in the panels depicting the Ramayana war, the giant like figure of Kumbakarna fighting Rama and Lakshmana is artistically shown. One of the rare features of this shrine is that Mahishasura is shown in his full form when being killed by Durgadevi. In the Kamakshi Amman temple, there is a similar panel with minor variation where Siva is found with his consort. The panel on the ceiling here is unique.¹⁵

A number of deities are raised in the *prakaras* which add glory and grandeur to the Fort temples. *Vahana Mandapa*, where the vehicles to carry the *utsava* deities, is located on the southern side. Selva Ganapathy temple is found on the southwest side of the *prakaras*.

The first pillar on the northern side of Amman temple contains beautiful sculptures describing a scene of Somaskanda Murthi jumping from Amman to Kumaran Swami, dancing girl, Siva with four hands touching the feet of Amman etc.¹⁸ On the other side, Gajasamhara Murthi looks at Amman with modesty and great reverence. In another place, Pillaiyar is found with jackfruits, Umasagidhamurthi is surrounded by a group of her female attendants.

In the second pillar Krishna is portrayed in a dancing posture and Rishabavaga looking at Krishna. In the third pillar, the destruction of Vali, Nisumbasudhani with four hands, Durgai in a dancing posture are beautifully depicted. In another pillar Gajasamhara Murthi is found.

Amman appears very shy with the child (Muruga). Siva, Manmadha, Radhi setting ablaze Kaman etc. are described.¹⁹

Mythology of Kamakshi Amman Temple

Asura, a feigned race of beings and foes to Devas established their supremacy over the world and persecuted the Devas. So the Devas approached Brahma for help but Brahma directed them to Mahavishnu. Mahavishnu believed that the enemies of the Devas (Asura) could be destroyed only by the son of Siva. At that time, Parvathi, daughter of Parvatharajan wanted to marry Lord Siva, who was deeply in meditation and penance. Therefore the Devas wanted to disturb the penance of Lord Siva for which Manmadha was given the responsibility. But Lord Siva who came out of the penance destroyed Manmadha.

A study of these sculptures of fort temples reveals that they represent two branches of Nolamba art. One is much influenced by Pallava and Chola schools. Sculptures of this branch have oval faces, slim bodies and plasticity of later Pallava pieces. The *digpalas* of the *navarangapanel*s belong to this branch. Their ornaments show the early Chola simplicity in spite of the presence of western Chalukyan pearl works. The standing Surya sculpture near the *dwajastamba* is the best specimen of this branch. For its poise and pore, it is comparable with the standing Brahma sculpture in the Doddesvara temple, Hemavati (Andhra Pradesh). Siva is depicted in his various forms in the miniature sculptures of the Nolamba pillars. Eight armed Nataraja in *lalita* pose and Uma Mahesvara in *rajalila* pose have been repeated at various places. In addition, the following eight forms have also been depicted: Bhikshatana, Dakshinamurthi, Gajantaka, Linga, Kalantaka, Kirutamurti, Ravana Anugraha and Somaskanda.

The Fort Temples of Dharmapuri exist today as standing monuments of Nolamba art and architecture. Similarly, the contribution of the imperial Cholas to the development of temples in Thagadur Nadu is witnessed at Penneswaramadam, where Sri Vedanayagi Penneswara Swamy temple built by Kulothunga III elaborated, amplified and enjoyed the patronage of the Hoysalas to some extent and by the Vijayanagar to a

greater extent is a fine example of Siva temples of Thagadur Nadu.

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A Study on Subnationalism and Cultural Identity of Tamilnadu

C. Priyalakshmi*

Introduction

Cultural identity means that envisions a future that respect and honours' Indigenous people's inherent rights. Dynamic cultures, deeply and richly under woven in lands, languages, spiritual traditions and artistic expression, rooted in self-determination and self-governance. The core of cultural identity rests on the principles of supporting amplifying efforts and raising awareness of self-determination for indigenous people. And empower them to organizing their communities to engage the international processes, national policies and human rights bodies to respect, protect and fulfill their rights.

Cultural rights and Indian Constitution

The Indian Constitution does not state a black and white definition of a cultural right. However, Article 29, states that indigenous people and minorities residing in India have a right to conserve their language, script and culture. Article 29 is usually interpreted as minority rights. Our Constitution mentions the value and preservation of the composite culture as a fundamental duty.¹

Human Culture

The history of human culture is the history of continued change from one form to another through time of space. But the rate of changes in culture or material history is not uniform-in all regions. Some area

the rate of change is faster while in some other the rate is very slow largely which depending upon the nature of form and substances of such interactions. In the total process environment plays the key role. The term environment implies a state of condition of a specific in relations to temperature, rainfall, including bio-diversity of the region etc which effects both animal and plant life.²

Tamil Culture

Tamilnadu is a southern state of India which is supremely rich in culture and heritage. Known to be one of the ancient civilizations in the world, the people of Tamilnadu belong to the prestigious Dravidian family. Tamils also like other south Indians, take much pride in their culture and make great efforts to protect their own identity more than 2000 years old great history.

Condition of culture in Tamilnadu

Issues of minorities, indigenous people and women are not the strange things from the early period of human civilization, and as such a large scale violation of rights of those people has been taking place elsewhere in Tamilnadu. International human rights instruments cover a wide range of provisions dealing with the rights and freedoms of minority, indigenous people and women.

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Now the Tamil culture quest for its identity and self-expression in Tamilnadu. It represented not only the major drive in the transitional years in Chennai politics but emerged as the most important post-independence discourse in Tamilnadu. Since 1960s Tamils used to claim separateness from the mainstream of Government led so many struggles against the domination of the centre in terms of linguistic chauvinism and unequal resource allocation.³

Sub -Nationalism in South India

The recent politics of South India has been dominated by some separatists' activities that waged violent struggles to assert their control over parts of existing national states. This sub - nationalism in South India has a special case of cultural nationalism.

Sub- Nationalism into Hyper Nationalism

It is a case of an ebb and flow between the forces of sub-nationalism and the broader national security narrative. Older identities are jostling with emerging ones. Compared to the 1960's Dravidan parties have considerably toned down its politics of linguistic pride, state autonomy and Tamil assertion. Communities who feel they have not benefited from economic development under the Dravidan parties in the sphere of the process of reservation, industrialization and urbanization.⁵

Tamil nationalism is the ideology which asserts that the people constitute a nation and promotes the cultural unity of Tamil people. Tamil nationalism is primarily a secular nationalism, that focus on language and homeland.⁶ *Jallikattu*, the 'bull-taming sport' of Tamilnadu is also the best examples for Tamil sub-nationalism. Likewise, the anti-Hindi agitation in Tamilnadu was yet another instance of Tamil sub-nationalism.⁷ The Tamil psyche hates imposition and the idea of hegemony, but it definitely does not Hindi.

KaniyanPungundranar the ancient Tamil poet mentioned in the 192 verse of his anthology of Tamil literature *Purananuru* belonging to the Sangam period (dating between 5BCE to 3 CE) may provide an answer professing one of the highest levels of equality and universality and brotherhood.

So in Tamilnadu, the idea of sub-nationalism is heavily institutionalized through socio-political movements, mixed with a strong dose of historical and cultural relevance. Moreover Tamilnadu is not only for sub-nationalism but it is for federalism too, as one of the basic structure of Indian Constitution. So we can't null and void it. Hence, the concept of sub-nationalism is, where there is strong sense of solidarity amongst people of a region (within a nation).

Consequences of counter - culture

Nowadays in Tamilnadu there are many more agricultural lands encroachments throughout the state due to the pavement of roads and digging those lands to obtain mines and minerals, sand mining in river beds, deforestation openly. It causes the scarcity of water and threat to their livelihood. Globalization brought both development and misery to millions of people. In the name of commercialization of agriculture and several occupations, globalization crated a vast environmental challenge.⁹

Weaponisation and Loss of Cultural Identity

The consequences can be disease, destitution and despair for them and war and environmental damage for us all. The destruction is not inevitable. There is a growing relationship between war, weapons trade and natural resources. Usurping natural resources from the local population and even displacing the indigenous people for natural resources has become a way to finance the purchase of weapons for civil-war.¹⁰

Suggestions and Recommendation for cultural identity

Wild life conservation and other environmental protection projects of state and central governments can have tremendous impact on the lives and livelihoods of the indigenous people.

- Social scientists as well as natural scientists, are to be concerned with this human element in biodiversity.¹¹
- The conventional means of protecting habitat and preventing species extinctions through traditional pathways.
- Nation should joined its hands with states to equip and empower the cultural rights of native peoples.

- Indigenous people should be given complete autonomy and local decision making power for their identity.

Conclusion

The rise of sub-nationalism only shed new light on the role of cultural identity in Tamilnadu. Cultural identity education and public policy programs disseminate crucial information through modern communications media, helping both the public and private sectors to respond appropriately to local needs and aspirations. This in turn, effects and influences human responses in the form of cultural changes and adaptation. Different regions have environments resulting in different form of cultural groups or human responses. These cultural changes employ a participatory rights-based approach to our relationships that respects and strengthens indigenous rights while honouring traditional Indigenous worldviews and life ways. Then, whenever feasible, we help to create and implement culturally –sensitive government policies through direct representation on government policy boards.

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Mathiyasthanather Akilandeswari Temple Darukapuram - A Study

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The Aim of this paper is to highlight the genesis on growth of Mathiyasthanather Temple and Development of is various Structure

Darukapuram is situated three kilometers South East of Subramaniyapuram on Tenkasi – Madurai road in Sivagiri taluk. New Stone age period Urns were excavated under the foot of mountains in the western side of this village. Seventh century inscriptions mentioned this village as Malaiyadi Kurichi. This

Village is situated under the foot of western Ghats. Now this village is called as Darukapuram, Daruga means Surrounded by the trees. The Lord of this village temple is called as Pinakkuarutha Maha Thevar. In Sanskrit language PinakkaruthaMahaThevar mentioned as Mathiyasthanather. According to Puranic the Lord of this temple to solve differences between the Chera and Pandya ruler so this Lord was called as Mathiyasthanather, Just like the Thiruvanaikka temple

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Lingam. The Lingam of this temple is situated surrounded by the water on a platform. This temple is situated facing east. This temple has sanctum sanatorium, Arthamandapa, Mahamandapa. From Adhithana to roof of this temple was made of black stone. Adhithana has Upana, Padmajagathi, Viruthakumutha, Kapotha and Vathika are consisted in the Adhithana walls of sanctum divided into five parts respectively. Three parts are appeared as upper parts and two parts are lower parts. In the upper parts Devaghostas are appeared. In the Lower parts Kumhapancharas are decorated half plasters are appeared like round and square.

In the North Eastern side of second prakara Natarajar shrine is situated with one sanctum and front mandapa supported by two pillars. In the sanctum idol of Nataraja, Karaikal ammaiyar, Sivagami Amman are kept. They are made of granite stone. Second Gopura entrance is situated in the middle of second prakara with two inner and outer platform supported by six Pillars respectively. Twenty six (26) inscriptions were copied from this temple. Among the twenty six, eight inscriptions belongs to the period of Jatavarmakulasekhara four belongs to the Maravarmasundarapandya, one inscription belongs to the Period of Jatavarmavikramapandya and another is Virapandya II.

Mathiyasthanather – Akilandeswari temple at Darugapuram is situated three kilometers. South East of Subramaniyapuram on Tenkasi – Madurai road in Sivagiri taluk. Seventh century inscriptions referred this village as Malaiyadi kurichi. This village is situated under the foot of western ghats. In later period this village is mentioned as Darugapuram. Darugapuram means the town is surrounded by the trees. The Lord of Siva temple of this village is called as Pinakkaruthamahathevar. In Sivarathiri worship this temple is considered as the sthala of second Puja time Devotees believes. In between the 8⁰ clock to 10⁰ Clock of the night time Puja give five to one portion of benefit to the Sivarathiri day. Mathiyasnather shrine is of one hundred and eleven (111) feet and fifty five feet width of one Prakara.

Mathiyasthanather temple is situated to face the east. This temple has sanctum sanctorum.

Ardhamandapa, Idai Naligai, Mahamandapa, Muhamandapa or Kodimara Mandapa, Nandhi, Plagmast, Palipida, Natarajar shrine Thalavarisai or First Prakara, Second or Seeviliprakara, Panthamandapa, Kannimula, Ganapathi Shrine, Urchavar shrine, Panchalinga shrine, Sapthamaha shrine, Subramanyer shrine, Sastha Shrine, Kalabairavar shrine, Suriya shrine, Athikeranandhi shrine, Sura Thevar, Sixty Three Nayanmars, Moon Shrine and Sandikeswarar shrine.

Akilandeswari Amman Shrine is situated in the southern or Rightern side of Mathiyasnather shrine. It is of one hundred and eleven feet length and fifty feet width. A Small passage in the middle of the temple to connect the two shrines. Amman Shrine has Sanctum Santorium, Ardhamandapa, Idainalligai, Mahamandapa, Palliyarai, Muhamandapa, Panthal mandapa, Kannimula Ganapathi shrine, Subramaniyer shrine and sadikeswarar shrine are situated.

Sanctum and other structure of the temple are kept on the Upapida, Adhithana has some structure like Upana, Padma, Jagathi, Viruthakamuthas, Kapotha and Vethigai **Bhitti** or wall portion of sanctum is divided into Five parts Three portions are appeared as high level to portions are lower level. High level portion sare decorated with false ghostas on Salaviman, **Kumbhapancharas** are appeared on the lower portion of wall with Kumpa structure. Half Pilasters are appeared with circular and eight pattai. Northern and Southern walls of Ardhamandapa and Mahamandapa are decorated with false ghostas with Mahatharmas on the above level. In the middle of Maha thorns bulge out sculptors of Vinayagar and Kanmen with Bama and Rukmani are engraved.

This temple has Thalavarisai Prakara, Sevili Prakara and outer Prakara. From Adhithana to **Pirasthana** this temple was fully constructed by the granite stone on the top portion of the Sanctum was constructed by the **Suthai** and Bricks. Sala type of Vimana is kept on the Sanctum. As per the records of special officer Temple lands. H.R. and C Department Administration, Chennai-34. Mathiyasnather temple and Temple Pond are situated in the Darugapuram village in the Survey Number 154 with the area of Seven acres and twenty cents. Amman Sannathi and Swami Sannathi

were constructed with temple Kit open and well within the area of one and half acres.

Natarajar shrine is situated in the Thalavarisai Prakara as well as the northern side of Kadimara Manda of Mathiyasnather temple and western side of Kalabairavar shrine. This shrine has sanctum, Ardhmandapa and Mahamandapa sanctum is of eleven feet with and ten feet length (10 × 11). In sanctum stone images of Natarajar, Sivagami Amman and Karaikal Ammaiyar are fixed Ardhmandapa is ten feet length and nine feet width (10 × 9) and two Pillars are supported this mandapa Mahamandapa is situated before the Ardhmandapa. It is supported by two rows of six pillars. This temple is believed to constructed by the early Pandyas. As per the present structure Mahamandapa looked like very old. Garbhagrah and Ardhmandapa were renovated during the time later Pandya Kulasekharapandya and Sundara Pandya inscription are found on the walls of Mahamandapa. Alagaperumal Parakara Pandya (1473 – 1506 A.D.) inscriptions found on the walls of sanctum and Ardhmandapas. So this inscription helps to ascertain the fact these shrines are renovated by him.

Ardhamandapa is often feet length and twelve feet width. Mahamandapa is of twenty four feet length and twenty four feet width (24 × 24) Two rows of eight Pillars supported this mandapa. In the middle of Ardhmandapa Nandhi statue is fixed. In the northern wall of Ardhmandapa Natarajar shrine is situated. In the entrance of Ardhmandapa Southern side Pillar having the bulge out sculptures of Tenmalai Zamindar and his spouse. Mahamandapa is supported by the two rows of six Pillars. Nandhi mandapa is situated before the Mahamandapa. It is of twelve feet length and nine feet width. In the middle of this mandapa Nandhi statue is erected. In the outer of Nandhi mandapa five feet length and first feet width Alter is erects.

Sivapariipurani Amman Shrine is situated in the southern side of Tripurandeswarar shrine to face the western direction. This shrine is in the leftern side of Tripurandeswarar shrine. So Goddess is considered as the Kiriyaakthi sanctum sanctorum of Amman shrine of ten feet length and twelve feet width standing posture statue of Goddess Sivapariipurani enshrined the sanctum sanctorum. Ardhmandapa is of nine feet length and

eleven feet width (9 × 11). Mahamandapa is of seven feet length and twenty one feet width. In it in the northern wall six feet length and six feet width Palliyarai is situated. Nawagrapha shrine is situated in the eastern side of Joint mandapa between the four pillars of eastern side Mounts or Vahanas kept in the Southern side of this mandapa. Five feet width entrance is situated in the middle of Madappalli or temple Kitchen is situated in the southeast corner of the temple. Kalabairavar shrine is situated in the North Eastern Corner. Murugan and Vinayager shrines are situated respectively in South east and South west corner. Someswarar shrine is situated in the middle of southern compound wall. Sthalavirutcha vilva tree is situated near the **Madappalli**. This temple is represent the element of air one among the five elements of cosmos. In the sanctum Tripurandeswarar five feet lamp is hanging. Among the five feces of lamp middle face of the lamp is slightly seeking.

Mahamandapa Pillais are decorated with the Pudai sculptors of Zamindars and his spouse of Tenmalai. Raman and Lakshmanan kept the bow with Arrow and Rishis. Pandya emblem two fish engraved on the centre of the roof of this mandapa.

From bottom to roof Amman shrine fully constructed by the granite stone. Adhithana is consists of Jagathi, Muppattai and Pothiga. In the Bhitti or walls are decorated with half plasters and false ghostas on the top of ghostas are appeared with the unfinished, Mahathoranas, Eastern side of Mahathorana decorated with sculpture of Siva and Southern side of Mahathorana is decorated with Vinayagar, Palagai row is decorated on the Kapotha. But Kapotha of Mahamandapa is decorated with **Yali** rows.

Panthal mandapa of Amman Shrine is supported by four rows of forty pillars. Vithana or Curtar of this mandapa is decorated with the sculpture of ladies playing. Kolattam and Pig and tiger, roaring against each other. Two inscriptions belongs to the period of Sundarapandya and Virapandya found on the East and South wall of Tripuradeswarar temple and one inscription of fourth regnal year of Virapandya found on the East wall of Amman shrine. Sundarapandya lake is situated before this temple.

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Antiquity of Tamils History as Gleaned From Archeological Excavations in Poompuhar

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In classical literature, Poompuhar was portrayed as the capital of the Chola kings - and a veritable paradise on earth. Ships from all over the world docked here, unloading gems, gold and silver and taking back spices and cloth. The trade partners included no less than the Roman Empire. Though the port is now just another tourist spot on the Tamil Nadu coast, recent excavations have aroused hopes that Poompuhar may indeed have had a glorious past.

Till even a hundred years ago any connection between the sleepy little town of Puhar in the Nagapattinam District of Tamil Nadu and the exotic city of Poompuhar (Puhar) described in the great Sangam era epics was brushed aside as a flight of fancy. Referred to as a major port city of the Early Chola Kingdom, on the mouth of the Kaveri river - where it meets the Bay of Bengal, it was known by various names Puhar, Poompuhar, Kaveripoompattinam and Kaveripattinam through time.

Pliny, and Ptolemy describe the conditions of trade in the early centuries of the Christian Era. Not only literary but archaeological evidences bear testimony to the trade of the Sangam Tamils with Greeks and Romans. Mortimer Wheeler concludes that the site was occupied by the Romans at the end of the 1st century A. D. and that it was deserted sometime in

the 2nd century A. D. The trade with the Romans declined after 2nd Century A.D.

External trade was carried on between South India and Hellenistic kingdom of Egypt and Arabia as well as the Malay Archipelago. The author of the Periplus of the Erythraean Sea (75 A.D.) gives the most valuable information about the trade between India and the Roman Empire. He mentions the port of Naura (Cannanore) Tyndis (Tondi), Muzuris (Musiri, Cranganore), and Nelcynda as the leading ones on the west coast.

Other ports of South India were Balita (Varkalai), Comari, Colchi, Puhar (Khabaris of Ptolemy), Saliyur, Poduca (Arikamedu) and Sopatma (Markanam). A landmark in the development of communications was the discovery of the monsoon winds by the Greek sailor Hippalus in around A.D. 46-47.

The popular Tamil epics Silappadikaram and Manimekhalai and Prakrit texts like Milindpanha, the Buddhist Jataka tales and foreign accounts like Geographia by Ptolemy and the Periplus of Erythraean Sea paint a vivid picture of the city¹.

The Periplus of the Erythraean Sea a work by a merchant, composed during the 1st century CE has provided a brief on the Chola kingdom and its towns,

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ports and trade centers. Ptolemy, the Greek geographer from the 2nd century CE describes the city of Puhar as well-planned, in his work *Geographia*. 1910's a team of archaeologists found the remains of a wharf and rediscovered this ancient port while exploring the area. In the subsequent years, other wharfs made of burned bricks were discovered and dated from 3rd century BCE to 3rd century CE. The wharf had a brick structure with a drain, for the flow of water and a platform supported by wooden posts for handling cargo; this was built on the channel of the Kaveri river.

The bright-orange bricks look like huge slabs: the biggest is 61 cm long, 12 cm thick and 41 cm wide. Significantly, in the '60s, a wharf made of similar bricks was excavated in the area by the Archaeological Survey of India (ASI) and was carbon-dated to third century B.C. Archaeologist believe that this structure could be a Buddhist *vihara* belonging to the Sangam age.

A few shards of black and red pottery, traced back to the pre-Christian period, and a terracotta head, said to be of Skanda, was also discovered. The head could date to fourth or fifth century A.D., say archaeologists².

Simultaneously, an underwater exploration off the Poompuhar coast conducted by the National Institute of Oceanography and the state archaeology department has yielded interesting though limited results. At a spot known to local fishermen as Karaiyappar, the team discovered a structure dating back to Poompuhar's glory days: part of the city was submerged sometime before the second century A.D.

The Archaeology Department in collaboration with the National Institute of Oceanography, Goa in the year 1981 conducted a preliminary exploration. By deploying sophisticated equipment it has spotted some heaps in about 30 meter depth off the shore of Poompuhar. Airlift operations in 7m depths revealed three courses of stone masonry off Vanagiri (the near by site at Poompuhar). In Vanagiri many Bricks were discovered. The stone blocks vary in size 30x20x5 cm, 65x40x10 cm and 60x35x10cm³.

Archaeologists have discovered a semicircular brick structure, probably of a reservoir during excavations. The under-water archaeological excavations around the modern Puhar region continued through the decades.

In 1981, a joint team of the Department of Archaeology, Tamil Nadu and National Institute of Oceanography (NIO), Goa led by AS Gaur conducted an under-water excavation offshore survey of Tranquebar, 5 km south of Puhar, to locate a shipwreck⁴.

At present Poompuhar has been converted into an important tourist centre. One could find the Monument:

1. Excavated Buddhist Vihara in Pallavaneeswaram. Brick structure dated 4th-5th century CE.
2. Excavations by State Department of Archaeology at Manigramam (about 3 km from the sea) brought to light a wharf dated to 2nd century BCE.
3. Under- sea exploration was conducted by the State Department of Archaeology in collaboration with National Institute of Oceanography, Goa during 1990-1994 and 1997⁵.

Excavations at Sampapathi Amman Temple revealed terracotta ringwell, which indicates that ancient Poompuhar was extended till Puduppuram on the north and up to Tarangambadi on the south⁶.

"Besides several references in Sangam literature, there is proof of the rich merchants of Manigramam, a suburban village of ancient Poompuhar, travelling by boats, accompanied by *sena muka*' (soldiers to protect them from pirates), to Takua Pa (now in south Thailand) to trade in gems (*mani*' in Tamil). A Tamil inscription on stone to this effect is still preserved," says Nagaswamy.

Further the Former state archaeology director, R Nagaswamy, has opined that, "We have historical evidence in writings in Tamil literature and in the works of western historians and geographers about the importance of Poompuhar as an international maritime port. A third century wharf excavated by the Archaeological Survey of India is further proof, he said⁷. Thus we could come to a conclusion that the Coast Line of Tamil Nadu has rich archaeological reminiscence in bringing back the history of the Tamils. Though we have voluminous evidence of the literary evidence on the coastal cities and towns the

archeological sources help us to further probe into the socio, cultural and economic prosperity of the region.

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Art and Architecture of Tiruvaludisvarar Temple - A Historical Study

Radha* and G. Paranthaman**

Introduction

Tiruvaludisvarar temple is believed to be constructed during the second century C.E. During the beginning of the Christian era the region of Perunkulam was sparsely populated but highly cultured as can be gleaned from the Sangam literature. The last Sangam Pandya ruler Kannapperiyal Kadantha Ukkiraperuvluthi built some shrines of Tiruvaludisvarar Temple in Perunkulam followed by other Pandyas. Perunkulam temple is a vast and impressive complex of structures enclosed by high and massive compound walls all around occupying a rectangular plot of land.

History

Tiruvaludisvarar Temple in Perunkulam, a town in Thoothukudi district in the south Indian state of Tamil Nadu, is dedicated to the Hindu God Shiva. Tiruvaludisvarar temple is believed to be constructed during the second century C.E. It is also that Thirukkural the immortal work of Thiruvalluvar was published in the presence of Ukkirapperuvluthi and forty eight poets in Tiruvaludisvarar temple at Perunkulam. The ancient Pandyas divided Thirunelveli region into thirteen divisions and among them were

valuthivalanadu and perunkulam was included in the Thiruvalluvalanadu. Perunkulam was the smallest unit of Pandya Administration during the Sangam period. Inscription of Srimara Srivallabha (835-862 C.E.) found the south side of arthamandapa of the Thiruvalluvar Temple. Five inscriptions belonging to Sadaya Maran alias Veera Narayana Sadayans (880-900 C.E.) regnal year 2, 11, 15, 22, corresponding to 882, 891, 902 are found on the north wall of the Thiruvalluvar temple.

Kadantai Mudali was appointed as the Governor of Thirunelveli by Thirumalai Nayak of Madurai (1023-59 C.E.) Perunkulam became the part of the region of Thirunelveli Dalavay Governor from 1774-1801. Perunkulam was served as the Nawab region. After 1801 it came under the control of British.

Lord Tiruvaludisvarar (mulavar)

In Karuvurai Lord Tiruvaludisvarar in linga pose or Suyambulinga pose: Thiruvatchi is kept behind the linga idol. (2) Two feet height stone images of (63) sixty three Nayanmars, Suradevar, (4) four feet height Thashinamoorthy, (3) three feet height Panchalingams, Vinayagar, Lord Subramanya, Valli, Deivanai, Sandhikeswarar, Someswarar, (6) six feet length sitting

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posture of Nadhi, (5½) five and half feet height Gamathiamman, (5) five feet height Vinayagar and watchman sculptures.

Architecture

Tiruvalludivarar Temple was built during the period of Sangam Pandyas. The ground plans of the Structure together in their measure are given and the same are illustrated in general ground plan of the temple. Like other big temples of South India this temple was built at various times. The temple inscriptions furnished evidence for determining the age of the temples.

Perunkulam temple is a vast and impressive complex of structures enclosed by high and massive compound walls all around occupying a rectangular plot of land. The temple measures (330) three hundred and thirty feet east to West and (230) two hundred and thirty feet South to North roughly occupying an area of two acres and eight cents. The main entrance face the eastern direction. This temple is believed to be constructed before the reign of Vachira Dega Pandya of Korkai in the year 143 AD (kali 3244) The second half of second century Thirukkural immortal work of Thiruvalluvar was published in the presence of the last sangam pandya ruler Kanaperiyal Kadanitha Ukiraperuvaluthi and (48) forty eight poets in Tiruvalludivarar Temple.

Not only have the temple epigraphs of this age but also some literary works reconstructed the history of this temple. Varakavi's Thala Varalaru of 19th century literary work, which refers Perunkulam and its temple. This temple is also referred in the Thambiraprani – Sihalapurani and Thambiraprani Mahatmyam. On which is located the main sanctum of Lord Tiruvalludivarar. There are thus (4) four courtyards in the temple and the local saivaites would add the main street around the temple as the fifth one. The narrow closed passage immediately around the temple as the fifth one. The narrow closed passage immediately around the Thalavarisai prakara. The third seventh mandapa prakaram area the fourth is Nandavana prakara. The fifth or last is known as Veli prakaram.

Tiruvalludivarar temple has massive structure with lofty mandapas. Its present form was constructed by the early and later pandyas. So this temple has the architectural impact of early pandyas and the pandyas of second empire. The correct date and the year of construction of this temple is not able to be fixed but at various time, by various rulers this temple is constructed. Generally the temples are constructed facing the east according to Hindu Agamas. Tiruvalludivarar Temple was also constructed facing the east. This temple was exclusively constructed by stones.

The layout in the beginning stage for art of construction of temple. This is the first stage in accordance with the principles, laid down by the Siva Agamas. This temple situates an area of (2 Acres 8 cents), two acres and eight cents. 5 Compound walls (330) three hundred and thirty feet length (220) two hundred and twenty feet in width. The entrance is of (10) ten feet. This temple has (5) five prakarams namely Karuvurai Prakaram, Thalavarisai Prakaram, Seevili Prakaram, Nadavana Prakaram and Outer Prakaram.

Compound wall situates at main entrance, outer wall prakaram, Panda mandapam, Sastha shrine and administrative office are all main features of the temple. The main entrance leads to the outer prakara. Duvajasthampa palipeda and Nanthi mandapa which are placed in axilelines. The eastern outer prakaram has a pandal mandapam satha shrine.

Sculpture

Sculpture is the art of making statutes. Images reveal the abstract concepts and values of metaphysics, religion and immediate spiritual experience. Hindu sculpture is generally divided into two categories, free standing sculpture and relief sculpture. Sculpture is generally designed for the portrayal of an image of divinity or secular person. Relief sculpture is mainly utilised for decorating the wall surface. Images are also divided into morable and immorable images are divided into four kinds means for worship and taken out in vahanas or festival occasions (ulsavaberas) balibedas and shapaoraberas (are employed in bathing ceremonies) the period of (2500) two hundred and fifty

years from 600 AD to 850 AD is a major event in the field of architecture, sculpture religion and rituals.

Conclusion

Tiruvaludisvarar temple is believed to be constructed during the second century C.E. The Temple was built during the period of Sangam Pandyas. The ground plans of the Structure together in their measure are given and the same are illustrated in general ground plan of the temple. Like other big temples of South India this temple was built at various times. The temple inscriptions furnished evidence for determining the age of the temples. Sculptures is the art of making statues. Images reveal the abstract concepts and values of metaphysics, religion and immediate spiritual experience. Hindu sculpture is generally divided into two categories, free standing sculpture and relief sculpture. Sculpture is generally designed for the portrayal of an image of divinity or secular person.

Relief sculpture is mainly utilised for decorating the wall surface.

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Art and Architecture of Tiruvalisvaram Temple in Ambasamudram Taluk – A Study

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Introduction

Tiruvalisvaram, from the taluk headquarters of Ambasamudram in Tirunelveli district, is set in the midst of green paddy fields, away from all habitation, on the banks of the river Ghatana, at the point where the river changes from a south-easterly to an easterly course. This river is said to take its name after the pot (ghatam in Sanskrit) of Agasthiyar who is said to reside in the hills to the west of the temple. The temple is at a distance of about three kms from Mannarkovil and about two kms from Brahmedasam and is reached only by a tortuous country track.

Name Tiruvalisvaram

The name Tiruvalisvaram is found mentioned, among others, in an inscription in this temple of a Chola-Pandya viceroy, Sundara Chola-Pandya deva of the post Rajaraja I period which refers to a gift of five

velis of land to the temple of Tiruvalisvaram Udaiya Mahadevar in Rajarajachaturvedimangalam, a brahmadeyam in Mulli nadu in Mudigondasola valanadu, a district of Rajaraja Pandi Nadu, for conducting festivals, feeding brahmanas, and reading the Siva-dharma; the inscription mentions that the gift was made by the king from his palace at Rajendrasolapuram, at the request of the king's maternal uncle (ammanar). Presumably the deity of this temple was known by the name of Tiruviramesvara in the earlier days and later on came to be known by the name of Tiruvalisvara, though unconnected with Vali in any manner. The inscriptions reveal that the name of Tiruvalisvaram applies both to the place and to the temple.

The Siva temple at Tiruvalisvaram is a valuable museum of superb early Chola iconography of the time

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before Rajaraja I. There is no possibility of this temple having come into existence earlier than the period of Parantaka I.

A structure entirely in stone from the Adhishtanam to the stupi, and in a fine state of preservation, this temple is a beautiful specimen of Chola art of the middle period in the Pandyan region. There are a number of Chola, Chola-Pandya, and Pandya inscriptions on the walls of the temple. On the north wall of the central shrine is a record of Rajaraja I dated in his eleventh year relating to a gift of land. On the same wall, there is a Vatteluttu inscription dated in the eighteenth year of a king whose name is not mentioned, from which we learn of an agreement among the villagers of Rajaraja-Chaturvedimangalam.

Garbhagriha

It consists of a garbhagriha, an antarala and an ardhmandapa. Externally, the garbhagriha measures 4.72 ms (15' 6") square, the antarala projects 2.72 ms (8' 11") forward and the ardhmandapa takes the building further forward by another 7.75 ms (29' 5"), the width of this portion being 7.34 ms (24'). The adhishtanam measures 0.98 m (3' 2½") in height. It consists of the jagati, the octagonal kumudam, followed by a lively frieze, running the full round of the garbhagriha, showing animated figures of lions, yalis and elephants. The hara comprises a central sala flanked by a kuta on each side, with a nidha in between the sala and the kuta. The griva rests on an octagonal slab whose side measures 1.14 ms (3' 8"). At each of the corners of this platform, is a recumbent nandi. From the base of the griva to the top of the simhamukha over the grivakoshta, the height is 2.35 ms (7' 8").

Arthamandapa

The ardhmandapa is supported by eight pillars and eight pilasters. Outside the entrance to the ardhmandapa and on either side of it, there are two fine dvarapala images with two arms, typical of the period of Rajaraja I and Rajendra I. The tiruch-churru-maligai is intact in the south and west, the northern portion has collapsed. In the peristyle, there are stone sculptures of Jvaraharesvara, the Saptamatikas, a standing Ganapati in the south-western corner in a separate structure, and

Karttikeya similarly housed in the north-western corner. The Ganapati sculpture is a grand one, measuring 1.32 ms (4' 4") in Height; Karttikeya, with six pairs of hands, is in a standing posture and the mount, the peacock, is to the rear.

South-kuta-eastern, this is a sculpture of Gangadharar, Siva in the act of receiving the Ganga in his matted locks and simultaneously appeasing Parvati, who is annoyed at Siva's diverted attention; also called Uma-prasadana, for this reason. South-nidha, this is a sculpture of Vrishabhantakar, depicting Siva and Uma standing in a posture of embrace (alingina) while leaning against the Vrishabha.

West-kuta-southern, this would appear to be a representation of Tripurantakar, as the central figure (Siva) is armed with bow and arrow in one pair of arms, the mriga and the parasu being held in the other pair. The figure has also been interpreted, with less justification, as Kirata. West-nidha, this is a sculpture of Kalantakar or Kalari, i.e., Siva (with eight arms) trampling on Kala (Yama). West-sala, Lingodbhavar with Brahma as hamsa on the top and Vishnu as Varaha at the base of the linga; flanking the image are again Brahma on the left and Vishnu with hands in the pose on the right of the niche housing the Lingodbhavar image.

North-kuta-western, there is a standing female figure with the head tilted upwards in a posture of looking up to heaven in prayer and the two arms held in the anjali pose. She is standing on one leg and the other is lifted up and bent in the posture of urdhvajanu. There would appear to be the five fires (panchagni) surrounding her; she may be identified as Parvati engaged in her austere penance before her marriage to Siva. North-sala, this depicts Siva as Gajasamharamurti; the verve of action and the ease with which the annihilation is effected are brought out in this representation of the oft-repeated theme; the head of the elephant is shown to the left of the base with Siva's left foot stamping on it, the skin of the animal is shown as the canvas for the entire panel, held aloft between a pair of Siva's eight arms. The Figure of the action is shown by the widespread of the matted locks and the stance

and the flexion of the body. The other arms carry the usual weapons and assume the usual poses. North-nidha, this represents one of the finest themes in South Indian art; and under the section on Gangaikondacholisvaram we shall deal with an exquisite sculpture on this theme found in that temple. Siva and Uma are here shown as seated on the recumbent Nandi, and Siva is shown in the process of tying the nirmalya (garland) around the head of the supplicant Chandesa, who is seen accepting the blessings and grace (anugraha) of the Lord. This figure is known as Chandesaanugrahamurti. North-kuta-eastern, this icon is not easily identifiable; however one can see the figure of Siva seated in the sukhasana posture and a devotee performing abhisheka.

In addition to this array of sculptures in the hara, there are four equally exquisite figures in the grivakoshtas. They are, Indra seated on the divine elephant (Airavata) in the eastern niche, Dakshinamurti in the southern niche—the usual place, Yoga-Narasimha (Narasimha in his yoga posture, with the yoga-patta tied round his upturned knees and the waist) in the western niche; and Brahma, seated on a lotus, in the northern niche.

Outside the temple and close to the gopuram, in the northeastern direction, is a shrine of Bhairavar, one of the devatas. On grounds of structural characteristics, it would appear to be of the same period as the main temple.

To the south of this temple is the Amman temple of Soundaranayaki. This must have been a Siva temple coeval with the main temple and later on converted into an Amman shrine, as has happened in the case of a number of temples built in the days of Rajaraja I and Rajendra I. On the west and north sides of the base of this temple, there are later Pandyan records.

Surrounding the main Siva temple and the Amman temple is the second wall of enclosure which is of a later date. This temple is one of the finest structural stone temples built in the Pandya country. Its date is not easy to decide. It is clear that it should have been built by the Cholas during their imperial sway. There is no foundation inscription. The earliest inscriptions in this

temple are two of the eleventh regnal year of Rajaraja I (996 A.D.). They are in vatteluttu characters. Herein, we find the village renamed Rajaraja Chaturvedimangalam; but there is no indication that Rajaraja I was the builder of this temple. “Stylistically, circumstantially, and on the basis of the indirect evidence of inscriptions, it is ascribed to the period of Parantaka, sometime before the accession of Rajaraja I.

“It is incredible but a fact that a complete survey of Pandyan temples has not been done even after a century of work by the Archaeological Survey.

Parantaka I must have been in possession of this strategic area on the well-established military route to Kottaru on the west coast. In India, Art follows the flag. This temple might have been started during the last phase of Parantaka I’s rule in the middle of the tenth century (947 A.D.) and completed just after Rajaraja I’s conquest of the Pandya country (between 988 and 996 A.D.). His eleventh-year inscription might indicate this stage.

An observation may be ventured. Some features of this temple resemble those of the Muvarkoyil at Kodumbalur, to be assigned to the days of Sundara Chola who also claims to be a conqueror of Madurai and an invader of Sri Lanka. The arrangement of the salas and the karnakutas and the installation of vimanadevatas are similar, though the shape of the sikharas is different.

Another feature that strikes us, on a careful study of this temple, is that the superb vimanadevatas in their numbers and variety are not fitted correctly and elegantly into the niches. The heads of the central figures in the koshtas of the second tala are not on the same axis as the apex of the simha-lalatas over the koshtas (see figures of Kalari and Gajasamhara). It seems to be a case of later insertion.

The deep interest, nay even concern, Rajaraja I had evinced in this temple and its affairs is reflected in an updated inscription of this period which mentions that the temple of Tiruvalisvaram, all its belongings, its priests and servants were placed in charge of the Munru-kai-mahasenai (a regiment of the imperial army).

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Digest of Megalithic Sites in Nila River Basin, Central Kerala

CP. Ramya*

Introduction

Geographically, Kerala is divided into three distinct zones i.e. the high-land, the mid-land and the low-land. This division indicates the undulated nature of the land. The present study focuses on the mid land region of Kerala. The State of Kerala, an extended strip of land, is situated in the southwest of India (Latitude 10.8505 N; Longitude 76.2711 E). There are a few natural passes/gaps along the Western Ghats on the east, namely Aruvamozhi and Chengottai in the south and Palakkad in the centre. The climate is featured by hot and humid and weather associated with heavy rainfall during June-September. The State of Kerala, reputed for the presence of water bodies, consists of 44 rivers and its tributaries, back waters, estuaries and ponds. The length of the coastal line is 560 km the Bharathapuzha river basin geographically occupying the centre stage of Kerala played the same role in the cultural area during the megalithic and early historic period (Kareem. 1976).

The region

The region of study is confined to Central Kerala, which include the present districts of Malappuram, Palakkad and Thrissur. It corresponds to the region with a longitude of 9°47'-11°4' North and latitudes of 76°9' – 76°54' East. This area was chosen because it offers a wide variety in monument types such as and Dolmens/Cists. Besides this, lot of data is available on each of these sites as this region was widely surveyed

by number so serious scholars (Thapar 1952, IAR 1990-91). There are 44 rivers that drain the Kerala landscape. Barring three east-flowing tributaries of the rivers Kaveri, all rivers of Kerala flow to the west and into the Arabian Sea. The major rivers of the state are Valapattanam, Chaliyar, Bharatapuzha, Periyar and Pampa which all over are two hundred kilometres long. Several other water bodies such as lakes and backwaters also characterize the landscape (Rajan Gurukkal 2018).

The river originates from Annamalai hills in the Western Ghats near Pollachi of Tamilnadu state at an elevation of about 1964 m. above mean sea level and is 209 km. Long. Major tributaries namely Kalpathypuzha, Gayathripuzha, Thoothapuzha and Chittoor-puzha discharge to the Arabian Sea at Ponnani on the west coast. The river has a total basin area of 6,186 km² of which 4,400 km² falls in the state of Kerala and the rest in Tamil Nadu state of India. The river basin covers 1/9th of the total geographical area of the state. Eleven irrigation projects and several surface dams have been constructed in the river basin. The basin of Bharathapuzha and its tributaries are very rich in megalithic monuments. The river is known for the social and economic events in terms of cultural heritage and environmental aspects of sand mining. Historic event like “*Mamankam*” were told to be celebrated on the riverbanks in the memoirs of wars between Zamorins the ruler of Valluvanadu and other migrants.

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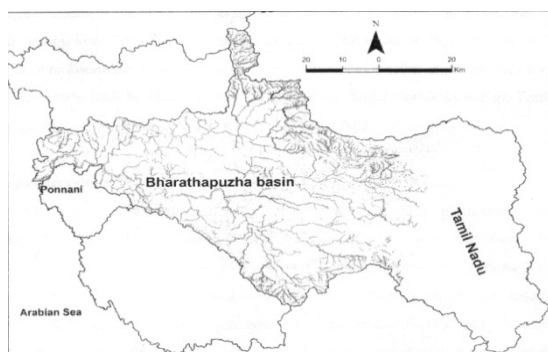


Figure of Bharathapuzha river Basin

Review of the previous researches

History of megalithic researches in Kerala with the discovery and excavation of a few burials at Bangle Motta Paramba in Kannur district by Babington in 1823. This discovery and excavations in the Malabar region like Puddiangaddy and Aelaparambu stimulate an antiquarian interest on these monuments. Subsequently several British administrators one after the others and many other scholars explored and excavated a large number of megaliths and published their findings. Another reference to sites in this area was made in 1882 by Robert Sewell in '*Lists of the Antiquarian Remains in The Presidency of Madras*' (Sewell 1882).

The village to village survey conducted by ASI and the reports published in '*Indian Archaeology- A Review*' also brought to limit many new sites (IAR 1970-71: 17, IAR 1978-79:10, 27, IAR 2002-03: 141). Vallath's '*Study of the Place Names in Palakkad District*' published in 2005 also provides a list of the megalithic sites of the region. The available data on the megaliths of this region was collected and analyzed by Jenee Peter (2002) in her doctoral thesis '*Dimensions of Megalithic Culture of Kerala in Relation to Peninsular India: An Interdisciplinary Approach*'. Another important study that focused on this region was made by Shinu Abraham's doctoral thesis '*Social Complexity in Early Tamilakam: Sites and Ceramics from the Palaghat Gap, Kerala*' in the year 2002.

Megalithic culture

The megalithic remains constitute Kerala's earliest vestiges of standing monuments mostly of lateritic stones. These are funerary monuments locally

known as *pandoo coolies*, often associated with human skeletal remains and burial furniture. The monuments conforming clearly to six main types have a wide distribution falling within the time brackets of two or three centuries before and one century after Christ, some of the monuments may be still later; besides yielding characteristic black and red ware of megalithic association, some of the megaliths brought to light russet-coated painted ware occurring in many historical sites in south India (Sarkar 1992).

The Palakkad Gap is the chief corridor connecting Kerala to Tamil Nadu and other parts of India, and thus played a crucial role in cultural, political, linguistic and commercial integration of South India. It is responsible for high summer temperature than in other parts of the state and also for the heavy rainfall during both south west and north east monsoon seasons. More than 164 megalithic sites are reported so far from this distinct ecological region, of which 63 are single burial sites and 101 are multiple burial sites. The burial types include urns, cists, dolmens, menhirs, rock-cut caves, kudakkals and topikkals (Darsana 2010).

The megaliths of Kerala reflect a unique blend of mortuary architecture characterized by forms common in the other regions of the peninsula and also by several forms unheard of in these regions retaining in sense its own distinctiveness. The occurrence of various types of Megalith burials in certain areas can be discerned in terms of overall distribution of types. However, the presence of megaliths all over the region whether in the hilly areas or the plains is curious and confusing. The types found in Kerala may be described on the basis of certain distinctive features.

Distribution of Megalith burials

The megalithic monuments are found scattered over large parts of the Indian sub-continent with a dense concentration observed in peninsular India. The geographical distribution of the monuments is divided into Northern India, Central India or Deccan, Eastern India and Southern India. The present political division of south India into Karnataka, Andhra Pradesh, Tamil Nadu, Telangana and Kerala is followed in this study. The megalithic monuments show distinct characteristics

at each site and differ from the neighboring zones in their construction in certain respects through there are similarities as well.

The South Indian megaliths are usually made of granite, sandstone slabs or laterite blocks. They are usually found on the slopes of hills or rocky outcrops or high ground with an irrigation tank or arable land. In the southern region like Tamil Nadu, the megalithic culture gets permeated throughout Chengalpetu, Pudukottai, Tiruchirappalli, Salem, Coonoor, Dooam, Chennai, and Coimbatore etc.

In Kerala the megaliths are commonly found and exhibit certain district traits which are unique to the region. The study of the megalithic culture began with the finding of a rock-cut chamber from Banglamottaparamba in Kannur by Babington in 1823. Since the systematic explorations and excavations have been undertaken in different parts of Kerala. The distribution of megaliths is based on the availability of the raw materials.

Typology of megalithic monuments

A variety of these monuments are found in the Iron Age sites of Kerala. Initial attempts in devising a suitable typology for these monuments were made by Wheeler at Brahmagiri (Wheeler 1948). A detailed typology of the megaliths in Kerala has not been adequately worked out or done as exhaustively as has been done in the neighboring states like Karnataka and Tamil Nadu. Dolmens and cists with two or more chambers and multiple pits/urns/dolmen within a stone circle/stone enclosure also occur at a few sites. They probably indicate the number of person buried/commemorated. There are local names such as *Kodakkal*, *Topikkal*, rock-cut cave (*Muniyara*, *Munimata*, *Guha*) to indicate the types (Gurukkal. 1999). Below some of the important features of megalith has been discussed in the respects of seventeenth explored sites

Explored Sites in the Area

Anakkara

The site Anakkara (N.10° 49'00.92 E. 76° 02' 13.01) is situated in Thrithala block, Pattambi Taluk in

Palakkad district. Bharatha puzha, Kappur, Pattihara, and Panniyar are the nearby places and the site bordered in Malappuram district. The site is drained by Bharatha Puzha River. The nearest town is Edapal. The site is situated on 30 meter above the sea level. Typologically it is a megalithic rock-cut cave and extensively found all over the laterite bed. It is a multi chambered rock-cut cave with horizontal entrance along with steps leading to them. Surprisingly one stone bench in the cave was also found. The rock-cut cave revealed their remarkable skill in designing and executing structures. Carnelian beads, fragmented potteries, painted black ware and red ware are excavated

Kappur

Kappur (N.10° 48'22.08 E.76° 13'19.70) is a megalithic site which is located within the Palakkad district, in Pattambi Taluk. The present area is now a personal property of Ibrahim Kutty, master in Marayamkunnu, Kappur Grama panchayath, Thrithala block. The site is just 31 meters above sea level. Bharathapuzha river flows just 8 kilometer away. The site is very much disturbed due to wall construction of the house. The site can be approached through Koonamuchi-Changaramkulam road. At the time of Tipu sultan, this road was used to connect Ponnani to Palakkad fort.

Kadambazhipuram

The Kadambazhipuram (N.10° 52'11.13 E. 76° 26'57.38) site is situated within Kadambazhipuram Panchayat, Pullundaserry desam, Ottappalam Taluk in Palakkad district. Now the site is under the ownership of Prabhakaran Nair, Iswarya Nivas, and Pullundaserry. The site is located near Kadambazhipuram Gayathri junction at Cheruplaserry-Palakkad road. The site is 8 kilometers away from Cheruplassery town. It is a newly discovered site. The site drained by Kanjirapuzha river. Typologically it is a megalithic cist burial. The burial is now almost in destroyed condition. Years back, there were two chambers, but now-a-days it is almost destroyed. The slab of the burial is constructed with granites. Only two slabs are visible while the others are within the soil. Living human bodies are covered within the burial: there is a myth behind this burial site.

Kolapulli

The site Kolapulli (N.10° 47'14.68 E.76° 10'47.21) is situated in Shornur municipality, Ottapalam Taluk, Palakkad district. This site is situated in 2 kilometers away from the Shornur town. It is at the junction between Guruvayur-Palakkad road and Shornur bypass road which branches off towards Thrissur. Shornur, Koonathara Vadanamkurussy is the nearby places. The site can be approached through Palakkad-Guruvayur road. The site is drained by Bharathapuzha River.

Kulukkaloore

The site Kulukkaloore (N.10° 51'54.77 E.76° 13'49.84) is a village in Pattambi Taluk, Palakkad district. It is located 54 kilometers away from the Palakkad town, 9 kilometers away from Pattambi town. This site is surrounded by Perinthalmanna, Thrithala Koppam, and Mankada. The site shares border with Palakkad, Malappuram and Thrissur districts. The site is 21 meters above the sea level. The site drained by Thuthapuzha river, tributary of Bharathapuzha river.

Malambuzha

In Malambuzha (N.10° 49'37.66 E.76° 43'02.04) site, a megalithic cist burial is situated. The site is situated in Kava, Malambuzha block, Palakkad Taluk, Palakkad district. The site is situated 124 meter above the sea level. The site is near at Malambuzha dam, which is the largest reservoir in Kerala, located near Palakkad in south. The scenic hills of the Western Ghats are visible in the background. The Malambuzha River, tributary of Bharathapuzha, is near the Malambuzha site. From Palakkad it is at a distance of 10 kilometers. The nearest town is Palakkad.

Muppuzha

The site Muppuzha (N.10° 41'56.92 E. 76° 32'03.21) is a megalithic Dolmen site. Now the site is owned by Veshu, Vattokkattuparambu. The site is 30 kilometers away from Palakkad town. The site is in Kuthanoor Grama panchayath, Kuzhalmangalam block, Alathur Taluk. The site situated 86 meter above the sea level. Malambuzha river flows just 15 kilometer away. Typologically, the megalithic burial is of port-hole cists.

A port-hole cist is a box like structure constructed out of four or five dressed granite and enclosed by a cap stone. The cist is now unprotected, and partially destroyed. Muppuzha in Kuthanur panchayath in Alathur Taluk site 30 kilometers away from Palakkad.

Ongaloor

The site Ongaloor (N.10° 49'13.08 E.76° 02'323.38) situated in Pattambi block, Pattambi Taluk, Palakkad district. This site is surrounded by Pattambi panchayath, Koppam, Bharathapuzha River, and Shornur. The name has been derived from two words, ongal means hills, mountains or hill valley the word urn mean village, so the word Ongaloor mean hill village. The site is 21 meters above the sea level. Bharathapuzha river flows just 7 kilometer away. It is located 55 km towards west from Palakkad town and 4 kilometer away from Pattambi town. Typologically the site is megalithic umbrella stone from a unique type of burial in Kerala. Made of laterite, they have four clino-stones. The shape of the entire structure resembles a mushroom. It is otherwise known as kudakkal. It is made out of dressed laterite. This burial has been destroyed by high range of vegetation. It is a reported site.

Pattambi

The site Pattambi (N.10° 49'24.86 E.76° 11'47.48) is situated in Pattambi panchayath, Pattambi Taluk, in Palakkad district. It is located 59 kilometers towards Palakkad Taluk. The site Pattambi is bounded by Thrithala, Shornur, Pallipuram. The site drained by Bharathapuzha river. The site is 21 kilometers above sea mean level. Typologically the site is megalithic urn burial site.

Puduserry

The site Puduserry (N.10° 40'21.64 E.76° 42'11.46) situated in Chittr Taluk, Palakkad district. It is located in 24 kilometer towards east from the Palakkad town and 8 kilometer away from the Chittr town. The site is surrounded by Palakkad, Malambuzha, Thathamangalam, Valparai. The site situated in 105 meter above the sea level. The site drained by Gayathripuzha the tributary of Bharathapuzha river.

Pookottukavu

The site Pookottukavu (N.10° 52'01.97 E.76° 24'38.27) is situated 5 km away from Cherpullassery town, Pookottukavu panchayath, Ottapalam Taluk of Palakkad district. The site is situated in a rubber estate. The natives believe that this hood stones is a grave. The site is approach through Cherpullassery-Palakkad road, by Punchapadam. Thoothpuzha rive flows 15 kilometer away from the site.

Thaneercode

The site Thaneercode (N.10° 46'41.46 E.76° 04'43.08) is situated 12 km. Away from Pattambi town, Pattithara village, Pattambi Taluk of Palakkad district. The present area is now controlled by Pattithara Grama panchayath. The site is almost 27 meters above the mean sea level. The site is also known as Parappuram. The site is located in a paddy field. Now the site is used for agricultural purposes. Bharathapuzha river flows 15 kilometer away from the site. A single umbrella stone was reported in this site. And the people believe that this umbrella stone has a divine connection and were created by God himself. The site is drained by several ponds around it. The site has extensive laterite formation; the color of the soil is red. Nearest district is Malappuram which is 3 kilometers away from the site. The site can be approached through Pattambi-Eadappal road, by Thaneercode-Thozhukara road. A village road from Thozhukkara to Parappuram connects the site with Main road. Typologically the site is a megalithic umbrella stone. A single umbrealla stone were noticed in this site and no damages reported about umbrella stone. Now it is preserved as good condition. This is a reported site in the Palakkad district.

Thonipadam

The site Thonipadam (N.10° 40'20.26 E. 76° 30'24.94) is situated in a Tarur village Alathus block, Palakkad district. The site is 8 kilometer away from Alathur town. The site situated 56 meter above the sea level. Gayathripuzha river flows 5 kilometer away from the site and also the site drained by Malampuzha cannel. The site located in a plain area surrounded by paddy cultivation.

Vaniyamkulam

The megalithic site of Vaniyakulam (N.10° 47'42.76 E.76° 21 35.07) is situated at Ottupara in Vaniyamkulam, Ottapalam Taluk, Palakkad district. Bharathapuzha river flows 8 kilometer away from the site. It is a three benched rock-cut cave. It is also known as Mullanmada. Now the place is under the ownership of Kanampattil Kuttan. The site is within a rubber estate. Around this site, there is a laterite cutting place suitated.

Vellinezhi

The site Vellinezhi (N.10° 54'19.11 E. 76° 21'35.07) is a megalithic site, situated 5 km away from Cherpullassery town, Vellinezhi panchayath, Ottapalam Taluk, Palakkad district. The present area is controlled by Vellinezhi Gramapanchayath, Kuruvattoor ward. Thoothapuzha river flows 6 kilometer away from the site. The site can be approached through Kuruvattoor-Kottilugalpadi by Adakaputhur road.

Conclusion

The history of megaliths research in Kerala started with the discovery and excavation of a few burials at Bangle-motta-paramb in Kannur district by Babington in 1823. Megalithic are funerary monuments represented by various types and sizes. The term megalith means big stones. Megalithic monuments are the main archaeological findings of Kerala to reinterpret her past history. Pre historic period can be reconstructed with the help of archaeological evidences. Many megalithic sites have been excavated and explored all over Kerala. These people constructed burial monuments in granite and laterite as it was locally available in these areas. Kerala is rich in megalithic monuments, viz rock-cut caves, rock-cut pits, urn burials, Umbrella stones, (*Kudakkallu*) hat stones (*toppikkallu*), slab cists, Port-holed cists, dolmens, menhirs, multiple hood stones and stone circles. Among these monuments, the most typical of the megalithic burials is the port – holed cist. The megalithic monuments in Kerala have more historical importance. Through the study of megalithic sites of Kerala, we can reconstruct its early history.

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Madappuram – Name and its Historical Significance

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Introduction

Tiruppuvanam is a panchayat town in Sivaganga district and situated nearby the temple city of Madurai. It is located on Madurai – Rameswaram National Highway and 18km to the east of Madurai, situated on the southern banks of river Vaigai, called Vegavati in Sanskrit¹ and also called Srivallabhapperaru² in the ancient Pandyan records. It is mentioned in the Tiruppuvanam copper plates of Jatavarman Kulasekharan I also.

The Pushpavanesvara temple of Tiruppuvanam is an ancient one. It is celebrated in the hymns of the three Tamil Saiva saints Tirujnanasambandha, Appar and Sundaramurthi Nayanar and Karuvur Devar. Lord Shiva performed as an Alchemist in the 36th divine sport in this temple³.

“Mayyar Pozhilin vandu pada vaigai mani kozhiththu
seyyar kamalam thenn arumbunth then
iruppuvaname”⁴

– Tirujnansambadha.

Madappuram

Madappuram is a village in Tiruppuvanam Panchayat Union in Sivaganga district. It is situated on the northern banks of river Vaigai. Madappuram is known for its Kali temple, where archaeologists discovered ‘Navakandam’ (Self sacrifice) hero stones. It also has a 1000 year old Ayyanar temple⁵.

Raja Raja Chola I's Vishnu temple at Madappuram

During the Raja Raja Chola I's time, Pandya country was under the control of Chola Empire, during that time, one Vishnu temple existed at this village Madappuram in the name of “Melaikovil”. Recently one Tamil inscription of Raja Raja Chola period discovered during the work of road extension in Madappuram. A pair of stone pillars discovered in Madappuram. The pillars had inscriptions written in ancient Tamil script engraved on the sides.

One of the two stone pillars referred to the ‘meikeerthi’ of king Raja Raja Chola I. The inscription also mentioned about the 25th year of King Raja Raja Chola's reign and refers to the Pandya nadu was named as Raja Raja Mandalam. The unearthing of a Chola inscription in the land of Pandyas is seen as one of the important discoveries in recent times.⁸

Madappuram Bathirakali Amman Temple – Sthalavaalaru

Before 2300 years back, Madappuram, was surrounded by thick thorny shrubs. During that period, Lord Shiva along with Goddess Parvati went for hunting. Lord Shiva asked Parvati not to come along with him. As Parvati refused to request of Shiva, Lord Shiva created a child named, “Ayyanar” to accompany her. She requested Lord Shiva to make this place as a holy one and Lord Shiva accepted her wish and made this place holy by informing that taking bath in river Vaigai within 3 kms from this place is spiritually equivalent to taking bath in Kasi, the holy water. Next to Kasi and Rameswaram, people perform funeral rituals at Thiruppuvanam temple as it is located on the banks of river Vaigai. Goddess Parvati is to be called as Kali in Madappuram.

There is also another sthalavaralaru for this temple. Once upon a time the city Madurai was encircled by flood from Vaigai. As Goddess Meenakshi, asked to show the boundary of Madurai, Lord Shiva showed the boundary by covering the area with its head and tail and this place came to known as padapuram and in later days, it became Madapuram.⁹

Madappuram – mentioned as Ayyaikottam in Epic Silappthikaram

‘Silappathikaram’ is one among the five great epics in Tamil literature, written by Ilangovaligal, a Chera prince, younger brother of Chera king Senkuttuvan who was contemporary of Kayabahu of Srilanka. This epic is dated to belong 4 – 5th century CE.

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The epic revolves around Kovalan and Kannagi. Kovalan lost all his wealth by the contact with another woman Madhavi who was a dancer. Finally Kovalan left Madhavi and returned to Kannagi. They planned to leave from Chola country and reached Madurai with Kavundhi adigal, a Jain nun.

After traveling a long distance (i.e.) about 30 kathams or 240kms, Kovalan, Kannagi and Kavundhi Adigal reached near Madurai and stayed some days at Ayyai Kottam, on the northern bank of river Vaigai.

It is referred to in Silappathikaram,

“Ayyai Kottaththu eyya oru sirai
Varunthu noy thaniya irunthanar”

(Vettuvavari 4 – 5, Maduraikandam)

Ayyai kottam is identified with korravai (Kali) temple by pioneer scholars.¹⁰ After taking rest at Ayyai kottam for few days, Kovalan, Kannagi and Kavundhi Adigal used the wooden boat to cross the river Vaigai to reach the southern bank of river Vaigai.

“Madhavathttiyodu Marappunai Pokith
themalar narumpolil Tenkari eithi”

(Purancheri, 179 – 180, Maduraikandam)

According to Dr. C. Santhalingam, Madappuram, Badrakali temple is to be concluded as Ayyaikottam, which is mentioned in Silappathikaram.

Life of Eyiners in Ayyai Kottam

In Vettuvavari episode of Silappathikaram described the life of the people Eyinars (Hunters). They had sacrificed their heads to Ayyai (Korravai). In Madappuram temple, more than one or two temples might have been existed, those are Siva temple and Ayyanar temple.

The Eyiners, the hunter tribes had the practice of sacrificing their heads before Kali (Ayyai) is also mentioned in Silappathikaram, That is,

“Ittu thalai ennum Eyinar allathu
Suttuthalai Pokath tholkudi”

(Vettuvavari line 20-21)

According to the information, above said that the heroes were sacrificing their heads to the Kali (Eyinar) was in practice upto 10th century CE.¹¹

Inscription of Tennavan Pallavaraiyan

The Inscription of Tennavan Pallavaraiyan is found on the way to Madappuram Kali temple. This vattelutthu inscription is inscribed on the walls of small temple. This inscription is a record of Chieftain Tennavan Pallavaraiyan, was offering the ghee to the perpetual lamp (Nandha vilakku) for lighting the temple.¹²

Present day condition of Madappuram

Madappuram is the famous temple worshiped by the lacks of women devotees. The devotees appeal their needs complaints to the goddess and a coin and put on sacred place ‘Pattiyakal’ installed here. The Thalavirutcham of the temple is “Neem tree”. Devotees offer lime fruit garlands to the goddess. Whenever, the women devotees enter into this temple, they have been tempted to dance with Great Spirit just like Shalini, the hunter girl had done during Silappathikaram days.¹³ Kali sculpture is now made of stucco and placed beneath the legs of galloping horse.

Conclusion

Madappuram is one of the historical places in river Vaigai basin. It has lot of historical significance from post Sangam period. We could trace the history of Madappuram from post Sangam literature, epic Silappathikaram. It gives the informations about the Ayyai Kottam(Kali temple), life of Eyiners and their self sacrifice practice to the goddess and the information about tribal girl Shalini and his performance at Madappuram temple. Early Pandyan Siva temple with Sabthamatha sculptural panel (9th century BC) also found at Madappuram Kali temple premises.

After renovation work done at the Madappuram temple, the Sapthamatrika sculptures and self sacrifice heroic stones were not as it should be replace in the temple premises. To avoid such destruction of historical places in the name of renovation and Kumbabishekam, now Tamilnadu high court has directed the government

to get archaeologists advice before commencing renovation. It is an appreciate and welcomable decision.

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M.C. Rajah an Educationist in the Madras Presidency

E. Vignesh *

Early life of M.C. Rajah

For creating awakening among the depressed class and making them responsible citizens many leaders have worked with untiring efforts. Among them M.C. Raja was one of the most popular leaders. Raja was born at Parangimalai (St. Thomas Mount) on 17th June 1883. His father was Mylai Chinnathambi Pillai, who was an important leader for the growth of Adi Dravida Saba. Chinnathambi Pilial served as cashier and Assistant Director of Government press then called as Lawrence Asylum press.¹ He brought up M.C. Rajah in western style, ever found in western suit and shoes. Rajah graduated from Madras Christian College and joined the Teachers’ College, Saidapet. Ther become a School teacher in 1906.² M.C. Raja tried to educate the Scheduled Caste people by his writings. Rajah wrote several books. He started a school at Nungambakkam and many night schools at various places in the Madras City.³ M.C. Rajah evinced a keen and practical interest in the spread of education which would make them raise their heads and be counted as men. He once stated that

education was the panacea for all the problems of the community and the nation as well. He felt that elementary education ought to be made compulsory in schools. The stressed compulsory education was not only for boys but also for girls. He was also responsible for helping many depressed class students to get admission in Pachaiyappa’s College, Madras in 1927.⁴

Teacher’s Training

His brilliant career at the college he sought for the noblest of all professions the profession of teaching and underwent a most successful training in the teachers college at Saidapet. While was under training he was singled out to give model lessons to the whole batch of students under training both collegiate and secondary grade.

The Educationist M.C.Rajah

He joined as a teacher’s in Wesley in high school and was promoted as a superintendent for his ability to do service. Then he joined Voorhees College, Vellore, and North Arcot District and served the staff alike. He

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has selected the noble profession and served the students particularly the downtrodden children to uplift them in all walks of life. He often used to quote Ravinderanath Tagore who won the Noble Prize for his monumental work, *Gitanjali*. That community which is predominantly engaged in teaching service will be the only community to be lifted to the highest place in society and it was always true with in Brahmin community in India. So M.C. Rajah with this good intention and greatest hope entered the teaching profession. His brilliant career gathering for him the momentum to write books on grammar, Logic, Philosophy and Psychology Generally pupils feel that these were dry subjects. His perfection in English and Tamil Grammar, Logic and Psychology helped him in future to become a great parliamentarian, debater, orator and the leader of downtrodden. He authored books even for learners, because he was a child psychologist. Therefore these kinds of children's books written by him were prescribed as text books in elementary schools. One of his books, written for the children, was '**Neethimarga Kathaikalum Padalgalum**' Ethics, parables and song)⁵ this book was prescribed as a text book for the elementary classes particularly in Col. Olcott's memorial poor schools functioning at Adyar, Tenampet, Kodampakkam, Mylapore and Krishnampet.

From the reviews of his books by the great educationists, sociologists, and even by the religious leaders is learnt that M.C. Rajah was a great moralist and humanist. He saw God in the smiling faces of the destitute.

J. Shivashanmugam Pillai mentioned, Mr. Rajah is a born teacher, I Had the good fortune to study under him. He realized the difficulties of his students. His method of teaching is simple. Even the dullest in the class understood him. He solved difficult questions directly. By winning methods he made the students work, who always vied with one another to please him. He was never harsh or imperious but kept the students on the qui vive as the French Sentries say.

Education Committee Member of M.C. Rajah

In 1917 he was nominated by H.E. Lord Pentland to the Elementary Education Committees.⁷ M.C. Rajah

was nominated to the Elementary Education Committee in the year 1917. He moved a resolution in the Madras Legislative Council demanding an increase in the number of scholarships for the children of the depressed classes, so that more number of children of those classes could have the benefit of education.⁸ M.C. Rajah recommended a number of measures to the Government in order to induce more and more students from the depressed class to attend the schools. He declared that an adequate number of scholarships and liberal fee remission should be instituted for these children take part in recognized schools and colleges.

In 1919 he served on the select committees of the Elementary Education Bill. He was also a member of the Secondary Education Re-organization Committee, and Tamil University, the advisory committee on education and the Chinglepet District Elementary education committee.

Writing Works

As a writer, he was the author of many school books. His writings, "the oppressed Hindu" and "king George" won wide appreciation. From his works, we know about the social, political and economic condition of the Hindu people especially the depressed class Hindu people. In order to improve their condition as a legislator he was instrumental in passing many laws for them, His boldness in arguments, and his skill in communication had brought the honor of a great educationist. In his work oppressed Hindu he clearly brought out the condition of the untouchable. Thousands and thousands of Depressed Classes were becoming converts to the Christian faith this was due to the in human treatment of the caste proud Hindus¹⁰.

The Adi-Dravidas represent the earliest Civilization of South India. They were once a very great and powerful community that played a conspicuous part on the historical stage of India, and had developed a complete civilization of their own with their democratic form of government their priest, their astronomers and astrologers, their fine arts and a religion and philosophy of their own.

On the other hand those who are in adverse circumstances and who are not well versed in the Hindu

religion, approach him, listen to his teaching and become his disciples. The Adi-Dravida of today is descendents of those who strongly and successfully resisted the attempts of the Aryans. As missionaries, the Aryans received into their fold anybody who agreed to accept their spiritual guidance and leadership and acknowledged their superiority. By their cunning the gradually become the Lord of the soil and the Adi-Dravidas were punished with social degradation and were made serfs and slaves.¹¹ M.C. Rajah thus explained in what way the Adi-Dravidas or Depressed Classes were formed in our Society.

Oppressed Hindus

In the twentieth century, the condition of depressed classes was in a worst condition. In His Book the “oppressed Hindus”. He was explained their poor condition and suggested many reforms in order to improve their conditions. As an educationist, he gave more importance to education.

In 1922, the government, recognizing the value of M.C. Rajah’s work for his motherland conferred upon him the title of Rao Bahadur. The Collector of Madras, while presenting the senate and badge of Rao Bahadur on the 15th December, 1922 at durbar held in the pachiappas¹³ hall, said as follows:

You have represented your community in deputations to the rights honorable the secretary of state and to his Excellency the viceroy. You are first Adi-Dravida to enter the legislative council and you have the interests of the Depressed and poor always at heart. I understand that your grandfather was an Indian Mutiny veteran. The courage and endurance which he displayed in times of war are evinced by you in time of peace. The government e well as were of the public service you have thus rendered and have therefore conferred on you this title of course in comparison with his work it is nothing. But let us hope that it is merely a processor of greater favors and titles to be secured at the hands of the British. He is a bold and clear speaker.

Conclusion

M.C. Rajah died on 20 August, 1943. The has a record of distinguished service behind him as an educationist, legislator and statesmen. He was acclaimed openly everywhere, as the champion of the Depressed Classes. He served till the end of his life for the welfare of the opperessed people. In his name a big Adi Dravida hostel was constructed by Tamil Nadu Government in saidapet.¹⁴

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Puranic Sculpture in the Pudu Mandapa of Madurai Meenakchi Sundaresvara Temple

K. Palraj*

The study of art, iconography and sculpture is intimately connected with religion in India, where the image worship forms the very core of every religion. It helps one to understand the evolution of various cult deities and their development from time to time. Icons serve the purpose of expressing high philosophic ideal in symbolic form, giving scope for the artist's imagination and skill, and inspiring devotion in the followers of the faiths to which they belong. They have definite ideas to convey to the onlookers and have sublime expressions and religion impulses of mankind.¹

Iconic representation of gods and goddess in a temple could be studied in two ways: (A) by tracing stylistic evolutionary trends and chronological sequences of their installation in the temple, and (B) by the application of the canons laid down in *Agamic* and *Silpa* text for their forms.

In Indian history and cultural of a religion often center round a temple. This is particularly true of south India where the temple has made a unique contribution not only to the religious life of the people but also served as the nuclear round which the social and cultural life of the people reveals.³ Madurai, however, is one of the few cities to have enjoyed a continuous history which could be traced back to prehistory times. The *Sthala Puranas* speak of its antiquity of when, it is said, Paravati and Siva ruled over Madurai and the Pandya territory.⁴

The Madurai temple is not only of hoary antiquity but possesses an entire *purana* of its own relating to the *lilas* of Sundarasvara. This *purana* known as *halasya mahatmya* or *tiruvilaiyadal* in Tamil narrates the 64 *lilas* performed by the god. All the *lilas* are centered round the Madurai temple or its neighborhood.⁵

Mandapa

The *mandapa* is one of the main parts in Indian art and architecture. It is situated in front of sanctum

such as *arthamandapa* and *mahamadapa*, besides *abishaka mandapa*, *alangara mandapa*, *kalyana mandapa*, *vasantha mandapa*, and *unchal mandapa*.⁶

The plethora of ornamental pavilion cropped up during the period. The *mandapas* such as *kalyana-mandapa*, *unchal-mandapa*, *vasantha-mandapa*, *ranga-mandapa* and *kambatdi-mandapa* with their magnificent composite columns was only a logical and spectacular outgrowth of the earlier Pandya prototype. If southern tradition had enriched the Vijayanagara style in the medium and the outer form of the *gopura* and *mandapa*, the northern tradition of Karnataka can be gleaned in the sculpture themes and decorative motifs. The construction of *kalyana mandapa* or the marriage hall facilitated the devotees as well as the administration to celestial wedding and other festival.⁷

These *kalyana mandapa* are generally pillared halls (100 pillared halls) with high ornamental *upapitha* or plinth with continuous panel or sculpture, illustrating the *puranic* themes on the exterior wall. They are normally located at the north-eastern part of the temple complex. The sculptural art of the Vijayanagara period existed in several temple and *mandapa* all over south India. The sixteenth and seventeenth century of the Madurai, Tanjore and Gingee of Tamil zone have followed the Vijayanagara tradition.⁸

The Nayak of Madurai was the prominent ruler in the Tamil zone. During their period, Temple was transformed into vast complexes, with multiple sectaries, *mandapa*, sub shrine, *mandapa*, corridors, courtyards tank and *gopuras*.

Pudu Mandapa

One of the most publicized edifices in the Madurai temple is the *pudu mandapa* built by Tirumalai Nayak between 1626 and 1633 AD. This is a large corridor measuring 330 feet by 105 feet and is axially in front of the east *gopura*. Along the length of it is a

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central nave with an aisle side of it provided by four rows of pillars.

The *mandapa* belong to the Madurai Nayak period of architecture and have the four styles of pillars. The decorative compound type, the *yali* type, the iconography type and the portrait type pillars are found. This canopied *mandapa* is known as the *vasantha mandapa* to which the image of Meenakshi and Sundresvara are brought one certain festival occasion. Ten status of nayak rulers of Madurai from Visvanatha to Tirumalai nayaka are on five pillars on either side in the center of the equestrian and *yali* pillars are on the outer pillars at the entrance on the east and west side.¹⁰

Siva feeding young ones of deer with the milk of tiger

A Pillar to the south of the above mentioned one portray another episode of *thiruvilaiyadal purana* in which Siva feed the young ones of deer with the milk of tiger who had lost their mother. Once some hunters killed a deer and hence its young ones cried for milk. Siva created this scene to make the people to understand that the tigers who hunt the deer also have gracious quality of feeding the young ones with its milk. By this Siva again tries to clear that the lord considers all his creatures as equals. He not only shows his gracious motherhood to his disciple but also makes motherhood in every creature.¹¹ This episode is depicted here very beautifully in pillars of the *pudu mandapa* of Meenakshi Sundaresvara temple at Madurai.

Kalyanasundara (celestial marriage of Meenakshi with Siva

Of the available Kalyanasundara sculpture in the Meenakshi Sundareswara temple, this particular piece of art seems to be the earlier represented on this theme. Here, Meenakshi is standing at the centre with a sigh countenance as bride and on her right side is seen her elder brother Vishnu pouring water from the jug as a sign of performing *kannikandana* offering the hands of Meenakshi to Siva who is standing at the left of the goddess. Siva accepts it leaning his right hand forward.

Siva blessing Karikkuruvi

The *thiruvilaiyadal purana* speaks about the offering of wisdom by Siva to a small bird karikkuruvi.

The story says that's person was born as karikkuruvi as a curse for the mistake he had done. He become very much upset for this transformation and with a feeling of guilty he was sitting on a tree in a forest. Knowing the condition of karikkuruvi, the sage advised him to pray Siva for relief. As per the words of the sage, karikkuruvi went round the Madurai temple thrice and worshiped Siva there. Pleased by the devotion of the bird Siva appeared before him and taught a mantra of wisdom called *mirthyunjiam* which has the power to get relief from all sorts of sins. Thus, after learning the mantra he became powerful and assumed the title *valiyaan*.¹⁵

Siddha who fed the stone elephant with sugarcane

As per a story *thiruvilaiyadal purana*, Lord Siva of Madurai temple believed to have taken from of a Siddha made people to wonder about his many miracles. One of the wonder of Siddha is making a stone elephant to eat sugarcane. It is said that once a Pandya king wanted to test the miraculous power of the Siddha and asked him to make a stone elephant to eat sugarcane. Siddha agreed to obey the request of the king and transferred the stone elephant in to a real elephant and made it to eat sugarcane. The elephant after eating the sugarcane stretched the pearl studded chain from the neck of the king. The guard, at the order of the king, tried to attack the elephant by raising their hands with weapons. But Siddha prevented it and the guard was unable to move their hands. Realizing the miraculous power of the Siddha, the king worshiped him with folded hands.¹⁷

Hence, this kind of *puranic* themes of life size sculptures are represented in a single pillar but it is fortunately made in the *pudu mandapa* of the Meenakshi Sundaresvara temple at Madurai. And the *puranas* were played during the ancient time in the temple because it is one the entertainment place for the people and they learned socio – religions activities through the play. But after succeeding period this *puranic* plays were disappeared therefore these *puranic* sculptures are chiseled out during the Nayak period in Pandya country for the commemoration of ancient past is a one of the reason. And another reason is also there, during the Nayak period the expansion of *mandapa* took

place where they wanted to fulfill the empty pillar of the *mandapa* therefore they chiseled out *puranic*, miniature and secular sculptures on the pillars of the *mandapa* in the 16th century onwards in the Pandya country. In *pudu mandapa* the *puranic* life size sculpture such as Siva feeding young ones of deer with the milk of tiger, Kalyanasundara (celestial marriage of Meenakshi with Siva, Siva blessing Karikkuruvi and Siddha who fed the stone elephant with sugarcane are depicted. Under this study paper the researcher identified that Lord Siva was not only to render *upadesa* to human beings but also to birds and animals.

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Role of Dubash and Their Endowments with Special Reference to Pillai Chatiram

R. Brinda Kumari*

Location

Caravanserai is called Pillai Chatram, a Choultry stop on the road from Bengaluru to Chennai just a few kilometers beyond Kanchipuram. Pillai Chatram was built in the late 1700s and was constructed at a cost of £ 5,515 by Vira Perumal Pillai, a dubash or interpreter to successive British governors of Madras between 1776 and 1789.

Etymology of Pillai Chatram

Wealthy traders and public spirited men, mostly Chettis, Pillais and Mudalis, had founded choultries (*Chatrams* or *chavadis*) for the use of travellers and for charity.¹ Wealthy merchants did so as a religious duty, often to buy social prestige. When a person erected such rest houses for travellers, the word '*chatram*' would be

added to his name as a title of honour; for instance, 'Pillai Chatram' or 'Subedar Chatram'.

The early records of the English East India Company refer to the dubash as servants, but subsequently call them 'agents' and 'brokers'. In 1679, there were 12 dubashes in Madras. From the beginning of the 18th century the dubashes were the leading merchants among the natives in Madras. With the growth of commercial activities, the Company administration appointed a Head Dubash in 1679 to undertake additional services beyond routine commercial activities.³ Kanakaraya Mudali was the Chief Dubash at the time the Diary opened the holder of which office was also known as the Chief of the Tamils or Courtier.⁴

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Recruitment of Dubash

The office of Chief dubash gives the holder of it are the oversight of the contract of the Company and of the Company's merchants, and a knowledge of the communications to and from the government. His annual profit on account of his concern in the contracts is 2,000 pagodas, and no sooner does he receive this amount than he has to pay it away in very many directions.⁵ Merchants are all Chettis, Komuttis, Brahmans and Gujaratis. Those in the Company's services are mostly Brahmans and Velalas.⁶

Pillai Chatram

Pillai Chatram dilapidated structure abandoned by the wayside today but back in the 18th century CE, this was a haven for merchants, travellers, pilgrims and itinerant. A simple yet sturdy caravanserai, it was a place where they could rest their weary feet, swap stories over a hearty meal and catch a good night's sleep before they were on their way with the first rays of light the next day.

It was one of many inns and dormitories built for the convenience of travellers and pilgrims across major transit routes in South India. At a time when travel was slow and arduous, caravanseais like Pillai Chatram played a vital role in connecting people and places.

Officials of the East India Company - including Francis Buchanan-Hamilton and Benjamin Heyme - vividly describe their halts here. It consists of two square courts surrounded by low buildings along their interior perimeter. The larger enclosures are divided into small rooms or apartments, where travellers would rest. While records mention that the rooms were walled on three sides and open in front, the separating walls are no longer standing at Pillai Chatram.

The inner courtyard

The larger enclosures are divided into small rooms or apartments, where travellers would rest. While records mention that the rooms were walled on three sides and open in front, the separating walls are no larger standing at PalliChatram.

An apartment block without separating walls

The apartments are small with few windows, and there are alcoves and ledges carved into the wall to hold lamps. Poorly finished figures - from deities to the sun and even depictions of bestiality are carved in bas relief into the stone surfaces.

Pillai Chatram is built of bricks and plastered with lime and mortar. Some rooms have ventilation close to the ceiling, allowing hot air to rise and escape, thus cooling the structure. The roofs are stone slabs supported by square stone pillars. The exterior roof is flat and tiled.

The English term for '*transit house*' was '*choultry*', a generic term that does not distinguish between *chatram*, *mantapa* and *tannipandal* (water shed or tent). While chatrams were strictly used by travellers, mantapas- with a flat roof and a single apartment - were built for the reception of idols carried in processions although they could be used by travellers when available.

An Old Mantapa along a highway

These caravanserais were also important nodes of social life in pre-modern South India and took on a variety of roles such as schools, post offices, toll booths and feeding houses, among others. They were often funded through private charities and sometimes with land grants and other resources donated by villages, temples and the government. When the structure, although old and abandoned, stood firm. Pillai Chatram is crumbling, its pillars are weak, interiors abused for nefarious activities, the roots of trees growing on the roof are tearing its walls apart, the verandah is collapsing, and the people of the village fear increasing encroachment.

Conclusion

Beyond its garbage-laden corridors and weed-infested walls are memories of a way of life that is lost to modernity. The advent of the railways, the telegraph, changing modes of governance and social mores in the 20th century diminished the relevance of these once vital institutions. Through the undergrowth, layers of dust, a litter of pups and hanging roots of a peepal tree fill the

place with an air of melancholy. Many threats plague heritage structures today but nothing is more cruel than social amnesia.



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The Influence of Sanskrit in Old Malay Language

M.K. Sreekesh*

Introduction

Malay Language is language that speaks in Brunei, Indonesia, Malaysia, Singapore and some parts of Thailand. It is consider as nearly 290 million people speak Malay Language. Largely the language referred as 'Bahasa Melayu'. It is an Austronesian language family. This paper is an attempt to study the influence of Sanskrit in Old Malay language.

Brief History of Malay Language

The evolution of Malay language has five stages.

- 1.) Ancient Malay
- 2.) Old Malay
- 3.) Classical Malay
- 4) Pre Modern Malay
- 5) Modern Malay.

1. Ancient Malay Language

Ancient Malay Language had spoken by the early Austronesian settlers in the region. The historic period of this language is around 1000BCE¹. The ancestor of Malay Language is Proto Malayo Polynesian Language. It is argue that the Proto Malay Language or Ancient Malay Language is the ancestral language of all subsequent Malay Dialects. Some Linguists believe that the homeland of Malay languages is in Borneo and its variations are not due to contact induced change but

because of its conservative character². The speakers of Malay Language had established their settlements in the coastal areas of south central Vietnam, Tambelan, Riau Islands, Sumatra, Malay Peninsula, Borneo, Luzon, Maluku Islands, Bangka-Belitung Islands and java around 1000CE³.

1. The Old Malay Language

The historical period of Old Malay Language is roughly between 7th and 14th century CE. The influence of Indian culture is a well-known fact about this language. Ancient Malay evolved into the Old Malay Language with the penetration and proliferation of Sanskrit vocabulary and the influence Indian religions⁴.

2. Classical Malay Language

The historical Period of Classical Malay Language is between 14th to 18th century CE. The influence of Islamic religion in the region resulted to the penetration of Arabic and Persian languages is one of the major characteristic of Classical Malay.

3. Pre Modern Malay Language

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The period of Pre Modern Malay Language is 19th century CE. The political and commercial domination of western countries in south East Asian region is the major change happened at this time. The colonisation of this region by many European countries like The Dutch, The British, The Portuguese and The French made major changes to Malay Language. They began to establish various centres of linguistic and cultural studies in universities and thousands of Malay manuscripts were collected and studied⁹.

4. Modern Malay Language

The period of Modern Malay Language is 20th century CE. The emergence of a new Malay linguist community with the influence of modern education in 19th century leads to the development of Modern Malay Language. The writing of Malay grammar book series entitled 'Pelita Bhasa' by Zaba in 1936 modernised the structure of the Classical Malay Language and became the basis of Modern Malay language¹⁰. The most important change was the classical passive form to modern active form.

The Influence of Sanskrit in Old Malay Language

The presence of Sanskrit language in Malay language is noticeable in its every stage of development. However, before the Arabic influence, Sanskrit language had played a major role in the development of Malay language and during the period of Old Malay language, the Sanskrit influence was in its peak. In modern days, also the presence of Sanskrit words in Malay Language is obvious. The very word 'Bhasa Melayu' is expressing its Sanskrit culture because the word 'Bhasa' is a loan word from Sanskrit, meaning language. The evidence of Sanskrit influence to Old Malay language is present in the various inscriptions such as the The Dong Yen Chau inscription, The Srivijayan inscriptions, The Sojomerto inscription and Kedukan Bukit Inscription.

The Dong Yen Chau Inscription

It is believed that The Dong Yen Chau Inscription is from 4th century CE. It was discovered in the northwest of Tra Kieu near the old Champa capital of Indrapura, present day Vietnam^{11,12}. According to some experts like Graham Thurgood, this inscription related to Old Cham Language rather than Old Malay. This

inscription written in an old Southern Brahmi script found in 1936. The Dong Yen Chau Inscription is identical with the Sanskrit Inscriptions of Bhadravarman I of second dynasty, who ruled Champa at the end of 4th century CE.¹³

The Transliteration of Inscription

"Sidham ! Ni yang nāga punya putau.

Ya urāng sepuy di ko, kurun ko jemā labuh nari svarggah.

Ya urāng paribhū di ko, kurun saribu thun davam di Naraka, dengan tujuh kulo ko."¹⁴

Literal English Translation

"Fortune ! this that serpent possess king.

O person respect in him, for him jewels fall from heaven.

O person nāga insult in him, for one thousand years remain in hell, with seven family he"¹⁵.

Sanskrit Words in Dong Yen Chau Inscription

'Sidham': 'Sidham' is a frequently used invocation of fortune in Sanskrit.

Nāga: Naga is the common word for serpent in Sanskrit.

Svarggah: Svarga is a popular word in Sanskrit for heaven.

Naraka: Naraka is a Sanskrit word for hell.

Kulo: The word kulo is came from the Sanskrit word kula and it means family.

The Telaga Batu Inscription

It is a 7th century Srivijayan inscription discovered in south Sumatra, Indonesia around 1950. The writing of this inscription is in Pallava script.

The Transliteration of Inscription

"Kamu vanyakamamu, rājaputra, prostara, bhūpati, senāpati, nāyaka, pratyaya, hājipratyaya, dandanayaka,murddhaka, tuhā an vatak, vuruh, addhyāksi, nījavarna, vāsikarana, kumaramatya, cātabhata, adhikarana, karmma...., kāyastha, sthāpaka, puhāvam, vaniyāga, pratisara, kamumarsī, hāji, wanyakamamu urang, nuwunuh sumpah dari mangmang kamu kadaci tida bhakti di aku"

English Translation

“You all: the son of kings, ministers, regents, commanders, lords, nobles, viceroys, judges,.... murddhaka, chairman of the workers, supervisors, commoners, weapons experts, ministers, soldiers, construction workers, karma..., clerk, architect, skippers, merchants, captains, ye king’s servants, king’s slaves, all people, will be killed by the spells of your oath if you are not loyal to me.”

Sanskrit words in the Inscription

Rājaputra: rajaputra is a compound word in Sanskrit which means son of kings.

Bhūpati: Bhupathy is also a synonym of king in Sanskrit.

Senāpati: Senapati is a Sanskrit word which means commander .

Nāyaka: In Sanskrit nayaka means hero or lord.

Pratyaya: In Sanskrit Pratyaya means nobleness and pratyayitah means noble Person.

The Sojomerto Inscription

It is the oldest uncontroversial specimen of old Malay language from 7th century CE¹⁶. It is discovered from the village sojomerto, Central Java, Indonesia. The script used for this inscription was Kawi script. Based on palaeographic grounds, this inscription re-dated to 9th century¹⁷. This inscription is related to Saivism.¹⁸

“The Transliteration of Inscription

1. ...-ryayon cri sata...
2._ a koti
3.namh ccivaya
4. Bhatara paramecva
5. Ra sarva daiva ku samvah hiya
6. –Mih inan –is-anda dapu
7. Nta selendra namah santanu
8. Namanda bapanda bhadravati
9. Namanda ayanda sampula
10. Namanda vininda selendra namah
11. Mamagappasar lempewangih”¹⁹

English Translation

Praise to lord Siva Bhatara Parameshvara and all the gods. From the honourable Dapunta Selendra Santanu is the name of his father. Bhadravati is the name of his mother, Sampula is the name of the wife of noble Sailendra.

Sanskrit Words in the Inscription

Most of the nouns used in this inscription have a Sanskrit origin. The names like sailendra, siva, Bhadravati etc are all common Sanskrit words. Their roots and case endings are all pure Sanskrit. “Namaccivaya” is the common Sanskrit mantra and grammatically also the term following the rules Sanskrit grammarian Panini, “Namasvastisvahasvadhahalam vashadyogasca” (Ashtadhyayi 2.3.16).²⁰

The Kedukan Bukit Inscription

This inscription was discovered by M. Batenburg on 1920 at Kedukan Bukit, South Sumatra, Indonesia. It is the oldest surviving specimen of old Malay language. The historical period of this inscription is 683 C.E. Numerous Sanskrit words were contained in this inscription. It is written in Pallava script. Presently this inscription is displayed in the National Museum of Indonesia.

“Transliteration of the Inscription

1	svasti śrī śaka varṣātīta 605 ekādaśī śukla-
2	pakṣa vulan vaiśākha ḍapunta hiyaṃ nāyik di
3	Sāmvau maṅalap siddhayātra di saptamī śuklapakṣa
4	vulan jyeṣṭha ḍapunta hiyaṃ marlapas dari mināṅa
5	tāmvau mamāva yaṃ vala dua lakṣa daṅan kośa
6	dua ratus cāra di sāmvau daṅan jālan sarivu
7	tlu ratus sapulu dua vaṅakṇa dātaṃ di mukha upaṃ
8	sukhacitta di pañcamī śuklapakṣa vulan āsāḍha
9	laghu mudita dātaṃ marvuat vanua ...
10	śrīvijaya jaya siddhayātra subhikṣa nityakāla” ²¹

Sanskrit Words in the Inscription

The whole inscription is related to Indian culture and Hindu religion. It contains numerous Sanskrit words.

Svasti- Svasti is an ancient Sanskrit word which means auspiciousness. It also refers to welfare, blessing, fortune and prosperity.

Saptami – in Sanskrit Saptami denoted to number seven.

Sukhacitta – Sukhacitta expresses to happiness of mind.

Pancami – Pancami also a decimal number in Sanskrit, which denotes 5.

Siddayatra – It means the trip that made

Addition to this the words Jaya, means victory, subhiksha – a blessing word for prosperity and richness and Nithyakalais a blessing word for live long.

Conclusion

Though the Malay language is part of Austronesian language family, the old Malay language contains numerous Sanskrit words. Indian culture and Indian religions had played a great role in the evolution of ancient Malay language. The Historical reasons behind this should be studied and must be revealed. This paper only tries to indicate the influence of Sanskrit language on the Old Malay language. Ancient Malay evolved into the Old Malay Language with the penetration and proliferation of Sanskrit vocabulary and the influence Indian religions. After 14th century Muslim invasions and trade between Arab countries influenced Malay language and many Arab and Persian words have changed Old Malay language. In 19th century, the political and commercial domination of western countries in South East Asian region influenced Malay language and later this leads to the development of Modern Malay language.

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Pujas in the Alagarkovil Temple

P. Kayalvizhi*

Introduction

Alagarkovil located at a distance of 20 km from Madurai, on foot of Alagarmalai, surrounded by the natural splendor of the forest. Alagarkovil is one of the Vaishnavite centres having distinct characteristic of its own. Pujas and festivals form part and parcel of Hindu worship. Accordingly, the Hindus believe that the performance of regular pujas and festivals to god and goddesses would give prosperity, purity of soul and also removal of sin.

This paper attempts to trace out the daily *puja* activities of the temple at Alagarkovil. The number of daily *pujas* conducted in a temple mainly depends on the sectarian affiliation and the endowments support. Each temple follows its own *agamic* tradition and timings. However, most of the *agamic* texts prescribe six time worship as the most beneficial and it is known 'shat-kala-puja'.¹ In the Alagarkovil worship is elaborate and conducted special *Tiruvadarana*² (*puja*) daily conducted six times in a day. They are known as *Viswarupa darsan*, *Kalasandi*, *Uchikalam*, *Chayarakshai*, *Nityanu Sandana Koshdi* and *Arthajama* (*Chambakalam*).³

Viswarupa Darsan (6 AM)

The ritual followed every day in the temples of Siva and Vishnu may be called generally described as *Viswarupa Dharsan*, also *Viswarupa Dharsan* is called as *Rajaopachara* or the paying of royal honors. Thus in rich temples there will be elephants and camels with their appropriate paraphernalia, the royal umbrellas and *chouries* mounted on gold or silver handles palanquins and other vehicles, a troupe of dancers and musicians, a host of other temple servants to wash the image of god, anoint him with sandal or decorate him with flowers and so on. Crowns and other rich costly jewellery, set with gems and pearls and often presented by Rajas and chieftains or other rich devotees, are a special pride of the wealthier temples. Then after duly worshipping the guardian deities, he washes the feet of the chief deity,

bathes the images clothes it properly, decorates it with the usual jewellers, sandal and flowers, waving incense and lamps of diverse pattern in front of the god and finally offering him the cooked food or *Naivedyam* and the final betel leaf and nut.⁴

Alagarkovil is one of the richest temples among the temples in Madurai having *Tiruvadarana* (*grant*) conducting daily pujas.⁵ In this temple lord Alagar woke up at 5.30 A.M. During this time *Subrabhatam* and *Tiruppallandu* are recited. Then a cow is made to stand facing towards before deity. After that cow milk is offered to deity as special prasadam. While playing *pubhala raga* by Temple *Nadasvara vidvan*, and also drums by musicians at 6 A.M *Karpura Aratti* has taken. After *Aratti* milk is distributed to devotees.⁶

Kalasandi (9 A.M)

The second *Tiruvadarana* is known as *Kalasandi*, performed at 8.30 AM, while playing *sutta danyasi raga* by temple musicians. In that time recitation of the *Andal Tiruppavai* hymns sung before the deity. This morning worship is called as "Suttu Koyil Kala Valipadu" by Bhattar. *Tiruvadarana* is conducted at 9 A.M. Then sandal paste is distributed to devotees. *Akkara adisil* is prepared and provided to deity.⁷

Uchikalam (12 Noon)

This puja started with *Sriragam* and ended with *Nattaragam*. *Uchikala* puja performed for village deities (*Siru Theivangal*) at 12.30 P.M. This puja came to an end with *Thirtha Viniyogam*. During this *puja* time, *Puliyotharai* is presented to deity.⁸

Chayaraksha (5 P.M)

This puja commences at 5 P.M, with *Kalyani ragam*. *Deeparadana* is shown to all deities. Then puja comes to an end with *Hamsanatha Raga*. Food items like *Venpongol*, *Adirasam* and *lattu* are provided to deity.⁹

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Sri Bali

Most of the inscriptional references to *Sri Bali* came from Saiva temples, although they are also found in the *Vaishnava* and even in the Jain context. *Agamic* references to daily *Sri bali*, which is also called *nityotsava*, "daily festival," are found in the Saiva texts, and in the two bodies of *Vaishnava* literature, the *Pancharatra*, and *Vaikhana*.¹⁰ In Alagarkovil, *Nalandigal Naranan* alias *Vellith Thirumeni* image, was brought out by *Parisaragar* (temple employ) processed around the third prakara of the temple, halting at several points along the way so that puja and food offerings could be made to the (*Disapalagar*) guardian deities of all the directions. This puja started with *Purikalyani raga* and came to an end with *Vasaspati raga*.¹¹ Maravarman Kulasekaran inscription says that, land grant made for *Tiruppali puja* purpose.¹²

Nityanu Sandana Koshdi (7 P.M)

"*Nityanu Sandana Koshdi Viniyogam*" is a puja conducted at Alagarkovil and Sri Rangam temples and worshiped in a grand manner. Whoever willing to participate they can attend this puja. There is no restriction for participating in this puja. This puja hosted from 6.30 P.M to 7 P.M. During this worshipping time a Sanskrit *sloga Sundarapahustham* is read, at the same time daily *Alvar Pasuram* 30 is sung. This *Pasuram* was sung about Alagarkovil by *Alvar*. Specialty of this worship is hymns such as *Sundarapahustham* and *Alvar Pasuram* sung with *Shanmugapriya raga*. During this worshipping time *prasadam* such as *Dosai*, *vadai*, *sundal* and also *Thirtham* (sanctified bath water) and *santhanam* (sandal paste) distributed to the devotees. Then *Nityanu Sandana Koshdi puja* came to an end.¹³

Arthajama or Chambakalam (8 P.M)

Arthajama or Chambakalam puja commenced at 8 P.M. *Chamba sadam* and *pal* (milk) presented to deities in this puja time. *Arthajama puja* started with *mohana raga*. After completion of puja to lord Alagar, *Deeparathana puja* started to a guardian deity *Pathinettampadi Karuppu* at 8.30 P.M. Puja came to an end with *Kampothi raga*. Here priest distributes *Tiruneer* to devotees.¹⁴

Vellikilamai (Friday) Puja

Alagarkovil temple goddess name is *Sundaravalli Thayar* alias *Kalyana Sundara Valli Thayar*. A finest art work wooden *mandapa* which is called "*Vellikilamai Kuradu*" situated in front of her *sannithi*. Every Friday here she sits on the *Unjal* and gives *dharsan* to devotees. During this time two *dosai* cooked for *nivedyam* provide to Thayar, then *dosai* distributed to devotees. Every Friday before going to *Vellikilamai Kuradu*, Thayar visits around third *prakara* in the temple. From ancient time to present Thayar never visited outside the temple. Thayar participated only in *Tirukalyana Utsava*, conducted once in a year at *Sundara Pandyan mandapa* at Alagarkoyil. One of the Alagarkoyil inscriptions written in mostly *Grandha* characters seems to record the gift made by the Madurai Nayak ruler Thirumalai deva Maharaja for the Friday pujas of this temple.¹⁵

Maravarman II record mentions that *Cirudavur* in *Cholapandya Valanadu* (Tirupattur taluk) is in favour of the temple for the expenses (*Tiruvaradana*) of certain services.¹⁶ Later Pandya's 13th century C.E inscription mentions that a special worship by the name *Appan Thiruppathi Tiruvengadamudaiyan Tiruvaradanaikkattalai* was instituted and provisions were made for that special worship.¹⁷ Maravarman Kulasekaran's 14th century C.E, inscription says that, land grant made for *Tiruvaradana puja* purpose.¹⁸ A record that the deity Alagar was taken to *Tiruvangamudaiyan* temple at *Appan Thiruppathi* by *Rangayyengar* son of *Appayangar*-one *mandapam* where this deity Alagar was installed seems to have been named after the above said *Tiruvengamudaiyan* as *Tiruvengamudaiyar Tiruvaradana Mandapam*.¹⁹ The deity Alagar of *Tirmalirunjolai* was taken to *Appan Thiruppathi* temple. A special worship was conducted at this temple. To meet out the expenses of *Tiruvaradana* (worship) certain special items were gifted to Alagar *Sripandaram*.²⁰ Alagarkovil Inscription records the arrangements made by the merchants of 56 countries to meet out the expenses of special worship popularly known as *Appan Thiruppathi Tiruvengamudaiyan Tiruvaradanaikkattalai*.²¹ 16th century CE, fragment-seems to be the portion of the documents of a gift made

for the Tiruvaradana.²² An inscription registers that gift to temple *Tirunandavanam* (temple garden) by a certain Raman Kalikadinda Pandya Devar for providing *nuru* (hundred) *tirumalai*, (garlands) and *tirutholmalai* (special garlands) to the temple deity. Further, the donor had also deposited 100 *kasus* for the up keeping of that work without any break in between.²³

Tirumanjanam

The sacred ablution (*tirumanjanam* or *abihiseka*) was another popular rite for the deities. The auspicious substances used for the holy bath mentioned in the epigraphs are milk, curd, ghee, tender coconut water, etc., Corroborative evidences for the use of milk, ghee, tender coconut, juice of sugarcane and also fruits (probably *panjamirtam*) during the sacred bath of the deity are also available in the *Tevaram* hymns. The sacred bath of the deity was usually performed daily. During the special days and festival occasions the quantity of the materials and items used for the sacred bath were more than the ordinary days.²⁴ *Tirumanjanam* or *abhishekam* or the holy bath is a picturesque ceremony in Vishnu temple.

An inscription from Alagarkovil registers a tax free gift of land at *Cholakulantaka-chaturvedimangalam* by the king at the request of queen *Dharanimulududaiyar*, to provide for the expenses of the *Nittam Tirumanjanam* (daily sacred bath) of the deity.²⁵ Alagarkovil inscription registers the tax free gift by purchase of the village of Kunjarangudi by Alagandar alias Tamil-Pallavarayan of Korkaiyur in Kuda-Nadu (Veerapandyanpattinam, Thoothukudi district) for the expenses of the *Tirumanjanam* (sacred bath), offerings and worship of Alagar and his consort in the Sundara Pandya-*mandapa* on the day of *Visakha* in the month of *Ani* with a view to secure merit of his sister.²⁶

Provisions made by the kings, royal family members, minister and rich people for conducting *pujas* are well documented in the inscriptions. Pujas are conducted six times in a day without interruption.

Viswarupa darsan, *Kalasandi*, *Uchikalam*, *Chayarakshai*, *Nityanu Sandana Koshdi* and *Arthajama (Chambakalam)* are some of the important daily *pujas* conducted here.

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Iron Age in Krishnagiri Region – A Study

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Study Area

The present study area, Krishnagiri district is located between 11°12'N and 12°49'N of the latitude and between 77°27'E and 78°38'E longitude. This district is situated on the northwestern part of Tamil Nadu. The district is bounded by Vellore and Thiruvannamalai district (Tamil Nadu) in the east, Bangalore (Karnataka) in the west, Kuppam (Andhra Pradesh) in the north and Dharumapuri district (Tamil Nadu) in the south. Geographically the present study area forms part of Tamil Nadu uplands situated at an elevation of 300 m to 1400 m above the Average Mean Sea level (AMSL). Falls under one of the terraces of Mysore plateau called Baramahal, which is characterized by the hill such as Javadi, Thierthmalai and Kalvarayans hills.

Iron Age

Iron Age in Tamil Nadu is succeeded by the Neolithic culture, where Black-and-Red ware was its most significant pottery type. In this context it is noted that Megalithic culture is considered as a synonym for Iron Age. The word Megalith derived from two Greek words namely *megas* meaning big and *lithos* meaning stone. Usually *Megalithic* tombs and related monuments were constructed with large slabs or blocks of granite. They were either selected as such in a natural state or roughly quarried and trimmed in desirable need.

Locale of the Megaliths

Most of the sites having Megalithic burials from Krishnagiri district are found in the proximity of availability of raw material for erecting memorials. The availability of the raw material in the nearby area or in some approachable distance played a major role in selecting the graveyard. There are different types of burials noticed from this part of Tamil Nadu and they are, 1. Cairn-circle, 2. Cairn-circle with cist, 3. Dolmen, 4. Dolmenoid cist, 5. Cairn-circle with porthole cist,

6. Cairn-circle with urn, 7. Cairn circle with Sarcophagus. For constructing all these types of burials, availability of stones is the most important factor. Cists burials were made of both undressed and dressed slabs and capstones were generally undressed ones. Majority of the dolmens and the associated slab were built of dressed stones only. The dolmenoid cist used big flat capstone rested on boulders or walls made of rubble.

Location of the Megaliths

The megalithic people observed certain norms while paying homage to their departed soul. The availability of the raw material in the nearby area or in some approachable distance played a major role in selecting the graveyard. Usually in this region, the burial monuments like cairn circles are found on the slopes of the foothills and hillocks overlooking rivers. It seems that an elevated area was always preferred for cemeteries. And the major part of this district is so undulated that the megalithic people never found it difficult to select a land to meet their purpose.

Raw material

They utilized the raw material locally available and easily transportable. The present location of the graves clearly demonstrates that the raw materials were available within the distance of one or two kilometers. They used boulders for the circles and slabs for the orthostats chambers. The cists were made of both undressed and dressed slabs and capstones were generally undressed ones. Majority of the dolmens and the associated slab were built of dressed stones only. The dolmenoid cist used big flat capstone rested on boulders or walls made of rubble.

Distribution Pattern

The observation made in a few selective sites in Krishnagiri district containing more than 100 burials of different types yielded some clues on their distribution pattern within a burial complex like Oramagunda,

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Moongilputhur and Pachikanapalli. When a site enclosed more than one type of burial, each type occupied a separate portion within the complex. Krishnagiri district most of the burials are located in the elevated field or were close to the foothill and some other burial complex are located in the land. The distance between two adjacent burials was normally two to five meters. An interesting observation made at Mallachandram, Enibenda, Kattchuvadi, Bootherikottai and Kundhani that there were small dolmens at regular intervals around comparatively bigger dolmens encircled with boulders and slabs.

Types of Burial

Based on the architectural features, these burials can be broadly divided into two groups, namely, cairn circle, cairn circle with cist, urn and dolmens.

Cairn Circle

The cairn circles were constructed using round boulders with a limited cairn packing in the centre. As noted above, their height above ground depended upon the nature of the terrain. If the land was soft with sediments either the cist or urn was placed about 30 to 60 cm below the ground level and then the pit was covered and entombed with cairns.

Dolmen

A burial chamber was built of walls on three sides of a rectangular slab placed as a floor slab and it had a wide opening on one side. The direction of the slope decides direction of the opening. The side walls were built of rectangular-shaped stone blocks and this chamber was closed with flat capstone. They were generally raised on the rocky surface on the hill top.

Cist Burial

The Cist is a box-like structure constructed of four orthostats kept in clockwise or anticlockwise direction on the floor and is covered with a capstone. The eastern orthostat has invariably a round port-hole at the centre. Due to the hidden nature of the cist, it is premature to say anything on its further classification. Some of the important

Iron Industry

Smelting of iron by megalithic people in Krishnagiri region was noticed at many places. It has been reported in Paiyampalli excavations. The C14 dates of Period II at Paiyampalli come to 315 ± 100 B.C. for the Iron Age (i.e. the megalithic period) (Rao 1967-68: 26-30).

The iron, locally smelted, has been evidenced at the site of Guttur, near Barugur in Barugur taluk, which was discovered by the K.V.Raman, University of Madras. The habitation and burial sites are located very near to this site. It may be pointed out that the site is located on the southern foot of the Guttur hill, which is rich in iron content.

Ceramics

During the Iron Age period different group of ceramic industries were developed in south India. They were the black and red ware, white painted black and red ware; russet coated and painted ware, black ware and coarse red ware.

For more than a century, a large number of Iron Age burials have been excavated in south India, which yielded the black and red ware. This led the archaeologists to name it as megalithic ware as well. The black and red ware pottery occurs in all the Iron Age habitation sites as well as burial sites of the study area. It has been suggested that inverted firing technique was employed to achieve the varying surface colours. The all black ware is both interior and exterior are black in colour. It occurs in a thin and polished variety and a thick and less polished variety.

Discussion

Exploration of this district has brought to light the evidence of continuity in culture right from prehistoric time till Early Historic period. The distribution patterns of Megalithic burials, the burial monuments like cairn-circles are found on the slopes of the foothills and hillocks overlooking rivers., whereas, Cairn circles with porthole cist were found mostly in the present densely forested areas and the cairn circles with urn burial were found in and around small hillocks. The dolmens and dolmenoid cists were located on the top of the high,

rocky grounds or hills overlooking a tank or near perennial ponds. It seems that an elevated area was always preferred for cemeteries. Major part of this district is so undulated that the megalithic people never found it difficult to select a land to meet their purpose.

Unlike the other part of Tamil Nadu, the present study area has shown the evidences of inflow of two different Megalithic traits but confined interesting to two geographical zones. The first of the megalithic culture containing the cairn circle variety seems to have entered into this region along the river Kaveri from the Mandya district in Karnataka. The second one contains the dolmen and dolmenoid cist variety entered via Kuppam and other passes from the Kolar district along the Pennaiyar River. The above said two traits, it seems, got mingled with indigenous urn burials. The concentration of cairn circles with portholed cists could be observed in the Balaghat region comprising the Hosur, Denkanikottai, Soolagiri, Barugur and Krishnagiri taluk. The distribution of Cairn circles with

cist burial was concentrated north of Melagiri, Rayakottai and west of Ankusagiri. The location of burials was identified in river valleys like the Sanatkumaranadi (Chinnaru), Kaveri and pennaiyar and in the basins of Natrapalayam, Anchetti and Urigam. The second geographical zone east of Ankusagiri and Markandanadi river and north of Kaveripattinam and mattur facing against the Kuppam and Tirupattur passes had much concentration of dolmen sites and a few dolmenoid sites. This is the area just above the plains and almost covers the entire Krishnagiri taluk. Few cairn circles were also observed in this region mostly confined to the southern part of this zone.

Conclusion

The preliminary investigations carried out in the Krishnagiri district have provided a glimpse on the existence of human settlement in the rugged terrain. Further, intensive investigations are needed to understand the archaeological potentiality of the region.

List of Iron Age sties in Krishnagiri District, Tamil Nadu

Sl. No	Name of the Site	Lat.	Long.	Taluk	Archaeological Remains
1	Aganelli	12°25'53.96"N	77°42'56.29"E	Denkanikottai	Dolmonied Cist and Labyrinth
2	Alathi	12°25'10.64"N	77°44'16.35"E	Denkanikottai	Dolmen
3	Alapatti	12°29'12.61"N	78°4'55.88"E	Krishnagiri	Dolmen
4	Ammaneri			Krishnagiri	Cairn Circle
5	Anasandram	12°47'33.00"N	77°59'14.00"E	Hosur	Cairn Circle with Cist
6	Andimalai	12°24'56.55"N	78°15'25.88"E	Krishnagiri	Cairn Circle
7	Attanur	12°39'50.00"N	78° 0'19.00"E	Krishnagiri	Cairn Circle with Urn
8	Ayyur	12°24'59.00"N	77°50'52.00"E	Denkanikottai	Cairn Circle
9	Balanapalli	12°35'29.00"N	78° 0'2.00"E	Hosur	Cairn Circle
10	Balanayanapalli	12°29'53.66"N	78°18'12.73"E	Krishnagiri	Cairn Circle
11	Baleguli	12°30'20.65"N	77°51'48.09"E	Krishnagiri	Dolmen
12	Bennelliputur	12°23'9.58"N	78°10'23.32"E	Krishnagiri	Cairn Circle with Urn
13	Baranthur	12°37'18.65"N	77°47'9.23"E	Denkanikottai	Dolmen
14	Barugur	12°32'9.39"N	78°21'21.94"E	Krishnagiri	Cairn Circle
15	Basthalapalli	12°39'48.76"N	78° 4'19.58"E	Hosur	Dolmen
16	Bellarampalli	12°30'9.90"N	78° 8'54.93"E	Krishnagiri	Cairn Circle

17	Belur	12°34'43"N	77°51'12"E	Denkanikottai	Cairn Circle with Cist
18	Bettamukulalam	12°22'39"N	77°53'37"E	Denkanikottai	Stone Circle, Cairn Circle with Cist, Dolmen
19	Bilalam	12°24'50.41"N	77°48'38.63"E	Denkanikottai	Cairn Circle
20	Bilikai	12°19'5.35"N	77°35'12.81"E	Denkanikottai	Cairn Circle, Habitation Site
21	Billigundala	12°11'14.32"N	77°43'47.92"E	Denkanikottai	Cairn Circle
22	Thimarayanahalli	12°26'3.23"N	78° 5'4.67"E	Krishnagiri	Dolmen
23	Bootherikottai	12°23'53.94"N	77°45'41.12"E	Denkanikottai	Stone circle with cist
24	Chandramalai			Uttamgarai	Cairn Circle
25	Chandrapoorthapparai	12°37'29.74"N	78°18'58.05"E	Krishnagiri	Dolmen
26	Chennasandram	12°38'35.37"N	78° 7'53.58"E	Hosur	Dolmen, Habitation Mound
27	Chettipalli. A	12°43'37.64"N	77°59'39.01"E	Hosur	Cairn Circle with Cist
28	Chinnabellarampalli	12°29'57.21"N	78° 8'54.95"E	Krishnagiri	Dolmen
29	Chinnakotthur (Bairagauni)	12°42'26.79"N	78° 7'10.36"E	Krishnagiri	Dolmen, Habitation site,
30	Desupalli	12°35'38.84"N	78°17'48.64"E	Krishnagiri	Dolmonied Cist
31	Devermukkulam	12°19'30.68"N	78°10'16.37"E	Krishnagiri	Cairn Circle
32	Doddamanchi	12°17'59.84"N	77°47'44.29"E	Hosur	Cairn Circle
33	Doddattimmanahali	12°37'22.12"N	77°50'46.19"E	Denkanikottai	Dolmen, Cairn Circle
34	Echchanahalli	12°29'43.47"N	78° 1'46.64"E	Denkanikottai	Cairn Circle
35	Eddrapalli	12°41'21.56"N	78° 7'36.80"E	Krishnagiri	Dolmen
36	Ekalnattam	12°39'30.55"N	78° 0'31.11"E	Hosur	Dolmen
37	Ennagolpudur	12°34'0.04"N	78° 6'32.92"E	Krishnagiri	Dolmen
38	Enibanda	12°26'11.14"N	77°43'38.38"E	Denkanikottai	Dolmen
39	Enusonai	12°36'58.39"N	78° 0'44.19"E	Hosur	Stone Circle
40	Erumathanapalli	12°20'53.97"N	77°41'43.21"E	Denkanikottai	Cairn Circle
41	Gangadevanahalli	12°27'32.00"N	77°44'53.42"E	Denkanikottai	Dolmonied Cist
42	Gangaleri	12°30'45"N	78°09'42"E	Krishnagiri	Stone Circle, Dolmen, Cist
43	Gangavaram	12°24'19"N	78°19'28"E	Pochampalli	Cairn Circle
44	Gidalur	12°25'21.31"N	78°20'51.92"E	Pochampalli	Cairn Circle with Cist
45	Gullaty	12°22'53.12"N	77°49'31.54"E	Denkanikottai	Cairn Circle with cist
46	Gollapalli	12° 33' 25"N	78° 13' 43.5"E	Krishnagiri	Habitation Mound, Cairn Circle
47	Gummanur	12°26'50.13"N	78° 0'49.28"E	Denkanikottai	Cairn Circle

48	Gummalapuram	12°24'5.58"N	77° 45'13.91"E	Denkanikottai	Cairn Circle, Habitation
49	I.Kothapalli	12°26'42.64"N	78°17'54.81"E	Krishnagiri	Cairn Circle
50	Ittikal-Agaram	12°31'9.63"N	78° 5'11.27"E	Krishnagiri	Cairn Circle with Cist, Inscription
51	Jagadevi	12°28'43.31"N	78°19'12.43"E	Krishnagiri	Megalithic Habitation site and Rock Art
52	Jenur	12°36'2.04"N	78° 8'59.92"E	Krishnagiri	Cairn Circle, Sarcophagus
53	Jinjunpalli	12° 33' 54.3"N	78° 9' 57.7"E	Krishnagiri	Cairn Circle
54	Kalkottur	12°21'33.35"N	78°11'29.60"E	Krishnagiri	Cairn Circle
55	Kallavi	12°14'44.32"N	78°27'6.48"E	Uthangarai	Cairn Circle, Habitation mound
56	Kanavanapalli	12° 40' 13.1"N	77° 42' 50"E	Denkanikottai	Cairn Circle
57	Kandekavundanahalli	12°31'5.27"N	78° 1'21.21"E	Denkanikottai	Cairn Circle
58	Kannukanur	12°21'47.65"N	78°27'21.62"E	Krishnagiri	Megalithic Habitation site
59	Kappalavadi	12°29'19.99"N	78°21'59.49"E	Krishnagiri	Cairn Circle with Cist
60	Karigavundanur	12°21'50.44"N	78°15'58.03"E	Krishnagiri	Cairn Circle with Cist
61	Karuvanoor	12°15'18.72"N	78°27'29.94"E	Uthangarai	Cairn Circle with Urn
62	Keelpallam	12°24'5.58"N	77°45'13.91"E	Denkanikottai	Dolmonied Cist
63	Kendikanapalli	12°31'6.46"N	77°44'48.64"E	Denkanikottai	Dolmen
64	Kodugur	12°29'54.00"N	78° 3'47.00"E	Krishnagiri	Dolmen, Habitation Site
65	Kolkottur	12°21'33.35"N	78°11'29.60"E	Krishnagiri	Cairn Circle
66	Kolatti	12°25'20.40"N	77°49'13.83"E	Denkanikottai	Dolmen
67	Koothandaparai (Bootherikottai)	12°22'53.80"N	77°46'2.57"E	Denkanikottai	Dolmen
68	Korakurki	12°44'4.00"N	78°59'33.00"E	Hosur	Cairn Circle
69	Kottaiyur	12°16'37.95"N	77°37'22.60"E	Denkanikottai	Stone Circle
70	Kottur	12°26'29.00"N	78°24'42.00"E	Pochampalli	Cairn Circle
71	Koothapalli	12°37'42.39"N	77°52'2.83"E	Hosur	Cairn Circle
72	Kovalli	12°17'43.78"N	77°36'10.11"E	Denkanikottai	Stone circle
73	Kuntharapalli	12° 34' 16.6"N	78° 10' 42.7"E	Krishnagiri	Cairn Circle
74	Kunthukottai	12°25'30.93"N	77°44'47.87"E	Denkanikottai	Dolmen, Urn, Habitation Site
75	Kunnattur	12° 20' 52.2"N	78° 30' 37.7"E	Uttangarai	Cairn Circle
76	Kurampatti	12°23'34.37"N	78°16'19.17"E	Krishnagiri	Cairn Circle, Habitation Mound
77	Kurubarahalli	12°35'6.70"N	78° 9'21.02"E	Hosur	Cairn Circle
78	Kuruvinayanapalli	12°38'29.00"N	78°18'26.60"E	Krishnagiri	Dolmen, Rock Painting

79	Lakshachandiram	12°31'08"N	77°51'04"E	Denkanikottai	Cairn Circle with Cist
80	Madepatti	12°32'10.53"N	78° 8'22.25"E	Krishnagiri	Cairn Circle
81	Maharajakadai	12°38'02"N	78°15'52"E	Krishnagiri	Rock Art, Dolmen
82	Maidandapalli	12°34'23"N	77°45'50"E	Hosur	Cairn Circle with Cist
83	Malanahalli	12°16'22.71"N	77°37'5.79"E	Denkanikottai	Cairn Circle
84	Mallachandiram	12°38'22"N	78°05'15"E	Hosur	Dolmen, Rock Art
85	Mallikarjunadurgam	12°26'55.91"N	77°44'50.62"E	Denkanikottai	Cairn Circle
86	Manchugondapalli	12°16'4.88"N	77°32'51.01"E	Denkanikottai	Cairn Circle
87	Marigampalli	12°30'14.57"N	78° 7'51.86"E	Krishnagiri	Dolmen
88	Marisettippalli	12° 23' 6.9"N	78° 16' 29.1"E	Krishnagiri	Iron Age habitation site
89	Mariyalam	12°22'57.70"N	77°42'40.95"E	Denkanikottai	Cist burial
90	Marudapalli	12°31'01"N	78°16'27"E	Krishnagiri	Dolmen
91	Mattiyur	12° 16' 8.9"N	77° 36' 55.8"E	Denkanikottai	Cairn circle with cist
92	Mattur	12°23'39.56"N	78°24'2.16"E	Pochampalli	Cairn Circle
93	Mayiladumparai	12°26'43.11"N	78°19'55.34"E	Krishnagiri	Habitation Mound and cist
94	Mealkottai (Othikuppam)	12°36'37.66"N	78°19'51.25"E	Krishnagiri	Dolmen, Rock Art
95	Melumalai	12°37'34.57"N	78° 4'33.09"E	Hosur	Cairn Circle
96	Melur	12°24'20.90"N	77°50'29.86"E	Denkanikottai	Stone circle with cist
97	Mettuparai	12°33'5.97"N	78° 8'59.80"E	Krishnagiri	Stone circle with cist
98	Mittapalli	12°31'8.53"N	78°17'56.10"E	Krishnagiri	Cairn Circle with Cist
99	Moongilpudur	12°33'5.92"N	78° 7'48.09"E	Krishnagiri	Cairn Circle with Cist, Dolmen
100	Mottur	12°26'14.94"N	78°24'41.28"E	Krishnagiri	Cairn Circle, Memorial stone
101	Moramadugu	12°28'59.09"N	78° 6'39.28"E	Krishnagiri	Cairn Circle with Cist, Dolmen
102	Mudippinayanapalli	12° 40' 49.8"N	78° 5' 36"E	Hosur	Dolmenoid Cist, Ironslag, Rock Painting
103	Muluvanapalli	12°28'18.44"N	77°43'40.09"E	Denkanikottai	Dolmen
104	Nagamangalam	12°30'17"N	78°19'11"E	Krishnagiri	Cairn Circle with Cist
105	Nakkalapalli	12° 29' 8.7"N	78° 5' 46"E	Krishnagiri	Cairn Circle with Cist
106	Nammandahalli	12° 27' 29.7"N	77° 58' 18"E	Denkanikottai	Cairn Circle
107	Natarapalayam	12°15'55.42"N	77°43'50.38"E	Denkanikottai	Cairn Circle, Memorial Stone
108	Nedungal	12°21'56.41"N	78°15'24.72"E	Krishnagiri	Dolmen
109	N.Thattakal	12°22'21.58"N	78°17'29.74"E	Krishnagiri	Dolmen with cairn circle

110	Oblesapalli	12° 32' 17.1"N	78° 10' 21.6"E	Krishnagiri	Cairn Circle
111	Ompalagutta	12° 34' 15.5"N	78° 7' 59"E	Krishnagiri	Cairn Circle
112	Oramanagunta	12°35'45.47"N	78°22'55.67"E	Krishnagiri	Dolmen, sarcophagus Rock Painting
113	Pachchihanahalli	12°29'44.00"N	78° 8'35.00"E	Krishnagiri	Cairn Circle, Cist, Dolmen, Habitation Mound
114	Palaguri	12°30'5.00"N	78° 7'52.00"E	Krishnagiri	Cairn Circle
115	Palaiyamkottai	12°29'33.79"N	77°42'13.16"E	Denkanikottai	Cairn Circle
116	Pattakapatti	12°23'18.98"N	78°19'28.95"E	Pochampalli	Cairn Circle with Cist
117	Puram	12°40'30.92"N	78° 8'35.72"E	Hosur	Cairn Circle
118	Ratnagiri	12°28'36.82"N	77°52'39.20"E	Denkanikottai	Cairn Circle
119	Rayakottai	12°30'41"N	78°01'32"E	Denkanikottai	Cairn Circle, Fort
120	Salivaram	12°25'27.01"N	77°46'48.08"E	Denkanikottai	Dolmen
121	Santanapalli	12°28'09"N	77°48'57"E	Denkanikottai	Cairn Circle, Dolmen, Habitation Mound
122	Sappamuttulu	12° 28'3.3"N	78° 21' 13.6"E	Krishnagiri	Cairn Circle
123	Sathanur	12°38'59.56"N	77°41'28.29"E	Hosur	Cairn Circle
124	Seengkottai	12°19'40.47"N	77°44'56.40"E	Denkanikottai	Cist
125	Sembatamuttur	12°33'1.02"N	78° 4'45.02"E	Krishnagiri	Cairn Circle
126	Sengodachennahalli	12°33'46.32"N	78° 1'48.66"E	Denkanikottai	Cairn Circle
127	Chigalarapalli	12°46'8.98"N	78° 7'47.58"E	Hosur	Cairn Circle
128	Maruldevapalli	12° 42' 40.9"N	78° 2' 54.3"E	Hosur	Rock Art, Dolmen
129	Sokadu	12°28'29.84"N	78° 7'10.90"E	Krishnagiri	Cairn Circle with Cist
130	Soolagiri	12°40'25.79"N	78° 0'59.45"E	Hosur	Habitation, Stone circle
131	Sulamalai	12°30'7.79"N	78°15'46.91"E	Krishnagiri	Dolmen
132	Sulikunta	12°32'56.02"N	78° 3'37.88"E	Krishnagiri	Dolmen
133	Sundekuppam	12°27'56.09"N	78°13'27.91"E	Krishnagiri	Habitation Mound, Rock Painting
134	Tadikallu	12°28'35.65"N	77°51'51.85"E	Denkanikottai	Cairn Circle
135	Talapalli	12°31'26.91"N	78°11'28.29"E	Krishnagiri	Dolmen, Rock Art
136	Tandarai	12° 34' 46.2"N	77° 46' 20.3"E	Denkanikottai	Cairn Circle, Memorial Stone
137	Tavalam	12°30'49.71"N	78° 7'13.97"E	Krishnagiri	Cairn Circle, Habitation Mound, Memorial Stone
138	Thiruchitrabalam	12°34'12.79"N	78°19'10.72"E	Krishnagiri	Habitation site

139	Tholuvabetta	12°20'56.10"N	77°50'11.61"E	Denkanikottai	Cist
140	Timijipalli	12°30'15.78"N	77°56'50.71"E	Denkanikottai	Cairn Circle
141	Tippanapalli	12° 33' 36.3"N	78° 10' 9.6"E	Krishnagiri	Cairn Circle
142	Torapalli	12°41'15.44"N	77°52'55.85"E	Hosur	Dolmen
143	Uddanapalli	12°34'37.42"N	77°55'40.17"E	Hosur	Cairn Circle
144	Udubarani	12°20'56.58"N	77°36'43.69"E	Denkanikottai	Cairn Circle
145	Ulibande	12°23'29.49"N	77°38'27.33"E	Denkanikottai	Stone Circle
146	Ullatti	12°31'51.18"N	77°58'30.14"E	Hosur	Cairn Circle
147	Udedurgam	12°31'29.83"N	77°56'0.46"E	Denkanikottai	Cairn Circle
148	Varagachandiram	12°41'24.07"N	78° 8'1.38"E	Krishnagiri	Dolmen
149	Varatnampatti	12°23'31.10"N	78°11'7.14"E	Krishnagiri	Dolmen
150	Varattanapalli	12°34'37.10"N	78°18'44.19"E	Krishnagiri	Dolmen, Habitation, Rock Art
151	Vedartattakkal	12°23'35.39"N	78°18'36.35"E	Krishnagiri	Cairn Circle, Habitation Mound, Cup Marks on cap stone
152	Velampatti	12°14'56.11"N	78°27'43.75"E	Uthangarai	Cairn Circle
153	Yeppalappalli	12°22'33.95"N	78° 3'41.83"E	Krishnagiri	Cairn circle
154	Viramalai	12°20'18.60"N	78°18'55.79"E	Krishnagiri	Cairn circle

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Economic Life in Pallavas as Gleaned from Inscriptions

V. Kalai*

It is generally considered that the Pallavas had migrated to the Tamil country from North India. While in North India, they served under the Mauryas. After the decline of the Mauryas, the Pallavas migrated to the Andhra region. Before coming to the Tamil country, they stayed in the Andhra region for sometime and served under the Satavahana. Subsequently, they established the Pallava Kingdom in Thondaimandalam by overthrowing the Kalabhras. The Pallavas appear on the Tamil horizon around the close of the 3rd century A.D. They dominated the northern parts of Tamil region till the end of the 9th century, for about six hundred years. The early rulers are represented by their Prakrit charters. But from about the middle of the sixth century, lithic records begin to appear in considerable numbers, giving an insight into the economic and commercial activities of the Period. Manigramam, cotton, Kadaram, Uzhavu, Pattiga. Chudunazhhi, Videl, Vidugu, and Uzhakku, Pidi, Aazhakku, Kazhanju and Manjaadi.

It is generally considered that the Pallavas had migrated to the Tamil country from North India. While in North India, they served under the Mauryas. After the decline of the Mauryas, the Pallavas migrated to the Andhra region. Before coming to the Tamil country, they stayed in the Andhra region for some time and served under the Satavahana. Subsequently, they established the Pallava Kingdom in Thondaimandalam by overthrowing the Kalabhras. The Pallavas appear on the Tamil horizon around the close of the 3rd century A.D. They dominated the northern parts of Tamil region till the end of the 9th century, for about six hundred years.

The Pallava rule had witnessed a drastic change in the social and economic life of the people. There was also a remarkable growth of economic during this period. In general, there was a tremendous change in the society and culture during the Pallava rule.

The creation of the Brahmadeyavillages had started during the Pallava period. The Brahmins began to settle in these villages and they were exempted from paying taxes. The lands denoted to the temples were called as Devadhana. The number of villages had increased during the Pallava rule. Arid lands were reclaimed and cultivated. The Pallava Kings had cut several irrigation tanks. For example, Mahendravarman I cut the Mamandur tank. It was called Chithramegathadakaman. Number of such tanks were constructed during the Pallava period and they facilitated to the growth of agriculture.

Internal Trade

The increase in production and the expanding economy under the Pallavas led to the growth of trade and commerce. Both internal and external trade flourished during this period.

There was a remarkable growth in the internal trade. The regular markets had gradually become urban centers. Various commodities were brought from village to these markets for sale. There were excellent highways to transport goods from one place to another. The capital city, Kanchipuram had remained an important trading centre.

Foreign trade

We have already studied about the overseas commerce between South India and the West during the Sangam period. It had declined after the Sangam Age. During the Pallava rule trade with foreign countries had been revived. Spices, cotton textiles, precious stones and medicinal plants were exported to the countries like Java, Sumatra, Kadaram, Cambodia, Sri Lanka, China and Burma. The foreign merchants were known as Nanadesi. Mamallapuram, Vasavasamudram and Mylapore were the important seaports of the Pallavas. Weights and Measures

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Land was measured with the units called Uzhavu, Nivarthanam or Pattiga. The term Hala also refers to a unit of land. Plough was used for measuring the land.

Paddy and rice were measured by Chudunazhhi. The other units such as Videl, Vidugu and Uzhakku were also used for measurement. Pidi was the smallest unit. The units such as Aazhakku, Uzhakku, Uri and Nazhi were used to measure items like milk, ghee and oil. Gold was measured by the units called Kazhanju and Manjaadi. The period of Pallava rule is an important chapter in the history of Tamil Nadu. After defeating the Kalabhras, Pallavas established their rule in the Tamil country. Their rule had extended from Sixth century A.D. The core of the Pallava kingdom was known as Thondai Mandalam. It extended from the river Krishna in the North to the river Palar in the South. The Pallava rule was significant in many respects. There was religious revival as well as literary growth. An excellent administrative structure had existed under the Pallava rule. The Pallava had also effected important change in the sphere of art and architecture.

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Vasantotsava Festival in Madurai

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Celebration of festival is the integral part of Indian culture, woven into the very fabric of Indian life and ethos are fairs and festivals that have come down to us today, spanning hundreds and even thousands of years in our history and culture. Fairs and festivals are not merely events for merry making but have a vastly deeper significance in our lives, connected as they are to our ancient religion and mythology and what is perhaps not so evident, to the changing rhythms of the six seasonal divisions of the year.¹

Vasantotsava is an annual festival celebrated in Madurai Minakshi Sundareswara temple during the

spring season. *Vasantotsava* is the combination of two words, *Vasanta* means spring in Sanskrit and *utsava* means festival.²

The Nayakas of Madurai were great patrons of the arts and letters. After the Muhammadan interregnum, the Nayakas revived the traditional art and architecture and sculpture. It was a golden age of efflorescence and renaissance.³ The royal or noble personages engaged in varied pursuits, acrobats and wrestlers, clowns and foreigners, dancers and musicians, soldiers, hunters and huntresses, servants and devotees, ascetics of different types, diverse animals and birds, floral, vegetal and

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geometric designs and so on. Among these are the few, but interesting, representations of the celebration of *Vasantotsava*, the festival of spring.⁴

The present paper renders a description of the illustrations of the *Vasantotsava* festival and its symbols in the sculpture in Madurai temple complex.

Nicolo Conti, a visitor to Vijayanagara in the early fifteenth century, has mentioned four festivals. On one of these occasions the males and females of all ages, having bathed in the rivers or the sea, clad themselves in new garments, and spend three entire days in singing, dancing and feasting. On another of these festivals they fix up within their temples and on the outside on the roofs, an innumerable number of lamps of oil...The third was a festival which lasts nine days and the fourth was a festival during which they sprinkle all passers by, even the king and queen themselves, with saffron-water, placed for that purpose by the wayside. This is received by all with much laughter.⁵ The fourth (*Vasantotsava*) festival as described by Niccolo dei Conti has been identified as Holi by Robert Sewell, B. A. Saletore,⁶ A. H. Longhurst⁷ and others. According to Anila Varghese⁸ the festival could be more accurately described as *Vasantotsava* or spring-festival that fell on the full moon of Chitrai (March -April). There are literary and sculptural sources available of the celebration of *Vasantotsava* in the Madurai city.⁹

The *Vasantotsava* festival revolves around the worship of Kama (desire), the god of love, who is also known as Madana or Manmatha (he who stirs the heart). According to Saiva mythology, Kama once disturbed the meditation of Siva by shooting his arrow at him; the irate Siva turned his third eye on the god of love and reduced him to ashes. Later seeing the grief of Rati, Madana's consort, Siva relented and agreed that on one day of the year Kama would reassume his bodily form; *Vasantotsava* commemorates this day. Kama is also called Vasanta, for he is the divinity of the spring season and the commander of his forces is Chaitra. The spring festival connected with Madana was very popular in India from at least the third to the twelfth century.¹⁰

Considerable references are found in Sangam works on the festivals held in Tamil Nadu. The festival at Madurai referred to in *Maduraikkanchi* is seven day festival, the significance of which is to wash away bad deeds.¹¹ The final day the seventh day ended therefore in a *Tirttavari* (bath in a water sources) here, the river Vaikai. Madurai *Chokkanathar Ula* composed by Puranattirumalai Nathar in the beginning of the sixteenth century provides a detailed description of a seven day festival, but the work failed to mention the month when it was held.¹² The tradition of the seven day festival referred to in *Maduraikkanchi* at Madurai continued till the beginning of the sixteenth century and it might be an annual festival in keeping with the conventional calendar of the Madurai temple. Nandi Timmana in his *Parijata Paharanamu* states that Krishnadevaraya used to listen to the poetry in his court during the celebration of *Vasantotsava*.¹³ Of the literary references to *Vasantotsava*, it is worth mentioning *Jambavati Kalyanam*, a Sanskrit drama supposedly written by Krishnadevaraya.¹⁴

Sculptural evidences of this festival are also depicted in the temples of Madurai. In all these sculptural representations of Kamadeva, he is portrayed as a handsome youth in Vijayanagara Nayaka monuments. The *vahana* and weapons typical of Kama, namely the parrot and the bow made of a stalk sugarcane and the flower arrows, are found in Vijayanagara iconography.¹⁵

According to the temple calendar, the *Vasantotsava* festival was started in *Vaikasi* (May - June). It is celebrated for ten days from Thiruvattirai to *Vishaha Natshatra* (star). This annual fete was believed to have introduced by Tirumalai Nayaka king to mark the arrival of Spring Season.¹⁶ The life size statue of Thirumalai Nayaka is honoured by typing *parivatam* around the head and then pujas are performed to the deities. Every day the deities are taken procession on Simhasanam around the four Masi streets. On the tenth day alone, they come on Rishaba Vahana around the four Chitirai streets.¹⁷ The record mentions a *Pallakkoo Vasanta Utsavam* for one day and a *Tiruvananthal Vasanta Utsavam* also for one day besides a *Vedivantoo Chapparam*.¹⁸

Generally *Vasantotsava* festival in the Vijayanagara Nayaka period sculpture is in the two fold aspect, in the representations Kama, who returns to his bodily form on this day, at play with his female companions, and secondly of women and men engaged in play with coloured water. That the two are depictions of the same festival but in Madurai temple is made clear from the presence of second theme in sculptural form of the *Vasantotsava* festival.

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Pallava Sculpture in Aparajita Period

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Introduction

During this period, from the beginning of the reign of Nandivarman to the defeat of Aparajita by the Cholas, roughly from 800 A.D. to 900 A.D., small temples were built and just a few of them bear inscriptions. The gentle and lyrical qualities of the sculpture of Narasimhavarman I diminished ever during the time of Rajasimha and its decline started at the time of Nandivarman. Aparajita tried to revive the glorious qualities but his art was overwhelmed by the neighbouring cultures the Chalukyas of Badami, the Chalukyas of Vengi and the Rastrakutas. This period is the transitional period between the Pallavas and the Cholas and after the defeat of Aparajita, the Pallava art lost its independent existence and emerged as that of the

Cholas in whose hands “the flame glowed with renewed brilliance.” During the eighteenth regnal year of Aparajita, a temple was built at Tiruttani by Nambi Appi. It is known by Tiruvelangadu plates¹. One finds an important and interesting point the style used in the stone work was influenced by the technique of the metal images, but the sublime modelling at Mamallapuram artistes is absent. All the figures exhibit the bronze effect instead of the stone. At Tanjore and Gangaikonda Cholapuram the sculptors of the Greater Cholas consciously composed the figures in the metal style. For instance the Nataraja figures of Gangaikonda-Cholapuram, in pose, expression, decoration and the treatment of the body resembles the bronze statue of Nataraja of the twelfth century A.D.²

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The Great Dynasties of Pallava

As this is the period of transition changing from Pallava to Chola power as well as in cultural fields, the sculpture shows Pallava as well as the early Chola characteristics simultaneously. Similarly, it shows influences of Chalukya and Rastrakuta art styles. Though throughout the Pallava period hostility continued between the two great dynasties the Pallavas and the Chalukyas of Badami, the rival rulers were art lovers and highly cultured. They did not destroy each other's art productions but appreciate and were influenced by each other's performance in the realm of art. Narasimhavarman I was very much impressed by the magnificent carvings of the Badami caves when he sacked the capital city of the Chalukyas.

The Aparajita style of Sculpture

The Aparajita style of art was heavily influenced by all these extraneous elements and the purity of its own tradition was no longer maintained. The physiognomy of the human figures from the panels at the Virattanesvara temple of Tiruttani built by Aparajita. The characteristics remain the same for the male figures. It seems that in this period the Saptamatrikas and Dakshinamurtis were popular themes. Weapons are given a decorative treatment and they are held in the *Kartari mukha hasta* pose (plate LXVII, Skes 1 to 7) unlike in the early Pallava art where the weapons are naturalistic in treatment and realistically held (Plate LXII) the weapons of Visnu the Sankha and Chakra are somewhat decorative with flames issuing from them. The *Chakra* is in *Chaturasra* form, the flames appear from the ends and is held in *Kartarimukha* pose. This mukta Yajnopavita tradition was derived from Amaravati and Nagarjunikonda where the figures wear a long yajnopavita tradition was derived from Amaravati and Nagarjunikonda where the figures wear a long yajnopavita dangling down to the knees through the Gupta Vakatakas to Badami Chalukyas.

The *Kirtimukha* clasp in the centre of the girdles, the two beautiful loops taking vegetal forms and their ends hanging down at the thighs are again derived from the western Chalukyan or Rastrakuta tradition³. Pearl strings are emitted from the mouth of the lion at the

clasp and fall between the legs. The Keyuras take the form of naga the serpent hoods are treated like a floral decoration and are curled up high; this type is common in the Chola bronzes as well in their stone sculptures. The conch – like neck, full breasts and the round shoulders are treated very sensitively. The strong chin, the sesame flower – like nose with sharp edge which became prominent in Chola sculpture, started at this stage. Most of the figures have *Sirshachakras* – like full blown lotus and *Makarakundals* are sensitively carved and give a metallic effect. The palms and the feet are thickly modelled.

The many handed dvarapalas are the result of the onslaughts of western Chalukyas on the style while their cross – legged position is an influence of eastern Chalukyas. The dvarapala from Kaveripakkam shows close resemblances with the eastern Chalukyan dvarapala of Vizayawada now preserved in Government museum, Madras.⁴ It is interesting to trace the evolution of the dvarapala figure in the Pallava sculpture. From Mahendravarman to Aparajita, the figure underwent various and remarkable changes, in modelling expression, gestures and postures and in the iconographical features. In the Mahendravarman period there is diversity and ingenuity in their representation. The dvarapala figure from Tiruttani of Aparajita period again has two horns on his head. This seems to be a Visnukundin motif as seen in dvarapala figure from Mughalrajapuram caves and was adopted by the Pallavas. At Kuranganilmuttam there are three sets of dvarapalas among them the third set is noted for its slim beauty in the Tribhanga pose with one hand at the Kati and the second hand in the adoring posture, a sword is hung behind them in place of the usual Gada. In this period though the dvarapala figures are vigorous in expression yet they give a feeling of benignity. The Mamallapuram dvarapalas are simple and fine in the attitude of paying homage to their respective gods. The supple strength shows that they are simple attendants of the gods but not the guardians of the temple sanctuary. The *dvarapalas* from the Rajasimha period lost the majestic nature of earlier period and are devoid of the lyrical quality of the later mature period. They are clumsy and gruesome, as they are shown with the protruding teeth, knitted eye – brows and bulging eyes. All these characteristics can be seen even in more developed form, in the *dvarapala*

from the Mallikarjuna temple of the western Chalukyas of Pattadakal.⁵ They are cross – legged resting one hand on their mace, entwined by a snake and with their second hand they are indicating something. In the later phase this type was influenced by various other styles.

The Daksinamurti Siva figures, one from Kaveripakkam and the other from Tiruttani are illustrated in this volume. The Kaveripakkam Daksinamurti is very pleasing and fine. The heavy curly *jatas* on both sides of his head are spread out in space. The curls of his *jata* resemble in treatment the *daksinavarta chuda* of Buddha. His forehead is adorned with the third eye. In his right ear lobe he has the *patrakundala* and in his left ear, the *Sarpakundala*. *Rudraksas* in two rows around his neck enhance the beauty of the figure. He wears the *vastra yajnopavita* and the naga type of armlets.

The above discussed figures are the Jnana Daksinamurtis or the form of the cosmic teacher. “According to the yogic texts, Siva is the deity of mind and has his seat in higher brain. From there he controls all the nervous centres and the entire mechanical, vital and psychical activities and functionings within the body. As the great God, he has to be present everywhere and direct the subtle vibrations of the entire constitutional system⁶. The above mentioned aspect of Siva is illustrated here.

Surya is first represented on the Dharmarajarahata at Mamallapuram. Later he has no separate existence till the Aparajita period but he is represented in the compositional panel, in the so-called Arjuna’s penance, in the Adivaraha panel and in the Kailasanath temple in which instances he appears in the attitude of floating in the air and paying homage to Siva or Visnu. Probably the sculptors used this figure to show the *virat rupa* of Gods who filled the whole universe. In the last phase *Surya* attained separate existence. The figure is slim and tall with comparatively narrow waist and looks very fine. The long and full face is stressed with a double chin, a conical Karanda mukuta type of the *Kirita* probably with the *ratna kundala* gives a charming effect. He wears the *Kanthi* in his neck the *mukta yajnopavita*, decorative *udarabandha*, the girdle with the *Simhamukha* clasp, the flowing *adhottariya*; all of

these are very beautiful. His halo is oblong in form like in the Rastrakuta figures of Ellora.

The next figure of Surya is carved on the walls of the Virattanesvara temple at Tiruttani in granite stone. He has a round halo around his head; he stands in the *Samabhanga* posture with two lotus buds in his either hand. The *yajnopavita* is tied with a bell clasp whose tassels are hanging free and it runs as usual from the left shoulder over the right arm. His ears are adorned with *makara kundalas*. The *Kirtimukha* girdle as usual in later phase with its ends hanging on the thighs, which are engraved like a chain. Between two legs the pearl string is hanging. In both Surya figures from Kaveripakkam and Tiruttani the foot is left bare unlike the northern Indian Surya figures which are in the *udichya vesa*. Similarly, his seven horses and chariot are also absent here. But the figures are carved majestically.

The Individual Figures in Sculpture

Kaumari instead of having the usual sakti weapon of Kumara, holds a rosary and the *Kamandalu*, she wears the *Channavira* type of ornament instead of the *yajnopavita* and *Patrakundalas* in her ear lobes. The bust and the round shoulders upto the arms are very sensitively modelled; the nose is in the form of sesame flower and her face is lighted with smile.

The face of Indrani is very charming with her arched eye brows and sesame flower – like nose. The slightly parted thin lips express *hasa*. Her *Kirita* gives a metal effect and the *makara kundalas* in her ear lobes are sensitively carved. She has a *Sirsachakra* like a lotus blossom behind her head. The presentation of the *Sirsachakra* in the stone was first shown in connection with the siva figure in the Somaskanda panel from shore temple, but it became a regular feature of the late Pallava style and in subsequent periods, especially in bronzes. The Indrani figure from this group holds the *Vajra* and *pasa* in her right and left hands respectively in a naturalistic way whereas in other figures the weapons are held in the Kartarimukha pose.

The *Vaisnavi* figure is similarly beautiful, has Visnu’s characteristics in the introduction of the *Kirita Kundala* and the *Sirsachakra*. She looks serene and calm, as it is said that Visnu is *Satvika guna pradhan*,

which are attributed to this figure also. Garuda as her vahana is carved below. The *Varahi* is another fine example. She has the same weapons as the Vaisnavi figure. The lion is her *vahana*.

Chamunda is represented as a youthful woman with her flames like hair flowing on both sides like thick bands floating in space. She wears the Naga Kuchabandhas and the *Kapala yajnopavita*, as she is praised as Naramalavibhusana. She is adorned with the pretakundala in her left ear lobe and in the right with Patrakundala. Her head is decorated with a skull entwined with a snake. Her forehead is also entwined by a snake. As she is the most terrible form of Durga, she is very fearful with her bulging eyes and fangs protruding from her wide mouth. She is described in the *Markandeyapurana* “*Karalavaktantadrurdarsa dasanojwala*”. Her upper hands carry the *Trisula* and the Damaur, while one hand is in the *abhayamunra*. She holds in her left hand a cup to receive the blood of the Asuras. A grotesque skeletal form of a man is carved below as her *vahana*. He seems to be chewing an unidentified object. Despite her gruesome attributes and terrible looks she gives an impression of a beautiful and youthful woman.

The *sankhanidhi* and *Padmanidhi* from Kaveripakam are very interesting in their iconographic forms. They are dwarfish figures with pot-belly, with tiny legs and hands and are shown seated. They wear the *udarabandha* and the *yajnopavita*. On both sides of their heads the *sankha* and *padma* are carved emitting gems. Here we find impact of the Gupta art through the Vakataka and Chalukyan art which filtered down to the Pallava tradition. The earliest representation of these *nidhis* in the form of issuing gems are from “the famous kapladruma from Besnagar, must have formed the capital of a pillar that stood in front of a temple of *Kubera*.”⁷

Conclusion

All these three centres Kaveripakam, Satyamangalam and Tiruttani depict the last phase of Pallava sculptur. The Kaveripakam and Satyamangalam figures have sublimated modelling and the form of the human body which is more slim than the Tiruttani

figures with thick body likes those of Ellora. In the Satyamangalam figures the neck and the waist are thin and elongated, the legs and the hands are also very slim. In the previous phases the body of the female figures is very slim with narrow shoulders, and chest and with attenuated waist. The legs and hands are thin with tapering thighs like in the Vengi style. But the Tiruttani figures departed from the Vengidiom and adopted the Rastrakuta. The style is very simple with sparse ornaments at Mamallapuram but here the ornaments are somewhat elaborated. The last phase was spent out by the end of the ninth century A.D.

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Art and Architecture of Sri Kailasanathar Temple - Srivaikuntam A-Study

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Srikailasanthar Temple is one of the biggest temple in Tuticorin district. It is situated in the north eastern corner of Srivaikuntam. The place around the temple is also known as Kailayapuram. This temple is dedicated to Kailasanathar and Sivakami Amman. Kumaraguruparar recited kailasakalampagam on kailasanathar of this temple. The ground plan of the structures together with their measurements are given and the same are illustrated in general ground plan of the temple.

Srikailasanathar temple as it stands today is a vast and impressive complex of structures, enclosed by high and massive compound walls all around occupying a rectangular plot of land. The temple measures “340” feet East to West and 323 feet South to North roughly occupying an area of two and half acres and two cents. Thus it is one of the largest temple complexes in South India.

The dimension of the Kailasanathar temple are large and well proportioned, with a compound thirumathil, standing and a modest gopurams of floors holding a lot is once vanished fame and popularity. Dravidian style of architecture was followed in the construction of this temple. It has some structures like central shrine, Ardha mandabha and Maha Mandabha.

The Vimana, Mandabhas, Gopurams and flag most are excellently moulded by sculptures. There is big tower at the eastern entrance is not in use.

In the Kailasanathar temple the Lord Siva and Goddess Sivakami are made up of a granite stone Urchavar Kailasanathar in copper metal idol, casting of images in bronze by the lost wax process was increasingly practiced from later Pallava period. So this temple was constructed before fifth century A.D. Srikailasanathar temple has a grand structure with lofty mandapas through which the main entrance leads into

the inner precincts⁹. This temple was constructed by various ruler of various dynasties viz Pandyas and Nayaks. The entrance of the wall carries the symbol of fish. It clearly exposes that the temple certainly built up by a Pandiya ruler. Also a fish symbol can be seen on the top of the walls of temple.

In Srivaikuntam temple Lord Kailasanathar Lingam in sanctum sanctorum. Karuvarai is facing east lonely as primary idol and presiding deity. Inside this walled enclosure a series of concentric courtyards noticed around the central nucleus.

The First prakara is karuvarai prakara a platform encircling sanctum sanctorum and Arthamandapa on three sides of this prakara walls encircle it, leaving front portion of Artha-mandapa in which three doors are fixed. To enter it just before and opposite to Arthamandapa a door leading west words and doors at north and south provided touching and closed Mahamandapa back side¹². Karuvarai is covered with wall on north, south, west and east. On eastern side middle double half door situated. On the walls between Thalavarisai prakara and karuvarai prakara and south west and north respectively the shrines of Surath Devar, 63 Nayanmars, Dhakshinamoorthi, Kannivinayaka, Akashga, Nerruppulinga, Kattrulinga, Neerlinga, Nelalinga. Lord Subramanya, Saneswarar and Sandikeshwarar and well are situated.

In Karuvarai Lord Kailasanathar in Linga pose on suyampu Linga pose. Thiruvachi decorated around the back side of Kailasanathar. The presiding deity of this shrine was called as Vaikunta kailasar by Saint Kumarakumparar¹³. Urchavar named Vaikunda Kailasar in copper metal idol stands at two and half feet height flatform in a golden palanquin with Sivakami Amman. This temple is considered as representing God Saneeswarar. Lord is far away from the entry to the

*TNHC Life Membership Number:17LM5632, 7/97,Tirunelveli.

temple in the sanctum sanctorium with Vimana of two feet height on its top facing eastern sanctum sanctorium. The length of garbhagruha is 25 feet and width 25 feet and height 14 feet above this terrace and Vimanam situated Karuvarai Pirakara is of 80 feet length and 80 feet width on all sides.

There is a board at the entrance of Kailasanather temple which reveals that Sage Ramesa one of the disciples of Sage Agasthiya set up the Audai to Lord Kailasanather and coined small shrine. The vimana and mandabhas were constructed by the kings of Madurai chandrakula pandyas, central shrine of this temple was reconstructed by sadaiyavarma veerapandya first (1253 to 1283) during 13th century A.D. One inscription of this king found on the wall of central shrine. Veerappa nayak first built (1572-1595) velvichali and sandhana sabapathi mandapa. Flag mast was erected on designing between the years of (Muthuveerappanayak II) of 1609-1623. Eastern Gopura was constructed by Thirumalai nayak during 1653 to 1659 A.D. All these details are available in the wooden notice board and on the painting on the walls available inside the temple. These informations were collected on my personal visit to the temple. The big tower at the eastern entrance in dilapidated condition is not in use. Now the southern side is used for devotees was made some hundred years ago. The entire building of lord kailasanathar temple is wholly built by black stones only. To construct the temples exclusively with black stones, each stone plate on the top of each stone to fix both stones, the lower stone it stop provided a pit or hole and stone to be placed in it will have peg. So that the portion of reg of the upper stone is fixed on the pit of lower stone.

The stone inscriptions are found in the walls of temple and its parts. These inscriptions were traced under the act of ancient monument preservation of 1895. The following Tamil inscriptions numbers 172, 173, 174, 175, 176, 177 and 178 of 1895. Vividhi describes the various grants of veerapandya alais Tirunelveli pandya to Srikailasanather temple in Tiruvalluvar 17. Arthamandabha is of 40 feet length

30 feet width and its height of 13 feet, Arthamandabha is covered with walls on all four sides and at the front wall, the entrance door is situated. There are stone pillars in four rows (16 pillars) in arthamandapa and height of pillar is 12 feet and one foot width. The pillars have a gap of 9 feet between each other.

In this arthamandapa devotees stand and worship lord kailasanather held in karuvarai. Before this mahamandapa situated walls. It is of 50 feet height 40 feet width. 49 pillars bearing this mahamandapa. Ten feet height puthathar sandal statue erected near the northern karuvarai door. Every year in the month of chithirai, anusha star, the special puja is conducted to this lord. Thayar sivagami amman shrine is situated in the northern side of mahamandapa. The length of thayar shrine is of 36 feet length and 36 feet width and 12 feet height above this terrace the Vimana is situated. The length of Amman shrine prakara in east and west has 42 feet length, 48 feet width and 12 feet height. Goddess Sivagami ammai stands facing south.

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A Study on the Sculptures of Animals and Birds in Sri Varagunapandeeswarar Temple at Radhapuram

V. Narasimma Pallavan *

Introduction

The research paper entitled: *A Study on the sculptures of animals and birds in Sri Varagunapandeeswarar temple at Radhpuram* is an attempt to highlight, sculptural and artistic significance of the Shiva temple situated at Radhapuram, one among the taluks of Tirunelveli District which possesses a rich hoary past.

The Radhapuram Sri Varagunapandeeswarar Nithyakjalyani Ambal temple was built by Varagunapandya-I. This temple is like several others of its kind in South India, is a treasure house of varied types of sculptures. They are found in different parts of the pagoda;² and they belong to different epochs i.e. the influence of the later Cholas the Pandyas of Madurai and Tirunelveli Pandyas, Tenkasi Pandyas, Kalakkad Pandyas, Valliyoor Pandyas and the Travancore Kings are seen throughout the temple. Of these, the most numerous and splendid products are the sculptures of the animals and birds.³

Chithirai *mandapa* is situated near the *Dwajasthamba* (flag staff) in the north-eastern side. It is situated in the north-south direction. Another splendid monument of architectural skill is the *vasantha mandapa*, which is ascribed by tradition to the 19th century. The *vasantha mandapa* is located on the eastern direction of the temple outer prachara.

Animals and Birds

Sculptures of animals and birds appear in various parts of the temple. They have been introduced in their appropriate places either as vehicles of particular Gods and Goddesses, or in a few cases, purely for the sake of their decorative value.⁴

Lion

The lion, as such, is rarely sculptures in the sitting pose. There is only one place i.e. at *vasantha mandapa*

where a lion has been beautifully carved.

In the Radhapuram temple, the lion resting on the top of the pillar appears in the latter half of the 18th century, and has held its own style since then. Nevertheless, the decorative object is excellently achieved; more as, on the long range of pillars as in the *vasantha mandapa*.⁵

Elephant

Sculptures of elephants are found frequently in different parts of the temple. A long row of elephants and lions alternating with each other is depicted as basement mouldings just above the *adistanam* on the facades of the *Chitrai mandapa* and the eastern *gopura* and its base. The elephants, pictured to be 'guarding' the steps to the *Chitra mandapa*.⁶

The base-reliefs of the facades of the inner and outer prachara (*Vasantha mandapa*) depict the elephant in scenes like 'Gajendramoksha', *Vallitirumanam*, anointing of Shivalinga by the elephant, and 'Gajalakshmi' in the southern entrance. Besides, on the faces of pillars in the *Chitrai mandapa* the elephant figures as the vehicle of Indra. In front of the Vinayaka shrine, there appears a tiny elephant carved in stone. On the whole, the sculptures of elephants have been executed with good effect.⁷

Horse

The horse, on the other hand figures rather rarely in the sculptures of the temple. Horses appear only where chariots are depicted. In two cases where the *Visvarupa* of Lord Krishna is shown as *Parthasarathi*,⁸ the horses attached to the chariots are shown, clearly. The horses form an insignificant part of those elaborate sculptures, and hence, inadequate attention seems to have been devoted to their carving; at any rate, they do not constitute first-rate specimens of sculpture.⁹

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Bull

The bull is one of the most familiar animals sculptured in all the Shiva temples. The bull, lying in the characteristic pose before the deity, is found in no less than four places in the temple in front of the *sanctum sanctorum* of the *vasantha mandapa*, and of the *arththa mandapa* of the Sri Varanganapandeeswarar shrine.

Cow

The cows have been represented and just in a few places where Venu Gopala in the *Chitrai mandapa* and *Vasantha mandapa* are shown being enthralled by this enchanting play on the flute.

In all the cases where the cow is sculptured in this context, especially at the entrance to the *Chitrai mandapa*, it has been done well, and the cow's joy and admiration are vividly brought out in its facial expression.¹⁰

Buffalo

The buffalo is depicted but only once, as the *vahana* of *Yama* the God of death, in connection with the illustration of the Markandeya story found on the northern façade of the *vasantha mandapa*. But it is not a satisfactory representation of the buffalo. Its striking muscular strength and its proverbial calmness are not clearly shown.

Monkey

The monkey, on the other hand, is sculptured skillfully in several places. Naturally in the illustrations of the Ramayana on the sides of the *vasantha mandapa* ceiling, they figure. Besides, in cases where the tree has had to be sculptured, as in portraying Yaksinis in the *unchal mandapa*,¹¹ stray monkeys are shown perched on the top.¹²

Dog

The dog appears as the *vahana* of Kalabhairava and is found in the shrine dedicated to that deity in the near outer *prahara* and also in another sculpture of the same god shown on a pillar in the *vasantha mandapa* and a third in a panel on the eastern *gopura* base. It may be mentioned that in none of these cases is the sculpture of the dog carved with grace.¹³

Cat

The cat figures but only once i.e., in connection with the sculpture of *Krishna Lila* 14 on the southern outer wall of the *vasantha mandapa*. Balakrishna adroitly steals butter, and a cat close by, obviously a rival in the field, keeps watching warily, and Krishna makes a 'generous' gesture by throwing a part of his booty to the less fortunate aspirant. Here, the theme is vividly represented; but the cat is sculptured in a very unsatisfactory manner.

Squirrel

A squirrel appearing to worship a Shivalinga is an old piece of sculpture found on the eastern most panel of the northern outer wall of the *Chitrai mandapa*. The significance of the theme is not known. It may be added that the sculpture of the squirrel is of a rather inferior order. Perhaps the limitation of space in the small panel is responsible for this circumstance.

Mouse

The mouse is a very much familiar creature figuring in the sculptures of the temple. It occurs as frequently as does Ganapati, who has the mouse as his vehicle. It is really a surprise that Lord Ganesa, particularly remarkable for the generous proportions of his physical frame, should have had the tender mouse as his vehicle. Be that as it may, in the sculptural representation of Ganesa and his *Musika vahana*,¹⁵ the disparity in size is seen. The most striking feature is in the case of the prodigious images of Ganapati in the shrines of *Sankadahara* *Saturthi Pillayar* and *Kodimarathu Vinayakar*.¹⁶

Deer

The only other animal appearing frequently as a sculptural representation is the deer. Wherever Shiva is depicted with four hands, and such sculptures are many in the temple, the deer is represented as one of Shiva's symbols held in his left back hand. Invariably such representations of the deer have been executed with rare skill and taste.

The full-sized deer is represented in one context. It is in the portrayal of the birth of Goddess Valli, shown on one of the panels of the northern façade of the

vasantha mandapa. But it is difficult to consider the sculptural representation of the deer in this panel as satisfactory.¹⁷

Snake

The snake, by virtue of its sacred association with some of the Gods of the Hindu pantheon, cannot certainly be missed in the sculptures of the temple. A full-sized cobra is represented in the portrayal of the scene of 'Ipaalaalimardanam' depicted on a panel of the façade of *vasantha mandapa* and another at the *nandhi mandapa*. A snake is shown as held by Krishna in the sculpture in the *Unchal mandapa*. Besides, wherever Garuda is sculptures, snakes are depicted around his arms.

Slightly better is the case where Vishnu is shown seated along with Lakshmi on the coils of *Adishesha*¹⁸ (the serpent-God), the majestic hood of the latter serving as the canopy for the divine couple. Both in the sculptures at the *vasantha mandapa* and in the *anuppu mandapa*, the snake have been represented with a certain measure of elegance. But the coils are found to be rigidly and artificially formed.

Birds

Birds, too, have been sculptured in their appropriate places as *vahanas* of certain gods. The *Mayura* or peacock, the *vahana* of Subramania is found in several parts of the temple, one in the Subramaniaswamy shrine itself, another in the niche on the southern wall of the *Chitrai mandapa*, a third on a pillar in the *anuppu mandapa* and a fourth on the panel of the *vasantha mandapa*. Of these, the first two are elegant sculptures of the peacock; particularly, the small peacock on the panel of the *Chitrai mandapa* is carved splendidly.

The elegance of the pose of the peacock and the grace of its wings, spread fanwise, are charming.¹⁹ The most unsatisfactory specimen of the 'Mayura' sculpture is that on a pillar of the *anuppu mandapa*, carved in low relief in between Subramania himself and the background of the pillar, it has not been vividly portrayed.

The dove figures as a decorative element over the shoulders of Rati,²⁰ as also over *Manmatha*²¹ at the *Vasantha mandapa*. They have been sculptured fairly well; but, since they form only complements to the main piece of sculpture, they have not received at the hands of the artist the attention they deserve.²²

Conclusion

The various kinds of sculptures in the temple may be broadly classified into natural scenery, floral designs, animals and birds, human figures including the portraits of kings and eminent personalities, and Gods and Goddesses. It is quite interesting to mention that the sculptures of this temple alone are plenty in number, all of which bear elegant structure. The temple is full of artistic, colourful and attractive sculptures particularly the animal and birds is very beautifully carved in this temple.

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A Historical study of the forts in Kanyakumari District

L. Gincy*

Introduction

Forts formed one of the six auxiliaries of royals Paraphernalia. Ancient Tamil literature denotes fort in various names like *Kottai*, *Aran*, *Inchi*, *Ahappa* and *Aruppant*. The sangam literature name the forts as *eyil*, *matil* or *purisai* in Tamil. The open palace between the two walls was called *senduveli* usually it was guarded by the *mulappadi*, a section of the walls of the standing army.

Vayil was the main entrance to the fort. It was closed by a double door. One in which large and another small. The secret passages within the forts enabled the people living inside to get out of it in times of emergency.¹ Deep and wide ditches surrounded every fort. Sometimes, they kept crocodiles inside the moats so that the enemies could be easily attacked by these reptiles.

As forts were the very common factors of Tamil Nadu. Kanyakumari District also has many forts. In this paper the scholar aims to discuss historical background of the forts in Kanyakumari District and there architecture.

Udayagiri Fort

Udayagiri fort is one of the ancient fort in KanyaKumari District. It situated on the main southern road, ten miles to the north east of nagercoil and thirty three miles from Trivandrum.² It has rich historial

heritage. It is said that the sun rises at this hillock and hence it was known as Udayari (Udaya means risings on Giri means mountains). In the early days this fort was made up of mude clay. De lannoy the then commender in chief of Travencore Army during MarthandaVarma Region was asked to forty five the Udhaya Giri Hills. Becaus MarhandaVarma thought it would serve as an additional cambine area for the garrison and a producted place for the manufacture of the arms. De Lenoy started reconstruction of the fort in 1742 A.D. Know this fort under the control of Archaeological survey of India and forest department. On the top of the hills there is sashtra temple. At present the temples is now maintained by the people living in around the fort.

Mayyakottai

Mayakottai is situated in the kalkulam village of PadmanabhapuramMunicipalaty, KalkulamTaluk. It is 1km north of Padmanabhapuram and east of Nagercoil, - Kulasekaram road, and it is on the way to kumaracoil from Maruthukottai. At the hillock of 200 feet height ,Mayyakottai is constructed. It is a square fort enveloping 11/2 acres of land The length of the fort is 400 feet long. The upper portion of the fort is 3 feet hight , built by cutting stones. The lower portion is built by granite stones and is feet high. There are spaces for gan men too. At the north –east and south-west corners, there are two corner bastions 25x25x in size. The

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entrance is made up of stones 6'x5'x1. At the centre of the fort there are two black stones standing erect, their height being 3' and 12' respectively. At the centre of the fort there is a pillar of 3 feet height. It might have been constructed in 1744 A.D.³ It is said that the place was utilized as burial ground for the dead soldiers and culprits who were hanged to death. When the British took the whole land in their hands,

Marunthu Kottai

Marunthukottai is situated in Kalkulam Taluk, villavoor Town Panchayat of Kalkulam revenue village. There is a mountain of 800 feet height, on the top of the mountain. This Marunthu Kottai Fort is constructed. The walls of the fort envelop 200 acres of land and at a length of 500 feet. On the western side the wall is constructed by cutting stones and it is 300 feet high. The basement of the fort was built by De Lannoy and it is about 10 feet high. Inside the fort a vertical rock can be found. On the four corners of the fort there are four bastions. On the northern side the fort wall at the centre, there is another Bastion.⁴ Near the northern side there is a stone mandapam and at the south-west side there is a pitch made up of stone.

The stone mandapam has 12 pillars. Its area is 16' x 10' x 14'. The upper roof is made up of brick and mortar, the mandapam faces east. The height of the pillar is 76. The entrance to this mandapam is situated at the north-western corner. This Marunthukottai was used for preparing explosives and hence the fort might have been constructed between 1758-1759 during the reign of Karthiga Thirumal Ramavarma alias Dharma Raja. After 19th century the fort began to lose its importance.

Vattakottai

Vattakottai a granite fort situated six kilometers north east of Kanyakumari forms the terminal of a line of ramparts by Marthanda Varma to serve as defence for Nanjilnadu. It is situated in the Agastheeswaram Taluk. It is rectangular in shape and covers an area of about three and a half acres. This fort is having a wall of 25 to 26 feet high. Including the parapet, 29 feet thick at the rear. This fort also was built under the order of De Lannoy during the reign of Marthanda Varma (1729-1758), about 1810 A.D. The British forces under the

command of St. Leger marched into Nanjilnadu through the Aramboly Pass and demolished the defence lines. At present this Vattakottai fort is a holiday resort and picnic centre.

There are no literary or epigraphical evidences to know much about Vattakottai. However from the evidences left in the Fort itself. It could be concluded that this fort was used as the military base to protect the Kumara port which was a rich Pearl Harbour. Since at the time Fish the emblem of the Pandya kings is found in the fort. It is clear that the Pandya king had control over this fort.

Udachikottai

Udachikottai is situated at Kunnathoor revenue village of Vilavancode Taluk on the Marthandam. Thengappattanam road and it is about 7 kms from Marthandam. It is a small stone fortification now in ruins, covering the area of about five acres of land. It is said that Rani Udachi, the mother of the famous Thirumalai Nayak⁵ of Madurai who invaded Nanjilnadu, is said to have lived in this fort, hence it was named as udachikottai, after her. Tradition states that Rani Udachi had no issues for a long time and on the advice of her priests, she came to Munchirai from Madurai and worshipped Thirumalaiappan, the deity of the local temple.

Thanmalayan fort

Thanmalayan fort is situated at a place called Pazhayapottayadi in Kanyakumari district. This fort is 300 years old. The Thanmalayan fort although smaller when compared to many of the gigantic forts of the land, it has a long history. This is the site where the Pandya ruler Perumal had given asylum to the wandering Marthanda during his hiding, when he escaped from his enemies, the Ettuvittilpillaimarpaputhampi and Raman Thampi. At present it is neglected place of history.

Conclusion

Since forts are the production walls most of the forts were built on the top of a hill or mountain. Because from there they could easily attack the enemies who were climbing up on the rocks and to prevent them

to enter in to the rock. Through the enemy force seized the fort, they could stay inside safely and fought with the enemies for a long time. Therefore in some occasions the enemies went out without capturing the fort. We can find this could happen not only in the history of India but also in various battles of world History.

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The Economic Condition of Marathas as Revealed by the Liberal Endowments to Preserve the Manuscripts

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This Library has the richest collection of Manuscripts in Sanskrit, Tamil, Marathi and Telugu that reflect the history, economy and culture of South India. In addition to the existing stack of manuscripts, this Library also came in possession of private Libraries of Pandits and their Patrons who were living in Thanjavur and neighborhood. Even now this Library is receiving. Manuscripts and Books as donation from people who are not in a position to preserve the manuscripts. The Manuscripts are taken care of by the language Pandits. They undertake the following works for the preservation of manuscripts and development of this Library. This paper express the economic condition of Marathas by their liberal endowment made to preserve the manuscripts.

Manuscripts Collection: The Library has the richest collection of manuscripts, which are truly reflective of the liberal endowments and donation of the Marathas. In addition to the central collections, the Library was able to procure books and scripts from the private libraries of several Pandits and patrons living in and around Thanjavur. The manuscripts are available both in palm-leaf and paper on different forms on different subjects in Tamil, Telugu, Marathi and Sanskrit languages. The Major parts of the manuscripts are in Sanskrit language, which exceed 39,300 and written in Grantha,

Devanagari, Nandinagari, Telugu scripts etc. There are 846 Telugu manuscripts in this Library, which are mostly on palm leaf and a few in papers. Apart from these manuscripts there are 1342 bundles of Maratha Raj records available at the Library.

Nature of Manuscripts: Manuscripts on paper or palm leaf carry post-scripts containing historical, biographical and other information regarding owners, copyist, date of copying, etc. The Manuscripts have been classified as Palm Leaf Manuscripts. Palm leaves were commonly used as writing material in ancient India and were known as tada patra, tala patra or panna. The leaves of the palm tree, available all over India, were collected and dried and cut into the same convenient length. Two holes were made to pass a string, which tied the leaves together.

Paper Manuscripts: Paper was introduced quite late in India, but had appeared by the time Ekoji I took over Thanjavur. It was made by hand from cellulose vegetable material; masi or mela was the ink used for writing, available in red, black, gold and silver. The permanent black ink was prepared by mixing the lamp soot of sesame (*Sesamum indicum*) oil with the gum of acacia and rainwater. The pens were made of either wood, bamboo or goose quill. The papers were dipped in turmeric water for protection from insects.

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Sanskrit Manuscripts: The Sanskrit Collection of the Sarasvati Mahal, which is largest in the collection, contains not only the major works of Sanskrit literature beginning with the Vedas but is also especially noteworthy for the history of later Sanskrit literature and copies of works which were produced directly under the patronage of the Telugu and Maratha Rajas of Thanjavur. The manuscripts are in palm leaf and paper form which are written in Devanagari, Nandinagari, Grantha and Telugu scripts. The oldest manuscripts in the Library are perhaps the Advaita work, Bhamati of Vachaspathimisra, which was copied in Banaras in 1468 A.D. There is also a manuscript, attributed to the great Appayya Dikshitar. The postscripts in several manuscripts carry very interesting historical, biographical and other information relating to owners, copyists, date of copying etc. One of these contains precious information about the great Sadasiva Brahmendra Sarasvati and his blessings to the King of Tanjore. The Sanskrit Manuscript Collection of this Library dates back to 16th century A.D. The Manuscripts used by the Poets and Kings during the Nayak and Maratha period are preserved even today

Marathi Manuscripts: The Marathi Paper Manuscripts collected during the reign of Marathas of Thanjavur i.e., from 1676 to 1855 A.D. are preserved in this Library. They are 1856 in number. They are all the works of the saint poets of Ramadas and Dattatreya Mutts. Later on, when the Library was opened for public in 1919 A.D., Marathi Manuscripts from Pandits and Scholars besides those of the Mutts, were received as donation and even now preserved well. They are 1220 in number. The total number of 3076 Marathi Paper Manuscripts are compiled in 6 volumes of catalogues called "The Descriptive Catalogue of Marathi Manuscripts" and classified into many subjects like Philosophy, Literature, Drama, Music, Lexicon, Medicine, Science etc.

Tamil Manuscripts: The Tamil Manuscript Section comprises of 3780 manuscripts of which 2083 are Literary and the rest are Medical. All these are in palm leaf and are of the following categories: Rare Works like Kambaramayana, Kalingathu Bharani, Moovarula etc., are available in palm leaf manuscripts.

Unpublished portions of classics. Saiva, Vaishnava and Jain works. Later poetry of all descriptions. So far, 20 volumes of Descriptive Catalogues are published. Some of the rare works belonging to the Imperial Chola period are written in manipravala style. The medical manuscripts written by the Tamil scholars like Kottaiyur Sivakolundu Desikar were based on the process made in the Dhanvantri Mahal Hospital. Sivarahasyam, which was written during Serfoji I, is one of the oldest Tamil manuscripts, Kumbakona-p-puranam, Sarabhendra Bhoopala Kuravanchi are the notable manuscripts. The 18th century "Kambaramayanam" palm leaf manuscript with 537 leaves and seven khandas is also a typical one. In Thiruvaimozhi vacaka malai' the line drawing of Lord Renganatha with his consorts can be seen.

Telugu Manuscripts: The Tanjore Telugu manuscripts collection is unique and it represented the home productions of royal patrons of art, their court Pandits and other scholars domiciled in the Tanjore country. It may be said that the collection represents the southern school of Telugu literature. The Telugu Manuscript section deal with Padya Kavyas, Dvipada Kavyas, Satakas, Yakshaganas, Astrology, Medical etc., are there in this section. The works of Nannaiya, Tikkanna, Bodanna, Krishnadevaraya, and Vijayaraghava Nayak are also available.

Modi Documents (Marathi Raj Records): Modi is a type of script used for writing the Marathi court language during the Maratha rulers of Maharashtra as well as Thanjavur. The court records are called Modi documents and they are all Paper Manuscripts. Letter correspondences, Orders, Daily accounts, Diaries, Petitions etc., were written only in Modi script. Documents related to French-Maratha correspondence and Royal correspondences during 18th century are available in polished hand made papers with gold and silver spray works. These are the rare and important documents.

Other Manuscripts

Along with the manuscripts in Sanskrit, Tamil, Telugu and Marathi languages written in various scripts like Grantha, Devanagari, Nandinagari, Tamil, Telugu,

Malayalam, Oriya, Bengali, Burmese this Library also have few manuscripts in Persian, Urdu and Hindi languages.

Persian and Urdu : This Library has 22 Persian and Urdu manuscripts mostly of 19th century. Some of the manuscripts have illustrations. Important manuscripts in this collection are : 1. Firdausi's Shahnamah, 2. Life of Gajni Mohammed.

Hindi Manuscripts : This Library also has more than 100 Hindi manuscripts, which deal with dramatic and historical subjects.

Medicine : Sage Dhanvantri was the Father of Indian medicine. To honour the memory of Dhanvantri Raja Serfoji ran a medical institution called "Dhanvantri Mahal" besides research on many ailments, excellent work was done on diseases like cancer, polio, diabetes and tuberculosis by the Institution of Ayurvedic and Siddha medicines. Raja devoted himself to the progress of research in Dhanvantri Mahal by bringing together Siddha, Ayurveda and Unani physicians of repute. As a result of physicians discussion, the best among tried and effective remedies are embodied in the series of works named Sarabhendra Vaidhya Muraigal. These works are composed in lucid Tamil verse form to facilitate easy memorisation. This Library has published many of them. The Dhanvantri Mahal also had a wing of research for animal husbandry. Many prescriptions for the disease of domestic as well as wild animals and birds show the broad scope of interests supported by the

Rajah and implemented by the Dhanvantri Mahal. From the research work on medicine we can surmise that the Marathas rulers contributed lot for the development of medicine. It also shows their magnanimity and endowments. Thus this paper clearly shows their economic charity, endowment nature and liberal economic contribution for the development of society on education, research and health.

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Stone House in Ootacamund-A Study

N. Ramya* and R. Malliga**

Introduction

The Ooty stone house was the first building or rather mansion to be constructed in a modern and yet colonial style in Ooty that indirectly caused further modernization of Ooty with numerous elegant cottages cropping a showcasing similar colonial architecture. It is a major tourist attraction in Ooty because it was the first

bungalow to be built in stone. It was built by John Sullivan (Commissioner of Coimbatore) and this is one of the most historical monuments of hill station. It is very famous in Ooty. Udagamandalam is occupied by several heritage buildings among those, stone house is one of the most historical building in Nilgiri district.

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History of Ootacamund

Udagamandalam is derived from the word “Ootakkalmadu” which means a village of a single stone in Tamil language¹. The toda in the Nilgiris was first referred in the record belonging to Hoysala King Vishnuvardhana and his general Punish, dated 1117 AD². Later that Nilgiri was ruled by various dynasty like Satavahanas, Kadambas, Rastrakutas, Cheras, Gangas, Cholas, the Vijayanagar empire and the raja of Ummattur (on behalf of Wodeyars of Mysore)³. Tipp sultan as part of the ceded land to East India company by the treaty of Srirangapatnam in 1799⁴. In 1818, J.C and N.W.Kingersley assistants to John Sullivan (Collector of Coimbatore), the assistants visited Ooty and submitted the report to him report to him. Sullivan camped Dimhatti north of Kotagiri in January 1819 and was enthralled by the beauty of place⁵.

John Sullivan

John Sullivan was the founder of the British settlement at Ootacamund and he was first Collector of Ootacamund. He was born on 15 June 1778. Sullivan came out of India as a writer with the East India Company at the age of 15 and was appointed by the collector of Coimbatore in 1817. In 1819, he set out to explore the Nilgiris after obtaining an order from the British⁶. East India Company charging him with investigating the “origin of the fabulous tales that are circulated concerning the blue mountain to verify their authenticity and to send a report to authorities”.

Mr. Sullivan began stone house in the early part of April 1822 and when he went down to the plain at the beginning of August his English gardener was left in charge of the property and building operation. Although it was not until 1828 when government were beginning to take decided action with regard to the very extensive ‘jumping’ of lands on the hills which was then going on that Mr. Sullivan obtained a written conveyance from the

Todas of the area taken up by him for his house and its grounds on a payment of Rs 1/- about a rupee per acre his minute written in 1835 definitely shows that he acquired the stone house property in 1822⁸.

Experience at Dimhatti

Mr. Sullivan set out at 6 am on January 2, 1819 from Danaikankottai (now submerged under Bhavani sagar) with a detachment of Europeans and sepoy squipped as if departing for the potter seas it included a retinue of prisoners from Selam and Coimbatore. Several dozen of elephants, hundreds of dogs and ponies, two dozen English huntsmen brought up the rear. At 1000 feet the expedition was compelled to abandon the elephants throw away the baggags and climb further by means of cords and pulleys. The first day three Englishmen died. On the second day seven natives died propably due to cold and further on two more sepoys and 15 prisoners perished, some falling into a killer waterfalls climbing step by step cutting steps into the rocks or deseeding by mean of words⁹. Hundreds of feet into deep precipices Sullivan and party reached a Plateau on the 6th day

Why stone house was so named

Stone house which is known to the natives even at the present day as Kal Bangala. There is no trace of any quarry in the neighborhood so strong and well build were the wall that a comparatively large portion of them still remains, incorporated with those of the present government offices. The measurement have been very carefully made and checked by Mr. S.B. Murray late under secretary in the public work secretariat. From 1823 to 1st June 1827 Mr. Sullivan spent a very large portion of his time at stone house. Stone house cottage had previously been sold to General Cleveland and its grounds were specially omitted from the note of transfer. Major M.C. Mundo did not hold the property long for on the 1st October 1847. He sold it to the Rev. Mr. Rigg who converted it into a school for on European and build the portion immediately above the saluting battery, which has usually been believed to be part of the old house the price paid is norecord. Mr Rigg closed his school in 1855 and went home on 7th march 1857 by a document exacted in France he confirmed a sale for 16,350 made by his attorney Mr. H.R. Dawson in October 1856 to Mr. W.H. Smoult, who was administrator general and who allowed captain Begbie to temporarily occupy the house to which he made Sundew addition and improvement on 2nd July 1858¹¹. It was opened by

the Bishop of Madras as a Grammar school of which the Rev G.U.Pope was principal.

Architect of the building

The stone house sitting in the centre, a laun in the front and a back yard. The entrance is an old iron gate fit to two cement posts and a wired fence running all around a straight muddy pathway with well trimmed lush green lawns on either side leads to the main door of the house. The building has sloping red clay roofs with rain catchers. The door and door frame were made of wood some portion of the house have resented brick and mortar addition to either support the existing building some of the trees belong to the late 19 century it is known as the “Sullivan’s oak”¹².

Stone House Museum

The stone house is now running as a Government museum in Ooty. It was set up the year of 1989. The Government Museum housed in stone house is 2 km away from Ooty on Mysore highway. It has delightful collection of stuffed Animal, Bird, Mounted hunting trophies, along with regular exhibits of Ancient coin, Metalware, Rock smapies, Wood carvings to name a few. It also showcases Artefacts of the Tribal communities of the Nilgiris the Thodas, Badagas, Kurumbas and Irulas tribes with separately section devoted to each Tribe. The models of Toda hut temple are interesting with digrams of the architecture used in building them. There are some rare and unusual exhibits like bamboo manuscripts which are Manuscript made on bamboo scripts, and colourful puppets made from leather and used in traditional shadow¹³.

Conclusion

The stone house was established to keep the fundamental value of the Nilgiri district and the people

alive and educated every one about them. It forms an important source of knowledge from this part of Tamilnadu. It is a well maintained property almost two centuries old now and yet stands strong¹⁴. It is a good attraction for family outings children and grown-ups, everyone learn about the culture and understand its importance and relevance.

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Sri Kannudaiya Nayagi Kannathal Temple Nattarasankottai - A Study

G. Paranthaman*

Mariyamman is usually known as the curer of fever and plagues of chikan pox, measles and small pox.

Muthumaryamman sits on a pedestal with one leg folded in arttapariyanka posture. Her face expresses

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benignity. She has four hands. She holds on utukkai and a knife in the right upper and lower hands respectively and holds a lower hand. Around her head is flame halo which a seven headed snake spreads its hood. According to the myth, the head of Mariyamman is Renuka (wife of the sage Jamadagni) with the body of washer, women. In the north Tamilnadu, Mariyamman is worshipped in the form a head alone. In Sivagangai region, temples dedicated to Mariyamman are found in a number of village. Mariyamman is also called muthumari. Muthumariyamman Temple at Thayamanagalam are popular in this region.

It is about 4 kms from Sivagangai from Melur on the Madurai side. I went from Trichy via Pudukottai. It was exactly 125 kms. from Pudukottai reach Tirumayyam on the Rameshwram road and take the right towards Thirupattur and cross Thirukoshtiyur to reach Mandiyampattu. In about 3 kms at 117 kms from Trichy there is a board showing the left turn to the temple before Sivaganga 8 Kms on this road is the temple.

History

The temple has been built by the Nagarathars as a way of fulfilling their vows to the Goddess The Goddess Kannudainayaki was present in this place for many years. It was in the 18TH century a temple was built for her. There is a big pond in front and the temple itself is spacious. Enraged one day he decided to dig out the stone when it started bleeding and they discovered Amman.

Nattarasankottai is famous for the Kannathal temple. Also, Nattarasankottai is believed to be the first place of settlement of the Nagarathars, after they moved out from the Chola Kingdom in the early 17th century. The nagarathar streets are cemented and well flourished.

The world famous Kannathal Temple, which is said to have built in the mid-18th century, is situated in the heart of the village town. The deity, Kannathal alias Kannudaya Nayaki Amman is famous for her powers in giving the boon of eyesight to the devotees with eye defects and other ailments. She is seen with eight hands and has an udukkai (a percussion striking instrument)

and muvizhai sulam in her hands. Her left leg stamps the Asura by name Mahishan. As per mythology, Kannathal emerged with blessings she obtained from Lord Siva (the God of Creation, Sustenance and Destruction of evil, in Hindu Mythology) to vanquish Mahishan, who was giving trouble and anxiety to the people. Mahishan had a rare blessing from Brahmadeva that he will not die in the hands of men and he will only be executed by a woman. After heeding to the voices of the tortured people and Devathas, Kannathal appeared in Simmavahanam (Lion as vehicle) and executed him by stabbing in his heart. She is praised by many a number of devotees who have experienced her blessings.

There are no sources in the current document.

One could find names like 'Kannappan' (for male children), 'Kannathal', 'Kannammai' and 'Kanmani' (for female children) abundant in the community. Mavilakku, a flour made offering for the Goddess is offered by the devotees to appease her and to get her blessings. Vaikasi Visakam festival, celebrated for 10 days, is famous for the temple and on the 8th day, the Goddess in the form of Kaliatta Kannathal decorated by 'Kazhuthu Uru' (a Nagarathar Ornament) is taken in the silver adorned chariot around the temple.

Special government buses ply during these days from Madurai. The temple is famous for its architectural marvel and Golden Kumbhams over the Temple tower. Kaliattam, a festival celebrated once in 60 years was celebrated in 1996 with much pomp and pageantry. The first 'Kumbabishekam' (Consecration of the temple) took place on September 12, 1938, the second on September 6, 1976 and the third on May 1, 1989.

There are many temples in Nattarasankottai of which a Sivan temple is also famous. Ashtami Thiruvizha and Sivarathri are the famous festivals of this temple. In addition that Nattarasankottai has lot of temples is covered this town like Ayyappan, Sivan, Perumal, Hanuman, Ramar, many marriamman etc.

The famous poet Kambar, who translated Valmiki Ramayana to Tamil, spent his last days in Nattarasankottai and his tomb is situated here. Not many public know of his tomb. The renowned town of

Kalayarkovil which is famous for Kaleeswarar temple, is situated few miles away. The famous Kollangudi Vettudaiyar Kali temple is also nearby. The valiant Maruthu brothers (the early freedom fighters and the rulers of the erstwhile Sivagangai) were among the early patriots who fought against the British occupation.

Excerpts

The deity, Kannathal alias Kannudaya Nayaki Amman is famous for her powers in giving the boon of eyesight to the devotees with eye defects and other ailments. She is seen with eight hands and has an udukai (a percussion striking instrument) and muzhizhai sulam in her hands. Her left leg stamps the Asura by name Mahishan. As per mythology, Kannathal emerged with blessings she obtained from Lord Siva (the God of Creation, Sustenance and Destruction of evil, in Hindu Mythology) to vanquish Mahishan, who was giving trouble and anxiety to the people. Mavilakku, a flour made offering for the Goddess is offered by the devotees to appease her and to get her blessings. Vaikasi Visakam festival, celebrated for 10 days, is famous for the temple and on the 8th day, the Goddess in the form of KaliattaKannathal decorated by 'Kazhuthu Uru' (a Nagarathar Ornament) is taken in the silver adorned chariot around the temple.

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also famous. Ashtami Thiruvizha and Sivarathri are the famous festivals of this temple. In addition that Nattarasankottai has lot of temples is covered this town like Ayyappan, Sivan, Perumal, Hanuman, Ramar, many marriammans etc.

Conclusion

Kannudainayaki Temple are edifices built of stones, bricks and mortar but are enlivened by the Soul's Prayers of the mortals to the begin god of the universe. They radiate divine grace in which men finds tranquility. Solace and sense of Security. Man of Primitive time being baffled and puzzled by the bewildering variety of the forces of nature Started worshipping them with fear, wonder, love and reverence. After the Vedic period, images of these forces were worshipped and gradually the temples culture was evolved. Man does not live by bread alone and spiritualism also is an essential need for him. Temple serve as a mean to accomplish this need. Temples, the abodes of gods are the external sources of Joy, Solace, peace and bliss. In Tamilnadu no towns or villages are there without temples and the Sivagangai District is not different sizes and style dedicated to various gods of pan Indians, regional and folk nature.

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A Study of Burial Methods and Engineering Skills of Iron Age Builders – As Gleaned from Thandikudi Excavation

P. Parameswari*

History of ancient civilization cannot be written without archaeological evidence and the tradition. They are important to make real interpretation of the nature of any civilization. Tradition infused life on the lifeless archaeological remains. Kongu region of Tamilnadu (covering parts of Coimbatore, Erode, Salem, Namakkal, Karur, Nilgiris and Parts of Dindigul and Dharmapuri) has several archaeological sites belonging to Megalithic and early historical periods with well preserved artifacts. In this article, an attempt made to fetch out the archaeological importance of Thandikudi.

Thandikudi is well connected by the major traditional trade routes.¹ One of the trade routes connects Musiri on the West Coast and Madurai in the hinterland passes through Pollachi, Palani, Dindugal and Madurai.² During excavation two burials belonging to Iron Age were found.⁴ In addition to it cups, pots, weapons, black and red wares and beads made of Pavalam were also found. These beads were found only in Gujarat. So, there may be trade link between Tandikudi and Gujarat.⁵ The excavation was conducted nearly six places in the nearby areas of Thandikudi like Murugan temple and Sedhukkadu. There, lots of Urns and other utensils were found in uniform pattern. More than thousands of antiquities have been unearthed during the excavation, viz., pit burials, urn burials, dolmens, double cist, pot on a ring stand of Black-on-Red ware, spouted vessel, Black-and-Red ware, Dish on stand, Carnelian beads, and etched carnelian beads, Quartz pendant, Quartz beads, Agate bead, Steatite micro beads were found on large scale level.⁶ Funeral monuments on the Tandikudi can be classified into 4 types.

- (i). Dolmens
- (ii). Cists
- (iii). Urns

(iv). Cairn-circles

Dolmens

The groups of dolmens in eight complexes locally known as Pettu (which refers 'to die') were found on the way to Murugan temple, when approached through Regional Coffee Research Station (RCRS).⁷ The inward tilt is prevented by the interlocking system of the chamber slabs.⁸ The orientation of the dolmens are multifarious. Each complex was enclosed by an enclosure wall of either rectangular or circular one.⁹



These walls are raised of dressed stones of regular courses of no fixed sizes, but adjusted without any trace of binding medium. This is one of the special features of the dolmens of Palani hills. In one of the complex the dolmens were bifurcated into two generally at the narrow and usually by a flat rectangular stone.¹⁰

Cists

Thandikudi excavations have revealed 3 types of cists.¹¹

- (i). Simple cist with passage
- (ii). Cist with multiple transept
- (iii). Cist with double chambers.

(i) Simple Cist with Passage

The orientation of the cist is east-west and is almost square in plan. A trapezium shaped porthole on the eastern slab is closed on its outer side with a rectangular slab placed inside the passage.¹² However, the southern part of the porthole is left uncovered and to close this, another small slab is placed adjacent to the earlier covering stone.¹³ In front of the chamber, a rectangular passage is constructed.¹⁴



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Grave Goods

All the grave goods seem to have been placed directly on the floor slab of the cist, as no evidence of any ritual outside of the cist or in the passage was noted. In total, 41 pots of different wares and shapes were placed in association with four Urns.¹⁶

(ii) Cist with Multiple Transepts

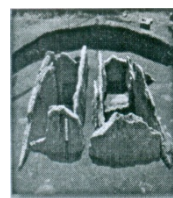
- a) Excavation is one of the cist situated 200 m east from the above mentioned cist on the left side of Thandikudi – Pannaikadu main road has revealed multiple transepts.¹⁷ After removal of capstone, a perfect cist rectangular in shape with a passage on the east was noticed. It is broad at the base owing to the slanting position of the orthostats.¹⁸ The floor level was filled with stone blocks mixed with soil. Crushed black-and-red ware sherds along with two black slipped stands were noticed. This disturbed cist has yielded 8 carnelian beads, diminutive iron pieces, black-and-red ware plates and few black slipped pot sherds.¹⁹

- b) This cist was located in a cultivated field locally called Bommai-kadu about two km south of Thandikudi and 33.70 m east of the main road leading to Pannaikadu. The river Marudanadi flows 250 m away from the site. The cist is divided lengthwise by transept slab resulting in a northern and southern chamber. The northern chamber is further sub-divided into one more chamber by a slab on the west.²⁰ The southern chamber would have been divided into one or two chambers, but as the slab was subsequently disturbed this could not be verified. Totally, 3 chambers and 3 circular potholes were noted and based on the construction of the cist; it appears that a transept slab was placed in an east-west orientation. Although the chamber was vandalized, 296 etched button shaped carnelian beads and 48 quartz beads of different dimensions have been collected from different locations of the floor level.²¹



(iii) Cist with Double Chambers

This cist was devoid of any cairn circles and the rectangular chambers were laid side by side with trapezium shaped porthole with a passage – but both the chambers are not interconnected.



This cist yielded more than 1000 beads of quartz, agate, carnelian and steatite; out of these nearly 850 were steatite micro beads.²²

Urns

The leveling the ground for the banana and orange plantations led to the accidental discovery of the pear-shaped Urns, which is around 1 m to 1.25 m in height and were invariably covered with sand and gravel. These urns are ill-fired, very coarse grained and wheel turned. No grave goods were recovered, but some sherds of red ware, black-and-red ware and black ware were collected.²³



Cairn-Circles (Pit Burials)

The excavation on the left side of the Murugan temple²⁴ reveals cairn circles more or less oval or ellipsoid in shape. The shape and sizes of the cairn stones are not uniform. These circles extremely rich in ceramics and are devoid of charcoal, ashes or pieces and metal objects. The ceramic repertoire comprises of varieties of red ware, black ware, black slipped ware, black on red ware, black-and-red ware and Cut ware. These potteries were kept one above the other in three rows at two different levels and of east west orientation.²⁵



Conclusion

The material culture in Thandikudi proves that, there is a wide range of diversified burial customs. The iron and copper objects found testify to the diffusion of a fairly knit group of iron and copper workers. Apart from the ceramics, hundreds of beads and pendants of

carnelian, quartz, steatite, soapstone, agate seems akin to the Harappan beads.

The heterogeneous leftovers of burials found in Thandikudi enshrines the artistic skills and perfection in the execution of each burial stone. Representing the Megalithic, massive stones were handled in perfect manner to erect burial. The methods and artistic techniques used in these burial stones shows the perfection of Iron-Age builders.

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History of Thirumayam Fort

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Introduction

The Thirumayam Fort is a 40-acre wide. Stronghold in the town of Thirumayam in Pudukkottai-Karaikudi Thoroughfare in Pudukkottai District, Tamil Nadu, India. It was made by Vijaya Raghunatha Sethupathi, the Raja of Ramnad in 1687. Later the fort was given over to his brother in law Raghunatha Raya Tondaiman. The fort has been widely renovated by Archaeological Survey of India in 2012.

The earliest testimonial, the Siva cave temple is given to first half of 7th century AD on epigraphical signs and its architectural style. The Vishnu cave shrine may be ascribed to a date not later than the chief half of the 8th century. Thirumayam later shaped part of the lands of the grand Chozhas. In the 12th and 13th periods, the Hoysala-s ruled this home, first as the allies of the Chozhas and advanced of the Pandya-s.

Ancient Period

In the 13th century, Thirumayam approved under Pandya rule, and there are writings old-fashioned in the reigns of Mara-varman Sundara Pandya II, Jatavarman Veera Pandya III, Jatavarman Parakrama Pandya, and an nameless Veera Pandya. The Vijayanagara inscriptions are dated in the supremacies of Virupaksha I and Krishnadeva-raya (15th and 16th century AD). In the 16th century, the chiefs of Chooraik kudimanaged

Thirumayam. In the 16th and 17th centuries, the town was a north outpost of the lands of the Sethupathi of Ramanathapuram, but was directly managed by the Pallava-rayar-s.

In 1733, Thirumayam was the only place of housing left to the Tondaiman when the Thanjavur general Ananda Raocriticized the whole of the Pudukkottaistate. Here Vijaya Raghunatha Raya Tondaiman lay stressed for about a year until Ananda Rao raised the blockade and retired. In 1755, The Raja of Thanjavur submitted to the East India Company a claim for Thirumayam, but did not really maintain the claim.

Olden days kings concept Fort and palaces, so as to guard the subjects from enemy republic and a inhabited area for the royal family. Similar type of Fort is existed in Thirumayam at a detachment of 18km from pudukkottai. It was constructed by sethupathy Vijaya Ragunatha Thevar of Ramanathapuram in 1687 A.D. The actual fort is two times better than the fort as we have gotten today. The main entrance of the fort is located one km away from the present construction. A rock cut sivashrine and a vishu temples with dissimilar statues, Darbar Hall, some writings and pillared strip were located at the foot of the mound adjacent of the Fort. It is under the switch of the Archaeological review of India.

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On the top of the rock is a stronghold with cannon of British origin. To the south of this Stage is a natural pond. Happening the southern grade there remain two support cut temples, one of them devoted to Sri Sathyamurthy-Sri Uyyavanda Nachiar (Vaishnavite) and another to Sri Sathyagireeswarar-Sri Venuvaneeswari, Which are factually and religiously more significant. To the northwest is added pond and to the southeast another tank. There are six additionalguns mounted in the north, south and east entries.

Architecture

The fort initially said to have been a 'ringfort' with seven concentric fortifications has only four enduring now. The structure of the fort is of lesser quality as small lumps of grit were used along with bones for the building of the protection. The fort has three arrivals; one on the north, additional on the south and third on the east. The tombsenthusiastic to Hanuman, Sakthi, Ganapathi, Karuppar are seen on the southern side and tomb to Bhairava on the northern side. Halfway to the top on the right side a compartmentthat was used as the magazine was saw. Conflicting to this cavity on the western slope of a rock is a rock censored cell covering a linga on yonipitha, the spout of which is reinforced by the figure of a dwarf.

Thirumayam Fort

Miles before feat the town, one can see a stronghold atop a large hill. In past periods, the fort was much superior to what now gets; this is avowed by the fact that the main arrival to the old fort lies around one kilometer south of the present-day fortification. This arrival to the old fort still stands, it has a patio with pillared strips and shrines of numerous deities. The statuariess on the supports are truly lovely.

The Thirumayam fort, set in 40 estates, is of great historical rank. It was built by Kizhavan Sethupathi Vijaya Ragunatha Thevar, ruler of Ramanathapuram in AD 1687. Sethupathi is the name of the ruling family of Ramanathapuram. Another fact of historic attention is

that the originator of the generous state of Pudukkottai had aided as governor of Thirumayam fort before hand establishment his own realm.

Temples

There are two famous rock-cut memorialsSathyagirisvarar and Sathyamoorthi, one of Siva and the extra of Thirumal, adjacent to each additional. The Siva temple, which stances to the west of the Vishnu temple, is the grown-up of the two. These are positioned at the base of a hillock on the south side of the civic.

Conclusion

Thirumayam is a place of historical position and contains three celebrated memorials. They are the Thirumayam Fort and the well-known rock-cut shrines of Siva and Vishnu, hewn out of the similar rock. The old fort-entrance is also a notable structure. The Vishnu temple is closer to the changing road and the Siva temple is to the west of this. The Siva temple is on the eastern side of the Vishnu shrine.The rock-cut Shiva temple is situated on a hill among the relics of another antique and ruined fort. Near this temple stands one of the main rock writings in Tamil Nadu. The writings are of particular attention since they deal with tune, a rare subject for writings.

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Pandya Temples - An Economic Entity

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Activities of temples with the economic aspects are necessary to look in the historical context from Sangam age to later period of Tamil country.

In the early period temple was a simple institution and therefore its income and expenditure was very limited. But gradually it became a major institution hence naturally it required a huge income to meet its expenditure. However the temples seem to have been well placed in this regard because of the grants made by the kings, chieftains, royal ladies, rich individuals and corporate bodies¹ such as the *Sabha*, *Ur*, *Nagaram* and others.

K.A. Nilakanta Sastri mentions, "Temple was not merely a place of worship; it filled a large place in the cultural and economic life of the people".² Therefore temples need to be understood as being integral to these processes. Temples served as large land owners, surveyor of lands for fixing tax, agent for poor relief, local bank lending money to the poor, holding host of large employees.³ Traders also made land grants for feeding Mahesvaras (worshippers of Siva) and *Desantris* (wandering ascetics) on festival days.⁴ They received some plots of lands and from the temples and in return they supplied garments (*parivattams*) to the deities on important festival times.⁵

Temple as a Land Owner

As a large place is owned by temples, it acted as the biggest land owners in the agricultural economy of the locality.⁸ One is called as *Sarvamaya* and another one is popularly known as *Devadana*. *Sarvamaya* means the entire village, donated to the temple. *Devadana* means the land donated to the temple with certain conditions. But the lands donated to Jain or Buddhist temples are known as *Pallichandam*.

Many kinds of land gifts were recorded in the inscriptions. For example, the inscription, dated in the 2nd year of Maranjadayan, reads that Panjavan

Pallavaraiyan alias *vel-sendil of Korrapullankudi* in *Muthukudi Nadu* purchased some lands from *Sabha* of *Vijayanarayana – Chaturvedimangalam*, a *brahmedaya* in Nattarrupokku and gave them to the temples *Raghava – Perumannadigal* and *Manomayanichchurattu – Perumanadigal*. The land was attested with boundaries.⁹

Further the reclamation of waste lands were brought under is also recorded in few-inscriptions. For example an inscription informs the purchase of fallow land by *Vikkiramakamuka-Pallavaraiyan* of Kulathur in *Alarrunadu* and it had been endowed after making it fit for cultivation.¹⁶

The *Sabhas*¹⁷ which are referred to in many inscriptions played roles in relation to donations. Temples come under the purview of *Sabhas* received lands often with tax free¹⁸ than purchased lands. At times the Brahmins were exempted from taxes and an inscription informs that they were free from paying taxes like *Nelkadamai*, *Tiruvasalvinnyogam*, *Tirumuga-eluttu Viniyogam*, *Kaikani*, *Nithapachal*, *Anaichalai*, *Kuthiraipandi*, *Koilkttanathevai*, *Kottrilakkai*, *Kodaikuttillakkai*, *Chandalperu*, *Nattuviniyogam*, *Tiruvvari*, *Alvari* and *Chattuvvari*. But it is also mentioned that some of the taxes should be given to the village deity²⁰. Those activities promoted the cultivation and agriculture in society.

Trade Activities in Temples

Temple required more commodities for various purposes. It became the biggest consumer of the commodities and involved into trade activities. Temples needed rice, flowers, sandal, milk, ghee and oil for the sacred activities.

For example, an inscription throws light on the supply of ghee for burning of lamps²¹ and the other about donating Paddy for worship.²² Most of the inscriptions pointed out the donation of gold, coins, money, land and live stocks to meet the requirement of

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commodities. Finally temples became the biggest consumer of the locality.

Private individuals and the village community, often constructed tanks and gifted to the temples. Further the individuals dug channels and built sluices for irrigating the *Devadana* Lands.²³ A record from Tiruchanur²⁴ says that an individual made a gift of 6 *putti* (tax free land) of land and brought under cultivation by excavating a lake. The gifted land is stated to be a part of the *Tiruvidaiyattam*²⁵ of *Alagiya Perumal*.

Temple played a role in the economic entity which is extensive, predominantly to promote agriculture and agrarian systems.²⁶ They made the people involved in *Dhanam* (donation) based on the *Dharma* to cultivate devotional sense among the people. All the above mentioned facts reveal that the financial activities mark the temple's role in this field, such as receiving donations in the form of *kasus*, live-stocks, gold and lands and providing facilities for land cultivation and others.²⁷

Temple as a Banker

Large sums of money and gold which flowed into the temple treasury in the form of gifts and other ways were either invested in land or lent out to the people. The temple lent money to individuals or local bodies in times of scarcity or distress and it served as 'the people's bank' in those days. For example the assembly of *Talaichchangadu* under which lay the temple of *Naltunai Isvaram* of *Punjai* received on a promissory note a sum of 500 *kalanju* of gold in lieu of the interest thereon agreed to pay the taxes on 2 *veli* of land belonging to the temple.²⁸ Investments were accepted, loans were given and the surplus capital donated to the temple made it to function as a banker.

Giving loans by the temple was one of the important social services. The temple played a prominent role in mobilizing people and resources for developmental purposes. Most of the lands were given for productive activities such as cultivation, cattle-breeding and trade.³⁰

The temple acted as bank in two ways like direct and indirect. Under direct method, the temple used to

disperse loans to various customers from its own treasury. An inscription of 915 C.E states that the temple treasury of the Mahadeva of *Tirunalakkunram* gave to the *Ur* (Village Assembly) of *Ollaiyur Kurram* and to an individual of the same village some gold (*pon*) on the condition that each party had to supply ghee as an interest.³¹

The indirect way of lending by temples was those transactions in which the donors instead of giving grants directly to the temple. It would entrust them to some individuals or corporate bodies on the condition that the annual interest amount occurred from the grants should be utilized for various religious and charitable purposes.³² The customers of the Temple Bank included Village Assemblies, Brahmins, Temple Employees, Farmers and others. The loans included both cash and kind. The temple was very strict in the matter of collecting interest and repayment.

Temple as an Employer

The temple played an important role in the socio-economic life as an institution providing employment opportunities to a significant number of people in society. Persons were engaged to serve the temple in various capacities involving religions, administrative and quasi religions and manual work. Irrespective of caste a large number of employees were engaged for various categories of works.³³ Next to the state the temple became a major source of employment for the people, next only to the state. The various categories of servants engaged in a temple can be classified into many sub-categories³⁴.

Generally the servants engaged in a temple can be grouped into male and female. This broad group also can be classified into many sub-categories. They were:

- i. engaged in the purely spiritual services.
- ii. employed in the administration of the temple
- iii. appointed to render various kinds of other services.

The priest was responsible for all the *puja* performances and also as a mediator between the deity and the people, occupied a dominant position in the society. The temple priests were assisted in their duties by the *manigal* and *tavasigal*. From the inscriptions the

manigal are referred to as *Koyil Paniseyum Manigal*³⁶. Apart from the Brahmin Priest, there was also non-Brahmin Priests to look after the religious affairs of the non-brahminical temple.

The Pandarattar (treasurers) were in-charge of the temple treasury for receiving and making payments on behalf of the temple. The *patipadamula*, *devakanimigal* and *panmahesvarar* also seem to have acted as supervisors of the temple employees. An inscription of 983C.E from *Govindaputtur*, Trichirappalli District states that *Sivabrahmanas* performed offering in the temple bound themselves to be supervised by Mahesvara.³⁷ The musicians were also included in certain cases in the administrative committees of the temples.³⁸ Family maintained by the temple for the regular supply of fresh flowers for the *puja* performances.

Only a few Brahmins who worked in temples were recruited as captain of the army and were called *Brahmadirajan*.⁴⁹ One of the officers of *Rajadhiraja* (1166-1180 C.E.) the Chola ruler was a Brahmin by name *Ulaganda Chola Brahmadirayan*. He carried a land survey in favour of *Madurantaka Brahamarayar*, belonging to the Brahmin community who was a minister of Jatavarman Sundara Pandya II.

Some others were serving as officers in the Pandya court and in various Government Departments. A record from Tirukkalakudi (Ramnad district) states that a Brahmin by name *Ellandaaliyana* Pandya Brahmaraya, was an officer of Jatavarman Sundara Pandya I (1251-1270 C.E.).⁵⁰ *Ellandalaiyamman* was the surname of Jatavarman Sundara Pandya I. Maravarman Kulasekhara I (1270-1313 C.E.) had a Brahmin officer called Sundara Pandya Brahmadhi Raya.⁵¹

An inscription found at Tirunelveli District, dated in the reign of the Pandya King Parakrama Pandyaadeva registers granting some lands to Kailasanatha *Bhattan* of *Vasistha Gotra* and *Asvalayana Sutra*, a resident of *Tirukkudamukku* appointing him as the accountant of the temple (*Tiruolai etuttu*).⁵⁵ An inscription found on the south wall of the central shrine in the South-west corner in the Vyagapurisvara Temple at Puliur,

Trichirapalli district dated in the first year of the reign of the Pandya king Jatavarman alias Tribhuvana Chakravartin Sundara Pandya Deva registers the grant of a house – site and the right of service (*Kani*) made to a servant of the temple accountant.⁵⁶

Temples were rich and naturally popular institutions they needed security to safeguard their treasury even for their normal functioning. Practically, there was not much information about the guardians of the temples in the early period. Only from later inscriptions we have clear evidence of information about temple bodyguard.

An inscription found at Tiruverumbur, Trichirappalli District states some land was endured in 992 C.E. as *Jivita* (remuneration) for the maintenance of the watchman (*meykappalar*) to the temple.⁵⁸ The later Pandya inscriptions record the existence of the watchman (*meykappalar*) at the temple of *Tiruvendipuram*, South Arcot District⁵⁹.

Temple as an agent of Charity

The temple and the mutts were two of the great gifts of medieval Hinduism to South India⁶⁰. The process of establishing mutts gained momentum only during the 10th century C.E., and afterwards it became a common feature to attach mutts to temples. It served as rest houses for the travelers and pilgrims and the poor. They maintained hospitals for the sick and destitute.

The inscription on the base of a ruined shrine in the *Thirumulanatha* temple, Ambasamudram dated to Vira Pandya gives about the gift of land in *Kilur-Kundukalam* by a *tinaikkalattan* of Nagur in *Vembunadu*, for meeting the expenses of feeding some *Brahmanas* who chanted some portions of the Vedas in the presence of God *Tiruchchalaiturai-ninrarulina-Emberuman* of *Illangokkudi*, a *Brahmadeya* of *Mullilnadu*.⁶²

An inscription of Jatavarman Sundara Pandya-I, found on the west wall of Thiagaraja Temple at Tanjore District, States that owing of floods in the *Chandramouli* peraru, water overflowed in the street by the side of the temple on its north.⁶³ *Trimaraikkodudaiyan* alais *Vayiradarayan* arranged the draining of the water and for preventing recurrence of

the floods by changing the course of the stream in its higher reaches on the borders of the village of *Kundaiyur*. The old course of the stream was diverted to a second road surrounding the village, the temple lands utilised for the purpose were compensated by a gift of 2 *veli* of land, belonging to the chief at *Paramesvara Chaturvedimangalam*.⁶⁴

The community of *Nagarattars* who took the leading part in trade and commerce were particularly active in the Pandyan country. Members of this guild had contributed numerous public charities and donations to the temples. This is evident in inscription of 9th century C.E. at *Uggirankottai* in Tirunelveli district. They belong to the guild called *Ainurruvar* known as the *Thisaiyayirattu Ainurruvar*.⁶⁶

The inscriptions on the north wall of the Valisvara temple during the reign of Jatavarman Sundara Chola Pandya, a Chola viceroy of Pandya country reveals about feeding of *Brahmins*. Further it gives information about instructed by Viceroy's Amman or uncle, land in *Kakkalur*, a suburb of *Rajarajan Chaturvedimangalam* was purchased and endowed to the temple of *Tiruvalaisvaram-Udaiyar* for conducting festivals and feeding for *Brahmanas*. Provision was made for reading *Sivadharmam* in the temple.⁶⁸

The money was gifted by *Kandan Ayyanar* of *Mangalakal*. The amount was invested to purchase lands and from the annual produce of these lands, the charity work was conducted.⁶⁹ The Medieval Tamil Brahmin strengthened his social unavailability by becoming the temple priest. The Brahmins also served as hereditary priests.⁷⁰ The royal family members donated the gifts such as house hold and land to the priest.⁷¹ Sometimes the brahmin priests were appointed by the rulers. This is confirmed by an inscription of Jatavarman Kulasekara from *IlANJI* near Coutralam.⁷²

Conclusion

The temple played an important role in the socio-economic life as an institution providing employment opportunities to a significant number of people in society. Persons were engaged to serve the temple in various capacities involving religions, administrative and quasi religions and manual work. Irrespective of

caste a large number of employees were engaged for various categories of works. Next to the state the temple became a major source of employment for the people, next only to the state. Temple was not merely a place of worship; it filled a large place in the cultural and economic life of the people". Therefore temples need to be understood as being integral to these processes. Temples served as large land owners, surveyor of lands for fixing tax, agent for poor relief, local bank lending money to the poor, holding host of large employees. Finally this study reveals the role of Pandya Temples in the development of Economic condition of the Society.

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Megalithic Culture in Vadipatti Region

R. Govindaraj*

Introduction

Human cultures are known to have flourished from the earliest Stone Age to the dawn of the historical times and hence this has justified the large scale attention it received at the hands of numerous archaeologists.¹ The picturesque upper Vaigai river basin attracted the attention of explorers such as B.K.Gururajao and K.V.Raman collected Microlithic

tools at Kodangipatti and Thatahanodaimeedu near Bodinaickanur and neo celts at Kodangipatti and Karuvelampatti.² B. K. Gururajao also brought to light quite a number of sites in Periakulam, Madurai and Tirumangalam regions as part of the village to village survey carried out between 1957 and 1960.³ However, several habitation mounds are found in this valley suggest its importance. The human settlements observed in Vaigai River provide a clue to understand various

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cultural processes that had taken place in this long stretch of river valley.⁴

Archaeological exploration was conducted in the Vadipatti region, villages like Melakkal, Narayanapuram, Tenkarai, Oothukkuzhi, Pudur, Mullipallam, Karuppatti, Damodaranpatti, Kuruvithurai, Ayyappanayakkanpettai, Mannadimangalam, Tiruvadagam, Nedunkulam, Thiruvalvayanallur, Kattakulam, Siddhadipuram, Thenur, Nagari, Ganesapuram, Ramarajapuram, Amachampatti, Kulasekarankottai, Keelanachikulam, Sanampatti, Kachchakatti, Kutladampatti, Thethur, Kombaikadu, Ilkkampatti, Chathiravellalapatti, Senthamangalam, Balamedu, Irumpadi, Cholvandan, Ellaiyur, Paraipatti, Saranthangi, Urseri, Thandalai, Ariyur, Ambalathadi, Chidhalankudi, Thodaneri Pond, Kallanai and Siruvalai in Vadipatti region for collecting pre-historical material remains. The researcher traced out different kinds of materials belonged the pre-historical and historical human period.

Megalithic Culture

The early Iron Age in south India is also identified as the Megalithic period because of carry out of erecting highly structured stone provision over graves containing whole or fractional corporeal remains. Soundara Rajan has divided Megalithic culture in Tamilnadu into four zones.⁵

The type (indicative) pottery of the Iron Age is BRW. The pottery is completely blocked on the inside and around the rim on the outside. The rest of the outer surface is brick red. This characteristic coloring is believed to be the result of inverted firing in the absence of an adequate supply of oxygen. The highly burnished surface remains an enigma.⁸ It has been postulated that the sun-dried pot might have been given a coating of organic resin, oil or some similar matter before being fired in an inverted position.⁹ Some scholars claim that salt might have been thrown into the kiln during firing to cause the polished finish BRW shapes are usually medium to small in size and seem to serve only as table ware because the assemblages never include large storage pots. The characteristic BRW shapes comprise of carinated vessels, cups, bowls, spouted dishes besides

stands and pedestal to place the vessels, and conical shaped lids often provided with a knob/loop on top. The pottery is usually accompanied by artifacts of bronze and iron, which include both agricultural implements as well as weapons.¹⁰ Similar features are represented in Vadipatti region

According to the local tradition about a million years ago, in the *Treta Yuga* people used to live to a great age and as they grew old they did not die but become progressively. They had be kept out of harms reach when the young people could no longer bear to look after their dwarf ancestors placed them along with a number of vessels containing rice, oil, water and buried them in the village.¹¹ The skeletal remains found in the jars how ever do not justify the myths, as there are not those of dwarf but of average sized people.

Urn burials and cairn-circles are mentioned in the *Sangam* anthologies like *Purananuru*, *Narrinai*, and *Pathirrupattu*. K. Rajan made of these literary references and surmised that the megalithic practice continued well into the *Sangam* age.¹² He quotes these lines from *Manimekalai* to clinch his argument.

“Suduvor iduvor todukulip paduvor
Talvayin adaippor Talaiyir kavippor”

(*Manimekalai* 6.111.11.66-67)

These two lines enumerate the different methods practiced for disposing the dead at a grave yard at *Puhar*, e.g. cremation (*Suduvor*), exposing the dead to the elements or animals (*Iduvor*), laying the body in pit burial (*todu – Kulippaduvor*), interring the body in subterranean cellars or vaults (*talvavayin adaippor*) and placing the body inside a burial urn with a lid inverted over the urn (*talaiyirkavippor*). These literary references show that the *Sangam* period represented at least the last phase of the megalithic culture in the region. The Iron Age has been placed in the time bracket of 500 BC-AD 500. Sites from the Gundaru basin the adjacent District of Madurai has been given a four-fold classification by Scholar Selvakumar on the basis of the Archaeological material recovered.¹³ These are the early Mesolithic, late Mesolithic, Early Iron Age and later Iron Age.

The Megalithic culture has been placed in the time bracket from 1000 BC to AD 500. The early Iron Age (pre 300 BC) is characterized by a subsistence pattern dominated by hunting and gathering. The later Iron Age is also called the early Historical period and is dated between 300 BC and AD 500. References are available in Sangam literature to corroborate archeological remains during this period.

Megalithic Sites in the Vadipatti Region

Paravai is located on the road to Dindugal from Madurai about eight km distance from Madurai, were found a large number of urn burials. Most of the pottery ware of the black-and-red ware variety consisting of bowls and vases in red ware. One black-and-red ware bowl was painted.¹⁴ The village Dadampatti lies near Madurai, on the eastern side of the village is found a dozen megaliths-underground cists made of stone slabs and surrounded by stone circles. Nearby was found, three feet below the surface, an urn burial covered with a domical lid which was broken. About half dozen broken pots were arranged around the urn-globular pots, ring stands and pear shaped vessels. The pottery consisted of the black-and-red ware, red ware, and black ware.¹⁵ In the neighbourhood of Madurai were found urn burials without any megalithic without any megalithic appendage, i.e., without any bounding circle or any other association with stone on the surface, at Samanattam, Vilangudi,¹⁶ Mealakkal, Melakkal Kanmai (Pond), Melakkal Channal Thenkarai, Oothukkuzhi, Pudur, Mullipallam, Karuppatti, Karaiyampatti, (Damodaranpatti), Sidhadhipuram, Kuruvithurai, Ayyappannayakkan Pettai, Mannadimangalam, Thiruvedagam Colony, Nedunkulam, Thiruvavayanallur, Thenur, Kattakulam Kanmai, Nagari, Ganesapuram, Ramarajapuram, Amachampatti, Keelanachikulam, Sanampatti, Kachakatti, Thethur, Kombaikadu, Ilakkampatti, Chatthiravellalappatti, Senthamangalam, Balamedu, Iumbadi, Seeradi Saibaba Kovil (Thiruvedagam), Thenur, Cholvandan Kanmai, Ellaiyur, Paraipatti, Saranthangi, Oorseri, Thandalai, Ariyur, Ambalathadi, Sidhalangudi, Dhodaneri *kanmai*, Kallanai, Siruvalai and Kulamangalam. A large number of terracotta, small and big bowls; plates are discovered in Pudur, Thenur

etc. Here jars, potteries, iron implements; two Cairn circles were found at Peraiyur, Gopalapuram,¹⁷ Kulasekarankottai¹⁸ and Kutladampatti.¹⁹ Two sites are belongs to Vadipatti taluk Samayanallur, Tenur,²⁰ where stone circles were noticed. The megalithic habitation cum urn burials, sites, Iron slag are found in the above mentioned sites.

It has been argued by scholars that the megalithic culture reflects, archaeologically, the earliest settled large-scale communities in Tamilnadu who experienced cultivation and knew the use of reservoir for irrigation. This argument is advanced on the slopes of hills or amidst rocky outcrops on high ground and in society with huge irrigation tanks holding a perpetual supply of water, with arable lands in the environs. The burial areas rarely encroach on the arable lands and are limited to rocky high ground. Narashimaiah disputes this argument by listing the existence of sites on the banks of rivers, in the middle of fields and in dense forests as evidence that these people might simply have settled near natural water sources. But did not raise embankments nor harness the water for irrigation purposes. Many of the utensils found as part of the grave goods are related to farming activity such as sickles, spades, hoes and picks. Rarely rice, millets and lentils, have been recovered from the burials.²¹ It would be wrong to assume that these stages of human adaptation were water tight compartments divided by the weight of centuries. Most places observe gradual transformation from one stage to another with considerable evidence of overlap related and coexistence. The Mesolithic hunter – gathers could well have survived into Iron Age. *Sangam* Literature provides proof that the enduring during the continued existence of the hunters – gatherers and their interface with agrarian community²² early Historic period. If A systematic excavation exploration and investigation, if conducted in this area, it would reveal plenty of cultural materials. It would attest to reconstruct the pre-history of the people of this area.

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The Temples and Society of Attur Taluk in Selam District

M. Raja *

A lot of Hindu Temples are there in Attur region. The original settlement probably was confined to the three streets around the Siva and Vishnu temples besides a few more clusters of houses on the northern and eastern out skirts of the villages. All major temples are immediately, surrounded by streets invariably occupied by the Brahmins.

The Brahmin villages were usually known as Brahmadeyas or chathurvedimangalams. A Brahmadeya in medieval South India referred to the village where the rights of cultivation as well as supervision and control of lands were bestowed on the Brahmin beneficiaries by the donor who wished the donees to lead a religious life, performing the rites and ceremonies of the temples. In 921 AD. fourteenth regnal year inscription of chola King parakesarivarman alias parataka I referred Attur as Arrorkurram. From the inscriptions of the temples It is gathered that many of the non Brahmin communities who had landed property and who also had a lively interest in the temples. From the inscriptions of the temples. It is gathered that many of the Non Brahmin

residents too rendered numerous service to looked after the temples lands and cultivations. Tuluvavellala residents to look after the temple lands and cultivation. The Vaishyas who were engaged in trade, small and big have made enormous endowments for the offerings in the temples. Krishna Devarayas inscription of 1523 AD found on the north base of the Kayanirmaleswarar temple. From states that, Akkitimanayak the Governor of Atturregion granted Kalanathamvillage to parpahabha Battason of Arunagrath of Iraivanaariyur for certain services to be performed to the Kayanirmaleswarar temple. Another chola inscription found on the west Prakarawall. In the thirty second regnal year, Kulotunga III donated two hundred Kulineet laud to the temple for maintaining the lamp. On the north wall of central shrine in the Kamantheswarar temple Aragalur in complete inscription of viranarsimha Bhujalabavasan the raya in 1430 saga. Corresponding January 26, 1509 A.D. Registers that Eramanch Thimma Nayak Son of TulukKannaNayak. Provided a car to the temple.

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Temple as a Patron of Music and Arts

During festivals musicians rendered classical songs in front of the deity both inside the temples and at car streets at procession. Playing on the Nadaswaram with its accompaniments is considered to be specially auspicious and so it is played in the temples during the early morning as also during other day to day Puja functions and festivals. The artists considered it as a privilege and honourable sing in front of the deity both inside the temples as also at the procession of urchavar in car streets.

Araiya system was started in the 10th century A.D. Dance recitation of the araiyars is till famous in Karivaradaraja Perumal temple of Aragalur. During the procession Araiya walked in front of the deities and performed their dance at regular intervals. Their performance consisted of praise of the Lord the recitation of the hymns of Alvars with music enacting such hymns of Alvars with abinaya narration of the commentary and once again konattam. During their performance they were a special conical cap, upper garment and garland. At Vaikunta Ekadashi festival they dance and sing imitating gods plays before the idol of Vishnu temples of Attur.

Temples were centres of learning

Attur region temples were served as the centres of learning and education. The inhabitants of the nearby villages granted lands free of taxes for feeding the Brahmins who studied to temple mutts. Temples monasteries were served as the seminaries and Schools.

Temples were Agents of poor Relief

Feeding poor and the deserving persons on the occasion of feasts and festivals, marriages and either ceremonies was considered an act of piety. For a rest houses for the travellers and visitors forms at side in a pilgrime centres like Attur. Aragalur, Theadavur and viraganur are quite obvious. In the early days the temples were served as the agency to carry on the charity on account of the sanctity attached to them.

Landowner

Land the immovable property appears to be the primary wealth of the temples. The accumulation of

land was mostly by donations from the rulers and private individuals the land donations made over to the temples were lauded as the best gift greater than other gift. These temple have huge properties as devadanams.

Agriculture was the basic avocation on which the vast majority of the population depend for livelihood Temples are the biggest land owners filled a large place in agricultural economy of the locality. Right from the parantaka Chola 1st time (921AD) Kayanirmaleswarar temple had considerable landed property. Both royal beneficial and the public patronage took the form of land grants. The former category was also called Devanam Chola king Raja Raja Deva III granted the village Navalur to the temple of tirukamisvaram Udaiya Nayanar at Aragalur in Arrur Kurram. During the reign of Krishnadevaraja (1518) Eramanchi Akkithima Nayak and sarvamanya of the kamanatheswaran temple under the home immedi Tulakkannanayakkan Pettai and fixed certain taxes. Which were evidently collected by the temple.

Land Measures

The land units in the epigraphs are kuli veli. Hundred Kuliya land is to make one ma and 20 of the ma makes oneveli.

Coin

The inscription of the temples furnish us with inter study in formation regarding the coins that were current at various times. The Kasu were issued by the many chola kings.

Temples consumers

As an institution requiring a variety of commodities and service for its day to day conduct as well as on special festival occasions. The temples were the consumer of the locality. In the early stages the requirements of the temples were probably few some rice for offerings flowers. Sandal, milk, Ghee and oil for lamp etc., all that were required. The steady increase in the offerings, festivals and rituals from about 13th century A.D. resulted in the increase of the articles required by the temples are rice, gram, pulses, turmeric paper, mustard Jaggery, salt, betel, camphor, kumkum coconut, fruits, Thulasi, milk, ghee, butter, cord, oil,

honey, Notony in the food article and perfumery but in other articles like cloth wooden objects, Jewels gold, silver, brass, metal lamps, decorative article and the like is required. The temples are still continues to be biggest consumers in the locality. In this temples stimulated and encouraged local trade and industry.

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The Architecture of Tadikkompu Soundararaja Perumal Temple – A Study

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Introduction

Art Though a conception in essential terms of the human mind is the creation of the hand the heart and would thus be susceptible to organized social and material analysis and categorization. At the same time, art creation, not being totally subservient to Time ,but chiefly to environmental stimulus, psychological attitudes and social ethos, does not approximate to any evolutionary or lineal progression, but follows its own variable course.

Temples are the main stay and backbone of the Hindu religion “Live not in a place devoid of temples” is common dictum. It is an abode of gods, a place of worship for devotees, a centre of social-cultural festivities and a place of philosophical discourses. Thus temples are not only a society’s religious meters but cultural, social, political and economic institutions. Worshipping gods in temples infuses divinity and purity in the heart of the devotees. The purpose of the paper is to highlight the architecture of Tadikkompu Soundararaja Perumal temple study development.

History of the temple

Tadikkompu is a pretty big village in the

Tintukkal [Dindigul]. Dindugal District of Tamilnadu. It lies on the trunk road from Tintukkal to karurur at about a Distance of 10 kms. There are regular buses from the Tintukkal bus station and Private taxies could also vehired for a visit. The temple of the place lies close to the main road at walkable distance. Karur is about 60 kms and is supposed to be the capital of the ancient ceres who ruler over the western part of Tamilnadu nearly 1800 years ago the ancient name of the place is karurur. Tintukal is meeting place of the three importance segments of the ancient Tamil country, viz., and Padiyanadu, colandu and kongu nadu. But for its strategic importance.

Legend of the temple

Mondukya means frog once a sage was cursed to be in the form a frog in the place around the temple. He was trouble by a demon and the frog worshipped Vishnu for rescue. Vishnu chose to stay at the place where he rescued the frog, which went on to become the temple the Tintukkal rock-fort as his military base for some time.

Layout and Architecture

The soundararaja perumal temple at Tadikkompu

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is situated to the east of the Kutavanaru River which flows in the south – north direction. On the western bank of the river. The temple for the muttalamman is found. The trunk road between Dindigal and karur goes in between the river and the Vishnu temple. Both the temples are at walkable distance and found in close Proximity. The Vishnu temple is a compact complex. Occupying an area of four acres of land. The Inscription [SITI; Pt.II.No.880] talk of lot of land gifts to the temples but at present the LandedProperty on receord is very tittle and seem to have been misappropriated. The shrines inside include separate ones for Soundararaja perumal soundaravalli Tayer [Lakshmi Sridevi], Antal [Bhudevi] and visvaksena. All of them face the east, excepting the chapel for visvaksena. It appears on the north –eastern Corner of the complex and faces south. The shrines of soundararaja and soundaravalli tayer Occupy the central part of the cloister and stand side by side .the latter to the right of the format.On the north western corner, the shrine for Antalappers. The shrine for soundararaja and SoundaravalliTayer stand apart and are separate entities. The shrine for Antal and visvaksena Merge with the wall [ietirumatil] of the inner cloister. In front of the shrine of soundararaja, there is a small chapel for Garuda. The Lord’s Attendant and vehicle. It faces the west. The balipitha and dvajasthamba fall to the back of the Garuda shrine. The garbha grha of soundararaja. Garudamandaba, dvajasthamba, balipitha and Gopura fall in axial alignment. The vahanas include Gaja ‘Elephant’, Hamsa [T.Annam] ‘swan’ simha ‘lion’ Garada ‘Eagle’ Asva Horse and naga snake. They are stationed in the corridor adjoining the desavatara enclave. Ther is a road which goes around the temple and the village, meant for processions. The are [Skt. Ratha] ‘[temple] chariot’ is stationed on the eastern road side. Nearly there is a open chariot – Pavilion, called terti

Architecture

The inner cloister of the temple consists of five vimana-s perfect in all possible

Ways and meant for deities as follows;

1. Soundararaja
2. Soundaravalli Tayer

3. Antal
4. Garuda
5. Visvaksena

All the five vimana –s consist of the three major parts of the Hindu temple. They are (1) plinth (2) pada or bhitti and (3) sikhara. These three basic members are Further elaborated in to six anga-s called sadanga. They are aphisthana, bhitti, Prastara, sikhara and kalasa.

All the vimana-s are uniformly square from the finial. So all of them belong to nagara which type of vimana is said to be square according to vastusastra-s. The Plinth moulding in the two main temples. Meant for soundararaja and Soundaravalli Tayar, are they simple. No elaborate decorative moulding as many be found in cola temples e.g. Tancavur and pullamankai) are to be traced in in them. The plinth in respect of the Antal and visvaksena shrines are comparatively Advanced and richly ornamented. They include succession bands kantha, kumuda, Padma, tripattakumuda, mahapadama, pattika and vedika. The same pattern is followed in the shrine for garuda also. The other two Shrines, antal and visvaksena. Provide for Devakostha –s which are projected bodily and house images in them. Kumbha-panjara-s and kudya- stamba-s appear in between. A row of miniature sculptures also appear along the bhitti level. Above the prastara, a row of simha-s appears. The vimana-s in all cases are dvitala. They are provided with karna-kudu-s and sala-s the square sikhara in all four sides in Fitted with mahanasi-s. The griva-s at the four corners are fitted with images of Garuda purusa and seated lions. The viman-s in all cases are decorated with stucco Images.

All the shrines are appended with integral parts of the Tamil temple, viz., antara mukhmandapa and mahamandapa, in the soundararaja temple there is an Additional ranga – mandapa which falls in front of the Garuda shrine.

The maha-mandapa of the Tayer shrine is appended with a ranga mandapa. This is the most outstanding piece of work in Tadikkompu which places it along the master pieces of Indian art. Such mandapa-s is found in alakarakovil. Taramankalam Srivilliputtur,

krsnapuram and vellur but the Tadikkompu piece Rivals others in view of its intrinsic qualities. The mandapa is supported by twenty Pillars all of them gems of Vijayanagara art. Four of them are yali-sthamba-s, 16 Sculptural pillars and two musical pillars.

Conclusion

Architecturally speaking, the shrine of the Tadikkompu temple show features Vijayanagar tradition. The ranga mandapa, standing on an elevated basement in case of soundararaja curul – yali sthamba-s musical pillars, the bhitti moulding of the Antal and visvaks ona shrines [of the subrahmany temple of the Tancavur brahadisvara] are good points in considerations. On the basis of the style the

Shrines of Tadikkompu may be grouped into heads:

1. Soundararaja and soundaravalli tayar.
2. Rangamanda of tayar, Antal and [core vaksena only] visvaksena shrines

This first group maybe assigned to a data prior to the 16th century A.D. the Second group may be dated after the 16th century A.D. by virtue of their unique Architectural elements may be they came into being under the Nayaks period.

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3. In most temples. The agricultural lands. Leased to tenants had been appropiated. The temples have lost not only their lands but also the dues which were used for conducting puja's and festivals. So in contemporary times many of the time old festivals are not conducted. [Noted based on interview with the temple priest].
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A Study on the Architechure of Kadambavana Vishamangaleswara Temple at Thudaiyur

T. Sumitha*

Introduction

Thudaiyur, a small hamlet lies on the northern banks of river Kollidam, is about 15 kms from Thiruchirappalli. The village lies enroute of Thiruchirappalli-Musiri road in the SH 25. Thudaiyur is renowned for its early Chola temple dedicated to Lord Siva in the name Kadambavana Vishamangaleswara, known for its rich and splendourous architecture.

Besides, the temple is also rich in sculptures. Sculptures of various sizes are seen, viz., life size and miniatures of various sizes. This article entitled 'A Study on the Architecture of Kadambavana Vishamangaleswara Temple at Thudaiyur' is based on field study and attempt to bring to limelight the architectural splendour of the temple.

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The Temple Complex – An Overview

The Kadambavana Visamangaleswara temple is located in a tranquil, picturesque set up in a small strip of land lying between two water bodies; Kollidam river and Iyyanvaikal channel. The land strip is shrouded with bamboo and mango groves and in its midst lies the Kadambavana Visamangaleswara temple complex, a shrine for the village goddess Kalingamudaiyal and few sub shrines for other folk deities. Visamangaleswara temple complex is a single prakara complex with main shrine lying in the centre and various sub-shrines around it inside the prakara.



The Vishamangaleswara Temple

Inside in the prakara, on the eastern side niches are shown in the mandapa wall, on the northern niche Chandra is shown whereas on the southern niche Vishnu with his consorts is seen. Bairava is seen kept on the floor of the mandapa. On the southern side, the Four Great Saints are seen on a platform, and the madapalli is seen on the southeast corner. On the western side, a shrine for Subrahmanya is seen in the middle, Ganesa shrine is on the southwest, and the Lakshminarayana shrine is on the northwest. In the Lakshminarayana shrine, Ayyanar is placed to his right and Virabhadra is placed to his left. The Chandeswara shrine is on the northern side of the prakara. Besides, the shrine of goddess Mangalambigai is also seen on the northern side of the prakara. Almost, all the sub-shrines are newly constructed. The main shrine consists of a vimana and a mukha mandapa facing east.

The Vimana

The vimana of Kadambavana Visamangaleswara shrine is a ekatala vimana of mixed type; nagara tala with dravida sikhara. The vimana has an adhishtana, bhitti, prastara, griva, sikhara and stupi. The vimana is sectioned as karna-bhadra-karna divisions in which the bhadra is slightly projected. The bhadra divisions are represented with a pair of pilasters whereas the karna divisions are represented with a single pilaster; in the former on the west, north and south are adorned with a koshta in the middle whereas in the latter a panjara is shown.

The bhitti that raise above the kampa is cantoned by four pilasters, each one in the corners representing the karna sections and a pair in the middle representing the bhadra section. The pilasters in the karna sections are vishnukantha type whereas the pilasters on the bhadra sections are indrakantha type. The pilasters have a oma above which raises the vishnukantha shaft in the karna section and indrakantha shaft in the bhadra section and ornamented with capital components. Mala, sthana, padma kattu, kalasa, tadi, kumbha, padma pali, phalaka and virakantha forms the head components of the pilasters.

In the vishnukantha shaft each facet of the mala section is ornamented with beaded malas and inside garland of big flowers or creepers are shown. The vertices are decorated with big beaded hangings. In the indrakantha shaft beaded garlands are shown in the vertices and inside in the facets a garland of small flowers or creepers are shown hanging. The pendant hangings shown for the beaded malas enhance the beauty of the thorana.

In the sthana section, each facet in the vishnukantha shaft are adorned with miniatures; deities, ghandarvas, rishis, ganas, vidhyadaras, dancers, musicians, yazhi are shown.

The potikas that rest above the pilasters are angular and ornamented as taranga with kulavu and median patta. Three tarangas are shown at the base and four in the angular section besides, the kulavu is shown at the angular point of the potikas. The limbs of the potikas are flattened at its ends.

The potikas bear the uttira which is followed by vajana, valabhi and kapota. The valabhi is decked with bhuta series. The roof of the aditala extends in all its sides as flexed overhanging kapota. The kapota is decked with kudu arches at frequent intervals and kodikarukku in the middle and at the corners, chandramandalas at the ridges.

The vimana is crowned with newly constructed dravida sikhara. Above the bhumidesa the vedika is seen on which rests the griva of the sikhara. The griva is cantoned with pilasters in the corners and the pilasters directly bear the prastara elements.

The Koshtha in the Vimana

On the northern, southern and western side of the vimana, in the projected bhadra sections koshtas are shown. The koshtas are flanked by rudrakantha split pilasters. The pilasters have a oma above which raises the rudrakantha shaft. The pilasters have capital ornamentations of kattu, kalasa, tadi, kumbha, padma pali, phalaka and virakantha. The virakantha bear the lintel which is ornamented with padma series. The koshtas are crowned with makara thorana. The koshta on the west is adorned with Kalyanasundareswara, south by Vinadara Dakshinamurti and north by Brahma. The makara thoranas in the southern koshta is incomplete in halfway whereas in the northern and western koshtas left plain.

Panjara

On the north, south and western side of the vimana in the karna divisions a panjara is shown. Panjaras are shrines embossed on the bhitti of the vimana or mukha mandapa and the panjaras of Visamangaleswara shrine are very ornamental carrying elaborate ornamentations.

The pilasters of the panjara are interesting feature to note. Combination of all types of pillars is seen in the panjara pilasters; brahmakantha, vishnukantha, indrakantha and rudrakantha. The pilasters have a oma, a square base, the shaft above that is sectioned as vishnukantha followed by indrakantha.

The potikas that rest above the pilasters carry the same ornamentation of vimana, that is, angular-taranga

with kulavu and median patta. It is quite interesting to see the valabhi is decked with bhuta frieze with simha or vyala in the corners.

Above the bhumidesa runs the vedika on which rests the grivā of the pañjara. The grivā is cantoned by brahmakantha pilasters and a koshta in the middle. The koshta has a well projected alpa-nasika. The pilasters directly bear the prastara of the grivā. Above the grivā rests the nagara sikhara and a nagara stūpi forms the finial of the pañjara.

The Mukha Mandapa

The mukha mandapa possess the same features of the vimana aditala; padabandha adhishtāna, bhitti cantoned by pilasters and the prastara with all usual features. The bhitti of the mukha mandapa are cantoned with four brahmakantha pilasters and a koshta in between the middle two pilasters on the east, north and south. Goddess Sivadurga adorn the northern koshta, goddess Saraswathi adorn the southern koshta whereas the doorway to mukha mandapa is shown on the eastern koshta.

The pilasters of the mukha mandapa are brahmakantha type, unlike the vimana, the pilasters of the mukha mandapa lack the oma. However, like the pilasters of vimana the brahmakantha shaft is decorated with head components of mala, sthana, padmakattu, kalasa, tadi, kumbha, pali, phalaka, virakantha.

The sthana is adorned with miniatures. On the southern side the sthana of both the pilasters possess miniatures of ghandarvas or vidhyadaras; triplets are shown in flying posture, the denizens on the western pilasters are adoring the goddess on their left hand and their right hand is resting on their hip, whereas the denizens in the eastern pilaster are carrying instrument on their left hand and eulogizing the goddess on their right hand.

As like, on the eastern side the sthana of the middle two pilasters are adorned with miniatures, triplets are shown in both the pilasters. On the northern pilaster the miniature is much worn out, traces of triplet is seen. A female in the middle is seen dancing, whereas the other two are instrumentalists, the one to her left is handling the idakkai. On the southern pilaster also

triplets are seen, they are seated in suhasana with their hands in anjali hasta.

The potikas of the mukha mandapa carry the same features of the potikas of the vimana. The potikas bear the uttira and followed by the other prastara elements of vajana, bhuta frieze adorned valabhi and kapota ornamented with kudu arches, kodikarukku in the corners, chandramandalas at the edges.

The Koshthas of the Mukha Mandapa

The koshthas of mukha mandapa are flanked by brahmakantha split pilasters. As like the pilasters of the mukha mandapa bhitti, the pilasters of koshthas also lack oma. The brahmakantha shaft possesses the head components of kattu, kalasa, tadi, kumbha, pali, phalaka and virakantha.

The Sanctum

The anterior wall of the sanctum has a upapitha followed by vedikantha and the bhitti has a pair of brahmakantha pilasters and in the middle the doorway to the sanctum is formed. The pilasters in the bhitti carry the same features and ornamentations as like the other pilasters. As like the mukha mandapa, the doorway of the sanctum also carries the features of a koshtha. It is flanked by pilasters, pilasters directly bearing the lintel and crowned with a makarathorana. Unlike the mukha mandapa doorway, here the pilasters are plain shaft without capital components and the makarathorana also remain plain. In the doorframes; the jambs are ornamented as padma series and the lintel is ornamented as kantha and pada, the sill remain plain. Lord Siva, in the form of Linga placed in the centre of the sanctum. Linga has square avudaiyar and the bana is cylindrical. A short gomukha is seen facing north.

Highlighting Features of the Temple

The Kadambavana Visamangaleswara temple of Thudaiyur is one among the best examples of Early Chola temples. It is architecturally and sculpturally

splendid, magnificent, and spectacular. Though a small temple with only a vimana and mukha mandapa it has many unique and grand features. It is one among the Early Chola temple to carry the feature of panjara. The sculptures are remarkable feature to mention. The sculptures in the koshthas are known for its splendid beauty and are masterpieces of Chola sculptures. The miniatures in the gala and vedi padas are outstanding features to mention, it exhibits the prodigy of the chola sculptors.

Periodization of the Temple

Reference of the temple by the great saint Thirunavukkarasar in his Adaivu Thiruttandagam in Sixth thirumurai helps us to understand presence of the temple in the Sixth century C.E. Five inscriptions (156-160) are copied from this temple complex by ASI in the year 1937-38. Among the inscriptions the earliest is certain Rajakesari, on paleography ground it can be assigned to early part of 10th century C.E. The architecture and sculptures of the Vishamangaleswara temple also corroborate to early half of 10th century C.E.

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Maritime History of the Sangam Tamils as Revealed from Archeaological Sources

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The Sangam Age in South India is a landmark in her history. The word sangam is the Tamil form of the Sanskrit word Sangha which means a group of persons or an association. All the works of the first Sangam have perished. The seat of the second Sangam was Kapatpuram, another capital of the Pandyas. It was attended by several poets and produced a large mass of literature, but only Tolkappiyam (the early Tamil grammar) has survived.

Among the poets and thinkers of the Sangam age Tolkappiyar, Tiruvalluvar, Ilango Adigal, Sittalai Sattanar, Nakkirar, Kapilar, Paranar, Auvaiyar, Mangudi Marudanan and a few others are outstanding. Sangam literature consists of the earliest Tamil works (such as the Tolkappiyam), the ten poems (Pattupattu), the eight anthologies (Ettutogai) and the eighteen minor works (Padinenkilkanakku), and the three epics. The chief merits of the sangam works is their absolute devotion to standards and adherence to literary conventions

The Ancient Tamil society has all the riches of carrying out large volumes of trade throughout the world. We could find the references of Greeks and Romans in the Sangam Literature and other chronicles of foreign travelers. Maduraikkanchi bears testimony to the interest shown by the Sangam rulers. Nachinarkkiniar, in his commentary on the poem referred above emphasizes the importance of trade and agriculture. There is a vast difference between the commercial activity of today and that of the ancient days. Trade and Commerce were carried out in the ancient sangam society with the patronage and protection of the rulers. Information about ancient Tamils trade relations with foreign countries boasts the history of the sangam age. Apart from the Foreign Literary works and archeological remains the Sangam Literature give us voluminous information on the trade activities.

We consider that the ancient society of India was primarily a barter system. The Archeological Excavations at Arikamedu and other places in Tamil Nadu reveals Greek and Roman coins which proves the testimony to the fact that there existed trade through coins.

Coins were also used for internal and external trade. Madurai kanchi and Pattinappalai speak about the ships that brought gold from the west. There were Brahmi Inscriptions on the coins made of lead found in a place called Sangam and it is believed that such coins were in the use towards the end of the Sangam age. The term palingukasuoccurring in the Akananuru indicates that some material other than gold was also used for making coins.

Merchant Guilds

The traders used to proceed to various villages in small groups called Vaniga Chattukkal which resembles the present day Confederation of Traders. Organized Merchant guilds indicate the brisk trade and the support of the state for trade related activities. They carried the commodities in carts or on donkeys. The carts were drawn by bullocks. Perumpanattupadai informs that merchants travelled with Pepper wrapped in bundles to the size of jack fruits and loaded on the backs of asses.

Trade with Foreign Countries

The Greeks entered the field of maritime commerce from about the 3rd century B. C. They too adopted some of the Tamil names of commodities in which they traded. The Greeks have oriza for rice from the Tamil ariciginger is derived from Latin zingiber which was derived from ziggiberes which ultimately is traced to Tamil injiver. After the age of Darius, the foundation of the city of Alexandria after the expedition of Alexander provided an impetus to this commercial expansion. The Greeks became the carrier of the South Indian Trade with the west. The western merchants who visited were known as Yavanas, which is derived from

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the Greek *Iaones*, the name of the Greek nation in their own language. In the old Sanskrit epic poetry, the word *Yavana* is invariably used to denote the Greeks. Similarly in ancient Tamil poems also, the name *Yavana* appears to have been applied exclusively to the Greeks and Romans.

The *Periplus*, states that the Greek merchants from Egypt brought wine, brass, lead, glass etc. for sale to *Muziri* and purchased pepper, betel, ivory, pearls and fine *Muslins*. The Greeks sailed from Egypt in the month of July and arrived at *Muziriin* about forty days.

The *Pandyan King* was the first to realize the benefit of trade with the Romans. The *Yavanas* are known to have been employed by South Indian merchants for rendering certain kinds of service for which they were specially qualified. It explains that their spoken languages were unintelligible to the *Tamils* and hence *Yavanas* were obliged to use gesture in order to make, them understand. The *Purananuru* speaks of the delicious wine which was eagerly sought for by kings and courtiers. The literary evidences tallies with the data furnished by the Greek writers.

Pliny, and *Piotemy* describe the conditions of trade in the early centuries of the Christian Era. Not only literary but archaeological evidences bear testimony to the trade of the *Sangam Tamils* with Greeks and Romans. Archaeological evidence at *Arikkamedu* revealed that *Poduke* which is identifiable with modern *Pondicherry* was a centre of trade with *Graeco-Roman* world. *Mortimer Wheeler* concludes that the site was occupied by the Romans at the end of the 1st century A. D. and that it was deserted sometime in the 2nd century A. D. The trade with the Romans declined after 2nd Century A.D.

External trade was carried on between South India and Hellenistic kingdom of Egypt and Arabia as well as the Malay Archipelago. The author of the *Periplus* of the *Erythrean Sea* (75 A.D.) gives the most valuable information about the trade between India and the Roman Empire. He mentions the port of *Naura* (*Cannanore*) *Tyndis* (*Tondi*), *Muzuris* (*Musiri*, *Cranganore*), and *Nelcynda* as the leading ones on the west coast.

Other ports of South India were *Balita* (*Varkalai*), *Comari*, *Colchi*, *Puhar* (*Khabaris* of *Ptolemy*), *Saliyur*,

Poduca (*Arikamedu*) and *Sopatma* (*Markanam*). The *Periplus* of the *Erythraen Sea*, written by an anonymous Greek navigator, gives details of Indian exports to the Roman Empire. The main exports were: pepper, pearls, ivory, silk, spike-nard, diamonds, saffron, precious stone and tortoise shell.

It also mentions *Argaru* (*Uraiyur*) as the place to which were sent all the pearls gathered on the coast and from which were exported muslins called *agraritic*. Silk, which was supplied by Indian merchants to the Roman Empire, was considered so important that the Roman emperor *Aurelian* declared it to be worth its weight in gold.

The Romans also exported to India wine amphorae and red glazed *Aretino* ware which have been found at *Arikkamedu* near *Pondicherry*. They also sent to India a large number of gold and silver coins.

Thus we could find from the *Sangam Literary* sources that trade, both inland and foreign, was well organized and briskly carried out throughout the period. Internal trade was brisk, caravans of merchants with carts and pack-animals carried their merchandise from place to place, Barter played a large part in all transactions and salt was an important commodity of trade. The *Sangam* period witnessed the rise of maritime activities.

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Dance of Shiva – A Comparative Study of Chidambaram and Thiruvallangadu Nataraja

N. Preetha *

In South India the dance of Shiva has been of great importance and Chidambaram has always been the centre for worship of Nataraja (king of dancers). Shiva's temple, the Nataraja or Sabhanayaka (Lord of the Sabha) temple in Tamilnadu is known to Shaivas simply as "koyil", the temple. The site has also other names like Tillai (since there existed forest of Tillai in the initial stages Excoecaria Agallocha trees)¹ Puliur or Perumbarrupuliyur² (the place of the tiger footed Vyaghrapada) Chirrambalam (the little hall).

A separate myth, perhaps originating in Tiruvallangadu names Kali as the original inhabitant of the Tillai forest, Shiva defeated her in a dance competition by raising his right leg up, a pose where she could not equal. He banished her to the Northern boundary of the temple. Shiva sought to curb the arrogance of Kali.

In brief the essential significance of Shiva's dance is three fold³.

Firstly, it is the image of his rhythmic activity as the source of all movement within the cosmos, which is represented by the encircling arch or Prabhavali.

Secondly, the purpose of his dance is to release the countless souls of men from the snare of illusion – Maya.

Thirdly, the place of his dance – Chidambaram, the centre of the Universe is within everyone's heart.

Usually Shiva or Maheshwara is represented in a human form, either in 'sthanaka' or 'asana pose' having four arms⁴. In the upper ones, he is represented as carrying either a 'dhanka' (kettle drum) mazhu, or deer, while the two lower ones are in 'Abhaya' and 'Varada' poses. Ganges (represented by a small feminine head) a serpent and arkapushpa on the right side. He has three eyes, the additional one, being centrally situated on the forehead, above the eyebrows. He is often clothed either

in Peethambara or skin of deer or tiger up to the knees, He wears very few ornaments, but usually snakes are represented as entwining his body and arms.

Images of Shiva can be roughly classified according to their 'guna' and disposition. As already mentioned, the icons of Shiva are either in 'Sthanaka' – standing or in 'Asana' – seated poses only as there are no murtis of Shiva in 'Sayana' – reclining pose.

1. The common well known type of Nritya form of Shiva is the 'Anandatandava' – the dance of ecstasy. Nataraja is always represented in icons as a standing figure. In this type Shiva is represented as dancing on the body of the demon – mualaka also called apasmara standing on his left leg. While his right leg is raised upwards and forwards. He is usually depicted as having four hands, the right upper one carrying a damaru, the left upper one the fire, the right lower being in abhaya pose while the left extended straight towards the right side in gajakarna pose. He has as his head – dress the usual Jata with Ganga, crestmoon, snake and peculiar flowers known as arka. The entire image is very artistically interposed in a Prabhavali which has numerous tongues of flame projecting outwards.

In all Shiva temples, there will be a separate shrine for Nataraja usually facing South, but the famous Nataraja temple at Chidambaram is noted for this position of the dancing legs being changed called 'kaal marina nadanam' when the right leg will be straight and the left leg uplifted, and extended just the opposite way 'Ananda Tandavam'⁶

2. Sandhyatandava is another pose of Shiva's dance where the demon apasmara is left out.
3. Umatandava – In this aspect Uma is represented as standing on the left side of Shiva, who has only two arms.

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4. Gauritandava – This is same as Uma tandava pose but having Nandikeswara standing on the right side of Shiva.
5. Kalikatandava – Here shiva shown as having only two eyes with eight arms carrying trident, noose, kettledrum, skull, axe, bell in addition to abhaya and varada poses.
6. Tirupuratandava – Here Shiva has sixteen hands carrying several weapons, with Gauri and Skanda standing on either side.
7. Samharatandava – is a fierce looking dance image of Shiva with eight arms, having garland of skulls.
8. Lalitatandava – This is a peculiar pose of Shiva's dance in which he is represented as having four or eight arms and both the legs are placed on the pedestal in a graceful form each bent slightly inwards.
9. Urdhuvatandava – In this particular aspect the right leg of Shiva is raised upwards to the level of the head, while the left is placed on the apasmara⁷. This image has sometimes sixteen hands, possessing several weapons. Images of this aspect are common in pillars of the temples of Madurai, Ramnad and Tirunelveli districts belonging to Pandyan period.

Agamas mention as many as one hundred and eight different nritya poses of Shiva, but many of them are not in iconographical pieces.

According to the Puranas there are Tandavas related with the Panchakrityas⁸

1. Tillai – Ponambalam – Ananda Tandava
2. Madurai – Velliyambalam – Sandhiya Tandava
3. Tirupattur Chitsabha – Gowri Tandava
4. Tirukurralam – Chitra Sabha – Tiripura Tandava
5. Tiruvalangadu – Ratna Sabha – Kali Tandava or Urthuva Tandava
6. Tirunelveli – Tamra Sabha – Muni Tandava
7. Midnight – Samhara Tandava

The root idea behind all of these dances is more or less one and the same, the manifestation of primal rhythmic energy and the essential significance of Shiva's dance is three fold.

Firstly, it is the image of his rhythmic activity as the source of all movement within the cosmos, which is represented by the encircling arch or Prabhavali.

Secondly, the purpose of his dance is to release the countless souls of men from the snare of illusion – Maya.

Thirdly, the place of his dance – Chidambaram the centre of the Universe is within everyone's heart.

In brief the dance that Shiva makes is believed to symbolize the action of cosmic energy in creating, preserving and destroying the visible Universe.

The Tandava dance belongs to the Tasmaic aspect as Bhairava or Virabhadur. It is performed in cemeteries and burning grounds, where Shiva, usually is ten – armed form, dances wildly with Devi, accompanied by troops of capering imps.

This dance of Shiva in Chidambaram or Tillai forms the motif of the South Indian copper images of shri Nataraja. the Lord of Dance. These images vary amongst themselves in minor details, but all express one fundamental conception.

The dance, infact, represents his five activities (Panchakrityas), viz : Shrishti (overlooking, creation, evolution), Sthiti (preservation, support), Samhara (destruction, evolution) Tirobhava (veiling, embodiment, illusion and also giving rest), Anugraha (release, salvation, grace)⁹. These, separately considered, are the activities of the deities Brahma, Vishnu, Rudra, Maheshvara and Sadashiva.

Shiva is a destroyer and loves the burning ground. But what does he destroy the fetters that bind each separate soul, The burning ground being the hearts of his lovers, illusion and deeds are burnt away. In this simile, we recognize the historical connection between Shiva's gracious dance as Nataraja, and his wild dance as the demon of the cemetery

The dance of Shiva at Thirvalangadu

The 'Tiruvalankattupuranam' clearly reveals the influence of the Chidambaram tradition, it is possible that the myth of the contest originated at Thiruvallangadu, whence it was borrowed by the folk tradition of Chidambaram, and then ultimately

borrowed back in a secondary form by the redactors of the Tiruvalankattu traditions. Already in Appar's 'Tevaram' there is a reference to Devi's witnessing the dance at Tiruvalangadu (atinar Kali Kana). It is noteworthy that it is Kali, the Goddess in her fierce form, who witnesses the dance. Moreover, the fact that we have a hagiographic variant of the dance myth from Tiruvalankatu – Karaikkalammai, identified with the demoness (pey) of this site, is the eternal witness of Shiva's dance¹⁰ – is an additional argument for the antiquity of this theme at Thiruvallangadu. Shiva pressed one foot on the ground and lifted the other straight into the heavens. As he danced thus, the worlds shook, the constellations fell from place like scattered pearls, and Kali fell to the Earth in a faint. Grasping the Earth with her long arms, she regained her power (pitu) and her breath (avi). In the case of regaining power from the Earth, the chthonic character of the Goddess is affirmed. She watched as Shiva whirled around, his body embracing the worlds, so that the Universe might not perish, he moved his foot and danced, Kali saw Shiva perform the Urdhuvatandava (with one foot thrust into the sky) and, ashamed that she could not perform that dance, bowed her head and acknowledged defeat, shyly (naninmevi) she worshipped the Lord. Here Kali attains modesty only in the wake of her defeat. In both cases, the authors of the myths were eager to portray Kali's transformation into a bride graced by the shyness.

Now, probing on to the Tandava of Nataraja in Tiruvalangadu we could see the urdhuvatandava in which his left leg being thrust into the sky posulates the victory of Kali by the way of two supplementing hypothesis,

Firstly, the urdhuvatandava which is not included in the hundred and eight karnas and was danced in order to bring about a manipulative defeat of the Goddess and she being a woman was not able to imitate Lord Shiva who though was not exhausted after her energy being regained by touching the ground.

Secondly, according to the iconographic dogma the right leg of Shiva is raised upwards to the level of the head, while the left is placed on the back of the Apasmara. The urdhuvatandava images are commonly seen in the temple pillars and not as a significant sculpture elsewhere. But in contrary we could see the

left leg being raised in the bronze image and the sculptural replication in the temple of Thiruvallangadu. This by itself symbolizes the victory of the goddess as his right ear he wears a man's earring and a woman's in the left. The different earrings, betokening the dual nature of Mahadev, 'whose half is Uma': and the four arms¹².

In both the Tandavas the aspect of Shiva's immanence appears to have given rise to the objection that he dances as do those who seek to please the eyes of mortals: but it is answered that in fact he dances to maintain the life of the cosmos and to give release to those who seek him. Moreover, if we understand even the dances of human dancers rightly, we shall see that they too lead to freedom. But it is nearer the truth to answer that the reason of his dance lies in his own nature all his gesture are own – nature – born (svabhavajah), spontaneous and purposeless – for his being is beyond the realm of purposes.

The Tandavas are directly expressive, not of any mere superstition or dogma, but of evident facts. Especially significant, then, is the phase alternation implied by the drum, and the five which 'changes', not destroys. These are but visual symbols of the theory of energy as 'energy can neither be created nor destroyed but it can only be transformed from one form to another'.

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Origin of Vaishnava Temples in Dindigul District – A Study

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Introduction

Tiṇṭukkal surrounded by the Tiruccirāppalli, Kōyampūtūr and Maturai districts was named Tiṇṭukkal Aṇṇā district in 1985. It was renamed Kāyitemillat district due to Muḥammadan influence and changing political scenario. Since 1997, it is simply named Tiṇṭukkal (Tiṇṭukkal) district. It is located 10.5' and 10.9' North latitude and 73.03 and 78.20 East latitude at an altitude of 280.11 MLS. The district consists of eight *tālukas* and 361 *grāmas* (villages under *pañchāyat*-Rāj).

The *tālukas* are Tiṇṭukkal, Paḷaṇi, Oṭṭaṇcattiram, Vēṭacatūr, Nattam, Koṭaikkāṇal, Nilakkōṭṭai and Āttūr.

It has been upgraded a Corporation now. Surrounded by hillocks and hill-chains, *malaittoṭar* (e.g. Cīrumalai and Paḷaṇi Hills), five rivers cut across the landscape. They are Marutu (Ayyampālaiyam, Paḷaṇi), Vaikai (Nilakkōṭṭai), Caṇmuka-*nati* (west of Paḷaṇi), Cantaṇvartani and Koṭavaṇ-*āṇu* (west and north of Tiṇṭukkal, *koṭavar* means “a class of temple protectors” *Tamil Lexicon* II, p. 1133).

People belonging to various castes are evenly distributed over the district. Mostly, they are Vaiṣṇavas and Śaivas. The *nāyaka* communities such as *kampalattār* (identified with *kampaḷam* “woolen blanket”), *kavarai* (born of Gaurī) or *balija* (born of *mahārāja*-Bali), *kammā* (*pañca-kammāḷas*), *toṭṭiyan*, *velama* and *kāṭṭu-nāyakas* are spread all over the district. Other prominent castes are *piḷḷai*, *ceṭṭiyār*, *saurāṣṭra*, *cāṇār*, *nāṭār* and so on. Most of the *nāyakas* are Vaiṣṇavas and patrons of temples.

Location of temples

vanopāntanadiśaulanirbhatropāntabhūmiṣu

ramantedevatānityaṃpureśūyānavatsu ca

“The gods always play where groves are near, rivers, mountains and springs and in towns with pleasure gardens.”

The above notation is from Kramrisch (1972: 2) citing the *Bṛhatsaṃhitā* and *BhaviṣyaPurāṇa*.

Even though Tiṇṭukkal is a parched region, temples in this zone are found as per expectations of the śāstraic stipulation. These are located on hilltop, banks of rivers, water ponds, groves and so on.

Temples on River banks

Temples found on river banks in the Tiṇṭukkal area are the following: Āṇjanēyar - Vaikai - Aṇaippaṭṭi, SaundararājaPerumāl - Koṭavanāru - Tāṭikkompū, SundaraPerumāl - Koṭavanāru - Ātilaksmipuram, Gopinātha - Maṅkāru - Reḍḍiyārcattiram, RāmaAḷakar - Saṅjīviāru - Cinnālapaṭṭi, Kṛṣṇa-Rukimiṇi - Cantanavartini - Mullippaṭṭi, and SaṅjīviPerumāl - Kalaṇkaḷuvi - Cīrumalai.

Temples on Ponds and lakes

Ponds and lakes may be natural or artificial. Artificial tanks were dug mainly for water storage during the monsoon that served the purpose of the temple rituals, public bath and drinking water. The *pāḷaiyakkāras* of the Tiṇṭukkal region were patrons of digging these water tanks. The tanks are known as *kuḷam*, *ēri*, *kaṇmay*, *teppam* and so on.

ŚrīnivāsaPerumāl temple - Perumālkōyil-kuḷam (or Kōṭṭai-kuḷam)

Cīrumalai>Nallamanāyakkanpaṭṭi-

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kuḷam>Bōḍināyakkanpaṭṭi-kūlam near Rail Station (extinct during the past 60 years) >Bālakṛṣṇapuram-kuḷam> Yādavamēṭṭurājakkāpaṭṭi-kuḷam> Gopālacamuttiram-kuḷam (near Abhirāmi temple) >Veḷḷai-vināyakar-kuḷam (extinct) > Kālahastīśvarar-kuḷam (extinct) >Śrīnivāsa Perumāḷkuḷam > Araṇmaṇai-kuḷam (now almost a ditch).

The network of *kuḷams* covered the entire city forming a circle meeting the water need of the city. This network is completely destroyed today. Some *kuḷams* alone exist devoid of water, e.g. Gopāla-camuttiram (built by GopālaNāyaka of the South Indian Rebellion¹ and Araṇmaṇai-kuḷam (not even 1/4th of the original *kuḷam* exists today, now a swamp) in Nākalnāyakkanpaṭṭi (occupied by the Muslims). The chief of this region during the draught in the 1940s seems to have played havoc by destroying the *kuḷams* and confiscating the agricultural fields in league with the British officers and later the municipal officers. Most temples in Tiṇṭukkal are found on the bunds of the tanks noted above, e.g.

Varadarāja in Nākalnāyakkanpaṭṭi

Kadirinātha Perumāḷ on Perumāḷ-kuḷam in Periyakōṭṭai

ŚrīnivāsaPerumāḷ - Perumāḷkōyilkuḷam

Bāla-Āṇjanēyar - Naṭuppaṭṭi, Ampātturai

Lakṣmī-Nārāyaṇa - Vaiyāpuri, Paḷani

Nārāyaṇa - Āyakkuṭi, Paḷani

KadiriNarasimhaPerumāḷ - Kottapaḷli, Reḍḍiyārcattiram and so on.

Most of the temples and tanks noted above are devoid of inscriptional evidences. Mostly oral histories are told by the descendants of *nāyak*chiefs² and others.

Inscriptional evidence

The usual method that historians follow is to trace the history of a region or place with reference to the inscriptions found on the venue. Following the footsteps, we shall ascertain the importance of

Tiṇṭukkal on the basis of the epigraphs available in the region. The history of Tiṇṭukkal anterior to separation from the Maturaidistrict³ in 1985 is circa four decades old. Tiṇṭukkal includes the taluks of Koṭaikkānal, Paḷani, Nilakkōṭṭai and Vattalakkuṇṭu and so on from where inscriptions are reported.

Inscriptions dated in the BCEs are traceable in the district from the following places⁴:

Tiṇṭukkal: Tiṇṭukkal, Kōṭṭapaḷli, Perumpulli, Irāmanātapuram and Tāṭikkompu.

Nilakkōṭṭai; Ammaianāyakkanūr, Kuruvitturai, Mēṭṭuppaṭṭi, Mullipaḷlam, Cōlavantān, Tenkarai, Tiruvēṭakam, and Vikkiramahāḷam.

Paḷani: Ayyampālaiyam, Pālacamuttiram, Tēcaripaṭṭi, Tēvattūr, Kīranūr, Mānūr, Paḷani, Poruḷūr and Variyappūr.

The inscriptions recorded in T.V. Mahalingam may be summarized as per the places, and then connected historical summary presented.

Tiṇṭukkal rock

A damaged Tamil inscription on the wall of the destroyed temple at the top of the rock fort gives some early details of history. No date is discernible, may be of the Cōḷa period when they occupied Maturai or of the Later Pāṇḍya period before the iconoclasm of Mālik Kapūr (1311 CE). The donor's name is Tribhuvanacakravartti Kōṇērimaikōṇṭān. The *dāna* is gift of tax-free land for regular offerings to the temple on the hill. The country is called Karikkōṭṭu-nāṭu⁵. *Kōṭu* means "hill", contextually the rock. The fort was later built. Therefore, it may be surmised the place-name was Karikkōṭu (*kari* "charcoal", i.e. black), e.g. Nāmakkal; *kōṭu* = *kal*.

Perumpulli

This is a record of the time of Varaguṇa I, dated in 862 CE. It is carved on a rock near the Kannimār temple in the village⁹. The record seems to tell the story of a local chief who fought on behalf of the Pāṇḍya

king in war and the lands donated to him. The king KōccaṭaiyanMāraṇ is noted. The chief seems to be Pallivēlān. Another inscription on a rock is dated in the 9th century. It notes ŚrīPerumpallīPūṅkuḷam and its chief, Vīraśekhara¹⁰. Vīrawēkhara was another name of Vīrabhdra, *kuladevatā* of some *nayakas* in this region.

Rāmanātapuram

An inscription on a rock in the village notes a local chief, Nakkan-Puḷḷan who was of help to the PāṇḍyaMāraṇṇai in his war with the Cōḷas¹¹. This is an important record in the context of the history of the Pāṇḍyas Empire I. The chiefs from the Tiṇṭukkal region seem to have taken active part in the Cōḷa-Pāṇḍya war.

The Pāṇḍya army seems to have marched to the Cōḷa country through Tiṇṭukkal. The other way via Mēlūr or Māliṛuñcōlai and Nattam was also popular¹². In any case, Tiṇṭukkal must have been an inn (see the *tirumaṭam* in ARE 1961-62, no. 320) as in Chaucer's *Canterbury Tales* for the travelers to stay during journey to the Koṅku country or Cōḷanāṭu from Maturai.

Tātikkompu

The famous SaundararājaPerumāl temple seems to have been founded during the later Pāṇḍya period and patronized by the Nāyakas of Maturai. Two inscriptions are notified in the 'Topographical List' of T.V. Mahalingam (1989: 103). One notes a *kalyāṇa-utsavam*¹³ (marriage festival) and the other a *caturvedimarṅgalam*¹⁴, settlement of the *brāhmaṇas*. The inscriptions of the temple include some of the Vijayanagara-Nāyaka time, reported in S. Gopalakrishnan 1996.

Ammaiyāyakkannūr

Four inscriptions of the later Pāṇḍya period are found in the Katali-NṛsiṃhaPerumāl temple¹⁵. All the inscriptions are dated during the later Pāṇḍya period, i.e. 13th century. One bears the label of Māravarman Sundara Pāṇḍya I, *pūmaruviyatirumaṭaiyūm*. The donations pertain to feeding *tapasvins* in the *maṭha*, and

the donation of doorpost. The local chief's name is Uttama Pāṇḍya Pallavarāyan, which seems to be an inheritance of the previous Cōḷa-Pāṇḍyas.

Mēṭṭuppaṭṭi¹⁶

A few rock-cut beds, known as Pañca-Pāṇḍavar-*paṭṭikai* of the Jains are found in this village in which Tamil Brahmīinscriptions¹⁷ of the early century CE are found. One of the records notes Sahajānandanātha, a Jain master¹⁸.

Ayyampālaiyam

Two Jain records of the 9th century are found. These are interesting inscriptions because they mention the renovation of the images of PārīśvaBhaṭāra (Pārsvanātha) and two attendant *yakṣis*¹⁹. The Tīrthaṅkaras images in the hill are known as Ayiraimalai-deva²⁰.

Pālacamuttiram

A fragmentary inscription²¹ in the local Perumāl temple mentions the gift of land for celebrating a festival in the temple of Amarabhujāṅga-viṇṇakar Emperumāṇ²².

The above inscriptional survey may be random. It gives a broad view of the existence of temple culture since the early centuries CE to the Vijayanagara-Nāyaka time.

'Ciṛumalai' in the Cilappatikāram

Ciṛumalai literally means "Small Hill". Actually, it is a chain of hills running from Tiṇṭukkal and merges with the Āḷakar Hills, venue of Māliṛuñcōlai²³ and Paḷamutircōlai²⁴. Geologically counting, it must have existed for millions of years.

The Ciṛumalai is for the first time noted in the *Cilappatikāram* in the 'Kāṭukāṅkātai'. KavuntiAṭikaḷ was leading Kaṇṇaki and Kōvalan to Maturai. On the way, may be round the Maṇappārai (desert of rocks and sand), they met a traveler by name Māṭala-maṭaiyōḍ²⁵, a pilgrim.

Ciṟumalai and Indic culture

Ciṟumalai is of significance in point of prehistory. Some pictographic writings on caves have been brought to light, which scholars consider resemble the Indic script. White and ochre hued paintings have been discovered in a place, called Aruvimalai on the hills. Paintings of human beings, animals, fighting with animals and so on are found. Some pictographic writings found here are dated in c. 1000 BCE. The writing technology is supposed to resemble the Indic script.

The earliest evidences of the Cōḷa, Pāṇḍya, Kēraḷaputra and Satyaputra are found in the Edicts of Aśoka, dated in the early 3rd century BCE²⁸. If the megalithic culture is dated around 500 BCE, there is no logic in historicism. AsokoParpola²⁹ has reported a Goddess standing below the tree (*vēṇkai*, *Vēṇkaikkaṭavul*³⁰) from among the Indic seals.

The inscriptions of the Pāṇḍyas Empire I and Empire II reported in the ARE (see above T.V. Mahalingam's 'Topographical List') would prove the Tiṇṭukkal region must have served as a buffer state falling in between the Koṇku country and Cōḷanāṭu.

The history of the 15th-20th century could be broadly brought under three phases:

1. Nāyaka regime
2. Islamic depredations under Hydar Ali and TippuSultān
3. British repressive administration under the collectors (of revenue and local administration)

The medieval and modern merge now.

Most of the villages that bear the name *nāyakkappaṭṭi* today emerged during the Nāyaka period.³⁸

The Nāyaka chiefs in the region were patrons of the temples.

The Nawabs or Ārkkāṭu surrendered the Tamil country to the British.

The South Indian Rebellion 1801 witnessed the acquisition of the southern Tamil country by the British

administration. In 1796 CE, the government appointed a commission consisting of William Harrington and William Macleod to investigate the Causes of the disorder. The commission handed the report to new collector Thomas Bowyer Hurdis. Meanwhile the court of Directors issued an order for the abolition of the military power of the poligars. The disgruntled poligars engaged in wars with the company forces.³⁹

Conclusion

The 'Illustrations' include simple maps, drawings of temple plans and photographic evidence on the subject. If a scholar reads this dissertation from the Himālayas or Atlanta, he/she may find Tiṇṭukkal within the four walls of a reading room. In this study a peculiar holistic phenomenon has been enlightened. It is very hard to fix the exact place of a particular incarnation of the Itihikasas. Here a new star has been explored. We presume it is our sincere effort to have a perusal in this direction with new data and field work. The research is a long journey in the itinerary some interesting land marks may be revealed. Let the gross rosts of Vaishnavam, be studied and new vistas has been confirmed

Notes and references

1. During the South Indian Rebellion (1801) some Nāyaka chiefs were in league with the British; some to protect their interests and some to ruin the other *nāyakas*. Now, Bōḍināyakkappaṭṭikuḷam does not exist (the village itself is missing in Google). The chief of this village, Subbaiyānāyakkār donated the lands to the British for construction of the Railway Station (Rajaraman&Ganeshram 2010: 119). The *kuḷam* existed down to the 1950s, now converted into house sites., grabbed by vicious other related *nāyakas*.
2. Traces the history of the village and its antecedents getting back to the time of the migration of the Telugus in the early 14th century.
3. The erstwhile Madurai/Maturai district consisted of the following taluks: Tiṇṭukkal, Maturai, Mēlūr, Nilakkōṭṭai, Paḷaṇi, Periyakuḷam and Tirumaṅkalam. Tēṇi was part of the Periyakuḷam taluka, later converted a district headquarters due to the influence of P.T. Paḷanivēlṛājan, a DMK dignitary of the then time. His father, P.T. Rājan was an influential politician in Maturai down to the

- 1970s. Later, Mu. Ka. Aḷakiri, son of Mu. Karunāniti, overtook all others.
4. The names are listed as found in T.V. Mahalingam's "Topographical List".
 5. ARE 1894, no. 2.
 6. ARE 1961-62, no.320.
 7. Basing on oral traditions, Jeyapriya (2009: 57-58) says the Telugu migrants to the villages in and around Boḍināyakkappaṭṭi (Nāgalnāyakkappaṭṭi and Pūccināyakkappaṭṭi) arrived from the Bellary region in the 14th century CE.
 8. ARE 1920, no. 490.
 9. ARE 1955-56, no. 290.
 10. Ibid., no. 144.
 11. ARE 1905, no. 690.
 12. The *Cilappatikāram* (11. 85) notes Ciṟumalai, close to Tiṇṭukkal.
 13. ARE 1955-56, no. 291.
 14. Ibid. no. 292. The inscriptions have been examined in detail by S. Gopalakrishnan (1966).
 15. ARE 1958-59, nos. 486, 488, 489, 490.
 16. Some of the villages in this area are presumably in the Maturai district, e.g. Tiruvēṭakam and Cōḷavantān.
 17. ARE 1908, nos. 45-46.
 18. Ibid. no. 47.
 19. ARE 1905, no. 705.
 20. Ibid. no. 691.
 21. ARE 1928-29, no. 94.
 22. The name, Amarabhujarṅga-viṇṇakarEmperumāṇ, is very interesting. Amarabhujarṅga denotes Ananta "the endless" (*amara* "eternal", *bhujaṅga* "snake") or Śeṣa, the Lord's couch, *aṇṇai* (*Tiruvantāti* I, v. 53). *Viṇṇakar* (particularly denotes Oppiliyappankōyil, near Kuṁbhakoṇam, see *Tiruvantāti* I, v. 77, Rajarajan et al. 2017a: 1640) is a popular name of *divyadeśas* in the Cōḷanāṭu area, cf. Paramēccura-viṇṇakaram (*PeriyaTirumōḻi* 2.9.1-10) or VaikuṇṭhaPerumāḷ temple of Kañci. 'Emperumān' denotes the Lord Viṣṇu (see *Tiruppāvai* 17, Rajarajan et al. 2017b: 91-92). Later, the term was used to denote Rāmānujācārya.
 23. A detailed description is given in the *Cilappatikāram*, 'Nāṟukāṇkātai'.
 24. Enumerated in the *Tirumurukāṟṟuppatai*.
 25. This *brāhmaṇa* from Māṅkāṭu appears again in the 'Naṭukarṅkātai' to bless CēraṇCēṅkuṭṭuvan for having built a temple for Pattini-Kaṇṇaki.
 26. Koṭumpālūr, the famous venue of early Cōḷa temples. Sita-Narasimha, *Śaivism under the Imperial Cōḷas...*, pls. 21-22.
 27. *TiṇṭukkalMāvattaTolliyalKaivēḷu* (Chennai 2007), pp. 62-63.
 28. RadhakumudMookerji, *Aśoka*, p. 223.
 29. *Deciphering the Indus Script*. New Delhi: Cambridge University Press.
 30. *Naṟṇṇai* 216.
 31. Raju Kalidos, "Itihāsic and Purāṇic Motifs in *Akanāṇṇu*", National Seminar, Gandhigram Rural University, Gandhigram.
 32. *Ciṇṇupāṇṇṇuppaṭṭai*, ll. 84-110.
 33. Literally "desire", Tamil Lexicon VI, p. 3842) attributed to Murukaṇ and Manmatha.
 34. Paḷaṇihils, Potiṇi in *Akaṇṇāṇṇu* 1.
 35. According to the *Āṇṇirappaṭṭi-Guruparamparaprabhāvam* (pp. 10-12) the MutalĀḷvārs, Poykai, Pūtam and Pēy, met in the Trivikrama temple at Tirukkōvalūr.
 36. Aioi of Ptolemy (130 CE), which means the *vēḷs* were famous since the dawn of the CE (Kalidos 1976: 53).
 37. Kollitteyvam or Kollippāvai is noted in *Naṟṇṇai* 201. This Goddess was popular down to the time of TīrumanṅkaiĀḷvār (*PeriyaTirumōḻi* 2.7.1), also known as Kollikomaḷavalli (ibidem 2.7.8, Rajarajan et al. 2017a: 616).
 38. The list could be prolonged, as the place names ending with *nāyakkappaṭṭi* and *kavuṇṇānpaṭṭi* are endless. The villages reserved for the Muslims were known as *tulukkappaṭṭi* (village of the Turks).
 39. The modern history of Tiṇṭukkal begins with this melting point. For details of the currents of history see K. Rajayyan, *South Indian Rebellion: First War of Independence* and other works by the same author. This phase of history is not appropriate in the present context.

பிற்கால சோழ பேரரசிகளின் கலை பணியில் - தூர்க்கை

கெ. சிவராமலிங்கம்*

தமிழ் நிலப்பரப்பை ஆண்ட வேந்தர்கள் சேர, சோழ, பாண்டியர் ஆவர். வடவேங்கடம் 'தென்குமரி ஆயிடை' உள்ள தமிழ்நாட்டை முடியுடைய மூவேந்தர்கள் ஆட்சி புரிந்தனர். தமிழ்நாட்டு வரலாற்றுக்கு இம்மூன்று வேந்தர் ஆட்சி முறையும் சிறப்புடையதாகக் கருதப்படுகின்றன.

தமிழ்மொழி, இயல், இசை, நாடகம் ஆகிய மூன்றிலும் இம்மூவேந்தர்கள் காலத்தில் மாபெரும் வளர்ச்சி பெற்றது. தென் தமிழ்நாட்டின் வரலாற்றில் சோழர்கள் சிறப்பானவர்களுமாகக் கருதப்படுகிறார்கள். தென்னிந்திய முழுஜதையும் ஒரே ஆட்சியின் கீழ்க்கொண்டு வந்தவர்கள் சோழப்பேரரசர்கள்.

சோழர்கள் சங்க காலத்திலிருந்து ஆண்டு வந்த அரச மரபினர். சங்க காலத்தில் அரசாண்ட சோழர்களைச் சங்ககாலச் சோழர்கள் என்பர். சங்க காலத்தில் முறையோடு வகுத்துத் தொகுக்கப்பட்ட மனை நூல்கள், சிற்ப நூல்கள் மற்றும் சிற்பிகளும் இருந்துள்ளனர். எடுத்துக்காட்டாக புகார், மதுரை, காஞ்சி, வஞ்சி போன்ற நகரங்கள் இம்முறைப்படி அமைக்கப்பட்டன. புகாரின் அமைப்பை பட்டினப்பாலையும், சிலப்பதிகாரமும் மதுரையின் பொலிவைப் பரிபாடலும், காஞ்சியின் அமைப்பைத் தண்டியலங்காரமும் விரித்துக் கூறும்.¹

சங்ககாலச் சோழர்களுக்கு அடுத்து ஆண்ட சோழர்களை முற்காலச் சோழர்கள் என்பர். முற்காலச் சோழர்களுக்கு அடுத்து அரசாண்டவர்களைப் பிற்காலச் சோழர்கள் என்று குறிப்பிடுவர். சங்ககாலச் சோழர்களில் மிகவும்

குறிப்பிடத்தக்கவர்கள் கரிகாலன், நலங்கிள்ளி, நெடுங்கிள்ளி, செங்கணான்² ஆகியோர் சிறப்புமிக்கவர்கள்.

பிற்காலச் சோழர்கள் ஆட்சி ஏற்றத்தாழக் கி.பி. ஒன்பதாம் நூற்றாண்டின் இறுதியில் தொடங்கிய பதிமூன்றாம் நூற்றண்டோடு முடிவடைகிறது. பிற்காலச் சோழர் பேரரசை நிறுவ முதலில் அடிகோலியவன் கி.பி.9 ஆம் நூற்றாண்டின் இடையில் எழுந்த விசயாலயன் என்னும் சோழ மன்னன் ஆவான். இவன் தஞ்சை நகரை கைப்பற்றி அதனைத் தன தலைநகராக உருவாக்கினான் என்று திருவாலங்காட்டு செப்பேடுகள்³ மூலம் அறிகிறோம்.

விசயால சோழன் காலத்திற்கு முன்னர் பல கோயில்கள் செங்கல்லால் கட்டப்பட்டவை. அதன்பின் அவை கற்றளியாக மாற்றப்பட்டன. சிவன் ஆலயத்தில் அம்பாளுக்கு என்று தனிச்சன்னதி முதலாம் இராசேந்திர சோழன் காலம் முதல் கட்டப்பட்டது. அது 'காமக்கோட்டம்'⁴ என்று வழங்கப்பட்டது.

விசயாலய சோழனை தொடர்ந்து அவன் வழி தோன்றல்களான ஆதித்த சோழன், கண்டராதித்தன், முதலாம் இராசராசன், முதலாம் இராஜேந்திரன் போன்ற பெருமை வாய்ந்த அரசர்கள் கலைப்பணியில் ஈடுபட்டனர். இக்கலை பணியில் முக்கியமான ஒன்று கொற்றவை என்னும் தூர்க்கை வழிபாடு. பண்டைத் தமிழ் மரபில் வழிபடப்பெற்ற தெய்வங்கள் வரிசையில் தூர்க்கை என்னும் பென் தெய்வ வழிபாடு இடம் பெற்று விளங்குகிறது. சங்க காலத்தும், சங்கம் மருவிய காலத்தும் தமிழ் மக்களால் வழிபடப் பெற்ற

*இணைப்போசிரியர், வரலாற்று துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலைநகர்.

கொற்றவை என்னும் தூர்க்கை உருவங்கள் இதுவரை நமக்குக் கிடைக்கவில்லை. சுடுமண் மற்றும் சதை உருவங்கலாகவும் அவை திகழ்ந்தமையால் காலங்கடந்து அவை நிற்கவில்லை. கி.பி.6,7 ஆம் நூற்றாண்டுகள் தொடங்கி தொடர்ந்து பல்வேறு மரபினரால் வடிக்கப் பெற்ற தெய்வ உருவங்கள் பெரும்பாலும் கருங்கற் சிற்பங்களாகவே திகழ்ந்ததால் இன்று நாம் பல்வேறு கலையமைதிகளில் திகழும் தூர்க்கை உருவங்களைக் காண்கிறோம். வெற்றிக்குரிய தெய்வமாக தூர்க்கை வழிபாடு சிறப்பெய்கிறது. காடுகிழாள், காடுகான், தூர்க்கை, கொற்றவை விஷ்ணு தூர்க்கை, மகிஷாசுரமர்த்தனி⁶ எனப் பல்வேறு திருநாமங்களால் இவள் குறிக்கப் பெறுகின்றாள். சோழ நாட்டில் திருமறைக் காட்டினை அடுத்து விளங்கும் கோடியக்கரை கோடிக்குழகர் கோயிலில் சுந்தரர் பாடிய தேவாரப் பதிக்கத்தில்.

கையார் வளைக் காடுகளொடும் உடனாய்க்
கொய்யார் பொழிற் கோடியே கோயில்
கொண்டாயே
என்று பாடியுள்ளார். இதன் மூலம்

காடுகான் என்னும் தூர்க்கை திருவுருகத்தோடு அங்கு கோயில் திகழ்ந்ததை அறிகிறோம். சிவபெருமானின் தேவியான உமையம்மையின் வீரத்திருவுருமாகவே தூர்க்கையை தொல் நூல்கள் குறிப்பிடுகின்றன. பரணி என்னும் நான் மீனின் அதிதெய்வமாகவும் இவள் கொள்ளப் பெறுகின்றாள். “வெற்றி வேல் போர்க் கொற்றவை சிறுவ” என்று திருமுருகாற்றுப்படையும், வெண்டிரைப் பரப்பிற் கடுஞ்சூர் கொன்ற பைம்பூட் சோய் பயந்த மாமோட்டுத் துணங்கையஞ்செல்வி⁷ என்று பெரும் பாணாற்றுப் படையும் கூறுவதால் முருகப் பெருமானின் தாயாகிய உமையம்மையே தூர்க்கை, கொற்றவை என்பது விளங்கும். சோழப் பெருவேந்தர்கள் தமிழ்நாட்டில் வைத்துப் போற்றிய தூர்க்கை திருவடிவங்கள் பற்றியும்

அரசர்கள் மட்டுமின்றி அவர்களுடைய அரசியர், இளவரசியர் பங்களிப்பும் முக்கியமானது. பிற்காலச் சோழர் பேரரசில் மிகவும் போற்றத்தலுக்கு உரிய அரசு குல மகளிர்காக கருதப்படுபவர்கள் மலையமானின் மகளும், கண்டராதித்தனின் அரசியுமான செம்பியன் மாதேவியும்,⁸ சுந்தரசோழன் மகளும் முதலாம் இராசராசன் தமக்கையும், வந்தியதேவரின் அரசியுமான குந்தவை⁹ சோழ பேராசர்களுக்கு இணையான பெருமைக்குரியவர்கள். இக்கட்டுரையில் இவ்விரண்டு கோயிலை வைத்துப் போற்றிய தூர்க்கையின் திருவடிவங்கள் பற்றி இனி விரிவாகக் காண்போம்.

செம்பியன் மாதேவி: திருக்கலைய முடையார் கோயில்

செம்பியன் மாதேவி என்னும் இவ்வரசி மலையமானுக்கு மகளாக தோன்றி முதற்கண்டராதித்த சோழன் மாதேவியாகிப் பெருவாழ்வு பெற்றவள். சிறந்த சிவபக்தி உடையவர், மாதேவிகள் எனவும் வழங்கப்பெற்றவர். இவ்வரசி தன் கணவனை இளமைப் பருவத்தில் இழந்தும், சிவதொண்டு நிமித்தம் தன் வாழ்வை கலித்தவர்.¹² இவருக்கு உத்தம சோழன் மகனாவார். தன் கணவர் இறந்த பின்னர், அரிஞ்சயன், சுந்தரசோழன், உத்தமசோழன் ஆகிய மூவேந்தர் ஆட்சிக்காலங்களிலும் முதலாம் இராசராச சோழன் ஆட்சியில் கி.பி.1001 வரையிலும் உயிருடன் இருந்தவள்.¹³ செம்பியன் மாதேவி செங்கற் கோயில்ணீளைக் கற்றளிகளாக எடுப்பித்தும் பல கோயில்களுக்கு நிவந்தங்கள் விட்டும் அணிகலன்கள் அணித்தும், பொன், வெள்ளி பல்வகைக் கலங்களை தானமாக கொடுத்துள்ளார். ஆதித்த சோழனின் கலைப் படைப்புக்களில் தொடங்கி செம்பியன் மாதேவியாரின் படைப்புக்கள் வரை முற்காலச் சோழர் கலை எனக் குறிப்பிடுவர். நாகப்பட்டினம் மாவட்டத்தில் உள்ள திருக்கலைய முடையார் கோயில் மிகவும்

சிறப்புடையது. இச்சிவன் கோயில் இரண்டு திருச்சுற்றை உடைய கோயிலாகத் திகழ்கிறது. இது கிழக்கு நோக்கிய திருவாயிலையுடையது. கீழ் மேல் 298 அடி நீளமும் தென்வடல் 267 அடி அகலமும் உடையது. கோயிலின் மொத்த பரப்பு ஏறத்தாழ 79,566 சதுர அடிகள்¹⁴ கோயிலில் இரண்டு பிரகாரங்கள் உள்ளன. முதற்பிரகாரம் திருச்சுற்று மானிகையுடன் அமைந்தது. இப்பிரகாரத்தை திருவாயிலைத் திருவாயில் என்று வழங்குவர். இக்கோயிலிலுள்ள மண்டபம் செம்பியன் மாதேவியானர் பெருமண்டபம் என்ற அழைக்கப்படுகிறது.

இங்கு அமைந்துள்ள தூர்க்கை செம்பியன் மாதேவி கற்றளிகளில் ஒவ்வொரு சிவாலயத்தின் வடபுற கோஷ்டத்திலும் தூர்க்கையின் எழில்மிகு சிற்பம் இடம் பெற்றிருக்கும். நன்கு வளர்ந்த கொம்புகளையுடைய எருமைத் தலைமீது இது காலை ஊன்றி, வலது காலை முன் வைத்து, மேலுடலை வலப்புறமாகச் சாய்த்து, இடையை இடப்புறமாக வளைத்து, எட்டு கைகளுடன் திரிபங்கி நிலையில் தூர்க்கை உருவம் வடிக்கப்பட்டுள்ளது. தூர்க்கையின் மேல் வலது, இடது கைகளில் சக்கரமும், சங்கும் கத்தரிமுத்திரையில் காட்டப்பெற்றுள்ளது. அடுத்த இரு கைகளில் ஓங்கிய வாளும் வட்டக் கேடயமும் காணப்படுகின்றன. அடுத்துள்ள கைகளில் அம்பும், வில்லும் காட்டப் பெற்றுள்ளன. அடுத்துள்ள நான்காவது கைகளில் அபயமுத்திரை காணப்படுகின்றது. தூர்க்கையின் தலையில் கரண்ட மகுடம் காட்டப்பட்டுள்ளது.¹⁵

தாதாபுரம் - இரவிசுல மாணிக்கேஸ்வரர் கோயில்
முதலாம் இராசராசனின் தமக்கையான குந்தவை, ஆழ்வார் பராந்தகன் குந்தவையார் என்றும், குந்தவைப் பிராட்டியார் என்றும் கல்வெட்டுகளில் அறியப்படுகிறார்.¹⁶ இவர் கீழைச் சாளுக்கிய அரச மரபைச் சேர்ந்தவன். குந்தவை அரசி செம்பியன் மாதேவியை போன்று பல அறக்கட்டளைகளை வழங்கியுள்ளார். அவற்றுள் குறிப்பிடத்தக்கது

தாதாபுரத்தில் இரவிசுல மாணிக்க ஈச்சுரம் ஒன்றையும், 'குந்தவை விண்ணகர் ஆழ்வார்' என்னும் திருமால் கோயிலும் குந்தவை ஜினாலயம் என்னும் சமணக் கோயிலையும் கட்டியுள்ளார்.¹⁷

தூர்க்கையின் இடது கால்அடியின் உள்ள எருமை முறுக்கேறிய கொம்புகளையுடையது. மடிப்புக்களுடன் கூடிய வளைந்த உறுதியான கொம்பும், பக்கங்களில் விரிந்த காதுகளும் நேராகப் பார்க்கும் திறந்த கண்களும், பிறை வடிவான நாசியும், மேல்வாய் மீது நீண்டு நிற்கும் நாவும் திறந்த வாயும் கொண்டு மிக இயற்கையாக எருமை தலை அமைந்துள்ளது. வலது காலை முன்வைத்து, மேலுடலை வலப்புறமாகச் சாய்த்து, இடையை இடப்புறமாக ஓடித்து, திரிபங்கி நிலையில், எட்டுத் தோள்களுடன் தூர்க்கை சிற்பம் அமைந்துள்ளது. தூர்க்கையின் மேல் கைகளில் சங்கும், சக்கரமும், கத்தரி முத்திரையில் அமைந்துள்ளது. அடுத்ததாக உள்ள இரு கைகளில் ஓங்கிய வாளும் வட்டக் கேடயமும் காணப்படுகின்றன. அடுத்த கைகளில் வில்லும், அம்பும் காட்டப் பெற்றுள்ளது. நான்காவது இரு கைகளில் கீழ் இடக்கை தொடை மீது ஊரும் முத்திரையிலும், கீழ் வலக்கை அபய முத்திரையிலும் காணப்படுகின்றன.¹⁹

மேல்நெற்றியில் நெற்றிப்பட்டமும், காதுகளில் மகரக் குழைகளிலும், கழுத்தில் கண்ட சரமும், காரையும், சவடியும், மார்பில் குஜபந்தம்மும், மார்பில் முத்தாலான சன்னவீரமும், கேயூரம் மேற்கையிலும், முழங்கையில் கடகவளையும், கைவளை முன் கையிலும், இடையில் கீர்த்திமுக இடைக் கச்சையும் கடிபந்தம் தொடையிலும் பாதசரம் காலிலும் அணி செய்ய இத்துர்க்கை சிலை அமைக்கப்பட்டுள்ளது.²⁰ கி.பி. பத்தாம் நூற்றாண்டின் பிற்பகுதியைச் சேர்ந்த இத்துர்க்கை உருவம் இராசராசன் ஆட்சியின் போது உருவாக்கப்பட்டது.²¹

முதலாம் இராஜராஜ சோழனின் தலைமைச் சேனாதிபதி கிருஷ்ணன் இராமன் என்னும் மும்முடிச் சோழ, பிரம்ம மாராயன் கோதாவரிக்கரையிலிருந்து கொண்டு வந்து துர்க்கையின் சிற்பமாகும். அதனை கிருஷ்ணன் இராமன் கும்பகோணத்துக்கு அருகில் அமண்குடியில் இத்துர்க்கையை பிரதிட்டை செய்தான். அம்மண்குடி துர்க்கை என்ற பெயரில் அத்துர்க்கை விளங்குகின்றாள். அடுத்தததாக திருவாஞ்சியம் வாஞ்சிநாதர் கோயிலில் இடம் பெற்றுள்ள துர்க்கை சிற்பம் சிறப்புமிக்கதாகும். இது சாளுக்கிய நாட்டிலிருந்து கொண்டு வரப்பெற்றதாகும். இச்சிற்பம் மிக அரிய கலைப்படைப்பாகும். தமிழக மற்றும் சாளுக்கியர் கலைமரபில் மகிடனை மனித உடலும் எருமைத் தலையையும் உடையவனாகக் காட்டுதல் மரபு. சில சாளுக்கிய சிற்பங்களில் முழு எருமை உடல் காட்டப்பெற்று எருமைத்தலைக்குப் பதில் மனித உருவம் அங்கு இடுப்பளவு இருக்குமாறு காட்டியுள்ளனர். கங்கைகொண்ட சோழபுரம், திருவதிகை போன்ற இடங்களில் உள்ள நுளம்பர் நாட்டு துர்க்கை சிற்பங்களில் மகிடன் என்னும் அரக்கனை மனித உருவத்தோடு காட்டாமல் முழு எருமை வடிவில் காட்டி, அதன் தலையைத் திருப்பி ஒரு கையால் துர்க்கை அணித்த, அத்தேவியின் ஒருகால் எருமையின் முதுகின் மீது இருந்த, மறுகரத்தால் சூலம் கொண்டு தாக்குகின்றாள். மேலிரு கரங்களில் சங்கும் சக்கரமும் உள்ளன. இதே கோலத்தில் அமைந்தது தான் திருக்கொள்ளம் பூதூரில் உள்ள துர்க்கை சிற்பமாகும்.

சோழப் பெருவேந்தர்கள் மாற்றார் கலையின் சிறப்புக்களை மதித்த அவர்தம் மாட்சிமையும், துர்க்கைபால் அவர்கள் கொண்ட பக்திமையும்

தான் இதற்கு அடிப்படைக் காரணமாய் அமைந்தன.

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தோரணவாயிலில் கஜலட்சுமி வடிக்கும் மரபு - ஓர் ஆய்வு

டி.தேவகி*

முன்னுரை:

தேனடை திருமுடியுடன், வலது மேற்கையில் மலரும் தன் கைகளில் வழங்கும் கை காக்கும் கைகளைக் கொண்டு தாமரை மலரில் வீற்றிருப்பவளும் பக்கங்களில் வெள்ளை யானை, தங்கக் குடங்களில் அமிர்த்ததை மேலிருந்து கஜலட்சுமியின் தலையில் கொட்டுவது போன்று புஷ்டி, விருத்தி எனும் பெண்கள் கவரி வீசுவதாக அமைக்க வேண்டும்¹ என்று கஜலட்சுமி சிற்பமைதி வடிக்கும் முறையை ஆகமம் விவரிக்கின்றது. கஜலட்சுமி என்று பிற்காலத்தில் அழைக்கப்பட்ட திருமகள் உருவமைதி அரண்மனை, மாடமாளிக்கை, நகரத்தின் கடை வீதிகள், தோரணவாயில் போன்றவற்றில் வடிப்பது பண்டைய மரபாக இருந்து வந்துள்ளது. இந்த ஆய்வுக்கட்டுரை தமிழகத்தில் தோரணவாயிலில் கஜலட்சுமி வடிக்கும் மரபின் பின்னணியை ஆராய உள்ளது.

சங்க இலக்கியத்தில் திருமகள் உருவமைதி:

சங்க இலக்கியத்தில் சில பாடல்கள் திருமகள் உருவமைதி எங்கெங்கு வடிக்கப்பட்டுள்ளது என்று கூறுகிறது. நெடுநல்வாடை பாடல் ஒன்று, திருமகள் அரண்மனை முற்றத்தில் நிலை பெற்றுள்ளதைத் தெரிவிக்கிறது.

“திருநிலை பெற்ற தீதுநீர் சிறப்பின்
தரு மணல் நெமிரிய திருநகர் முற்றத்து”

திருமகள் நிலையாகத் தங்கும் குற்றமில்லாத சிறப்புடையதாக அரண்மனை முற்றம் விளங்கும்² என்று குறிப்பிடப்பட்டுள்ளது. திருமகளின் உருவம் அரண்மனை, மாடமாளிக்கை, நகரத்தின் கடைவீதிகள், தோரணவாயில் போன்றவற்றில் வடிப்பது பண்டைய மரபாக இருந்துள்ளது தெரியவருகிறது. மற்றொரு பாடலில்,

“ஒருங்கு உடன் வளை இ ஓங்கு நிலை வரைப்பின்
ஐயவி அப்பிய நெய் அணி நெடுநிலை
வென்று எழு கொடியோடுவேழம் சென்று

* உதவி பேராசிரியர், மு.ச.சா.வக்பு வாரியக்கல்லூரி, மதுரை.
(Dr. S. Govindaraju Endowment Prize Article)

குன்ற குயின்றன்ன ஓங்கு நிலை வாயில்”

குவளையின் புதிய மலர்களை உயர்த்தித் தங்கள் துதிக்கைகளால் ஏற்றிய பிடிகளின் உருவங்களும் அவற்றின் நடுவில் திருமகள் உருவமும் பொறிக்கப்பட்டிருக்கும் என்று குறிப்பிடுகிறார். இதுவே கஜலட்சுமி சிற்பத் தொகுதியைக் குறிப்பதாகும்.

“நடுவில் திருமகளும், இருபுறத்தும் இரண்டு செங்கழுநீர்ப் பூவும் இரண்டு பிடியுமாக வணத்த உத்திரக் கவி” என இத்தோற்றத்தை நச்சினார்க்கினியர் குறிப்பிடுவார்.³ மேலும் வாயில்களில் வெற்றித் தெய்வம் உறைவதால் நெய்யும், வெண்சிறுகருகும் இட்டு வழிபடும் மரபு இருந்தது⁴ என்று கூறுகிறது. மேலும் இதேக் கருத்தைக் கூறுகின்ற மதுரைக் காஞ்சி, திருமுருகாற்றுப்படை பாடல்களையும் காணலாம்.

“தொல்வலி நிலையிய, அணங்குடை நெடுநிலை
நெய்படக் கரிந்த தின்போர்க் கதவின்”

என்பதாம் மதுரை காஞ்சிப் பாடல்

அதாவது, பழையதாகிய, வலிமை நிலைபெற்ற வாயிலையும் தெய்வத் தன்மை பொருந்திய நெடிய நிலையையும் நெய் பலகாலும் இடுதலால் கரிந்து விளங்கும் பொருந்துதல் அமைந்த கதவு வாயிலில் தெய்வம் உறைவது கருதி, நெய்ப்பூசி வெண்சிறுகருகு தூவி வழிபடுவதும் உண்டு என்று மதுரைக் காஞ்சி பாடல் தெரிவிக்கிறது.⁵ கீழ்க்கண்ட திருமுருகாற்றுப்படை பாடல்

“நெய்யோடு ஐயவி அப்பி ஐதுரைத்துத்
குடந்தம் பட்டுக் கொழுதலா சிதறி”

என்று விவரிக்கிறது.

இதன் கருத்தாவது, நெய்யையும் வெண்சிறுகருகையும் கொழுவிய மலர்களை தூவி வழிபட்டதைத் திருமுருகாற்றுப்படை பாடலும் குறிப்பிடுகிறது.⁶

பீகார் மாநிலத்தில் இலட்சுமி பூஜையின் போது, விளக்கேற்றும் போது, ‘கடுகு எண்ணெய்’ மட்டுமே ஊற்றி விளக்கேற்றுகின்றனர்.⁷ மேற்கு வங்கம், ஓரிசா பகுதிகளில் கொண்டாடப்படும் ‘கோஜாகரி’ இலட்சுமி பூஜையில் வைக்கப்படும் பட்டியலில் வெள்ளை வெண்சிறு கடுகும். நெய்யும்⁸ இடம்பெற்றுள்ளது குறிப்பிடத்தக்கது.

தோரண வாயிலில் திருமகள் உருவம் வடிக்கப்படும் மரபை சங்கப்பாடல்கள் குறிப்பிடுகின்றன. இருப்பினும் இக்காலகட்டத்தில், இக்காலகட்டத்தைச் சார்ந்த கலை வடிவும் தமிழகத்தில் கிடைக்கப்பெறவில்லை. வட இந்தியாவில் உள்ள பௌத்த சின்னங்களான காஞ்சி, பார்சூத் ஸ்தூபங்களைச் சுற்றி அமைக்கப்பட்டுள்ள தோரணவாயில்களில் இலட்சுமி உருவம் பொறிக்கப்பட்டுள்ளது.

ஸ்தூபத்தின் தோற்றத்தைப் பற்றி கு.சேதுராமன் குறிப்பிடுகையில், “புத்தர் ஸ்தூபங்கள் நான்கு சாலைகள் சந்திக்கும் சாலைகளில் அமைக்கப்பட்ட வேண்டும் என்றும் பழங்கால ஸ்தூபங்களை பாதுகாக்கவும் அவர்களது பூஜை முறைகளைத் தவறாது பின்பற்றும் படியும் கூறினார்” என்று குறிப்பிடுகிறார்.⁹ சாலைகள் கூடுமிடங்களில் (நாற்சந்தி) கற்காலம் முதற் கொண்டு காட்டுமிராண்டி ஜனங்கள் தாய்த்தெய்வங்களை வழிப்பட்டனர்.¹⁰ புத்தவிகாரைகளும் புத்த குருமார்களின் குகைகளும் முக்கியமான வர்த்தகப் பாதையிலே அமைந்துள்ளன. நான்கு சாலைகள் சந்திக்கின்ற பகுதி வணிகர்களின் வணிகக் கேந்திரமாகவும் தொல் மக்களின் வாழ்வியல் எச்சங்களாகவும் அங்கு காணப்படுகின்றன. எனவே நான்கு சாலைகள் சந்திப்பில் ஆரம்ப காலத்தில் ஸ்தூபங்கள் கட்டினர். அவற்றைச் சுற்றிலும் தோரண வாயில் அமைத்து தங்கள் தெய்வங்களையும் உருவங்களாக வடிவமைத்து வழிப்பட்டனர்.

எருது ஒன்று கொள்ளை நோயாக வணிகர்களின் நகரில் உருவெடுத்த வரலாற்றில் முற்சந்திகள், நாற்சந்திகள், கோயில்கள் ஆகிய இடங்களிலுள்ள தேவதைகளைப் பூசித்தனர்.¹¹ குத்ரகரின்

நாடகமான மிருச்சகடிகத்தின் நாயகன் சாருத்தன் ஏழை வர்த்தகன். வர்த்தகர்களின் பழக்க வழக்கங்களை நன்கு அறிவான். நாற்சந்தி தாய்த்தெவத்திற்கு பலி கொடுப்பதைப் பற்றி குறிப்பிடுகிறான்.¹² “பலியிடும் சடங்கு ‘நாற்சந்தி தாய்த்தெய்வ’ வழிபாட்டுச் சடங்குடன் ஒத்துப் போகிறது. மேலும் வேதகால தந்தை உரிமையுடன் ஒத்துப்போகவில்லை” என்று டி.டி.கோசாம்பி குறிப்பிடுகிறார்.¹³ புத்தகருக்கும் அவர் சீடர் ஆனந்தாவுக்கும் நடந்த உரையாடலைப் பாலி மொழி இலக்கியங்கள் குறிப்பிடுகின்றன. பழங்கால ஸ்தூபங்களை பாதுகாக்கவும் பழங்கால மக்களின் வழிபாட்டு முறைகளை தவறாது பின்பற்றும் படியும் கூறியது குறிப்பிடத்தக்க ஒன்றாகும்.¹⁴ புத்தர் அக்கால நம்பிக்கைகள் பலவற்றை மறுத்தவர். இருப்பினும் புத்தகருக்குப் பின் அவரால் உபதேசிக்குப்பட்டதாகக் கருதப்படும் நீண்ட அருளுரைகள் விளக்கம் செய்யப்பட்டன. புத்தரின் அங்கீகாரம் பெற்றவை என்று காட்டுவதற்காக பௌத்த நூல்கள் புத்தரின் பெயரால் வகுக்கப்பட்டன.¹⁵ புத்தருக்குப் பின் பௌத்த சமயத்தில் ஏற்பட்ட பல்வேறு மாற்றங்கள் மற்றும் சங்கவிதிகளில் ஏற்பட்ட தளர்ச்சியைப் பற்றி டி.டி. கோசாம்பி விரிவாக எடுத்துரைக்கிறார்.¹⁶ பௌத்த மதத்திற்கு ஆதரவு நல்கிய வணிகர்களால் வெளியிடப்பட்ட கௌசாம்பியில் கிடைக்கப் பெற்ற கி.மு.மூன்றாம் நூற்றாண்டைச் சார்ந்த நாணயத்தின் முன்புறத்தில் வணிகர்களின் பிரதான தெய்வமான இலட்சுமியும் பின்புறம் பௌத்த திருச்சுற்றும் போதிமரமும் பொறிக்கப்பட்டுள்ளது.¹⁷ இது புத்தருக்குப் பின் பௌத்த சமயத்தில் ஏற்பட்ட மாற்றங்களைக் காட்டும் சான்றாதாரமாகும். டி.டி.கோசாம்பி பௌத்த மதம் பற்றி குறிப்பிடுகையில் மதங்களில் இதுவே மிகவும் சமூக நோக்குடையதாக விளங்கியது தெளிவு என்கிறார்.¹⁸ சமூக நோக்குடையது எனும் போதே சமூக நம்பிக்கைகளையும் தன்னகத்தே ஏற்றுக் கொண்ட மதம் என்பது புலனாகிறது. வர்த்தகர்களின் பொருள் உதவியால் கட்டப்பட்ட ஸ்தூபங்களில் உள்ள தோரணங்களில் அவர்களின் பிரதான தெய்வமான கஜலட்சுமியை பௌத்தக் கலைகளில் குறிப்பாக காஞ்சி, பார்சூத், பிதல்கோரா, ஜுனார்,

நஞ்சூர் போன்ற இடங்களில் சிற்பமாக வடித்து வழிப்பட்டு வந்துள்ளனர். இவளது சிற்பங்களைத் தோரணங்களில் நான்கு பக்கங்களிலும் வடித்தனர்.

சோழன் கரிகாலவளவன் (மூன்றாம் கரிகாலன்) (கி.பி.60-கி.பி.110) இமயம் வரை படையெடுத்து இமயத்தில் இலச்சினை பொறித்தவன் திரும்பி வரும் வழியில் அவந்தி மன்னன் உவந்தளித்த தோராண வாயிலையும் பெற்றுக் கொண்டு பூம்புகார் வந்தடைந்தான் என்று இரா.மதிவாணன் குறிப்பிடுகிறார்.¹⁹ இந்தக்காலகட்டத்திற்குப் பின் தமிழ்நாட்டில் தோரணவாயில், அரண்மனை, நிலைவாயில் போன்றவற்றில் திருமகளின் உருவம் பொறிப்பதை மரபாகக் கொண்டிருக்கலாம்.

முடிவுரை:

கரிகாலச் சோழனின் இமயப்படையெடுப்புக்குப்பின் அவன் கொண்டு வந்த தோரணவாயிலும் அதில் வடிக்கப்பட்டிருந்த கஜலட்சுமியும் தமிழ்நாட்டிலும் பரவியது. திருமகள் உருவமைதி அரண்மனை, மாடமாளிகை, நகரத்தின் கடை வீதிகள், தோரணவாயில் போன்றவற்றில் கஜலட்சுமி வடிப்பதை மரபாகக் கொண்டிருந்ததை சங்கப் பாடல்கள் பிரதிபலிக்கின்றன.

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தமிழ் இதழியல் வளர்ச்சி - ஓர் பார்வை

வீ.முருகன்*

1780-ல் ஜேம்ஸ் அகஸ்டஸ் ஹிக்கி என்பவரால் 'பெங்கால் கெஜட்' அல்லது 'கல்கத்தா ஜெனரல் அட்வாடைசா; என்ற ஆங்கில வார இதழ் இந்தியாவில் முதன் முதலில் தொடங்கப்பட்டது இதன் மூலம் இந்திய இதழியல் வரலாறு தொடங்கியது. 19-ம் நூற்றாண்டின் தொடக்க காலத்தில் மொழி இதழ்கள் தோன்றத்

தொடங்கின. இராஜாராம் மோகன்ராய் மொழி இதழியலின் தந்தை எனப் புகழப்பட்டார்.

அச்சுக்கலையும் இதழ்களும்

இந்திய மொழிகளைப் பொறுத்தவரை தமிழ் மொழியில் தான் முதன் முதலில் அச்ச எழுத்துக்கள் வார்க்கப்பட்டன. இதன் துணையோடு கிறித்துவப் பாதிரிமார்கள் கிறித்துவ சமயத்தைப் பரப்ப

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முயன்றனர். முதன் முதலில் தூத்துக்குடி வட்டாரத்திலிருந்து பாதிரியார்கள் 1554-ல் போர்ச்சுக்களில் 'லூசே தமிழ் வினா விடை' என்ற நூலை எழுத்து முறையில் அச்சிட்டு வெளியிட்டனர். ஆனால் இந்தியாவில் முதல் அச்சகம் கிறித்துவப் பாதிரியார்களால் 1556-ல் கோவாவில் அமைக்கப் பெற்றது.

தமிழகத்தில் அண்டறிக் பாதிரியார் 1578-ல் தூத்துக்குடிக்கும் திருச்செந்தூருக்கும் இடையிலுள்ள புன்னைக் காயலில் தூத்துக்குடி மீனவர்கள் அளித்த 400 ரூபாய் உதவியில் அச்சகத்தை அமைத்தார்.

இதழியல் தொடக்கம்

தமிழகத்திலிருந்த ஆங்கிலேயர்கள் அவா;களின் தேவைக்காக ஆங்கிலத் செய்திதாட்களை முதன் முதலில் வெளியிட்டனர். முதன் முதலில் சென்னையில் 'மெட்ராஸ் கெஜட்' கவர்ன்மென்ட் கெஜட்' மெட்ராஸ் கூரியர்' ஆசிய மூன்றாம் வார இதழாக வெளிவந்தன. இதில் 'மெட்ராஸ் கூரியர்' இதழை ரிச்சர்ட் ஜான்சன் என்பவர் 1578-ல் தொடங்கினாட்.

கிறித்துவப் பாதிரியார் களும் இதழ்களும்

பொதுமக்கள் படிக்கும் வகையில் இதழ்களை வெளியிட்டவர்கள் கிறித்தவப் பாதிரியார்களே. 1772-ல் தஞ்சை மாவட்டம் தரங்கம்பாடியில் டேனியல் கிறித்துவ சங்கத்தினர் அச்சகத்தை அமைத்தனர். இவர்கள் தங்களது சமயங்களைப் பற்றிய நூல்களையும், மதமாற்றம் பற்றிய செய்திகளையும் வெளியிட்டனர்.

முதல் இதழ்கள்

தமிழ் இதழியலுக்கு வித்திட்டவர்கள் சென்னைக் கிறித்துவ சமய இயக்கத்தவர்களாவார்கள். ஆனால் தமிழ் மொழியில் வெளிவந்த முதல் இதழ் எது என்பது பற்றி திட்டவட்டமாகத் தெரியவில்லை. பொதுவாக 1831-ல் கிறித்துவ சங்கத்தினரிடம் நடத்திய 'தமிழ் மேகசின்' தான் தமிழில் தோன்றிய முதல் இதழ் எனலாம். ஆனால் அ.மா.சாமி முதல் தமிழ் இதழ் 1812ல் வெளிவந்து விட்டது. அதன் பெயர் 'மாசத் தினச்சரிதை' ஆகும்.

1870-ல் அரசின் கல்வித்துறையின் ஆதரவில் 'ஜநவிநோதினி' என்ற தமிழ் மாத இதழ் வெளிவந்தது. வரலாறு, சமூகம், அறிவியல் கட்டுரைகள் ஆங்கிலத்திலிருந்து தமிழில் மொழிபெயர்த்து வெளியிட்டது. இவ்விதழே இராமாயனக் கதையைத் தொடர்ந்து வெளியிட்டு வந்தது. 1887-ல் தமிழில் முதல் நாளிதழாக 'லலித பிரசனோதயா' என்ற இதழ் வெளிவந்தது. 1882-ல் ஜி.சுப்பிரமணிய ஐயரால் வார இதழாக தொடங்கப்பட்ட 'சுதேசமித்திரன்' 1899-ல் நாளிதழாக மாறியது.

இதழ்களின் வளர்ச்சி

கருத்துக்களைப் பரப்ப ஆற்றல்மிக்க சாதனமாக இதழ்கள் இருப்பதை உணர்ந்தவர்கள் முதலில் இதழ்களைத் தொடங்கி பல்வேறு வகையான இடர்பாடுகளுக்கு இடையில் நடத்தினர். இந்த இதழியல் சோதனையாளர்களை எல்லாம் சாதனையாளர்கள் என்று கருதலாம். 1870-ல் 'தற்சிந்தனையாளர் சங்கத்தினர் (free Thinkers Association) 'பிரிதிங்கர்' (free Thinker) என்ற ஆங்கில இதழை நடத்தினர். இக்காலத்தில் வெளிவந்த இதழ்களில் 'தஸ்பெக்டேட்டர்' (1836), 'மெட்ராஸ் டைம்ஸ் (1860), மெட்ராஸ் மெயில் (1868) ஆகியவை குறிப்பிடத்தக்கன.

இலக்கிய வளர்ச்சிக்குத் துணை நின்ற இதழ்கள்

சமய இதழ்கள் சமய வளர்ச்சிக்குத் துணை நின்றதைப் போன்று பல இதழ்கள் தமிழ் இலக்கிய வளர்ச்சிக்குத் துணை நின்றன. அதில் இலக்கணம், இலக்கியம், கவிதைகள், கல்வெட்டு ஆராய்ச்சிகள் போன்ற இலக்கிய வகைச் செய்திகளையும் காண முடிகிறது. 1902-ல் மறைமலையடிகள் 'அறிவுக்கடல்' எனும் இதழைத் தொடங்கினார். மதுரைத் தமிழ்ச் சங்கம் 1902-ல் 'செந்தழில்' இதழையும், சைவ சித்தாந்த நூற்பதிப்புக் கழகம் 1923-ல் செந்தமிழ் செல்வி இதழையும் தொடங்கின. கரந்தைத் தமிழ் சங்கம் 'தமிழ்ப்பொழில்' என்ற இதழை வெளியிட்டது. இவ்விதழ்கள் தமிழ் வளர்ச்சியோடு சமய வளர்ச்சிக்கும் உதவின.

1933-ல் தொடங்கிய 'மணிக்கொடி' எனும் இதழ் புதினம். சிறுகதை திறனாய்வு, கவிதை போன்றவற்றிற்காகத் தொண்டாற்றியது. இவ்விதழைத் தொடர்ந்து 1934-ல் சூறாவளி, 1939-ல் சக்தி, 1943-ல் இராம ஊழியன், 1945-ல் கலாமோகினி. 1947-ல் சிந்தனை, 1948-ல் காதம்பரி ஆகிய இதழ்கள் தோன்றி இலக்கியப்பணி புரிந்தன.

சமுதாய இதழ்கள்

ஆங்கிலேயர் எல்லா நிலைகளிலும் பிரித்தாளும் சூழ்ச்சியை மேற்கொண்டு அச்சூழ்ச்சியை சமூகங்களிலும் புகுத்தினர். இதனால் அரசின் செல்வாக்கைப் பெற சில சமூகங்கள் விரும்பின. இதனால் சமூகங்களிடையே போட்டி, பொறாமைகள் தோன்றின. இந்நேரத்தில் சமூக இதழ்கள் தமிழ் மொழியில் அதிகம் வெளிவந்தன. இவ்விதழ்களே சில சமயம் அரசியல் விழிப்புணர்ச்சிக்கும் வழிகாட்டின. ஒவ்வொரு சமுதாயத்திற்கும், சாதிக்கும் நிறைய இதழ்கள் தோன்றி நல்ல சமுதாய, சாதி உயர்வுக்காகப் பாடுபட்டன. 'மகாஜனம்' முதல் 'மித்திரன்' வரை வெளிவந்த இதழ்கள் இத்தகைய முயற்சியில் ஈடுபட்ட இதழ்கள் ஆகும்.

தேசிய இதழ்கள்

தமிழ் இதழியல் வரலாற்றில் தேசிய இதழ்களுக்குத் தனி இடம் உண்டு. வடநாட்டில் தேசிய உணர்வு ஊட்டிய இதழ்களைப் போன்று தமிழகத்திலும் தேசிய உணர்வு ஊட்ட இதழ்கள் தோன்றின. பாரதியாரின் 'இந்தியா' சங்கு ஆகிய இதழ்கள் இத்தகைய பணியைச் செய்தது.

தமிழ் இதழியல் வரலாற்றில் சுதேசமித்திரன் சிறப்புப் பெற்ற இதழாகும், இதனை ஜி.சுப்பிரமணிய ஐயா; 1882-ல் வார இதழாக தொடங்கினார். பின்பு 1887-ல் வாரம் மும்முறையாக்கி, 1889-ல் நாளிதழாக மாற்றி நடத்தினார். 1918-ல் 'ஏ.ரெங்கசாமி ஐயங்கார் இதன் ஆசிரியரானார். பத்தாண்டுகளுக்குப் பின்னர் சி.ஆர். சீனிவாசன் இதன் ஆசிரியராக 50 ஆண்டுகள் நடத்தி வந்தார்.

1904-ல் மகாகவி சுப்பிரமணிய பாரதியார் சுதேசமித்திரனில் துணையாசிரியராகச் சேர்ந்தார். பின்னர் 'சக்கரவர்த்தினி' 'கர்மயோகி' 'இந்தியா' 'விஜயா' போன்ற இதழ்களை நடத்தினார். இந்தியா இதழ் 1906-ல் மாத இதழாக தேசிய உணர்வைத் தூண்டும் இதழாக வெளிவந்தது. தேசிய உணர்வு நீரோட்டத்தில் பின்னர் திரு.வி.க இணைந்தார். இவர் 'தேசபக்தன்' என்ற இதழை 1917-ல் தொடங்கினார். பின்பு வ.வே.சு ஐயர் இவ்விதழ் பொறுப்பேற்றார். பின்பு 1920-ல் திரு.வி.க தனியே 'நவசக்தி' என்ற வார இதழை தொடங்கினார் இவ்விதழின் மூலம் எழுத்துலகிற்கு வந்து புகழ் பெற்றவர்கள் 'கல்கி' இதழின் ஆசிரியர் கிருஷ்ண மூர்த்தியும், 'கலைமகள்' இதழாசிரியர் கீ.வா.ஜகந்நாதனும் என்பது குறிப்பிடத்தக்கது.

1934-ல் சந்தானம் அவர்கள் 'தினமணி' நாளிதழைத் தொடங்கினார். இதில் தெ.து.சொக்கலிங்கம் 8 ஆண்டுகள் ஆசிரியராக இருந்தார். இதில் ஏ.என்.சிவராமன், ஏ.சி வெங்கடாச்சாரி, புதுமைப்பித்தன் போன்றோர் துணையாசிரியர்களாக இருந்தார்கள். தமிழில் நீண்டகாலம் நடைபெறும் இதழும் இதுவாகும்.

நாளிதழ்கள்

மாத,வார,இதழ்கள் போன்று நாளிதழ்களும் தமிழகத்தில் தேன்றின. 1917-ல் 'திராவிடன் இதழ் ஆதி திராவிடர்களின் நலம் காக்கும் இதழாக வெளிவந்தது. 1933-ல் செட்டி நாட்டில் சமயத்தைப் பரப்பவும் நாத்திகத்தைச் சாடவும், 'சுதர்மம்' நாளிதழல் வெளிவந்தது. தினமணியிலிருந்து வெளியேறிய சொக்கலிங்கம் 1944-ல் தினசரி எனும் இதழைத் தொடங்கினார். திராவிட இயக்க இதழாக விடுதலையும் வெளிவந்தன. 1942-ல் மதுரையில் 'தினத்தந்தி' நாளிதழை சி.பா.ஆதித்தனார் தொடங்கினார். இது தமிழ் இதழியலில் ஒரு மறுமலர்ச்சியைத் தோற்றுவித்தது. இதன் பின்னர் 1951-ல் தினமலர். 1954-ல் முரசொலி போன்ற நாளிதழ்களும் தோன்றின.

பகுத்தறிவு இயக்க இதழ்கள்

காங்கிரஸிலிருந்து வெளியேறிய பெரியார் ஈ.வே.ரா 1925-ல் சுயமரியாதை இயக்கத்தை தொடங்கினார். இதிலிருந்து 'குடியரசு' எனும் இதழும் வெளிவந்தது. 1935-ல் பகுத்தறிவுக் கொள்கைகளைக் கொண்டு 'விடுதலை' எனும் இதழ் தொடங்கப்பட்டது. இதனைத் தொடர்ந்து 'திராவிட நாடு', புரட்சி, தமிழ் உலகம்' போன்ற இதழ்களும் வெளிவந்தன.

பொதுவுடமை இயக்க இதழ்கள்

திராவிட இயக்க இதழ்களைத் தொடர்ந்து பொதுவுடமை இயக்க இதழ்கள் வெளிவந்தன. ஜீவானந்தம், ரகுநாதன் போன்றோர் இத்தகைய இயக்க இதழ்களைத் தொடங்கினர். தீக்கதிர், ஜனசக்தி, தோழன், தீச்சுடர், செங்கொடி போன்ற இதழ்கள் இத்தகைய உணர்வு கொண்ட இதழ்களாகும்.

தமிழ் இதழியல் வளர்ச்சியைப் பற்றிக் குறிப்பிடும் பொழுது "வாழ்வோடு இணைந்து" பெருவளர்ச்சி பெற்றுத் திகழ்கிறது. பத்திரிக்கைத்துறை நாழிகை தோறும் வளர்ந்து வரும் அறிவியலால் ஆக்கம் பெற்று மலர்ந்து வரும் மக்களாட்சி முறையில் ஊக்கம் அடைந்து, மக்களை ஈர்க்கும் ஆற்றல் படைத்து விளங்குகிறது பத்திரிக்கைத்துறை பத்திரிக்கை படிக்காத நாளெல்லாம் பிறவாத நாளே என்றும் அளவுக்கு மக்களின் அன்றாட நடைமுறையில் பத்திரிக்கை இடம் பெற்று விட்டது என்று சோமலெ கூறுகின்றார். தமிழகத்தில் இதழ்கள் தோன்றி வளர்ந்த வரலாறு இவரது கருத்தை உறுதிப்படுத்துகின்றது.

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தி.வை.சதாசிவ பண்டாரத்தாரின் வரலாற்று நூல்கள் - ஓர் ஆய்வு

பா. பெருந்தேவி*

தமிழகத்தின் வரலாற்றாளர்களுள் குறிப்பிடத் தகுந்த ஒருவர் சதாசிவ பண்டாரத்தார் ஆவார். கல்வெட்டுகளையும் இலக்கியங்களையும் இணைத்து ஆய்வு செய்து இலக்கிய வரலாறு இந்நாட்டு வரலாறு சமுதாய வரலாறு ஆகியவற்றை எழுதிய வரலாற்றுப் பேரறிஞர் இவராவார். தஞ்சாவூர் மாவட்டம் கும்பகோணத்திற்கு அண்மையிலுள்ள சிற்றூரான திருப்புறம்பயத்தில் நடுத்தர விவசாயக் குடும்பம் ஒன்றில் பிறந்தார். இவர் தமது பள்ளிப் பருவம் முதற்கொண்டே கல்வெட்டுகளை ஆய்வு செய்யத் தொடங்கினார். பல்லாயிரக்கணக்கான கல்வெட்டுகளை படித்தறிந்த இவர் தமது ஒவ்வொரு ஆராய்ச்சி குறிப்பிற்கும் கல்வெட்டுச் சான்றுகளை மேற்கோள்களாக தந்திருக்கிறார்.

சதாசிவ பண்டாரத்தாரின் கல்வெட்டு ஆர்வம் அவரது ஆசிரியரான பின்னத்தார் நாராயணசாமி அய்யரால் அவரது பள்ளிப் பருவத்திலேயே ஏற்பட்டது.¹

வரலாற்று நூல்களின் இன்றியமையாமை

ஒரு நாட்டின் முன்னேற்றத்திற்கு வரலாற்று நூல்கள் இன்றியமையாதவை என்பதனை நன்கு உணர்ந்து இருந்தவர் பண்டாரத்தார் ஆவார். எனவேதான் அவர் முன்னோர் ஒழுகி காட்டிய உயர்ந்த நெறிகளையும் அன்னோர் கொண்டிருந்த சிறந்த பண்பினையும் நினைப்பூட்டி அவர்களை நல்வழிப்படுத்துவன நாட்டின் பழைய சரிதங்களே எனலாம். அதுபற்றியே உலகில் நாகரிகம் பெற்ற நாட்டினர் இத்நாட்டின் உண்மை வரலாறுகளை ஆராய்ந்து அவற்றை மக்கள் எளிதில் அறிந்து கொள்ளுமாறு பல பல நூல்களை வெளியிட்டு வருகின்றனர் என எழுதியுள்ளார்.²

தமிழ்நாட்டு வரலாற்றை எழுதுவதற்கு தகுந்த ஆதாரங்கள் இல்லை என்று கூறுவோரின் கருத்தை மறுத்துரைக்கும் பண்டாரத்தார் பண்டைத்தமிழ்

வேந்தர்கள் எடுப்பித்த கோயில்களில் காணப்படும் பல்லாயிரக்கணக்கான கல்வெட்டுகளும் அவர்கள் வழங்கிய கொடைத் திறன்களை கூறும் செப்பேடுகளும் அவர்கள் கட்டியுள்ள கோயில்களின் சிற்ப அமைதியும் அவர்கள் ஆட்சியில் வழங்கிய நாணயங்களும் மன்னர்களின் ஆதரவினால் வெளிவந்துள்ள தமிழ் நூல்களும் தமிழ்நாட்டை சுற்றிப் பார்த்து சென்ற அயல்நாட்டார் எழுதி வைத்துள்ள குறிப்புகளும் தமிழகத்தோடு வணிகத் தொடர்பு கொண்டிருந்த பிறநாட்டு வரலாறுகளும் ஆதிச்சநல்லூர் அரிக்கமேடு மொகஞ்சதாரோ ஹரப்பா முதலான இடங்களில் நிலத்தில் அகழ்ந்தெடுத்த புதை பொருள்களும் வரலாற்றை எழுதுவதற்கு பெரிதும் பயன்படுபவை என சுட்டிக்காட்டியுள்ளார்.⁴

வரலாற்று நூல்கள்

பண்டாரத்தார் ஆய்வு செய்து கொண்டிருந்த காலத்தில் தமிழில் முறையாக எழுதப்பட்ட வரலாற்று நூல்கள் குறைவாக காணப்பட்டன. இருந்த ஒரு சிலவும் ஆங்கிலத்தில் எழுதப்பட்டவையாகும். அக் குறையை நீக்கும் வகையில் அவர் முதற் குலோத்துங்கச் சோழன் (1930)இ் பாண்டியர் வரலாறு(1940)இ் திருப்புறம்பியம் தல வரலாறு(1946)இ் பிற்காலச் சோழர் சரித்திரம் மூன்று பாகங்கள் (முறையே 1949இ் 1951இ் 1961)இ் செம்பியன்மாதேவி தல வரலாறு (1958)இ் காவிரிப்பூம்பட்டினம்(1959) என்னும் நூல்களை எழுதினார்.

இவற்றைத் தவிர வரலாறு தொடர்பாகச் சோழர்குடி, சோழன் கரிகாலன், சோழன் செங்கணான், முதற் கண்டராதித்த சோழர், சோழர்களும் ராஷ்டிரகூடர்களும், சோழர்களும் தமிழ்மொழியும், அதியமான் நெடுமான் அஞ்சி, ஓரி, இளங்கோவடிகள் குறித்துள்ள பழைய சரிதங்கள், சம்புவராய மன்னர், அறந்தாங்கி அரசு

*உதவிப் பேராசிரியர், முதுகலை மற்றும் ஆராய்ச்சி வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக் கல்லூரி முசிறி.

முதலான பல கட்டுரைகளைப் பண்டாரத்தார் பல்வேறு இதழ்களில் எழுதியுள்ளார்.

முதற் குலோத்துங்க சோழன்

அறிஞர் பண்டாரத்தார் தாம் எழுதிய முதற் குலோத்துங்க சோழன் என்னும் நூலில் பிற்காலச் சோழர்களின் எழுச்சி, திருப்புறம்பியப் போர், விஜயாலயன் முதன்முதலாகத் தஞ்சையை தலைநகராகக் கொண்டு ஆட்சி செய்யத் தொடங்கியமை, முதலாம் பராந்தகன் தில்லை அம்பலத்திற்குப் பொன் வேய்ந்தது, கண்டராதித்தரால் அமைக்கப்பட்ட கண்டராதித்த சதுர்வேதி மங்கலம், செம்பியன் மாதேவியார் திருப்பணி, இராசராசனின் சமயப் பொறை, ராஜேந்திர சோழன் கங்கைகொண்ட சோழபுரம் என்னும் புதிய நகரை உருவாக்கியமை மற்றும் முடிகொண்ட சோழ பேராற்றை வெட்டுவித்தமை, பண்டைய சோழ மன்னர் மரபு அதிராஜேந்திர சோழனுடன் முடிவுற்ற வரலாறு முதலான செய்திகளைக் கல்வெட்டுகளையும் இலக்கியங்களையும் அடிப்படையாகக் கொண்டு இவர் தெளிவுபடுத்தியுள்ளார்.

பிற்காலச் சோழர் வரலாறு

முதற் குலோத்துங்க சோழன் வரலாற்றை எழுதி முடித்த பண்டாரத்தார், அதனைத் தொடர்ந்து பிற்காலச் சோழர் வரலாற்றை விரிவாக எழுத வேண்டும் என்று எண்ணினார். அந்த எண்ணத்தின் அடிப்படையில் தொடர்ந்து இலக்கிய ஆய்வையும் கல்வெட்டாய்வையும் நிகழ்த்தி வந்த இவர் தமது ஆய்வின் முடிவுகளை அவ்வப்போது கட்டுரைகளாக வெளியிட்டுக் கொண்டே வந்தார். அது போன்றே தான் படியெடுத்த கல்வெட்டுக்கள் சிலவற்றை வெளியிட்டு வந்தார். ஆயினும் சோழர் வரலாற்றை கும்பகோணத்தில் இருக்கும்பொழுது அவரால் எழுதி வெளியிட இயலவில்லை.

1942 இல் அண்ணாமலைப் பல்கலைக்கழகத்தில் அவர் பணியில் சேர்ந்ததும் அவரது விருப்பத்திற்கு ஏற்ப பிற்காலச் சோழர் வரலாற்றை எழுதுவதற்கு பல்கலைக்கழகம் அவருக்கு அனுமதி வழங்கியது. அங்கு அவரது ஆய்விற்கு மீனாட்சி கல்லூரியின் தலைவராக இருந்த பேராசிரியர் கே.ஏ. நீலகண்ட

சாஸ்திரியார் காலம் முதல் தொகுத்து வைக்கப்பட்ட கல்வெட்டு நூல்களும் இக் கல்வெட்டு இலாகாவின் ஆண்டறிக்கைகளும் எபிகிராஃபிகா இண்டிகா, எபிகிராஃபிகா கர்நாடகா போன்ற கல்வெட்டு ஆய்வு இதழ்களின் தொகுதிகளும் பேருதவியாக இருந்தன.

பண்டாரத்தார் அண்ணாமலைப் பல்கலைக்கழகத்தில் இருந்து தமது வயதின் அடிப்படையில் 1953இல் முறையான ஓய்வு பெற்றார். சிறப்பு அனுமதியின் அடிப்படையில் 1955இல் மீண்டும் பல்கலைக்கழகத்தில் பணியில் சேர்ந்தார். இந்த நேரத்தில்தான் பிற்காலச் சோழர் சரித்திரத்தில் மூன்றாம் பாகம் அவரால் எழுதப்பெற்று 1959இல் அச்சுக்கு சென்றது. பின்னர் அந்த நூல் 1961இல் பல்கலைக்கழக வெளியீடாக வெளிவந்தது.⁸

சோழர்கள், பண்டைக் காலம் தொட்டு மேம்பட்டு வரும் தொல்குடியினர் என்பதற்கு பரிமேலழகர் உரை குறிப்பிலிருந்து சான்று தரும் பண்டாரத்தார், அசோகரது கல்வெட்டுகள், தாலமி எழுதிவைத்த குறிப்புகள், பெரிப்ளஸ் என்ற நூல் முதலியவற்றில் சோழர்களின் தொன்மை பற்றிய குறிப்பு காணப்படுவதாக சுட்டுகிறார்.⁹ மேலும் பழையாறை நகரில் பல்லவர்கள் காலத்தில் சோழர்கள் குறுநில மன்னராய் இருந்து வாழ்ந்து வந்தனர் எனவும் எடுத்துக்காட்டுகிறார்.¹⁰ முத்தரையர்கள் இடம் இருந்து தான் விஜயாலயன் தஞ்சையை கைப்பற்றி இருக்கவேண்டும் என்பது ஆய்வின் முடிவாகும்.¹¹

பண்டாரத்தார் தமது காலம் வரை அச்சிட்டு வெளிவந்த கல்வெட்டுகளையும், தாம் நேரில் சென்று படித்து வந்த கல்வெட்டுகளையும், கல்வெட்டு துறையினரின் ஆண்டறிக்கைகளையும், பண்டைத்தமிழ் நூல்களையும் வரலாற்று பேராசிரியர்களின் நூல்களையும் ஆராய்ந்து அவரால் உருவாக்கப்பட்டது பிற்கால சோழர் சரித்திரம் என்னும் நூலாகும்.

பாண்டிய வேந்தர்கள் பற்றிய ஆய்வு

கரந்தை தமிழ்ச் சங்கத்தின் முன்னாள் தலைவர் தமிழ்வேள் த.வே. உமாமகேசுவரன்

பிள்ளையவர்களின் வேண்டுகோளுக்கு இணங்கி பண்டாரத்தாரால் எழுதப்பட்டது பாண்டியர் வரலாறு என்ற நூலாகும். இந்த நூலானது கடைச்சங்க காலத்திற்கு முன்னால் தொடங்கி கி.பி பதினேழாம் நூற்றாண்டின் தொடக்கம் வரையில் பாண்டிய நாட்டில் ஆட்சி புரிந்த பாண்டிய மன்னர்களின் வரலாற்றை சுருக்கமாக கூறுவதாகும்.

இந்த நூலின் எட்டாம் பதிப்பின்பின்னிணைப்பில் ஆய்வாளர்களுக்கு பயன்படும் வகையில் பாண்டிய அரசர்களின் மிக நீண்ட நான்கு செப்பேடுகள் ஏழு மெய்க்கீர்த்திகள் மாறன் சடையவர்மன் இன் மானூர் கல்வெட்டு கல்வெட்டுகளில் இடம்பெற்றுள்ள பாண்டியர்களைப் பற்றிய சில பாடல்கள் இடைக்காலப் பாண்டியர் மரபு விளக்கம் ஆகியன இடம் பெற்றுள்ளன இவை பாண்டிய வேந்தர்கள் பற்றி தெளிவாக விளங்கிக்கொள்ள உதவக் கூடியவையாகும்.

திருப்புறம்பியம் தல வரலாறு

சதாசிவ பண்டாரத்தாரின் கல்வெட்டு ஆய்விற்கு தொடக்க காலத்து களமாக அமைந்தது அவர் பிறந்த ஊரான திருப்புறம்பியத்தில் அமைந்துள்ள புறம்பயநாதர் கோயிலாகும். கோயிலானது தேவாரப் பாடல் பெற்ற தலமாக இருப்பதால் அதன் தொன்மையை விளங்கிக் கொள்ள முடிகிறது. விஜயாலய சோழனின் மகன் ஆதித்த சோழனால் இக்கோயில் கட்டப்பட்டது. அதனால் அக்கோயிலுக்கு ஆதித்தேச்சுவரம் என்ற பெயரும் உண்டு. இவ்வாறு காலம்தோறும் விரிவடைந்து வந்த காரணத்தினால் அக்கோயிலில் நூற்றுக்கணக்கான கல்வெட்டுகள் இன்றும் காணப்படுகின்றன.

பிற்காலச் சோழர்களின் வரலாற்றில் திருப்புமுனையாக அமைந்த திருப்புறம்பியப் போர் கிபி 880 இல் திருப்புறம்பியத்தில் நடைபெற்றது. இந்த ஊரின் கொள்ளிடக் கரையில் அமைந்த பறந்தலை என்ற இடத்தில் வரகுண பாண்டியனுக்கும் பல்லவ வேந்தன் அபராஜித வர்மனுக்கும் நடைபெற்ற போரில், விஜயாலய சோழனின் கட்டளைக்கிணங்க ஆதித்தசோழன்

பல்லவனுக்கு துணையாக போர் புரிந்தான். போரில் தான் பெற்ற வெற்றியின் அடையாளமாக பல்லவன் சோழநாட்டு பகுதிகளை சோழனுக்கே வழங்கினான். இதன்காரணமாக சோழர்களின் ஆட்சி மீண்டும் மலர ஆரம்பித்தது இந்த வரலாற்றை அறிஞர் பண்டாரத்தார் தமது பிற்காலச் சோழர் வரலாற்றில் மிக தெளிவாக ஆதாரங்களுடன் பதிவு செய்துள்ளார்.¹³ திருப்புறம்பியம் வரலாற்று சிறப்பு வாய்ந்த ஊராக இருந்ததோடு அது பண்டாரத்தாரின் சொந்த ஊராக இருந்த காரணத்தினாலும் திருப்புறம்பியம் தல வரலாற்றை தனி ஒரு நூலாக அவர் எழுதியுள்ளார். இந்நூலில் திருப்புறம்பியம் தொடர்பான பல வரலாற்றுச் செய்திகளை கல்வெட்டுகளின் வாயிலாக இவர் ஆய்ந்து உரைத்துள்ளார்.

செம்பியன் மாதேவி தல வரலாறு

நாகப்பட்டினம் மாவட்டத்திலுள்ள ஒரு சிவதலம் செம்பியன் மாதேவி என்ற ஊராகும். கண்டராதித்த சோழன் மனைவியும், சோழப்பேரரசியுமான செம்பியன் மாதேவியின் பெயரில் வழங்கப்படும் இந்த ஊருக்கு வரலாற்று சிறப்புகள் உண்டு. அந்த சிறப்புகளை எல்லாம் பண்டாரத்தார் தான் சரியாக எழுத இயலும் என்று கோயில் நிர்வாகத்தினர் முடிவு செய்து அதனை அவரிடம் வேண்டுகோளாக விடுத்தபோது, வேண்டுகோளை ஏற்று செம்பியன்மாதேவி தல வரலாறு என்னும் நூலை அவர் எழுதி தந்தார். அந்த நூலை செம்பியன்மாதேவி தல வரலாறு, கல்வெட்டுகளால் அறியப்படும் செய்திகள், செம்பியன் மாதேவியார் வரலாறு என மூன்று பகுதிகளாக பிரித்துக் கொண்டு அவர் எழுதியுள்ளார். நூலின் செறிவினைக் கண்டு வியந்துபோன கோயில் நிர்வாகத்தினர் நூல் பதிப்புரையில் இதுகாறும் வெளிவந்துள்ள தல வரலாறுகள் பல ஆராய்ச்சியுரை ஏதுமின்றி புராணத்தை அடிப்படையாகக் கொண்டு அப்படியே எழுதப்பட்டன. அக்குறையை நீக்கவே அண்ணாமலை பல்கலைக்கழக ஆராய்ச்சித்துறை விரிவுரையாளரும் இ பேரறிஞருமான டி.வி. சதாசிவ பண்டாரத்தார் நுண்மாண் பொருள் மிக்க இவ்வரலாற்றை வரலாற்று அடிப்படையில்

செந்தமிழ் சுவை விஞ்சும்படி எழுதி உதவினார்கள்'' என்று குறிப்பிடக் காணலாம்.¹⁴

இதுகாறும் கண்ட செய்திகளையெல்லாம் தொகுத்து நோக்கும்போது, சிற்றூர் ஒன்றில் பிறந்து, தமது ஆசிரியர்களின் தூண்டுதலால் ஆர்வம் பெற்றுத் தமது சொந்த முயற்சியில் கல்வெட்டுகளை ஆராய்ந்து இ மறைந்து கிடந்த வரலாற்று உண்மைகள் பலவற்றை வெளிப்படுத்தியதன் மூலம் தாம் பிறந்த மண்ணுக்குப் பெருமை சேர்த்த பெருமகனார் அறிஞர் சதாசிவ பண்டாரத்தார் என்பதை தெளிவாக அறிய முடிகிறது.

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கல்வெட்டுக்கள் காட்டும் மதுரை நாயக்கர்களின் பொருளாதார நிலை

ஆ.பாஸ்கரன்*

முன்னுரை

விஜயநகர்-நாயக்கர் காலத்தில பொருளாதாரம் பெருகியிருந்த போதும் மக்கள் அவதிப்பட்டனர் எனக் கிருஸ்தவ பாதரியார்களின் கடிதங்கள் கூறுகின்றன மக்கள் பெற்ற வரிப்பணம் பலவழிகளிலும் செலவிடப்பட்டது. மன்னர் ஆடம்பர வாழ்கையை நடத்தினார் அந்தப்புரங்களில், கோவில்கள், மண்டபங்கள் அமைத்து அழகுபடுத்தினர். தமிழ்நாட்டின் முந்தைய மன்னர்கள் கட்டிய கோயில்களை விரிவுபடுத்தினார்கள். புதிதாக பல கோயில்களை எழுப்பினான் பொதுமக்கள் வயிற்றுப்பசியைப் போக்கிட எந்த முயற்ச்சியும் அவர்கள் எடுக்கவில்லை இதனால் பொருங்குறையாகவே என நினைக்கத்தோன்றுகிறது.

வரி

விஜயநகர்-நாயக்கர் காலத்தில வசலிக்கப்பட்டவரிகள் பலவாகும். நிலவரி பாளையக்காரின் திசைகள், மீன்பிடித்தல், தொழில்வருவாய், சமூகவரி, வழங்குவதால் வசூலிக்கும் வரி போன்றவை அவைகளில் குறிப்பிடத்தக்கவையாகும்.

நிலத்தின் பிரிவுகள்

விஜயநகர-நாயக்கர் கால நிலங்களைப் பயிர் செய்யப்பயன்படும் நிலங்கள், தரிசுநிலங்களை அல்லது பயிர் செய்யத் தகுதியற்ற நிலங்கள் என இருவகையாக பிரித்தனர். பயிர் செய்யப்பயன்பட்டவை நஞ்சை புஞ்சை நிலங்கள் எனப் பிரிக்கப்பட்டன. நஞ்சை நிலங்களில் நெல் கரும்பு, வாழை கத்தரி, பரங்கி, மஞ்சள், இஞ்சி,

*உதவிப் பேராசிரியர், வரலாற்றுத்துறை, வி.இ.நா.செந்திக்குமார நாடார் கல்லூரி (தன்னாட்சி) விருதுநகர், தமிழ்நாடு.

வெங்காயம், பூண்டு, ஆமணக்கு, வரகு, கடுகு, கடலை, கோதுமை, போன்றவை விளைவிக்கப்பட்டன. கமுகு, தென்னை, மா, பலா, வேம்பு முதலியவை விளைவிக்கப்பட்ட நிலம் புஞ்சை எனப்பட்டது. நாயக்கர் தங்களுக்குக் கீழிருந்த பாளையக்காரர்களுக்கு நிலமானியம் அளித்தனர்¹. முக்கிய தொழில் செய்வோர்க்கும் நிலங்கள் மானியமாக வழங்கப்பட்டன. அரசருக்கும், நாயக்கன்மார்களுக்கும் பல்லக்குத் தூக்குவோர்க்கு தண்டிகை என்ற நிலமானியம் கொடுக்கப்பட்டது. அரசர் அல்லது படைத்தலைவரின் உயிரைக்காத்த வீரர்களுக்கு உதிரப்பட்டி என்ற நிலமானியம் வழங்கப்பட்டது. இவை தவிர, சின்ன பிற விஜயநகர நாயக்க அரசுகள் நிலமானியமுறை அரசுகள் எனவும் அறிஞர்களால் அழைக்கப்படுகின்றன².

நிலத்தின் வரி

நிலவரி மிக முக்கியமான வரியாகும். விஜயநகரப் பேரரசர்கள் காலத்தில் குறிப்பாக கிருஷ்ண தேவராயக் காலத்தில் நிலங்கள் முறையாக அளக்கப்பட்டன. துவக்கத்தில் வெவ்வேறு இடங்களில் வெவ்வேறு அளவு கோள்கள் பயன்படுத்தப்பட்டதால் நில அளவை முறை ஒரே மாதிரியாக இருக்கவில்லை. நில அளவை முறையில் அவர்கள் சோழர், பாண்டியரைப் போலவே பின்பற்றினர் என்று கருதப்படுகின்றது. நிலத்தின் தன்மைக்கும், வளக்கத்திற்கும், விளைச்சலுக்கும் ஏற்றாற்போன்று வரி விதிக்கப்பட்டது. நிலவரியானது பொதுவாக விளைச்சலின் பாதியாகவே இருக்கின்றன³.

பாளையக்காரர்கள்

மதுரை நாயக்க வம்சத்தைத் தோற்றுவித்த விஸ்வநாத நாயக்கர் 72 பாளையங்களை ஏற்படுத்தினார். இதனால் மற்ற நாயக்க அரசுகளிலும் சில பாளையங்கள் தோன்றின. ஆனால் மதுரை அரசில் மட்டுமே அதிகம் இருந்தன. இந்த பாளையங்கள் ஒவ்வொன்றும் ஒவ்வொரு விதமான வரிவசூல் செய்திருந்தபோதும் ஒவ்வொரு பாளையக்காரரும் தாங்கள் வசூலிக்கும் வருவாயில் மொத்தத்தில் மூன்றில் ஒருபங்கு வருவாயை நாயக்கர் அரசுக்குத்

தரவேண்டியிருந்தது. இதனால் நாயக்கர்களின் கருவூலம் நிறைய வழி ஏற்பட்டது.

சொத்துவரிகள்

கூரைவீடு, மாடிவீடி, ஆடு, மாடு, எருது போன்ற சொத்துக்களை வைத்திருந்தவர்களிடம் சொத்துவரி வசூலிக்கப்பட்டது. அதாவது அசையும் சொத்துகள், அசையா சொத்துக்கள் ஆகியவற்றின் மீது வரிவசூலிக்கப்பட்டது. ஆனால் வரிக்கணக்கீடானது வீட்டின் தன்மையைப் பொருந்து ஒன்று பணம் முதல் மூன்று பணம் வரை நிர்ணயிக்கப்பட்டது. குடியிருப்பு இல்லாத வீடுகளுக்கு வரியிருலிருந்து விலக்கிக்கப்பட்டது⁴.

தொழில்வரி

கிராமத்தலைவர்களான மணியக்காரர்கள், கணக்கன் போன்றோரும் தச்சன், கருமான், சாலியன், வண்ணான், நெசவு நெய்வோர், இடையர், பரதவர் போன்றோரு தங்கள் தொழில்களுக்கான தொழில் வரிகளைச் செலுத்தினார்கள். திருமணம் செய்பவர்கள் திருமண வரி என்ற ஒருவரியைச் செலுத்தினார்கள். புல்வரி, செம்பொன்வரி, அரிசிக்காணம் அரிசி வியாபரிகளிடமிருந்து உலைக்காணம், படகுவரி போன்றவை வசூல் செய்யப்பட்டன.

இதர வரிகள்

வில், வாள் வைத்திருப்போரிடமிருந்து முறையே வில் வரி, வாள் வரி வசூலிக்கப்பட்டது. படைகளின் நிர்வாகத்தை நடத்துவதற்கும் செலவிற்காக கோட்டைப்பணம் என்ற வரிவசூல் செய்யப்பட்டது. ஊர் பொதுக் குளங்களிலிருந்து மீன் பிடித்து வியாபாரம் செய்வோரிடமிருந்து பாசைவரி வசூலிக்கப்பட்டது. மேலும், உழவு, பண்டாரவாடை, ஜோதி, விரதா போன்ற சிறுபான்மை வரிகள் வசூலிக்கப்பட்டன என்பது சரிவரத் தெரியவில்லை. தறிவரி, நூற்புவரி, சுங்க வரி, ஏற்றுமதி வரி போன்றவையும் நாட்டில் இருந்ததாகக் கல்வெட்டுகள் மூலம் அறிய முடிகிறது.

இந்த காலத்தில் நாடு மற்றும் கோட்டைப் பாதுகாப்புக்காக வைத்திருந்த இராணுவ வீரர்களுக்கு ஊதியம் கொடுக்கும் பொருட்டு மக்களிடமிருந்து வரிவசூல் செய்யப் பெற்றது. இம்மாதிரி வசூலிக்கப்பட்ட வரிகள் படைக்காணிக்கை, கோட்டை மகமை, கோட்டை பதிவு முதலியவையாகும். உதாரணமாக தென்னாற்காடு மாவட்டத்தில் வலங்கை, இடங்கையினரின் மீது விதிக்கப்பட்ட இனவரியைத் தாங்க முடியாத மக்கள் குடிபெயர்ந்ததால் அவ்ஊர்களின் பாழடைந்து கிடந்தன என்றும், அப்போதைய மன்னர் இரண்டாம் தேவராயர் வரி நீக்க ஆணையிட்டார் என்றும், கல்வெட்டுக்கள் தெரிவிக்கின்றன⁶. பதினாறாம் நூற்றாண்டில் சேலம் மாவட்டத்தில் இத்தகையதோர் நிகழ்ச்சி நடைபெற்றதாகவும் தெரிகின்றது⁷.

செலவுகளும், பொதுப்பணிகளும்

விஜயநகர் நாயக்க மன்னர்களின் செலவீனங்கள் ஒருபோதும் வருவாயைப் பொறுத்து அமைந்திருக்கவில்லை.

நாட்டின் தலையாய செலவுகள், பொதுப்பணிகள், பொதுநலச் செயல்கள் மூலம் ஏற்பட்டவையாகும். கிருஷ்ணதேவராயர் நாட்டின் வருமானம் நான்கு பிரிவுகளாகப் பிரிக்கப்பட்டு செலவிடப்பட்டதிட்டமிட்டார். ஒரு பகுதி அரண்மனைத் தொடர்பான செலவுக்கும் நன்கொடைகளுக்கும் இரண்டாம் பகுதி இராணுவத்திற்கும் செலவிடப்பட வேண்டும். நான்காவது பகுதி கருவூலத்தில் பாதுகாப்பாக வைக்கப்பட வேண்டும்⁸.

உய்யக் கொண்டான் கால்வாயை இராணி மங்கம்மாள் செப்பனிட்ட செய்தியை 1687 - 1704 ஆம் ஆண்டு பட்டயம் கூறுகின்றது. விஸ்வநாத நாயக்கர் காவிடணியாற்றில் இரு மருங்கிலும் கள்ளர்களுக்கு உறைவிடமான காடுகளை அழித்து வந்ததது.

வாணிபங்கள்

விஜயநகரப் பேரரசின் வாணிபத்திற்கு அதிக ஊக்கமளித்தனர். ஒரு அரசன் தன் துறைமுகங்களை

சீர்திருத்தி வைத்திருக்க வேண்டும் என்று வாணிபத்தை அதிகரிப்பதோடு குதிரை, யானைகளை இறக்குமதி செய்ய வேண்டும். வெளிநாட்டிலிருந்து வந்திரங்கும் வணிகர்களுக்குத் தேவையான பாதுகாப்பும் ஊக்கமும் அளிக்க வேண்டும் என்று கூறுகிறார்கள். ஆனால் அவர்களின் ஆளுநர்களாயிருந்த நாயக்கர்களோ அந்த அளவிற்கு ஊக்கம் தரவில்லை.

நாணயங்கள்

பண்டமாற்று முறையும், நாணயப் பழக்கமும் இருந்த காரணத்தால் நாணயம் வெளியிடப்படுவதும் ஒரு கட்டாயத் தேவையாயிருந்தது. விஜயநகரப் பேரரசில் ஏராளமான நாணயச் சாலைகள் இருந்தன. இந்த நாணயங்களின் வைவசமயச் சின்னங்களும், உருவங்களும் அதிகமாக உள்ளன. சில சைவ உருவங்களும் காணப்படுகின்றன. இவ்உருவங்களில் குறிப்பிடத்தக்கவை, அனுமன், கருடன், முதலாம் ஹரிஹரின் நாணயங்கள், உமாமகேசுவரர் இலட்சுமி நாராயணர் இலட்சுமி நரசிம்மர், சரஸ்வதி, பிரம்மா, யானை, காளை, திருமால், இலட்சுமி, மன்னன் கைகூப்பி நின்றவாறு காணப்படுகின்றன. (திருமலைநாயக்கர் காலம்)¹¹ அண்மையில் திருவண்ணாமலைக் கருகில் படவேட்டியில் புக்கராயர் மற்றும் தேவராயர் காலத்து செப்புக்காசுகள் கிடைத்துள்ளன¹². மற்ற சில நாணயங்களில் வி.சொ.தி என்று எழுதியிருப்பதைக் கொண்டு அவைகள் முறையே வீரப்பநாயக்கர், சொக்கநாதநாயக்கர் திருமலை நாயக்கர் கால நாணயங்களாக இருக்கலாமோ என்று கருத்துத் தெரிவிக்கப்பட்டுள்ளது¹³.

முடிவுரை

விஜயநகர - நாயக்கர் காலத்தில் பொருளாதாரத்தில் சிறப்பாக காணப்படுகின்றன. அவைகளான வரிகள், நிலம் நிலவரி பாளையக்காரின் சொத்துவரி, தொழில்வரி, பிறவரிகள், வாணிபம் நாணயங்கள் மூலம் நாட்டில் சிறப்பான முறையில் ஆட்சி செய்தார்கள்.

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கரூர் (கரூவூர்) கோட்டை

து. செல்வகுமார்*

சங்ககாலம் தொட்டே எருமைநாடு என்றழைக்கப்பட்ட இன்றைய மைசூர் பகுதி தமிழகத்தின் ஒரு பகுதியாகவே இருந்து வந்தது. கி.பி 10 - 12ம் நூற்றாண்டளவில் கன்னட மொழி பிறந்தது. அது முதற்கொண்டு, மைசூர் பகுதி தமிழக வரலாற்றிலிருந்து பிரித்தே காணப்பட்டது என்றாலும் தமிழகத்திற்கும் மைசூர் பகுதிகளுக்கும் இடையேயான அரசியல் தொடர்பு நீடித்துக் கொண்டே வந்தது. பாராமகால் பகுதியானது ஆரம்ப காலகட்டத்தில் கிருஷ்ணகிரி பகுதியையே மையம் கொண்டிருந்தாலும் பின்னர் சேலம், நாமக்கல், பரமத்தி, கரூர் என வளர்ந்து திண்டுக்கல் வரை நீடிக்கப்பட்டது. அதன் காரணமாகவே கரூர் கோட்டை மைசூர் ஆட்சியாளராலேயே கட்டப்பட்டிருக்கலாம் என கருதப்படுகிறது. மூன்றாம் கருநாடகப்போர் (1754-1763) காலம் முதல் நான்காம் மைசூர் போர் காலம் (1799) வரை கரூர் கோட்டையானது ஆங்கிலேயர்கள் மற்றும் மைசூரர்கள் என இவர்களால் மாறிமாறி ஆளப்பட்டது.

கி.பி. 1751 - 54 களில் மைசூர் நஞ்சராஜா திண்டுக்கல்லில் முற்றுகையிட்டான். அம்முற்றுகையில் சாதாரண படைவீரராக இருந்து ஹைதர் அலி மிகத் திறமையாக செயல்பட்டார்,

இதனால் 1755 ல் திண்டுக்கல் பெஜாவர் பொறுப்புக்கு உயர்த்தப்பட்டார்.

காவிரியின் தென்கரையில் புதுக்கோட்டையிலிருந்த சிறிய மண்கோட்டையில் மைசூர் படையினருக்கும் ஆங்கிலேயருக்கும் இடையே நடந்த போரில் மைசூர் படைபணிந்தது. பின்னர் அதன் வடக்குபகுதியில் காவிரி நதியைத் தாண்டியிருந்த அய்யலூர் கோட்டையையும் கைப்பற்றிய ஆங்கிலேயப்படை கருவுரை நோக்கி வந்து தற்போதைய பசுபதிபாளையத்தை வந்தடைந்தது. கரூவூர் நகரத்தை ஓட்டி மேற்கிலிருந்து கிழக்காக ஓடிய அமராவதி நதி பசுபதிபாளையம் அருகில் வடக்குப் பக்கம் திரும்பி பாய்கிறது. இந்த அமராவதி ஆற்றின் பகுதியே மைசூர் ஆட்சியாருக்கும் திருச்சி ஆட்சியாளருக்கும் பழைய எல்லையாக அமைந்திருந்தது. (அமராவதி ஆறே மைசூராருக்கும் திருச்சி ஆங்கிலேயர்க்கும் எல்லையாக அமைந்திருந்தது)

அமராவதி ஆற்றின் கிழக்குகரையில் பசுபதிபாளையமும் மேற்குகரையில் அன்றைய வணிக வளாகமாகியிருந்த பேட்டையும் அமைந்திருந்தது. கிழக்கு நோக்கி வந்த அமராவதி

*உதவிப்பேராசிரியர், வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி (தன்னாட்சி), கரூர்

நதி வடக்கு நோக்கி திரும்புமிடத்திலிருந்து சுமார் 910 மீ (800 கெஜம்) நீளத்தில் வடக்குதெற்காக இந்த பேட்டை அமைந்திருந்தது

இந்தபேட்டையைச் சுற்றிலும் மண்சுவர்களால் சூழப்பட்டது. இந்த பேட்டை இன்றைய ஆலமரத்தெரு, ஐந்துரோடு, பாலமாபுரம் பகுதிகளாக இருக்கவேண்டும் என கருதப்படுகிறது. பேட்டையின் மேற்கு எல்லை அனேகமாக அண்ணாவளைவு (கழுவேற்று மூளை) என்று அழைக்கப்படும் பகுதியாக இருக்கலாம் என கருதப்படுகிறது. பெருமான், மாரியம்மன், சிவன் போன்ற உற்சவர்களின் ஊர்வலம் இது வரை வந்து சென்று கொண்டிருக்கிறது. பேட்டைக்கும்² பசுபதிபாளையத்திற்கு இடையே அமராவதி ஆறு சுமார் 270 மீ அகலத்திலிருந்தது. பசுபதிபாளையத்தில் நின்றிருந்த ஸ்மிதின் படையானது மூன்று பகுதிகளாக பிரிந்து ஆற்றில் இறங்கி பேட்டையை தாக்கியது. இச்சம்பவம் 1760 ஆகஸ்ட் 17ம் தேதியன்று நடந்தது.

26.08.1760 வரை பதுங்குகுழிகள், சுரங்கப்பாதை ஆங்கிலேயர்களால் அமைக்கப்பட்டது. அத்துடன் கருவூர் நகர் முழுவதும் அழிவுக்குள்ளாக்கினர். எனவே கோட்டையின் மைசூர் ஆளுநர் போர் ஓய்வுக்கு திட்டமிட்டார்.

1760 செப். 2 ன் தேதி அன்று மைசூர் ஆளுநர் பென்னியப்பாவுக்கும் தளபதி ஸ்மித்திற்குமிடையே கையெழுத்தானது. பின்னர் ஆளுநர் பென்னிப்பா தனது படைகளை நாமக்கல் கோட்டைக்கு கொண்டுசென்றார்.

கி.பி. 1800ல் இந்த பகுதியை முழுமையாகவும் நிரந்தரமாகவும் கைப்பற்றிய பின்னர் ஆங்கில தளபதி புக்காலன் கரூர் கோட்டைக்கு வந்துள்ளான். அப்போது தாராபுரத்திலிருந்து அதிகாரம் செய்த மேஜர் மேக்கிலியாட் என்பவரின் ஆட்சி அதிகாரத்தில் கரூர் இருந்தது. பின்னர் கோவை மாவட்டத்தில் சேர்க்கப்பட்டது. 1910ல் கரூர் தாலுக்கா கோவை மாவட்டத்திலிருந்து பிரித்து திருச்சி மாவட்டத்தில் சேர்க்கப்பட்டது.

29.07.1995 அன்று முதல் கரூர் தனி மாவட்டமாக்க திட்டமிடப்பட்டு செயலாக்கம் பெற்றது. 30.09.1995 முதல் தனி மாவட்டமாக செயல்பட்டது. இதனை தமிழக அரசு 01.11.1995ல் அரசாணை எண் 913-1995 கீழ் தனி மாவட்டமாக அதிகாரப்பூர்வமாக அறிவித்தது.

ஆவணங்களில் காணும் நீட்டலளவுகள் சில முற்பாடுகளை கொண்டிருந்தாலும் சற்றேரக்குறை சரியாகவே கணக்கிடலாம்.

- அமராவதி ஆற்றிலிருந்து (720 கஜம்) 900 மீ தூரத்தில் கோட்டையின் தென் சுவர் அமைந்திருந்தது.
- கிழமேலாக ஓடும் அமராவதி ஆறு 910 மீ தூரம் சென்று வடக்கு நோக்கி திரும்பி ஓடுகிறது.
- அமராவதி ஆறு வடக்கு நோக்கி திரும்புகின்ற மேற்குகரையில் ஒரு பேட்டை 910 மீ தூரம் தென் வடலாக இருந்தது.
- பேட்டையின் மேற்கு சுவருக்கும் கோட்டை கிழக்கு சுவருக்குமிடையில் 800 மீ அளவில் பாதையிருந்து.
- கிழமேலாக ஓடும் அமராவதி ஆற்றுக்கு இணையாக இரட்டைவாய்க்கால் அமைந்திருந்து. அதில் அந்த இரட்டைவாய்க்கால் கோட்டைக்கும் பேட்டைக்கும் இடையில் திரும்பி வடக்காக பாய்ந்தது.
- அந்த இரட்டை வாய்க்காலில் ஒரு வாய்க்கால் பேட்டை மேற்குபகுதிக்கும் வடக்குபகுதிக்கும் பாய்ந்து அமராவதி ஆற்றில் கலந்துவிடுகிறது.
- மற்றொரு வாய்க்கால் கோட்டைக்கு வடக்குபுறத்தில் மேற்குபக்கமாக திரும்பி பாய்கிறது.
- கோட்டையிருந்து இடங்கள் எல்லாம் சிதைக்கப்பட்டு அரசு அலுவலங்களாகவும் குடியிருப்புகளாகவும் சாலைகளாகவும் மாற்றப்பட்டுவிட்டது என்றாலும் கீழ்காணும்

அடையாளங்களை கோட்டை இருந்த இடத்தை ஒருவாறுகணித்துக் கூறலாம்.

- மேலும் பொதுவாக இடிக்கப்பட்ட அழிக்கப்பட்ட கோட்டைகள் இருந்த இடத்தில் ஆங்கிலேயர்கள் அரசு அலுவலகங்கள் பள்ளிகள் ஆகியவற்றை அமைத்திருந்தனர். கோட்டையிருந்த இடங்களில் கோட்டை என்ற பெயரோடு கோயில்கள் அமைந்திருந்தன.
- இந்த அடையாளங்களுடன் சில நேர்காணலில் கிடைக்கப் பெற்ற தகவலின் படியும் கணிக்கவேண்டியுள்ளது.
- பசுபதிஸ்வரன் கோவிலுக்கு வடபுறத்திலேயே கோட்டையின் தென்சுவர் அமைந்திருந்தது.
- வணிகவரி அலுவலகம், கோட்டாச்சியர் அலுவலகம், பதிவுஅலுவலகம், அரசுமருத்துவமனை, பொதுபணித்துறை, தெரசாபள்ளி, சி.எஸ்.ஐ பள்ளி மற்றும் சர்ஜ்கள், முனிசிபல் பள்ளிகள் ஆகியவைகள் இருந்த இடத்தில் கோட்டைகள் இருந்துள்ளது.
- கோட்டையின் கற்கள் அரசு கட்டிடங்கள் கட்ட பயன்படுத்தப்பட்டன. மண்கள் அப்புறப்படுத்தப்பட்டு பசுபதிஸ்வரர் கோவிலுக்கு தென்புறம் மண்மேடாக குவிக்கப்பட்டது. அதனால் அப்பகுதி கோட்டைமேடு என்றழைக்கப்பட்டது. அதனருகில் உள்ள பள்ளியின் பெயர் கோட்டைமேடு ஆரம்பப்பள்ளி என்றழைக்கப்படுகிறது.
- இவ்வூர் தாலுக்காவாக ஆக்கப்பட்டவுடன் தற்போது மாவடியான் கோவில் தெரு பள்ளி உள்ள இடத்தில் தான் தாலுக்கா அலுவலகம் இருந்தது. எனவே தான் அதனருகில் உள்ள பிள்ளையார் கோவிலுக்கு கச்சேரிபிள்ளையார் கோவில் என்று பெயர் பெற்றது. அதனருகில் மணிக்கூண்டும் அமைக்கப்பட்டுள்ளது. இப்போதும் பேட்டை இருந்ததற்கான

அடையாளமாக சமீபகாலம் வரை சந்தையிருந்தது.

- சர்ஜ் கார்னர் சர்ஜ் தான் கோட்டையின் கிழக்குவாயிலாக இருக்கமுடியும்.
- சி.எஸ்.ஐ பள்ளி (ஆண்கள்) அதாவது நேதாஜி சிலை இருக்குமிடத்தல் தான் முதன் முதலாக கரியினால் ஓடும் பஸ் பேருந்து நிலையமாக இருந்தது. அதனால் அந்த இடத்தில் கரூர் 0 மைல் கல் இருந்தது. அக்கிருந்து புறப்பட்டு கருவூர் திண்டுக்கல் ரோடு என இப்போதும் வழங்கும் இடத்தின் வழியாகக் கரூர் - திண்டுக்கல் பேருந்து சென்றது. அங்கிருந்து சர்ஜ் கார்னர் வழியாக சேலம் சென்றது. எனவே தான் சர்ஜ் கார்னருக்கு வடக்கில் உள்ள சாலை சேலம் ரோடு எனபெயர் பெற்றது
- பசுபதிஸ்வரர் கோவில் தேர் சமீபகாலம் வரை மாரியம்மன் தேர் வீதி வழியாகத் தான் சென்றது. பெருமாள் கோயில் ஊர்வலம் கூட மாரியம்மன் தேர் வீதி வழியாகத் தான் செல்லும்.
- கோட்டையின் வடகிழக்கு மூலையில் கோட்டையண்ணன் கருப்பசாமி கோயில் உள்ளது.

எனவே ஆவணங்கள், நேர்காணல், தற்போதைய அடையாளங்கள் இவைகளுடன் வைத்துப் பார்க்கும் போது பசுபதிஸ்வரன் கோவிலுக்கு வடக்கில் அதுவே கோட்டை மேற்கு சுவராக தெரசாபள்ளி வடக்கு சுவரோடு கோட்டையின் வடக்கு சுவராக இதில் 200மீ தென்வடல் அகலம் கிழக்கு காவல் நிலையம் கிழக்கு சுவராக கிழமேல் நீளம் 300மீ ஆக 60000 சதுரமீல் கோட்டை இருந்திருக்கலாம் என்று உறுதியாகிறது. இதனை எதிர்கால வரலாற்று ஆசிரியர் மற்றும் ஆராய்ச்சியாளர்கள் மேலும் செம்மைப்படுத்தி ஆதாரப்பூர்வமான ஆவணங்களை உருவாக்குவது வரலாற்றுக் கடமையாகும்.

அடிக்குறிப்புகள்

1. Robert Orms, The Military Transaction in Madras Presidency.

2. "பேட்டை" என்பது அக்காலத்தில் மக்கள் வாழ்ந்த பகுதியாகும்
3. Robert Orms, op.cit
4. Ibid.
5. அன்றைய கருவூர் நகரம் என்பது இன்றைய இரட்டை வாய்க்காலுக்கு கிழக்குப் பகுதிகளாக இருக்கவேண்டும். இந்நகரின் தெற்கு எல்லை அமராவதி ஆறும் வடக்கு எல்லை இரயில் நிலையத்திற்கு வடக்காக உள்ள வயல் பகுதிகளும் அதற்கு நேரே கிழக்காக பாலம்பமான்புரம்

உள்ளிட்ட அமராவதி ஆறு வரையிலும், கிழக்கு எல்லை அன்று பேட்டை என்று அழைக்கப்பட்ட பகுதியும் அமராவதி ஆறும் மேற்கு எல்லை இரட்டை வாய்க்காலும் உள்ளடக்கிய பகுதியாக இருக்கலாம் என கருதப்படுகிறது. எனவே கோட்டை என்பது இரட்டை வாய்க்காலுக்கு மேற்காக அமைந்திருக்க வேண்டும் என தெரிகிறது.

6. Robert Orms, op.cit
7. அரசு ஆணை எண்: 913-1995

கல்வெட்டுகளில் இடையர் சமூகம்

கு. மூகாம்பிகை*

இடைக்காலத்தில் சமூகம் பற்றி அறிந்துக் கொள்ள அடிப்படையாக அமைவது கல்வெட்டுச்சான்றுகளே ஆகும். கோயிலுக்கு செய்த அறக்கொடையின் மூலம் கோயிலோடு தொடர்புடைய பல்வேறு சமூகத்தினர் கல்வெட்டுகளில் காணப்படுகின்றனர். குலத்தின் அடிப்படையிலும் தொழின் அடிப்படையிலும் 50க்கும் மேற்பட்ட குலங்கள் இருந்திருப்பதை கல்வெட்டுகளின் மூலமாக அறியலாம். அவ்வகையில் கோயிலோடு தொடர்புடைய குலங்களில் இடையர் குலமும் ஒன்றாகும். கடவுளை பிரதிஸ்டை செய்த உடன் உடனே செய்யும் செயல் தீபம் ஏற்றுவது. தீபம் ஏற்றுவதற்கு முக்கிய பொருளாக நெய் பயன்படுத்தப்பட்டுள்ளது. அத்தகைய நெய்யைப் பெறுவதற்கு பசு, ஆடு, எருமை தானமாக அளிக்கப்பட்டுள்ளது. அவற்றை பராமரிக்க இடையர்களிடன் ஒப்படைக்கப்பட்டன. அவ்வகையில் கல்வெட்டுகளில் இடம்பெறும் இடையர்களைப் பற்றி ஆராயும் முயற்சியே இக்கட்டுரை ஆகும்.

சங்க காலம் பரந்து பட்ட ஐவகை நிலங்கள் (குறிஞ்சி, முல்லை, மருதம், நெய்தல், பாலை) என்று பிரிக்கப்பட்டிருந்தது. இவற்றின் நிலத்தின் அடிப்படையில் முல்லை நில மக்களே

கால்நடைகளை மேய்த்து பராமரிப்பு செய்து அதன் மூலம் தொழில் புரிந்த மக்கள் ஆவர். இம்மக்கள் ஆயர்குலமக்கள், இடையர் எனக் குறிப்பிடப்பட்டுள்ளனர்.

ஆடு மாடு மேய்க்கும் இடையர்களை அண்டர்¹, ஆயர்², இடையர்³, கோவலர்⁴, தொழுவர்⁵ பொதுவர்⁶ எனச் சங்க இலக்கியங்கள் குறிப்பிடுகின்றது. எனினும் இடையர் என்போர் ஆடுகளை கூட்டம் கூட்டமாக மேய்த்தல் தொழில் புரிந்ததையே அகம், புறம் விளக்குகிறது. இவர்கள் மேய்ச்சல் தொழிலுக்காக வேறு இடம் சென்றதை நெடுநல்வாடைக் குறிப்பிடுகிறது⁷. சிலப்பதிகாரத்தில் ஆயர், கோபாலர்⁸ இடைக்குலம் என்று இவர்கள் அழைக்கப்பட்டுள்ளனர்.

கல்வெட்டுகளில் இடையர்

கோயில்களின் வளர்ச்சிகளின் காரணமாக கல்வெட்டுகளில் இவர்கள் இடம் பெறலாயினர். பண்டைய சமூகங்கள் வழிபாட்டுச் சடங்குகள் தீ வளர்த்தலுடன் நிகழ்ந்துள்ளன. அதன் எச்சமாகவே கோயில்களில் விளக்கு எரிக்கும் முறையும் தொடர்ந்து வந்துள்ளது. கோயில்களுக்கு மன்னர்களும், பொது மக்களும் தானம் அளித்துள்ளனர். விளக்கிற்காக அளிக்கப்பெற்ற தானம் சிறந்ததானமாகக் கருதப்பட்டது.

*கௌரவ உதவிப் பேராசிரியர், கல்வெட்டில் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்

பல்லவர் காலக் கல்வெட்டுகள்

பல்லவர் காலக் கல்வெட்டுகளில் இடையர் என்ற சொல்லானது காணப்படவில்லை. எனினும் ஆட்பெயரைக் குறிப்பிடும்போது கோபாலன், என்ற சொல் காணப்படுகின்றது. மேலும் மகாபலிபுரத்தில் காணப்படுகின்ற சிற்பங்களில் ஆயர்கள் பற்றிய சிற்பம் காணப்படுகின்றது.

பாண்டியர் காலக் கல்வெட்டுகள்

இராமநாதபுரம் மாவட்டம் குந்தல குண்டு ஜடாவர்மன் சுந்தர சோழ பாண்டியன்¹¹ 17 வது ஆட்சி ஆண்டு கல்வெட்டானது மாதேவி புரத்து வியாபாரி ஆயன் அரங்கனிடம் கொடுத்த ஆடு 25 எனக் குறிப்பிடுவதிலிருந்து. ஆயன் என்ற சொல்லாட்சியானது இக்காலகட்டம் வரை தொடர்ந்து வந்துள்ளமையும் ஆயர் என்பது இடையர்களை குறிப்பதாகவும் காணமுடிகின்றது.

சோழர் காலக் கல்வெட்டுகள்

இக்காலக் கல்வெட்டுகளில் மன்றாடி, இடையன் என்ற சொல்லே பரவலாகக் காணப்படுகின்றது. மன்றாடி என்ற சொல் 9ஆம் நூற்றாண்டின் பிற்பகுதியில் இடம் பெற்றது. மன்று என்பது தொழுவம் என்றும், மன்றம் பொது சபை வழக்கினை தீர்பவர், வழக்கினை எடுத்து பேசுபவர் என்று அகராதி பொருள் கூறுகிறது¹². கோயிலுக்கு கொடுக்கின்ற ஆடுகளையும், மாடுகளையும் மேய்த்து பாதுகாத்து அவற்றின் மூலம் கிடைக்கின்ற பால் பொருட்களைக் கோயிலுக்கு அளிக்கும் இடையர்கள் மன்றாடி என்றே அழைக்கப்பட்டுள்ளனர்.

மன்றாடிகள் தங்களுக்கென்று தனியாக மன்றாடி வாரியம் என்ற ஒரு பொது அமைப்பானது இருந்துள்ளது¹⁵. இதனை மன்றாடி கலனை என்ற சொல் வந்துள்ளதை கொண்டு உறுதிப்படுத்த முடிகிறது. மன்றாடியினர் ஒரு சாதிப் பிரிவினராக கருதப்பட்டுள்ளதை இவர்களின் வீடுகள், வாசப்படி, மிதியடி வைத்துக் கொள்ளுவதற்கும் சாந்து இட்டுக்கொள்ளவும் பச்சைப்பட்டு, புலியூர்பட்டும் பயன்படுத்துவதற்கும் நன்மை, தீமைகளில் உவச்சுக்கொட்டுவதற்கும் உரிமைப் பெற்றுள்ளதை அறியமுடிகிறது¹⁶.

கல்வெட்டுகளில் பன்மன்றாடி என்றும் அடைக்குடிகள் என்றும் அழைக்கப்பட்டுள்ளனர்¹⁷. அடைகுடி என்பது ஒன்றுக்கு மேற்பட்டவர்கள் ஆடுமாடுகளை பிரித்து பாதுகாக்கும் பொறுப்பை ஏற்று நடத்துபவர்கள்.

இடையர்கள் தங்கள் பெயரில் அரையன், கோன், பட்டன் என்ற பட்டபெயர்களை பெற்றுள்ளனர். இப்பட்டப்பெயரானது இவரது பணிகளைப்பராட்டி கொடுக்கப்பட்டதா அல்லது தாமே விரும்பி வைத்துக்கொண்டனரா என அறியமுடியவில்லை. இருப்பினும் கல்வெட்டின் வாயிலாக அரசே இவ்வுரிமை வழங்கியுள்ளது என்பதனை அரசு பொறித்திருக்கும் கல்வெட்டுகளில் இவர்களின் பெயர்கள் இவ்விதம் இடம்பெறுவதன் மூலம் அறியலாம். மேலும் ஆயர் என்ற சொல்லானது ஆடுகளை கூட்டம் கூட்டமாக மேய்த்தல் தொழில் புரிந்ததையே சங்க இலக்கியங்கள் குறிப்பிடுகின்றது. பொதுவாக பாண்டியர் காலத்தில் இப்பெயரானது தொடர்ந்து வந்துள்ளதை அறியமுடிகிறது. மன்றாடி என்ற சொல் கோயிலுக்கு பணிசெய்யும் ஆயர்களுக்கு வழங்கப்பட்ட பட்டபெயராகவும், இப்பெயரானது சோழர்காலம் வரைத்தொடர்ந்து வருவதைக் காணமுடிகின்றது. எனினும் ஆயர் என்ற சொல்லானது குலத்தையும், அடைகுடி, மன்றாடி என்பது ஆடுமாடுகளை பாதுகாக்கும் பொறுப்பை ஏற்று நடத்துபவர்களுக்கு கொடுக்கப்பட்ட பட்டப்பெயராக இருப்பதை உறுதிபடுத்துகிறது. இக்கட்டுரையின் வாயிலாக பாண்டியர்காலம் வரையில் இவர்கள் அடிப்படையில் மேய்ச்சல் தொழில் புரிந்து பின்னர் சோழர் காலத்தில் கோயில் சார்ந்த வளர்ச்சி அடைந்துள்ளதை அறியமுடிகின்றது.

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கல்வெட்டுகள் காட்டும் சிற்றரசர்களின் உடன்படிக்கைகள்

அ.ஜெயபாரதி*

தமிழக வரலாற்றில் அரசுகள் உருவாகிய காலந்தொட்டே பேரரசர்களுக்கு இணையாக சில நேரங்களில் அவர்களுக்கு பணிந்தும் சில நேரங்களில் அவர்களை எதிர்த்தும் பல சிற்றரசர்கள் சிறப்புடன் ஆட்சி செய்துள்ளனர். இவர்களை பற்றி இலக்கியங்கள் மற்றும் கல்வெட்டுகள் சிறப்புறக் கூறுகின்றன. சங்க காலத்தில் பேரரசர்களை விஞ்சி பெரும்புகழ் எய்திய பாரி, காரி, ஓரி, ஆய், எழினி, அதியமான், பேகன் போன்றவர்கள் குறிப்பிடத்தக்க குறுநில மன்னர்களாவர். சங்க காலத்தைத் தொடர்ந்து வந்த பல்லவர் காலத்தில் முத்தரையர், கொடும்பாளூர் வேளிர், பாணர், அதியமான், கங்கர், காடவராயர் போன்றவர்களும், சோழர் காலத்தில் முத்தரையர், பழுவேட்டரையர், மிலாடுடையார், வாணகோவரையர், சேதிராயர், மலையமான், சம்புவராயர் போன்றவர்களும் குறுநில மன்னர்களாக இருந்துள்ளனர். இக்குறுநில மன்னர்களை பற்றி அறிந்து கொள்வதற்கு 1000க்கும் மேற்பட்ட கல்வெட்டுகள் கிடைத்துள்ளன. இவற்றிலிருந்து பல அரிய செய்திகள் அறிந்து கொள்வதுடன் சிற்றரசர்கள் தங்களுக்கிடையே செய்து கொண்ட பாதுகாப்பு ஒப்பந்தங்கள் பற்றியும் தெரிய வருகிறது.

சிற்றரசர்கள் கல்வெட்டுகளிலிருந்து 13 கல்வெட்டுகள் இவ்வொப்பந்தங்களைப் பற்றி குறிப்பிடுகிறது. இவை மலையமான்,

வாணகோவரையன், சேதிராயர், காடவராயர் ஆகியோர்களுக்கிடையே ஏற்பட்டுள்ளது. பாதுகாப்பினை தங்களுக்கிடையே ஏற்படுத்தும் நோக்கில் இவை மேற்கொள்ளப்பட்டுள்ளது. பொ.ஆ.1178 முதல் பொ.ஆ.1300 வரையிலான காலக்கட்டத்தைச் சேர்ந்தவையாக இவை உள்ளன. திருக்கோயிலூர் வட்டம் அரசுண்டநல்லூர் ஒப்பில்லாமணிஸ்வரர் கோயிலில் உள்ள மூன்றாம் குலோத்துங்கனின் கல்வெட்டே இவ்வொப்பந்தங்களைப் பற்றி குறிப்பிடும் முதல் கல்வெட்டாகும்¹.

காடவராயர், சம்புவராயர் உடன்பாடு

காடவராயர் அரசு நாராயணன் ஆளப்பிறந்தான் மற்றும் சம்புவராயர் செங்கேணி வீரசோழன் அத்திமல்லன் என்கிற குலோத்துங்க சோழ சம்புவராயர், எதிரிலி சோழ சம்புவராயர் ஆகியோர்களுக்கிடையே இவ்வுடன்பாடானது ஏற்பட்டுள்ளது. இது ஒரு பாதுகாப்பு உடன்படிக்கையாகும். இதன் படி இருவரும் ஒருவருக்கொருவர் படையுதவி செய்து கொள்ள வேண்டுமென்று குறிப்பிடப்பட்டுள்ளது என்பதனை வட ஆற்காடு மடம் என்ற இடத்தில் உள்ள கல்வெட்டு தெரிவிக்கிறது².

வாணகோவரையர், சம்புவராயர் உடன்பாடு

மகத மண்டலம் ஆற்றூர் குற்றத்து ஆரகளுரைத் தலைமை இடமாக கொண்டு அட்சி புரிந்தவர்

*கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

வாணகோவரையர்கள் ஆவர் இவர்கள் தங்களது காலக்கட்டத்தில் தங்களுக்கு இணையாக ஆட்சி புரிந்த சம்புவராயர்களுடன் பாதுகாப்பு உடன்படிக்கையினை செய்து கொண்டுள்ளனர். இவ்வுடன்பாடானது சம்புவராயர் செங்கேணி அத்திமல்லன் விராண்டாரான எதிரிலி சோழசம்புவராயரும் அத்திமல்லன் பல்லவராண்டானான குலோத்துங்க சோழ சம்புவராயருக்கும் கிளியூர் மலையமான் பெரிய உடையான் இராச இராச சேதிராயரும் கிளியூர் மலையமான் ஆகார சூரனான இராச கம்பீர சேதிராயருக்கும், குந்தன் நம்பூரலான ராசராச நீலக்கங்கரையரும், கரிகாலச் சோழ பிருதிங்கன் சோமேந்தவானான சோளேந்திர சிங்கம் பிருதிங்கன் ஆகியோர்களுக்கிடையே ஏற்பட்டுள்ளது என்பதனை திட்டக்குடியில் உள்ள கல்வெட்டு தெரிவிக்கிறது³.

வாணகோவரையர், மலையமான் உடன்பாடு

பொன்பரப்பினரான குலோத்துங்க சோழ வாணகோவரையன் கிளியூர் மலையமான் ஆகிய இருவருக்குமிடையே ஏற்பட்டுள்ளது. இதன்படி இவர்கள் தங்களுக்கிடையே படையுதவி புரந்து கொள்ள வேண்டுமென்றும் இதனை மீறுபவர்கள் தனது விரோதிகளுக்கு அவர்களது செருப்பினை சுமந்ததற்கு சமமாவர் என்று இறுதியில் ஒம்படைக்கிளவியில் குறிப்பிடப்பட்டுள்ளது⁴.

மலையமான், வாணகோவரையர் உடன்பாடு

கிளியூரை தலைமையிடமாக கொண்டு ஆட்சி செலுத்திய மலையமான் நீரேற்றன் என்கிற ராஜராஜ மலையகுலராயனுக்கும் ராஜராஜ தேவன் பொன்பரப்பினான் என்கிற குலோத்துங்க சோழ வாணகோவரையனுக்கும் இடையே ஏற்பட்டுள்ளது என்பதனை எலவானசூர் கிராமநாதேஸ்வரர் கோயிலில் உள்ள மூன்றாம் குலோத்துங்கனின் கல்வெட்டுக் குறிப்பிடுகிறது⁵.

சேதிராயர், வாணகோவரையர் உடன்பாடு

வாணகோவரையர் மற்றும் இறையூரான் பெரிய உடையான் என்கிற ராஜராஜ சேதிராயருக்கும் இடையே இவ்வுடன்பாடு ஏற்பட்டுள்ளது⁶. சேதிராயர்கள் பிற மரபினருடன் மட்டுமின்றி

தங்களுக்கிடையேயும் உடன்பாடு செய்து கொண்டுள்ளனர். இவ்வுடன்பாடானது அழகியநாயன் ஆகார சூரன் என்கிற ராஜகம்பீர சேதிராயன் இறையூரான் ராஜராஜ சேதிராயன் ஆகிய இருவரும் உடன்பாடு செய்து கொண்டுள்ளனர் என்பதனை அரகண்டநல்லூரில் உள்ள மூன்றாம் குலோத்துங்க சோழரின் கல்வெட்டு குறிப்பிடுகிறது⁷.

சம்புவராயர், வாணகோவரையர், காடவராயர்

செங்கேணி அம்மையப்பன் அழகிய சோழனான வீரசோழனான எதிரிலிசோழ சம்புவராயருக்கும் வாணகோவரையர் இவரது மைத்துனர் காடவராயர் ஆகியோர்களுக்குமிடையே ஏற்பட்டுள்ளது. இதன்படி இம்மூவரும் செங்கேணி அம்மையப்பருடன் விரோதம் ஏற்படுத்த கூடாது எனவும் ஒருவருடைய எதிரி மற்றவருக்கும் எதிரி எனவும் படையுதவி செய்தல் வேண்டுமெனவும் இதனை மீறுபவர்கள் தன் தகப்பனுக்கு பிறவாதவர் என்று சூளுரை எடுத்து கொண்டுள்ளனர் என்பதனை ஆறகனூர் காமநாதீஸ்வரர் கோயிலில் உள்ள மூன்றாம் குலோத்துங்கனின் கல்வெட்டு தெரியப்படுத்துகிறது⁸.

காடவராயர் மலையமான் சேதிராயர் உடன்பாடு

காடவராயர்ஆளப்பிறந்தான் மோகனுக்கும் இறையூரான் ராஜராஜ சேதிராயன், கிளியூர் மலையமான் ஆகிய மூவரும் உடன்பாடு செய்து கொண்டுள்ளனர் என்பதனை சித்தலிங்கமடத்தில் உள்ள மூன்றாம் ராஜராஜசோழரின் கல்வெட்டு குறிப்பிடுகிறது⁹.

சேதிராயர் காடவராயர் உடன்பாடு

காடவராயர்ஆளப்பிறந்தான் மோகனுக்கும் இறையூரான் ராஜராஜ சேதிராயன், ஆகிய இருவரும் உடன்பாடு செய்து கொண்டுள்ளனர். மேலும் இருவருக்குமிடையே திருமண உறவும் ஏற்பட்டுள்ளது. காடவர் மகளை சேதிராயர் மணந்துள்ளார்¹⁰. மேலும் காடவராயர்ஆளப்பிறந்தான் மோகனுக்கும் இறையூரான் ராஜராஜ சேதிராயனுக்கும் இடையே ஏற்பட்டுள்ளது¹¹.

வாணர் மலையமான் உடன்பாடு

பொன்பரப்பினரான குலோத்துங்க சோழ வாணகோவரையன் கிளியூர் மலையமான் ஆகிய இருவருக்குமிடையே ஏற்பட்டுள்ளது. இதன்படி இவர்கள் தங்களுக்கிடையே படையுதவி புரந்து கொள்ள வேண்டுமென்பதுடன் தங்களது நாட்டின் எல்லைகளையும் வரையறை செய்துள்ளனர் என்று ஆறகநூர் கல்வெட்டு விளக்குகிறது¹².

இவ்வாறாக சிற்றரசர்கள் தங்களுக்கிடையே உடன்படிக்கைகளை ஏற்படுத்தி கொண்டதுடன் அதனை பாதுகாத்து கொள்ளவும் அதனை மீறுபவர்கள் கண்டிக்கப்படுவர் என்று விளக்கப்பட்டுள்ளதுடன் ஒருவரது இழப்பானது மற்றவரின் இழப்பாக கருதவும் தங்களது பகுதிகளுக்கிடையே சமமான பங்கிடும் செய்து கொள்ளப்பட்டுள்ளது. மேலும் பொதுவாக நோக்குகையில் இவ்வுடன்பாடானது

தங்களுக்குகிடையே பாதுகாப்பு நலன் கருதியே மேற்கொள்ளப்பட்டுள்ளது நன்கு புலனாகிறது.

அடிக்குறிப்புகள்

1. ARE 193435/178
2. ARE 1919/254
3. ARE 1902/516, தெ.இ.க.தொ.8, க, எ, 106.
4. ARE 1902/516
5. ARE 195758/502
6. ARE 193435/163
7. ARE 193435/189
8. ARE 1913/435
9. ARE 1921/480
10. ARE 1921/481
11. ARE 1921/480
12. ARE 1913/440

திருவண்ணாமலை பகுதியில் விஜயநகர நாயக்கர் கால கலை மற்றும் இலக்கிய வளர்ச்சி - ஓர் வரலாற்று பார்வை

ஆ. அசோக் குமார்*

முன்னுரை

நிலம், நீர், காற்று, ஆகாயம், நெருப்பு ஆகிய ஐம்பூதங்களால் ஆனது இவ்வுலகம். நமது முன்னோர்கள் ஒவ்வொரு பூதத்திற்கும் உரியதாய் ஒரு தலத்தை உருவாக்கியிருக்கின்றனர். நிலமாகிய பிருத்தித்தலத்துக்குத் திருவாரூர், காஞ்சிபுரம் என இரண்டு ஊர்களை உருவாக்கியுள்ளனர். நீரான அபுத் தலத்திற்கு திருவானைக்காவையும், தீயாகிய தேயுத் தலத்திற்குத் திருவண்ணாமலையையும்,¹ வளியாகிய வாயுத் தலத்திற்குத் திருக்காளத்தியையும், வான் ஆகிய ஆகாயத் தலத்திற்குத் தில்லையம்பதியான சிதம்பரத்தையும் உருவாக்கியுள்ளனர். திருவண்ணாமலைக்கு எண்ணற்ற ஆன்மிகச் சிறப்புகள் உண்டு, அண்ணாமலை, அண்ணாநாடு, அண்ணாவூர், அருணாசலம், தென்கயிலாயம் என்றெல்லாம்

பல்வேறு பெயர்களில் அழைக்கப்படும் திருவண்ணாமலை,² பெருமைக்குரியனவாகக் கருதப்படும் அயோத்தி, மதுரை, காசி, காஞ்சிபுரம், அவந்தி, துவாரகை ஆகிய ஆறு நகரங்களையும், தராசின் ஒரு தட்டில் வைத்து திருவண்ணாமலையை இன்னொருத் தட்டில் வைத்தால், தராசின் முள் திருவண்ணாமலையுள்ள தட்டின் பக்கமே சாயும். இதன் பொருள் என்னவெனில் இந்த ஏழு நகரங்களையும் விட திருவண்ணாமலை பெருமைக்குரிய புண்ணியத்தலம் ஆகும்.³

தமிழகத்தில் சங்க காலம் முதல் திருவண்ணாமலை பெரும் மதிப்பிற்குரிய பகுதியாகவும், ஒரு கோயில் நகரமாகவும் திகழ்ந்து வந்துள்ளது. அதோடு சைவ திருத்தலமாகவும்

*கீழ்சிறுப்பாக்கம், தண்டராமப்பட்டு வட்டம், திருவண்ணாமலை.

இருந்துவந்துள்ளது. திருவண்ணாமலை அக்காலத்தில் “அருணாச்சலம்” என அழைக்கப்பட்டு வந்தது. பிறகு திருவண்ணாமலை என்று பெயர் மாற்றம் ஏற்பட்டது. “திரு” என்றால் “புகழ்” என்றும் கூறலாம். அண்ணாமலை என்றால் சிவபெருமானைக் குறிப்பது” என்று பொருள் கொள்வர். திருவண்ணாமலையை 1565 முதல் 1806 வரை உள்ள காலகட்டத்தில் ஆண்ட மன்னர்கள் சம்புவராயர்கள், விஜயநகர ஆட்சியாளர்கள் மற்றும் நாயக்கர்கள் ஆண்டுவந்தனர். மேலும் விஜயநகர ஆட்சியின் சிறப்பு வாய்ந்த ஆட்சியாளராக இருந்த கிருஷ்ணதேவராயர் சம்புவராயர்கள், மராட்டியர்கள், திருவண்ணாமலை மக்களின் நலனுக்காக ஆட்சி செய்துள்ளனர்.

வரலாற்றுப் பின்னணி

திருவண்ணாமலை சங்க காலத்தில் சோழர்கள் ஆட்சிக்குட்பட்டிருந்தது. சோழர்கள் தெற்கிலிருந்து வடக்கே உள்ள பகுதியை இணைத்து தொண்டை மண்டலம் எனப்பெயரணீட்டு ஆண்டு வந்தனர். பராந்தகனுக்குப் பிறகு ராஜேந்திர சோழன் ஆட்சிக்காலம் முதல் திருவண்ணாமலையை சோழர்கள் ஆட்சி செய்தனர். மூன்றாம் குலோத்துங்கன், மூன்றாம் ராஜேந்திரன் காலத்தில் கோவில் திருப்பணிகள் பெருமளவில் செய்யப்பட்டன. இடைக்காலத்தில், சிறிது காலம் பாண்டியர்களும் ஆட்சி செய்தனர். அதன்பிறகு ஹொய்சாளர்கள் ஆட்சி செய்தனர். இவர்களுக்கு பிறகு விஜயநகர மன்னர், கிருஷ்ண தேவராயரின் மேலாட்சி இங்கு ஏற்பட்டது. நவீன காலத்தில் பிரெஞ்சுக் கிழக்கிந்தியக் கம்பெனியால் சிறிது காலம் மட்டுமே இப்பகுதி ஆட்சி செய்யப்பட்டது.

கலை வளர்ச்சி

பாண்டியர்களின் கட்டிடக் கலையின் தொடர்ச்சியே விஜயநகரக் கட்டிடக்கலையின் வளர்ச்சி, இவர்கள் காலத்தில் அம்மன் கோயில் தனியே கட்டப்பட்டது. இக்காலத்தின் முக்கிய சிறப்பு அம்சமாகும் மற்றும் கல்யாண மண்டபம் போன்றனவும் கட்டப்பட்டன. இவ்வாறு ஏற்கனவே கட்டப்பட்ட கோயில்களில் சில புதிய

அமைப்புகளை ஏற்படுத்தினர். திராவிட பாணிக்கலைக்கு அதிக முக்கியத்துவம் கொடுத்து, நாயக்கர் சிலை அமைத்தனர். அருணாச்சலேஸ்வரர் கோவிலில் பல திருப்பணிகள் செய்தனர். வேள்னியம்பலமும், வடக்குக் கோபுரமும், திருமடைப் பள்ளியும், இரண்டாம் பிரகார திருச்சுற்று மண்டபமும், வீரப்பர் மண்டபமும், மூர்த்தியம்மன் மண்டபமும் இவர்கள் கட்டியதே⁶.

திருவண்ணாமலையின் வரலாற்றில் கலை மற்றும் இலக்கியத்தின் வளர்ச்சி வெவ்வேறு விதமாக அமைந்துள்ளது. கட்டடக்கலை, ஓவியம் கலை, சிற்பக்கலை போன்றவை விஜயநகர ஆட்சிக்காலத்திற்குப் பிறகு எவ்வித வளர்ச்சியும் பெறவில்லை.

இக்காலக்கட்டத்தில் புதுமுறை ஓவியம் கற்றவர்கள் இலர். தஞ்சையில் தொன்று தொட்டு வரும் பொம்மலாட்டம், மதுரையிலுள்ள பொய்க்கால் குதிரையாட்டம் போன்றவை இங்கு பாதுகாக்கப்பட்டு வந்தனர். திருவண்ணாமலை அருகே இசைக் கருவிகளைச் செய்யும் கைத்தொழில் கலைக்கூடம் ஒன்று இருந்தது. இதனால் கலை வளர்ச்சி உயர்ந்து காணப்பட்டன. நாயக்கார்களில், முக்கியமானவராக திகழ்ந்த அச்சுதப்ப நாயக்கர் காலத்தில் கலை, கட்டடக்கலை மற்றும் சிற்பக்கலை ஆகிய துறைகளில் ஏற்பட்ட பெருமையின் சின்னங்களை விட்டுச் சென்றுள்ளனர். நடனமும் இசையும் கி.பி. 1565 முதல் கி.பி. 1806 வரையிலான காலத்தில் இங்கு சிறப்புற்று இருந்தமைக்கான சான்றுகளை மேலைனாட்டு இசைக் கருவியான வயலின் கருநாடக சங்கீதக் கச்சேரிகளில் ஓர் இன்றியமையாத பகுதியாக அமைந்தது. நாட்டியக்கலையும், நாடகமும் சிலரால் அவமதிக்கக் காலம் மாறி, இப்போது அவற்றை போற்றும் நிலை ஏற்பட்டது. அருணாசலக் கவிராயருடைய ராம நாடகமும் கோபால் கிருஷ்ண பாரதியாருடைய நந்தன் சரித்திரமும் இத்துறையில் புகழ் பெற்றவை மகளிர் மேடையேறி நடித்தல் தகாது என்று எண்ணிய காலமும் மாறிற்று⁷.

இராஜகோபுரம்

திருவண்ணாமலை அண்ணாமலையார் கோயில் நகரின் மத்தியில் மலையின் அடிவாரத்தில் 24 ஏக்கர் நிலப்பரப்பில் ஏழு பிரகாரங்கள், ஒன்பது கோபுரங்கள், 56 அடி ஆழம் உயரம் கொண்டுள்ள பிரம்ம தீர்த்தம், சிவகங்கை தீர்த்தம், ஆகிய இரண்டும் திருக்குளங்களும் உள்ளடங்கியுள்ளது. இவ்வாலயத்தைச் சுற்றி, நாற்புறமும் 30 அடி உயரமுள்ள கருங்கற்காலிலான உயர்ந்த மதில் சுவர்கள் பிரமாண்டமானதாக அமைந்துள்ளதால் அவ்வாலயத்திற்குச் சிறந்த பாதுகாப்பு அரணாக அமைந்து பாதுகாத்து வருகிறது. இச்சுவர்கள் சுமார் 1500 அடி நீளமும், 700 அடி அகலமும் கொண்டுள்ளன. சுவரின் நாற்புறங்களிலும் கோபுர வாயில்கள் அமைக்கப்பட்டுள்ளன. கிழக்குக் கோபுரம் அல்லது கிழக்குகோபுர வாயில் வழியாக பக்தர்கள் அனைவரும் உள்ளே நுழைய வேண்டும். இதுதான் ஆலயத்திற்குள் செல்லும் பிரதான வாயில் ஆகும். பதினொரு தலங்கள் கொண்ட இந்த இராஜ கோபுரத்தின் உயரம் 216 அடிகளாகும்⁸. அதுமட்டுமன்றி தமிழ்நாட்டின் மிக உயர்ந்த கோபுரம் என்ற பெருமை இதற்கு உண்டு. இதனைச் சீரமைத்துக் கட்டியவர் விஜய நகரப் பேரரசின் மன்னரான கிருஷ்ணதேவராயர் ஆவார்.

இது கோயிலின் கீழ்த்திசையில் அமைந்துள்ளது. விஜய நகரப் பேரரசின் கீழ் தமிழகத்தை தஞ்சை நாயக்கர்கள் ஆட்சி புரிந்தபோது கி.பி.1516-ல் கிருஷ்ணதேவராயர் திருவண்ணாமலை அணாசலேஸ்வரர் திருக்கோயிலில் 11 நிலைகளைக் கொண்ட இராஜகோபுரம் (கீழ்கோபுரம்) அமைப்பதற்கான பணியினை மேற்கொண்டார். பின்பு கி.பி.1690 ல் தஞ்சை செவ்வப்ப நாயக்கர் அப்பணியை முடித்தார்.

மதில்கள்

ஆறாம் பிரகாரத்தில் உள்ள கருங்கல்லிலான மதில் மிக உயரமாகவும் கனமாகவும் உறுதியாகவும் அமைந்திருப்பதோடு வெளி வாயில்களான கோபுரங்களை இணைக்கின்றது. மதிற்சுவரின் வெளிப்புறம் 30 அடி உயரம் உள்ளது ஆங்காங்கே திருப்பணி செய்தவர்களின் சிலைகள் காணப்படுகின்றது. மதிலுள்ள கற்களில் சில

கல்வெட்டுக்கள் தொடர்பில்லாமல் இருப்பதைக் கொண்டு முன்னர் இருந்த கோயில் கட்டடம் ஒன்றிலிருந்து கற்கள் பிரிக்கப்பட்டு இணைக்கப்பட்டிருப்பதை அறியமுடிகிறது¹⁰.

ஆயிரங்கால் மண்டபம்

கிழக்கு வாயிலான இராஜ கோபுரத்தின் வழியே சென்றால் வலப்புரத்தில் அமைந்திருப்பது ஆயிரங்கால் மண்டபமாகும். இந்த மண்டபம் ஆயிரம் தூண்களைக் கொண்டுள்ளது. ஒவ்வொரு தூண்களிலும் சிற்பங்கள் செதுக்கப்பட்டுள்ளது. அத்தூண்களில் திருமாலின் பத்து அவதாரங்கள் மற்றும் சில நாயக்கர் மன்னர்களின் உருவங்கள் பொறிக்கப்பட்டுள்ளன. அம்மண்டபத்தில் பீடவரிசையில் அணங்குகளின் கோலாட்டக் காட்சிகளும், பிற நடனக் காட்சிகளும், விளையாட்டுகளும் இடம்பெற்றுள்ளன¹¹.

கல்யாண சுந்தரேஸ்வரர்

கோபுரத்து இளையனார் கோயிலையும் கடந்து, வல்லாள மகாராஜன் கோபுரத்திற்குத் தென் திசை நோக்கிச் சென்றால், கல்யாண சுந்தரேஸ்வரர் ஆலயத்தைக் காணலாம். இந்த ஆலயத்தை இரண்டாம் தேவராயன் என்ற விஜய நகர மன்னர் கட்டினார். இக்கோபுரத்தை ஒட்டிய சுவரில் விஜய நகரப் பேரரசின் சின்னமான வராகமும், வாளும் பொறிக்கப்பட்டுள்ளன. இம்மன்னனின் உருவம், சுந்தரேஸ்வரர் கோயில் அடித்தளச் சுவரில் செதுக்கப்பட்டுள்ளன¹².

இலக்கிய வளர்ச்சி

கி.பி.17,18 ஆம் நூற்றாண்டுகளில் இலக்கியம் ஒருநிலைப்பாடு எய்திவிட்டது. ஆனால் அதே சமயத்தில் சிலரது நன் முயற்சியால் தமிழ் வளர்ச்சிக்கு தமிழிக்கு வித்திடப்பட்டது. ஆனால் கி.பி. 17,18 ஆம் நூற்றாண்டுகளிலும் 19-ம் நூற்றாண்டிலும் சில இடங்களில் நரஸ்துதி செய்யும் இலக்கியம் பல்கிற்று. நாயக்கர், மராட்டியர் ஆட்சிக் காலங்களில் வட மொழியும் தெலுங்கும் பெற்ற ஆதரவு, தமிழ் பெறவில்லை¹³. குமர குருபரரும், அவருக்கு ஏறத்தாழ உடன் காலத்தவருமான சிவப்பிரகாச சுவாமிகளும் சில்லறை நூல்கள் பல இயற்றினராயினும்

முந்தியவரின் மீனாட்சியம்மை பிள்ளைத் தமிழும் பிந்தியவரின் பிரபலிங்க லீலையும் இலக்கியத்தில் சாவாவரம் பெற்ற நூல்கள். ஆச்சுதப்ப நாயக்கர்கள் வடமொழியிலும் தெலுங்கிலும் பல நூல்கள் எழுதினர். ரகுநாத நாயக்கரின் பாரிஜாத அபஹரணமும், கோவிந்த தீட்சிதரின் சங்கீத சுதாவும், விசய ராகவ நாயக்கரின் ரகுநாதாப்யுதயமும் குறிப்பிடத்தக்கவை¹⁴.

மதிப்பீடு

நினைத்தாலே முகத்திரும் தலமாம் திருவண்ணாமலை, உலகமக்களின் வாழ்வை வளமாக்கும் இடங்களில் திருஅருணை நகரம் ஒன்றாகும். திருவண்ணாமலை ஆன்மீகத்திற்கும் மன அமைதி பெறுவதற்கும் உகந்த இடமாகும். திருவண்ணாமடியை சம்புவராயர்கள், விஜயநகர ஆட்சியின் சிறப்பு வாய்ந்த ஆட்சியாளராக இருந்த கிருஷ்ணதேவராயர் இறைப்பணிகள் பல செய்துள்ளார். சம்புவராயர்கள், மராட்டியர்கள் திருவண்ணாமலை மக்களின் நலனுக்காக ஆட்சி செய்துள்ளனர்.

பாண்டியர்களின் கட்டிடக் கலையின் தொடர்ச்சியே விஜயநகரக் கட்டிடக்கலையின் வளர்ச்சி ஆகும். திராவிட பாணிக்கலைக்கு அதிக முக்கியத்துவம் கொடுக்கப்பட்டன. கலை மற்றும் இலக்கியத்தின் வளர்ச்சி வெவ்வேறு விதமாக அமைந்துள்ளது. கட்டிடக்கலை, ஓவியம் கலை, சிற்பக்கலை போன்றவை விஜயநகர ஆட்சிக்காலத்திற்குப் பிறகு எவ்வித வளர்ச்சியும் பெறவில்லை. 17,18-ஆம் நூற்றாண்டுகளில் இலக்கியம் ஒருநிலைப்பாடு எய்திவிட்டது. ஆனால் அதே சமயத்தில் சிலரது நன் முயற்சியால் தமிழ் வளர்ச்சிக்கு தமிழிலக்கு வித்திடப்பட்டது. நாயக்கர், மராட்டியர் ஆட்சிக் காலங்களில் வடமொழியும் தெலுங்கும் பெற்ற ஆதரவு, தமிழ் பெறவில்லை.

அடிக்குறிப்புகள்

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சங்க காலத்தில் ஆபரண அரசியான சங்கும், முத்துக்களும் - ஓர் பார்வை

இரா. விஜயா*

முன்னுரை

சங்ககாலத் தமிழ்நாட்டு மக்களின் வாழ்க்கை முறையானது மேம்பாடுடைய பண்பாட்டுக் கூறுகளை கொண்டிருந்தது என்பதை அந்த காலக்கட்டத்தில் எழுந்த இலக்கியங்கள் சித்தரித்துக் காட்டுகின்றன. சங்க இலக்கியங்கள் பெரும்பாலும் பொது மக்களின் சமுதாய, பொருளாதார நிலைகளைப் பற்றி கூறுகின்ற காலக்கண்ணாடிகளாகத் திகழ்கின்றன. சங்ககாலத்திற்கு பிறகு எழுந்த தமிழ் இலக்கியங்கள் எல்லாம் கடவுளைப் பற்றியும், மதத்தைப் பற்றியும் தான் அதிகமாகக் கூறுகின்றன. நல்ல பண்பாடு படைத்த மக்கள் வாழ்ந்த காலம் சங்ககாலம் தான் என்பது அம்மக்களின் போர், கல்வி, வாணிபம் போன்ற பல செயல்களில் அறிகிறோம். இம்மக்கள் வணிக தொழில் மிக அதிகமான இலாபத்தை பெறும் நோக்கோடு அமையவில்லை; அறத்தை அடிப்படையாக கொண்டு அனைவரும் அனைத்தும் பெறும் நல்கோக்கோடு நடைப்பெற்றது.

“அறநொறி பிழையா நாற்றினொழுதி”¹

என்று மதுரைக்காஞ்சி பாடல் வரி உணர்த்துகின்றது.

மன்னர்கள், புலவர்கள், மக்கள் அனைவரும் நெறி பிறழாத உயர்ந்த வாழ்க்கை வாழ்ந்தார்கள்; பலவகை தொழில் முறைகளிலும், கலைச்சின்னங்கள் உருவாக்குவதில் திறம் பெற்றுத் திகழ்ந்தார்கள். அப்படி அவர்கள் நனி சிறக்க நடத்தி தொழில்களில் முத்துக்குளிக்கும் தொழிலும் ஒன்றாகும்.

ஆபரண அரசி முத்து

அன்று முதல் இன்றுவரை மக்கள் அணிந்து மகிழ்கின்ற ஆபரணங்களின் அரசியான முத்துக்கள் சிறப்பிடம் பெற்றுத் திகழ்கின்றன. “முத்துக்கள் சிறியனவாக இருந்த போதிலும் அணிகலன்களில்

அதுதான் அரசியாகத் திகழ்கின்றது”. அதிலும் தமிழ் நாட்டில் எடுக்கப்பட்ட முத்துக்களுக்குப் பழங்காலத்தில் ஒரு தனி மகிமை இருந்தது.

வெளிநாட்டு வணிகத்தில் முத்து

தமிழர்கள் வெளிநாட்டு வணிகத்தில் நேர்மையையும், நடுவு நிலைமையையும் தவறாமல் வாழ்ந்தனர்.

“நடுவு நின்ற நன்னெஞ்சினோர்
வடுவஞ்சி வாய் பொழிந்து
தமவும் பிறவு மொப்ப நாடிக்
கொள்வது உபிகை கொளாது
கொடுப்பதும் குறைகெடாது”³

என்று கூறி அவர்களின் நேர்மை நடுநிலைமையை பட்டினபாலை வரிகள் கூறுகின்றது. பண்டைக் காலத்து ரோமாபுரி அழகிகளாலும் எகிப்து நாட்டு எழிலரசிகளாலும், தமிழ்நாட்டு முத்துக்கள் விரும்பி அணியப்பட்டன.

சங்க காலத்தில்

ஆட்சிபுரிந்த முடிவுடைய மூவேந்தர்களின் நாடுகளான சோழநாடு சோற்று வளமும், பாண்டியநாடு முத்து வளமும், சேரநாடு யானை வளமும், பெற்று திகழ்ந்ததாக ஓளவையார் என்ற பெண்பாற் புலவர் பெருமை படக்கூறியுள்ளார். அன்றைய தமிழகத்தின் சிறந்த வாணிகம் முக்கியத்துவம் வாய்ந்த நகரங்களாக கொற்கை⁴, மதுரை⁵, உறையூர்⁶, காவிரிப்பூம்பட்டினம்⁷, முசிறி⁸, அரிக்கமேடு போன்ற நகரங்கள் திகழ்ந்தன. இவற்றில் கொற்கை, முசிறி, காவிரிப்பூம்பட்டினம், அரிக்கமேடு போன்றவை துறைமுகப் பட்டினங்களாகும். இந்த துறைமுகங்களில் இருந்து தமிழ்நாட்டில் தயாரான பொருட்கள் வாணிபத்தின் பொருட்டு வெளிநாடுகளுக்கு ஏற்றுமதி செய்யப்பட்டு, வெளிநாட்டுப் பொருட்கள் இறக்குமதியும் செய்யப்பட்டன.

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர், சிதம்பரம்.

கி.மு. 3ம் நூற்றாண்டில் இந்தியாவிற்கு வந்த கிரேக்க நாட்டுத்¹⁰ தூதுவரான மெகஸ்தனிகம், கி.மு. 2ம் நூற்றாண்டைச் சேர்ந்த அரியனும் தமிழ்நாட்டு முத்துக்களைப் பற்றிக் குறிப்பிட்டுள்ளார்கள்.

முத்துகுளித்தல் தொழிலுக்கு குற்றாவாளிகளைப் பயன்படுத்துல்

பாண்டிய நாட்டுத் துறைமுகமான கொற்கையில் முத்துக்குளிக்கும் தொழிலுக்கு குற்றவாளிகள் பயன்படுத்தப்பட்டார்கள் என்ற பெரிப்லஸ்¹¹ நூலின் ஆசிரியர் கூறுவதிலிருந்தும், பாண்டிய மன்னர்களின் அரண்மனை வாயில்கள் தங்கத்தாலும் முத்துக்களாலும் ஆனவையாக இருந்தன என்று வால்மீகி இராமாயணம் கூறுவதிலிருந்தும், பாண்டிய நாட்டில் முத்து எடுக்கப்பட்டதையும் அது பயன்படுத்தப்பட்ட விதத்தையும் அறிகின்றோம்.

இலக்கியங்களில் முத்துகளைப் பற்றிய குறிப்புகள்
பண்டைய தமிழ் இலக்கியங்களும், வடமொழி இலக்கியங்களும், வெளிநாட்டு அறிஞர்களின் குறிப்புகளும் தென்பாண்டி நாட்டில் முத்துக்குளிக்கும் தொழில் வெகு சிறப்பாக நடைப்பெற்று என்பதைப் பறைசாற்றுகின்றன.

முத்து உருவாகும் முறைகள்

நத்தை, சிற்பி, யானைத் தந்தம், சங்கு, நாதம், பாம்பின் வாய் போன்றவற்றிலிருந்து முத்து உண்டாவதாக நாமெல்லாம் பொதுவாக கேள்விப்படுகின்ற ஒன்றாகும். ஆனால் முத்துக்கள் பிறக்கும் இடங்கள் இருபது என்று,¹²

“தந்தி வராகம் மருப்பிப்பி பூகம் தனிக்கதலி
நந்து சலந்சலம் மீன்தலை கொக்கு நவினமின்னார்
சுந்தரம் நூலிகழைக்கன்னல் ஆவின்பல்
கட்டுடிசலிகார்

இந்து உடும்பு கராம்முத்தை ஈறும் இருபதுமே”
- மீனாட்சியம்மை பிள்ளைத் தமிழில் குமரகுருபரர் கூறுகின்றார்.

கடற்சங்குகலிருந்தும், சிற்பியிலிருந்தும் உருவாகின்ற முத்துக்களைப் பற்றித் தான் சங்க இலக்கியங்கள் அதிகமாகப் பேசுகின்றன.

சிற்பியிலிருந்து இரண்டு முறைகளில் முத்து உருவாகின்றன.

சிற்பியில் முத்து உருவாகும் முறை

சிற்பியின் மெல்லியதான உள்ளூடல் பகுதியில் மண்துள் விழுந்துவிட்டால் அதைச் சீரணிக்கச் செய்யும் ஆற்றல் சிற்பிக்கு இல்லை. அதனால் அந்த மண்துளைச் சுற்றிலும் கடினமான தசைவளரும். அது காலப்போக்கில் மிகவும் கடினப்பொருளாகி, முத்தாக மாறுகின்றது. இப்படிச் சிற்பியில் விழுந்த மண், நல்ல முத்தாக மாறுவதற்கும் பல ஆண்டுகள் ஆகும். நாள்பட நாள்படத்தான் சிற்பியின் வயிற்றில் உள்ள மண்தான் நல்முத்தாகும்.

கடலில் வாழ்கின்ற சிற்பிகள், கடல் மட்டத்திற்கு மேலே வந்து வானத்தை நோக்கி வாயைப் பிளந்து கொண்டு மிதக்கும்போது மழைபெய்தால் சிற்பியின் வாயில் விழுகின்ற மழைத்துளி பல ஆண்டுகள் கழித்து முத்தாக மாறும் இப்படிச் சிற்பியின் வாயில் விழுகின்ற எல்லா மழைத் துளிகளும் முத்தாக மாறுவதில்லை. வைகாசி மாதத்தில், சுவாதி நட்சத்திரத்தில் கூடிய நாளில், சிற்பியின் வாயில் விழுகின்ற மழைத்துளித்தான் முத்தாக மாறும். ஆக ஒன்றுக்கும் உதவாத மண் தூளும், சாதாரண மழைத்துளியும் மதிப்பு வாய்ந்த முத்து உருவாவதற்கான கருவாக இருப்பதனை அறிகின்றோம்.¹⁵ மழைத்துளி விழுகின்ற இடத்தையும் நேரத்தையும் பொருத்துத்தான் அவற்றின் மதிப்பு அமைகின்றது. மனிதன் கூட அப்படித்தான் பிறக்கின்ற இடத்தையும், வளர்கின்ற சுற்றுப்புறச் சூழ்நிலைகளையும் ஒட்டித்தான் நல்லவனாகவும் கெட்டவனாகவும் மாறுகின்றன.¹⁶

சமூக வாழ்க்கையில் சங்குகள்

கடலில் உள்ள சங்குகளை அறுத்து மெருகூட்டி கைவளையல்களாக அணிந்து மகிழ்ந்தார்கள் பழந்தமிழ் மக்கள். இந்தச் சங்குகளிலிருந்து மதிப்பு வாய்ந்த முத்துக்களையும் எடுத்திருக்கின்றார்கள். பழங்காலந்தொட்டு இன்றுவரை மக்களின் சமூக வாழ்க்கையில் சங்குகள் முக்கிய பங்கு பெற்று வருகின்றன.

இந்தச் சங்குகளில் வலம்புரிச்¹⁷ சங்குகள் என்றும், இடம்புரிச் சங்குகள்¹⁸ என்றும் இரண்டு வகைகள் உண்டு. இவற்றில் வலம்புரிச் சங்குகள், அரிதானதும் மதிப்பு வாய்ந்ததும் ஆகும். இந்த வலம்புரிச் சங்குகளிலிருந்து எடுக்கப்பட்ட முத்துக்கள் மிகவும் சிறப்பு வாய்ந்தனவாக மதிப்புமிக்கதாக போற்றப்பட்டன.¹⁹

சிலப்பதிகாரத்தில்

கோவலன் தன் மனைவியை, “வலம்புரி முத்தே” என்று வருணிப்பதிலிருந்தும், வலம்புரி ஈன்ற “நலம்புரிமுத்தே”²⁰ என்பதிலிருந்தும் அறிந்து கொள்ள முடிகின்றது.

முத்தக்களின் வகைகள்

நன்றாக விளைந்த முத்துக்களைத் தாங்கியுள்ள சிற்பிகளும், சங்குகளும் ஆழமான கடலின் அடித்தளத்தில் சென்று தங்கிவிடும். நீரில் மூழ்கி அவற்றை வெளியே எடுத்து வருவது மிகவும் அபாயகரமான செயலாகும். ஆழ்கடலில் இருந்து எடுக்கப்பட்டதால், “தாழ்நீர்முத்து”²¹ என்றும், சிற்பியின் ஓட்டினுள்ளே இருந்து எடுக்கப்பட்டதால் “கிளர்முத்து”²² என்றும் அழைக்கப்பட்டது. சிற்பியின் ஓட்டினுள்ளே இருந்து எடுக்கப்பட்ட முத்துகளில் உள்ள மாசுகளைக் கலைந்து தூய்மை செய்தால்தான் அவை ஒளி பொருந்திய நன்முத்தாகக் காட்சியளிக்கும் தூய்மை செய்யப்படாத முத்துக்களை “மண்ணாமுத்தம்”²³ என்றும் தூய்மை செய்யப்பட்ட ஒளி முத்துக்களைச் “செழுமுத்தம்”²⁴ என்றும் அழைத்தனர்.

ஆபரணங்களில் முத்துக்கள்

முத்துக்கள் பலவகையான அணிகலன்கள் ஆக்குவதற்குப் பயன்பட்டிருக்கின்றது. தலைக்கோல் அணிகளங்களுக்கும், கழுத்தில் அணிகின்ற மாலைகளுக்கும் இடுப்பில் அணிகின்ற அணிகலனுக்கும், முத்துக்கள் பயன்படுத்தப்பட்டிருக்கின்றது. காலில் அணிகின்ற சிலம்பின் உள்ளிடுபரல்களாகவும் முத்துக்கள் பயன்படுத்தப்பட்டது.²⁶ பாண்டிய மன்னன் நெடுஞ்செழியனின் பட்டத்தரசி கோப்பெருஞ்சேவி அணிந்திருந்த சிலம்பு

முத்துக்களை

உள்ளிடுபரல்களாகக்

கொண்டிருந்தது.

சோழநாட்டு வணிகன்

வணிகன் மகளான கண்ணகியின் காற்சிலம்பு மாணிக்கப்பரல்களைக் கொண்டிருந்தது. மாணிக்கம், முத்தைவிட மதிப்பு மிகுந்தது. அப்படியிருந்தும் முத்துப்பரல்களைக் கொண்ட சிலம்பினை பாண்டிய நாட்டு மகாராணி விரும்பி அணிந்துள்ளனர்.²⁷

சோழர்களின் தலைநகர்

காவிரிப்பூம்பட்டினத்தில் வருடாவருடம் நடைபெறும் சித்திரை முழுநிலவில் இந்திரவிழா²⁸ நடைபெறுவது வாடிக்கையாக இருந்தது. அந்த விழா ஒரு அரசாங்க விழாவாகவே நடத்தப்பட்டது. அவ்விழாவின் போது தெருத்திண்ணைகளின்பால் வரிசை வரிசையாக விளங்கிய பசும் பொன்னாலான தூண்களில் முத்து மாலைகளைத் தொங்கவுட்டு அழகுபடுத்தியிருந்தார்கள்.

செழிப்பை குறிக்கும் பொருள்கள்

சங்கும், முத்தும் செழிப்பைக் குறிக்கும், பொருள்களாகப் பழங்காலத்தில் கருதப்பட்டன. அதனால் பழந்தமிழ் மக்கள் சங்கையும் முத்தையும், செழுமைத் தெய்வமான தாய்த்தெய்வத்திற்கு அணிவித்து வழிப்பட்டிருக்கின்றனர். முத்தம்மாள், முத்தாலம்மன், குருவின் இராசி கற்களாக முத்தை இன்றளவும் பயன்படுத்துகின்றனர்.

வாணிபத்தில் முத்துக்கள்

கடற்கரைப் பகுதிகளில் குறிப்பாகக் கொற்கையில் சங்குகள் எடுக்கப்பட்டன. இவை சங்கு வளையல்கள் உற்பத்தி செய்யப் பயன்பட்டன. பாண்டி நாட்டு முத்துக்கள் காலகாலமாகப் புகழ்பெற்று விளங்குகின்றன. பாண்டி நாட்டில் கொற்கைத் துறைமுகத்தில் முத்துக்குளிக்கும் தொழில்களையும் கொண்டிருந்தது படகுகளில் கடலில் சென்று தங்கி முத்துச் சிப்பி எடுப்பர். இது கோடை காலத்தில் நடைபெறும் கடலில் மூழ்கிச் சிற்பி எடுப்பவர்களும், படகில் செல்வோரும் உற்பத்தியைப் பகிர்ந்து கொள்ளுவர். மன்னனுக்கும் ஒரு பங்கு உண்டு³⁰ இத்தொழில்

நடைப்பெறும் காலத்தில் பக்கத்து ஊர் மக்களும் வணிகர்களும் குழு மூவர் பெறப்பட்ட பலவகையான முத்துக்களை வணிகர்கள் பெற்றுப் பல நாடுகளுக்கும் அனுப்பி வைத்தனர்.

அயல்நாட்டு வாணிபத்தில் முத்து

தென்னாட்டில் விலையுயர்ந்த பொருட்களில் முத்தும் ஒன்றாகும். இது குறிப்பாகப் பாண்டிய நாட்டுக் கொற்கையில் விளைந்த பொருளாகும். “கையஸ்”³¹ என்ற மன்னனின் அரசியாரான பௌலீனாவை பற்றிக் குறிப்பிடும்பொழுது அவள் 4,00,000 பொன் மதிப்புள்ள இரத்தினங்களும், முத்துகளும் தன்னை அழகு செய்து கொண்டாள் என்று “பிளினி”³² கூறியுள்ளார்.

நாணயங்கள்

சங்ககால மக்கள் காசுகளையும் வணிகபுழக்கத்தில் கொண்டிருந்தனர் என்று தெரிகின்றது. அகழ்வராய்ச்சியின் மூலமாக செங்கம், என்ற பகுதியில் ஈயக் காசுகள் கண்டெடுக்கப்பட்டுள்ளன. மேலும் அரிக்கமேடு, கரூர் மதுரைப் பகுதிகளில் தங்கள் நாயணங்கள் நடுவில் வெட்டப்பட்டுக் காணப்படுகின்றன.³³

புறநானூற்றுப் பாடலொன்று பெண்கள் தங்களது இடையைச் சுற்றிலும் தங்க நாணயங்களை அணிந்து கொண்டனர் என்பதை

“ஆசில் கம்பியன் பாசறப் புனைந்த பொலந்
செய் பல்காசு அணிந்த அய்குல்”³⁴

முடிவுரை

யவணர்கள் (ரோம் நாட்டவர் தமிழகத்தோடு) வணிக உறுவு கொண்டிருந்தனர். அவர்கள் மதுரை, காவிரி பூம்பட்டினம், கரூர், கொடுமுடி, போன்ற இடங்களில் தங்கி வியாபாரம் செய்தனர். அவர்கள் தங்கிருந்தப் பகுதிக்கு “யவணச்சேரி” என்றும், அவர்கள் காசுகள் தயாரித்து பகுதிகளுக்குச் “தங்கசாலை” என்று இலக்கியங்களிலும், வெளிநாட்டவர் குறிப்புகளின் மூலம் அறியமுடிகிறது. சங்க நூல்களிலும், வெளிநாட்டவர் குறிப்புகளிலும் காணப்படுபவை அகழ்வராய்ச்சியின் முடிவுகளில் ஒத்து காணப்படுகின்றன. மேலும், தமிழக

வருமானத்தில் சங்குகளும், முத்துகளும் அதிக வருமான ஈட்டித்தந்ததுடன், வெளிநாட்டவரை ஈர்க்கும் பொருளாக இருந்துள்ளன. முத்துகள் சிறியவையாக இருந்தாலும் அவை ஆபரணங்களின் அரசியாகவும், அரசிகளின் மணிமகுடங்களில் அலங்கரித்து அவர்களின் மரியாதையை உயர்த்தி காட்டியுள்ளது. சிறிய முத்துகள் அண்டை நாட்டு சிம்மாசனங்களில் இடம் பிடித்து தமிழரின் கலாச்சாரம், பண்பாடு, அறத்துடன் கூடிய வியாபாரம் போன்றவை முக்கியத்துவம் பெற்று திகழ்ந்துள்ளது என்பதை இவ்வாய்வு மூலம் தெரியவரும்.

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வரலாற்றில் திருவெண்ணையநல்லூர் - ஓர் ஆய்வு

ரெ. சங்கீதா*

முன்னுரை

தமிழ்நாட்டில் பாயும் ஆறுகள் பலவற்றுள் தென்பெண்ணையாறு பாயும் நாடு நடுநாடு ஆகும். அந்த நடுநாட்டின் தலைநகரம் திருக்கோயிலூர் ஆகும். இந்த தலைநகரத்தின் துணைநகரம் திருவெண்ணையநல்லூர் என்பதாகும். இவ்வூருக்கான பெயர்க்காரணங்களை ஆய்வு செய்யும்பொழுது பல நூல்களில் இவ்வூரின் பெயர்க்காரணங்களை குறிப்பிடப்பட்டுள்ளன.

பெண்ணையாறு என்பது மருவி சில இடங்களில் பொன்னையாறு என அழைக்கப்படுகிறது. பெண்ணை என்னும் சொல் பனை என்றப் பொருளில் சங்க இலக்கியங்களில் கையாளப்படுகிறது. சங்க இலக்கியங்களில் பெண்ணை நதி சிறப்பித்து கூறப்படுவது நாம் அறிந்ததே. தென் பெண்ணை தமிழ்நாட்டில் பாய்ந்து கடலூர் அருகே வங்காள விரிகுடாவில் கடலில் கலக்கிறது. வடபெண்ணை ஆந்திரத்தில் பாய்ந்து வங்காள விரிகுடாவில் கலக்கிறது. தென்பெண்ணையும், வடபெண்ணையும் மைசூரின் நந்திதுர்கம் கிழக்கே சென்ன கேசவ மலையில் அருகருகே உற்பத்தியாகிறது. இவ்விரு நதிகளும் பிநாகினி என்றழைக்கப்படுகிறது. பிநாகினி என்பது பிநாகா என்றச் சொல்லில் இருந்து பிறந்தது ஆகும். பிநாகா என்பதற்கு சிவனின் வில் என்றப் பொருள்படும். இரு

பெண்ணை நதிகளின் வளைவுகள் வில் போன்ற அமைப்பில் அமைந்துள்ளன. பெண்ணை நதி உற்பத்தி இடத்திற்கு வடக்கே இருப்பது வடபெண்ணை என்றும், தென்பெண்ணை என்றும் வேறுபாடு பொருட்டு பெயரிட்டு அழைக்கப்பட்டு வருகிறது.

மைசூர் மாநிலத்தில் தெற்கு நோக்கி பாய்ந்து வரும் தென்பெண்ணை கிழக்கு முகமாகப் பாய்ந்து தருமபரி மாவட்டத்தில் நுழைகிறது. தற்சமயம் கிருஷ்ணகிரி அருகே ஒரு சிறு அணை கட்டப்பட்டு உள்ளதாகத் தெரிவிக்கிறார்கள். திருவண்ணாமலை மாவட்டத்தின் தென்மேற்கு மூலையில் செங்கம் கால்வாய் அருகே தென்பெண்ணை நுழைகிறது. தென்புறம் கல்வராயன் மலைதொடர்ச்சியும் வடபுறம் தேன் மலைகளும் உள்ளன. அங்குதான் செங்கம் அருகே சாத்தனூர் அணை கட்டப்பட்டு விவசாயத்திற்குப் பெரிதும் பயன்பட்டு வருகிறது.

விழுப்புரம் மாவட்டத்தில் சங்கராபுரம் வட்டம் மூங்கில் துறைப்பட்டு அருகே நுழைகிறது. சங்கராபுரம் வட்டம் பொரசப்பட்டு அருகே முஷ்குந்த நதி உற்பத்தியாகி, சீர்பாதநல்லூர் அருகே தென்பெண்ணை ஆற்றில் கலக்கிறது. முஷ்குந்த நதி என்றப் பெயரானாலும் ஒரு ஓடையாகவெ கணக்கில் சேர்த்துக் கொள்ள வேண்டும்.

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர்

திருவெண்ணெய்நல்லூர் அருகே மலட்டாறு என்ற நதி தென்பெண்ணை நதியில் இருந்து பிரிந்து செல்கிறது. காவிரியின் வெள்ளப்பெருக்கை கொள்ளிடம் கொள்ளுவது போல, தென்பெண்ணை நதியின் வெள்ளப்பெருக்கை மலட்டாறு தாங்கிக் கொள்கிறது. பின் இம்மலட்டாறு கெடிலத்தில் இணைந்து விடுகிறது. மலட்டாற்றுக்கு விருத்த பிநாகினி என்றப் பெயரும் உண்டு.1 மாம்பழப்பட்டு சத்திரம் அருகே எல்லீஸ் அணைக்கட்டு தென்பெண்ணை ஆற்றின் குறுக்கே கட்டப்பட்டு உள்ளது. இதில் இருந்து பாசன நீர் பெறப்படுகிறது. பாண்டிச்சேரிக்கு தண்ணீர் பம்பை வாழ்க்கால் வழியே சென்று, விழுப்புரம் வட்டத்தில் உற்பத்தியாகும் பம்பையாற்றில் கலந்து ஒரு பகுதி செஞ்சியாற்றிலும், ஒரு பகுதி பாண்டிச்சேரிக்கும் ஓடைநீராகச் செல்கிறது. பின்னர் தென்பெண்ணை கடலூர் மஞ்சக்குப்பம் அருகே கடலில் கலந்து விடுகிறது.2 மேலும் இந்தத் தென்பெண்ணை ஆறு நந்திதீர்த்தம், கங்கை, வேகவதி, வரநதி போன்ற பல பெயர்களால் அழைக்கப்படுகிறது.

திருவெண்ணெய்நல்லூரின் பிற பெயர்கள்

பெண்ணெய்நல்லூர், சூழ்வெண்ணெய், சீர்வெண்ணெய், ஆட்கொண்டபுரம், பெண்ணை தென்பால், வெண்ணெய்நல்லூர், வெண்ணெய்நல்லூரருட்டுறை, நவநீதபுரம், வைகுண்டபுரி, வேதபுரி, சண்முகபுரி, விசயாபுரி, கம்பமாபுரி, மெய்கண்டபுரி, போன்ற பலப் பெயர்களாலும் திருவெண்ணெய்நல்லூர் அழைக்கப்படுகிறது.

சங்ககாலம்

சங்க காலத்தில் இப்பகுதி மலைநாடு என்றழைக்கப்பட்டது. மலையமன்களின் தலைநகரமாக விளங்கிய இவ்வூர் கி.பி. இரண்டாம் நூற்றாண்டில் மலையமான் திருமுடிக்காரி என்னும் வள்ளலின் ஆட்சியின் பொழுது சீரும் சிறப்பும் பெற்றுத் திகழ்ந்திருந்ததாக அறியமுடிகிறது.⁴

களப்பிரர் காலம்

சங்ககாலத்தில் அடுத்து தமிழகம் களப்பிரர்கள் வசம் வந்தது. எனவே, இவ்வூரும்

களப்பிரர்கள்

ஆதிக்கத்திற்குட்பட்டு

இருந்திருக்க வேண்டும். களப்பிரர்கள் காலம் இருண்ட காலம் என அழைக்கப்படுவதால் அக்கால வரலாற்றை முழுமையாக அறிய முடியவில்லை. ஆகவே திருக்கோயிலூர் வட்டத்திலுள்ள திருவெண்ணெய்நல்லூரில் களப்பிரர்களின் பங்கைப் பற்றி முழுமையாக அறியமுடியவில்லை.

பல்லவர் காலம்

பல்லவர் காலத்தில் திருவெண்ணெய்நல்லூர்ப் பகுதி சேதி நாடு என்ற பெயரில் அழைக்கப்பட்டது என்பதனைத் திருத்தொண்டர் புராணத்தால் அறிகிறோம். அந்நாளில் இப்பகுதியை ஆட்சி செய்தவர் மெய்ப்பொருள் நாயனார் (கி.பி. 630 முதல் 680 வரை) ஆவார். திருவெண்ணெய்நல்லூர் இவரது ஆட்சிக்காலத்தில் சமய முக்கியத்துவமுடைய திருத்தலமாக விளங்கியது.⁵ மெய்ப்பொருள் நாயனாருக்குப்பிறகு பல்லவர் காலத்தில் இப்பகுதியை ஆட்சி செய்த மன்னர்களின் வரலாறு நமக்கு கிடைக்கவில்லை. எனவே, இப்பகுதி சோழப்பேரரசு தோன்றும்வரை பல்லவருடைய நேரடி ஆட்சியில் இருந்தது எனக் கருதலாம்.

பிற்காலச் சோழர் காலம்

பிற்காலச் சோழர் காலத்தில் திருவெண்ணெய்நல்லூர்ப் பகுதி மலாடான ஜனநாத வளநாடு என்றழைக்கப்பட்டதை அப்பகுதியிலுள்ள கல்வெட்டின் மூலம் அறிகிறோம்.⁸ தக்கோலப் (கி.பி. 949) போரில் மூன்றாம் கிருஷ்ணனால் (கி.பி. 939 கி.பி. 966) முதலாம் பராந்தகனின் மூத்தமகன் இராஜாதித்யன் கொல்லப்பட்டதால் சோழரின் ஆட்சி தொண்டை மண்டலம் மலையமானாடு (திருவெண்ணெய்நல்லூர்ப் பகுதி), திருமுனைப்பாடி நாடு ஆகியவற்றில் இல்லாமல் போயிற்று. மலையமானாட்டில் கி.பி. 961இல் ராஷ்டிரகூடர்கள் ஆட்சி ஏற்பட்டது. பின்பு இப்பகுதி கி.பி. 963 இல் சோழர்கள் ஆட்சிக்கு கி.பி. 964-965 இல் ராஷ்டிரகூடர்கள் ஆட்சிக்கு

உட்பட்ட பகுதியாக விளங்கியது. ஜடாவர்ம் சுந்தரபாண்டியன் (கி.பி. 1251 - கி.பி. 1268) கி.பி. 1257இல் சோழநாட்டின் மீது படையெடுத்து மூன்றாம் ராஜேந்திர சோழனைப் போரில் வென்ற பிறகு சோழர்களின் ஆட்சி வீச்சிக்குள்ளாயிற்று.⁷ அதன் விளைவாக சோழர் ஆட்சி இப்பகுதியிலும் இல்லாமல் போயிற்று இப்பகுதி பிற்காலப்பாண்டியர் ஆட்சிக்கு உட்பட்டது.

பாண்டியர் காலம்

ஜடாவர்ம் சுந்தரபாண்டியன் (கி.பி.1251 - 1268) கி.பி. 1257இல் சோழப்பேரரசைக் கைபற்றினார். காவராயர்களின் ஒத்துழைப்போடு ஜடாவர்ம் சுந்தரபாண்டியன் திருவெண்ணைய்நல்லூர்ப் பகுதியை உள்ளடக்கிய தொண்டை மண்டலத்தை வெற்றி கொண்டார். முதலம் மாறவர்மன் குலசேகர பாண்டியனின் (கி.பி. 1268-1311) மைந்தர்கள் அரியணைக்காக அறநெறிகளைத் துறந்தனர். இதனால் பாண்டிய அரசில் குழப்பம் நிலவியது. பாண்டிய அரசில் ஏற்பட்ட நிலையற்ற தன்மையையும் குழப்பத்தையும் பயன்படுத்திக் கொண்டு கி.பி. 1311இல் தில்லி சுல்தான் அலாவுதீனின் அடிமைத்தளபதி மாலிக்காபூர், ஜெயங்கொண்ட சோழபுரம், கண்ணனூர், ஸ்ரீரங்கம், சிதம்பரம் ஆகிய இடங்களில் உள்ள கோயில்களைத் தாக்கி ஏராளமான செல்வங்களைக் கொள்ளையடித்தான். ஆனால் மாலிக்காபூரின் படையெடுப்பினால் திருவெண்ணைய்நல்லூர்ப் பகுதி தாக்குதலுக்கு உள்ளாயிற்றா என்பது தெரியவில்லை.⁸

சம்புவராயர் காலம்

மாலிக்காபூரின் படையெடுப்பினால் பாண்டியப்பேரரசு வீழ்ச்சியை நோக்கிச் சென்றது. அந்நிலையில் திருவெண்ணைய்நல்லூர் பகுதியை உள்ளடக்கிய தொண்டை மண்டலத்தை ஆட்சி செய்த சம்புவராயர்கள் தங்களைச் சுதந்திர அரசுகளாகப் பிரகடனப்படுத்திக் கொண்டனர்.

விஜயநகர காலம்

சம்புவராயர்களின் இராசகம்பீர ராஜ்ஜியம் விஜயநகரப் பேரரசுக்கு உட்பட்ட மண்டலமாயிற்று.¹⁰ திருவெண்ணைய்நல்லூர்ப்

பகுதி விஜயநகரப் பேரரசு காலத்தில் திருவதிகை ராஜ்ஜியத்தைச் சார்ந்திருந்தது.

நாயக்கர்கள் காலம்

கிருஷ்ணதேவராயரின் ஆட்சிக் (கி.பி. 1509 - 1529) காலத்தில் தமிழகத்தில் மூன்று நாயக்க அரசுகள் (செஞ்சி, தஞ்சாவூர், மதுரை) உருவான போது இப்பகுதி செஞ்சி நாயக்கர்களின் ஆட்சிக்கு உட்பட்டது.¹¹

திருவெண்ணைய்நல்லூர்ப் பகுதி செஞ்சி நாயக்கர்களின் ஆளுகையின் கீழ் பதினாறாம் நூற்றாண்டின் இடைப்பகுதி வரை இருந்தது. செஞ்சி நாயக்கர்களின் ஆட்சி கி.பி. 1648 இல் முடிவுற்றது.¹² அதன் பின்னர் சிலகாலம் செஞ்சி மொகலாயர் வசமும், மராத்தியர் வசமும் மாறி மாறி இருந்தது. பதினேழாம் மற்றும் பதினெட்டாம் நூற்றாண்டுகளில் குறிப்பிடத்தக்க எந்த அரசும் நிலையான இப்பகுதியை ஆட்சி செய்ததாகத் தெரியவில்லை.

மொகலாயர் காலம்

மொகலாயப் பேரரசின் விரிவாக்கத்தால் ஹைதராபாத் நிஜாமின் பிரதிநிதியாக ஆர்க்காடு நவாபுகள் இப்பகுதியை ஆண்டனர். அவர்கள் ஆங்கிலேயக் கிழக்கிந்தியக் கம்பெனியிடம் பெற்ற கடனுக்காக தங்கள் ஆட்சி உரிமையை விற்றனர்.

முடிவுரை

புகழ் பெற்ற திருவெண்ணைய்நல்லூரில் உள்ள ஸ்ரீகிருபாபுரீஸ்வரர் கோயிலிலும், ஸ்ரீவைகுந்த வாச பெருமாள் கோயிலிலும் காணப்படுகின்ற கல்வெட்டுக்களினால் பல்லவர்கள் சோழர்கள், பாண்டியர்கள் இவர்களின் ஆட்சிக்காலத்தில் இக்கோவில்கள் கவின்மிகு சிற்பங்களையும் உயிரோட்டம் மிக்க உலோகத் திருவுருவங்களையும் கண்ணைக் கவரும் வண்ண ஓவியங்களையும் கொண்டவையாய் மனித மனத்தினை ஒரு நெறிபடுத்த வல்லவையாகத் திகழ்கின்றன என்பதை அறியப்படுகிறது.¹⁵ மேலும், சங்ககால மன்னர்கள் அவர்களின் ஆட்சி முறையும், வாழ்க்கை முறையும், நிர்வாக முறையும், கொடை வள்ளல் முறையும், சிறப்பான முறையில் மேற்கொண்டனர் என்பதையும்

அறியமுடிகிறது. இவ்வாறு பல பெருமைக்கு உரிய இவ்வூர் தற்போது ஊராட்சி ஒன்றியத்தின் தலைநகராய் விளங்குகிறது என்பதை இவ்வாய்வின் மூலம் அறியமுடிகிறது.

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தமிழக வரலாற்றில் கொற்றவையும் - துர்க்கையும்

தெ. கல்யாணி* மற்றும் சா.லோகநாதன்**

தமிழகம் மிகத்தொன்மையான வரலாற்றையும், கலாச்சாரத்தையும் தன்னகத்தே கொண்டுள்ளது. புவியியல் டகதியாக நம் தமிழகம் ஐவகை நிலங்களாகப் பகுக்கப்பட்டுள்ளன. அவை குறிஞ்சி, முல்லை, மருதம், நெய்தல் மற்றும் பாலை எனப்படும். இந்நிலங்களை வகைப்படுத்தியது மட்டுமன்றி அந்நிலத்திற்கான மக்கள், தொழில், தெய்வம், சங்க இலக்கியப் பாடல்கள் தருகின்றன. அவ்வகையில்

குறிஞ்சி நிலக் கடவுள் - குமரன்
முல்லை - திருமால்
மருதம் - இந்திரன்
நெய்தல் - வருணன்

பாலை - கொற்றவை

இத்தெய்வங்கள் ஆரியகடவுளுக்கு இணையானவையாகவும் காட்டப்பட்டுள்ளன.¹

செந்நிறக் கடவுள் - சுப்ரமணியன்
கருநிறக் கடவுள் - விஷ்ணு மற்றும் கிருஷ்ணன்
சமுத்திரக் கடவுள் - வருணன்
ஆகாயக் கடவுள் - இந்திரன்
பாலை - துர்க்கை

தமிழகத்தில் நடுகல் வழிபாடு

உருவவழிபாடு தமிழகத்தில் பிற்காலத்தில்தான் தோன்றியிருக்கவேண்டும், ஏனெனில் மக்கள் நடுகற்களை தெய்வமாக எண்ணி வழிபட்டுவந்தனர்;, போரில் வீரமரணம்

*இணைப் பேராசிரியர், பாரதி மகளிர் கல்லூரி (தன்னாட்சி), சென்னை

** (முழுநேர) முனைவர் பட்ட ஆய்வாளர், வரலாற்றியல் துறை, பாரதி மகளிர் கல்லூரி (தன்னாட்சி), சென்னை.

அடைந்தவருக்கு மட்டுமின்றி, வெவ்வேறு காரணங்களால் இறந்தவர்களுக்கும் நடுகற்களை மக்கள் தோற்றுவித்தனர்.² அவற்றுள் “நவகண்டம்” எனப்படும் “தலைப்பலி” கொடுக்கும் நடுகற்களும் காணப்படுகின்றன.³ போரில் வெற்றிபெற்று திரும்பியவீரர்கள், தங்கள் வேண்டுதல் நிறைவேறியதை தெரிக்கும் வகையில் “தலைப்பலி” கொடுக்கும் வழக்கம் நடைமுறையில் இருந்துள்ளது.

சங்க இலக்கியமான மலைபடுகடாம் நூலிலிருந்து அறியப்படுவது யாதெனின், வழிபாடு செய்வோர்; அதாவது வழிப்போவோர்; வீரக்கற்களை கும்பிட்டு செல்வர்; எனவும், வள்ளலைநாடி பரிசில் பெற்றுவந்த புலவன், பரிசில் பெறச் செல்லும் புலவனிடம், அந்த நடுகல் வீரனுடைய புகழைப் பாடி, தொழுது செல்வாயாக, அவன் எட்டுதிசைக்கும் தெய்வமாகவிளங்குகிறான் என குறிப்பிட்டுள்ளது.⁴

அரும்புகழ் பாடி அமுதமுதுநோனா
இரும்பையுள் வைகி இருந்து-கரும்பொடு
கைவண் குருகில்கற் கை தொழுஉச்செல் பாணை
தெய்வமாய் நின்றான் திசைக்கு
பொய்யகலநாளும் புகழ்விளைத்தல்
என்வியப்பாம்
வையகம் போட;த்தவயங்கொலிரூட- கையலக்
கல்தோன்றிமண்தோன்றாக் காலத்தேவாளொடு

முன் தோன்றி மூத்தகுடி

ஒளவையார் தன் பாடலில் விடியற்காலவேளையில் நடுகல் வழிபாடு நடந்துள்ளது எனவும், நீராட்டல், துப, தீப, ஆராதனை பீலி சூட்டி, கலத்தில் கள் படைத்தனர்; எனவும் பாடியுள்ளார்.⁶

முல்லை நிலமக்களுக்கு நடுகல் வழிபாடு அன்றி பிறவழிபாடு பற்றி அறியவில்லை என புறநானூற்றுபாடல் (பாடல் 335) கூறுகிறது.⁷

ஒன்னாத் தெல்வர் முன்னின்றவிலங்கி
ஒளிறேந்துமருப்பிற் களிறெறிந்துவீழ்ந்தென்
கல்லேபரவின் அல்லது
நெல்லுகுத்தும் பரவும் கடவுளும் இலவே

இவ்வாறிருந்த நடுகல் வழிபாடு பின்னாளில் தெய்வ வழிபாடாக மாறியது. சங்க காலத்தில் அரசர் படையெடுத்து செல்லும் போது வஞ்சி, வெட்சி, உஷ்ஞை, வாகை, பறந்தலை ஆகிய நிலைகளில் கொற்றவையை வழிபட்டுவந்துள்ளனர். வெற்றிக்காக வழிபடும் நிலையை கொற்றவை நிலை என அழைத்தனர்.

கொற்றவை

சங்க இலக்கியத்தில் “கொற்றத்தேவி” என்பதன் பொருள் “பட்டத்தரசி” எனவும், “கொற்றம்” என்றால் “வெற்றி” “வீரம்” எனவும், “கொற்றமுரசு” “அரசனின் முரசு” எனவும், “கொற்றவன்” “அரசன்” எனவும், இவ்வகையில் “கொற்றவை” என்பது “வெற்றிக்கு உரியவள் துர்க்கை” என பொருள்படும் படிபாடல்கள் இயற்றப்பட்டுள்ளது. “துர்க்கை” என்றால் சிவபிரான் தேவியும், பாலைநிலத்தின் அதிதேவதையுமாகிய பெண் தெய்வம் என பிங்கலந்தை நூல் கூறுகிறது.⁹ “துர்க்கம்” என்றால் “அரண்” எனவும், “பலமானதுர்க்கம்” இருந்ததாகவும், “துர்க்கை மரக்காலின் மேனின்ருடனாள்” என சிலப்பதிகாரப் பாடல் கூறுகிறது.¹⁰ துர்க்காதேவி என்பவள் “பேய் மிக்கபடையுடையவள்” என சங்க இலக்கிப் பாடல் கூறுகிறது.

துர்க்காதேவியை தேவி, ஆதிபராசக்தி, பார்வதி, சண்டிகாகாளி, திரிபுரசுந்தரி என்ற பல பெயர்களால் அழைக்கப்படுகின்றார் தற்போது துர்கா இந்து கடவுள்களின் முக்கியமான அம்சமாக விளங்குகிறாள்.

சக்தியின் ஒருவடிவமாக துர்க்கை வடிக்கப்பட்டுள்ளார். சிவனின் மனைவியாகவும், தாய் தெய்வமாகவும் காணப்படும் பார்வதியின் ஓர் அம்சமாக துர்காதேவி வடிவமைக்கப்பட்டுள்ளார் சக்திவழிபாடு குறித்து தேவி மகாத்மியம், மற்றும் துர்கா சப்தசதி எனும் சமஸ்கிருத இலக்கியத்தில் விவரிக்கப்பட்டுள்ளது. துர்க்கை உலகின் மிக உன்னதமான கடவுள், இவ்வுலகை உருவாக்குபவள் என விவரிக்கின்றது. இவற்றைத் தவிர ரிக்வேதம், அதர்வன வேதம், தைத்திரிய

ஆரண்யம் ஆகிய வேதங்களிலும் துர்க்கையின் வடிவம் பற்றி விளக்கியுள்ளது. “துர்கா” என்ற சொல்லுக்கு “ஆற்றல் வாய்ந்தவன்” “வலிமைவாய்ந்தவன்” “அணுகமுடியாதவன்” “எட்டமுடியாதவன்” தீமையை அகற்றி நன்மையை ஏற்படுத்துபவன் என்றபொருள் விளக்கப்பட்டுள்ளது.

பல்லவர் காலத்தில் கொற்றவை

சங்க காலத்தைத் தொடர்ந்து, பல்லவர் காலத்திலும் துர்க்கை வழிபாடு தொடர்ந்து வந்ததற்கான சான்றுகளை மாமல்லபுரத்தில் உள்ள துர்க்கை மற்றும் மகிசாசுரமர்த்தினியின் சிற்பங்கள் சான்று பகர்கின்றன. துர்க்கையின் மண்டபத்தில் துர்க்கைக்கு தலைப்பலி கொடுக்கும் சிற்பம் காணப்படுகிறது. திரௌபதி ரதத்தின் சிற்பங்களுள் ஒன்றினில் துர்க்கை பத்மாசனத்தில் நான்கு கைகளுடன் அமர்ந்துள்ளார், கீழ்ப்புற வலக்கை, அபயமுத்திரையுடனும், இடக்கையில் சங்கும் வைத்துள்ளார், பாதத்தின் கீழ் அமர்ந்திருக்கும் இரு பக்தர்களில் ஒருவர் தன் தலையை தானே வெட்டி காளிக்கு பலி கொடுப்பது போன்ற செய்கையுடன் வடிக்கப்பட்டுள்ளது. இதே போன்ற மேலும் ஒரு சிற்பம் வராக மண்டபத்தில் வடிக்கப்பட்டுள்ளது. இப்புடைப்புச் சிற்பத்தில் கோபக்கனலுடன் துர்க்கை எருமையின் தலைமீது, எட்டுக் கைகளுடன், போர்க்கருவிகளுடன் நின்றிருக்கிறார் அவரைச் சுற்றி சிவகணங்கள், சிம்மம், மான் ஆகியவை நின்றிருக்கின்றன. இரு பெண்கள் இருபுறம் கையில் வாளுடனும், கோலுடனும் காணப்படுகின்றனர். பக்தன் ஒருவன் இடது கையில் கண்ணத்துடனும், வலதுகையில் துர்க்கையை வழிபடுவது போன்ற உருவ அமைப்புடன் காணப்படுகிறது.¹¹

இவற்றைத்தவிர, திருச்சிராப்பள்ளி மலைக்கோட்டையின் கீழ் உள்ள குகைக்கோவிலில், பக்தன் ஒருவர் துர்க்கையின் முன்னர் தன் கழுத்தை கத்தியால் ஊடுருவி அறுப்பது போன்று வடிவமைக்கப்பட்டுள்ளது. மேலும் புள்ளமங்கை சிவன் கோவிலில், துர்க்கை எருமையின் தலை மீது ஆக்ரோஷத்துடன் நிற்பது

போன்றும், பக்தன் தலைப்பலி கொடுப்பது போன்றும் உருவாக்கப்பட்டுள்ளது.¹²

திருவொற்றியூர் வடிவுடையம்மன் கோவிலிலும் நவகண்ட பலி கொடுக்கும் சிற்பம் செதுக்கப்பட்டுள்ளது. பல்லவர் காலத்தில் போர் வீரர்கள் தங்கள் மன்னனுக்காக போருக்கு சென்றுவந்த பின்னர்; இவ்வாறுதலைப்பலி கொடுக்கும் பழக்கம் நடைமுறையில் இருந்த செய்தி இதன் மூலம் தெரிய வருகிறது.¹³

பிற்காலசோழர் காலத்தில் துர்க்கை வழிபாடு

பிற்கால சோழர்காலம் (கி.பி. 9 ஆம் நூற்றாண்டு முதல் 13 ஆம் நூற்றாண்டு வரை) கொற்றவை என்ற பெயர் சோழர்காலம் (கி.பி. 9 ஆம் நூற்றாண்டு முதல் 13 ஆம் நூற்றாண்டு வரை) கொற்றவை என்று பெயர் மறைந்து துர்க்கை என்ற பெயரும், துர்க்காபடாரி (பிடாரி) என்ற பெயரும் நிலைபெற்றது எனலாம். சிவதுர்க்கை, விஷ்ணு துர்க்கை என்ற நவதுர்க்கையாக மாற்றம் அடைந்தது புடைப்புச் சிற்பங்களாக பல்லவர் காலத்தில் வடிக்கப்பட்ட சிற்பங்கள் தற்போது தேவகோஷ்ட சிற்பங்களாக, வடக்கு கோஷ்டத்தில் வைத்து வழிபாடு செய்யப்பட்டுள்ளது, அங்கு காணப்படும் சிற்பங்கள் மூலம் நிரூபிக்கப்பட்டுள்ளன.

போர்க்கடவுளாக தோன்றிய கொற்றவை இன்று தீமையை அகற்றும் கடவுளாகவும், பிரச்சனைகளையும், கவலைகளையும் போக்கும் கடவுளாகவும், செவ்வாய் கிழமைகளில் இராகுகாலத்தில் வழிபடக் கூடியவராகவும் திகழ்கின்றார் திருமணமாகாத பெண்களுக்கு திருமணம் கைகூட உதவுபவராகவும் நம்பப்படுகிறது. துர்க்கை வழிபாடு நவராத்திரி காலத்தில் வட இந்தியாவில் வெகுசிறப்பாக நடத்தப்படுகிறது.

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திருமாணிக்குழி ஸ்ரீ வாமனபுரீஸ்வரர் கோயில் கல்வெட்டுகள் உணர்த்தும் செய்திகள்

சு.பாலமுருகன்*

முன்னுரை

ஒரு நாட்டின் வரலாற்றையும் பண்பாடு பழக்கவழக்கங்களையும் அறிந்து கொள்வதற்கு உதவும் முக்கியச் சான்றுகளாகக் கல்வெட்டுகள் நிலவுகின்றன.

மன்னர்களாலும், பொது நிலையங்களாலும் தனிப்பட்டவர்களாலும் அளிக்கப்பட்ட நன்கொடைகளும் நிறுவப்பட்ட அறக்கட்டளைகளும் கோயில்களின் பல பகுதிகளிலும் பொறிக்கப்பட்டன¹. இவ்வாறு கல்வெட்டுகளில் பொறிக்கும் வழக்கத்தினை ஏற்படுத்தியவர்கள் பல்லவர்களாவர். பல்லவர்களைத் தொடர்ந்து சோழர்கள், பாண்டியர்கள் மற்றும் விஜயநகரம் கோயில்களில் கல்வெட்டுகளைப் பொறித்தனர்².

நடுநாட்டில் உள்ள பாடல்பெற்ற இருபத்திரண்டு சிவத்தலங்களுள் பதினேழாவது தலமாக கெடில நதியின் வடக்கரையில் திருமாணிக்குழி திருத்தலம் அமைந்துள்ளது. இத்தலத்தில் திருஞானசம்பந்தர் அவதரித்தார் என்பதால் தமிழகத்தில் சிறப்புமிக்க தலங்களுள் இதுவும் ஒன்றாகக் கருதப்படுகிறது.

சோழர்காலக் கல்வெட்டுகள்

திருமாணிக்குழி வாமனபுரீஸ்வரர் கோயிலைப்

புனரமைத்த பெருமை முதலாம் குலோத்துங்கனையே (கி.பி. 1104) சாரும் என்பதனை அங்குள்ள கல்வெட்டு கொண்டு அறிந்து கொள்ளலாம்.

திருமாணிக்குழி³ வாமனபுரீஸ்வரர் கோயிலின் வரலாற்றைக் குறிக்கும் விதத்தில் சோழ மன்னர்கள் காலத்துக் கல்வெட்டுகள் இருபத்தி ஒன்று உள்ளன. பாண்டியர் காலத்துக் கல்வெட்டுகள் இரண்டும், விசயநகர மன்னன் இரண்டாம் தேவராயன் காலத்துக் கல்வெட்டு ஒன்றும் காணப்படுகின்றது.

முதலாம் குலோத்துங்கனின் 34-வது ஆட்சியாண்டுக் கல்வெட்டு கோயில் மண்டபத்தின் தென்புறச்சுவற்றில் காணப்படுகின்றது. இது, நெட்டைப்பாக்கம் என்னும் ஊரைச்சேர்ந்த சோழமூவேந்த வேளாண் என்பவன், இக்கோயிலுக்கு நந்தா விளக்கினைத் தானமாகக், கோயில் சிவப்பிராமணர்களிடம் அளித்தான் என்னும் செய்தியினைக் குறிப்பிடுகின்றது.⁴

கோயில் விளக்குகள் பல்வகைப்பட்ட தரத்தினை உடையதாக இருந்திருக்கின்றது. அவைகளில் சந்தி விளக்கு, திருவிளக்கு, சரவிளக்கு, குத்துவிளக்கு, நொந்தாவிளக்கு என்பன போன்ற விளக்குகள்

*முனைவர்பட்ட ஆய்வாளர், வலராற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர், சிதம்பரம்.

ஆலயத்தைப் பிரகாசிக்கச் செய்வதற்குப் பயன்படுத்தப்பட்டன என்று தொரியவருகின்றது. இவற்றுள் நொந்தா விளக்கு மட்டுமே பிரசித்தி பெற்று விளங்கியுள்ளது.

மூன்றாம் குலோத்துங்கனின் 3வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி.1180) கோயில் முதல் பிரகாரத்தின் கிழக்குப்புறச்சுவற்றில் காணப்படுகின்றது. கூடலூர் அரசநாராயணன் ஆளப்பிறந்தான் வீரசேகரக் காடவராயன் என்பான் விளக்கொண்ப்பதற்காக இக்கோயிலுக்கு 32 பசுக்களைத் தானமாகக் கொடுத்தான்.

முதலாம் குலோத்துங்கனின் 35வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1105) கோயில் மண்டபத்தின் வெளிப்புறச் சுவரில் காணப்படுகின்றது. இது, திருவெண்காட்டு நங்கை என்னும் பெண்மணி, திருமாணிக்குழி கோயிலில் விளக்கொரிப்பதற்காக இரண்டு விளக்கினைத் தானமாக வழங்கினார்⁶ என்னும் செய்தியைக் குறிப்பிடுகின்றது. இச்செய்தியினால் அக்காலத்தில் பெண்களும் கோயிலுக்குத் தானம் வழங்கிச் சிறப்பித்துள்ளனர் என்பதும் பெண்களும் சமுதாயத்தில் உயர்வான நிலையில் விளங்கினர் என்பதும் தெரியவருகின்றது.

விக்கிரமசோழனின் நான்காம் ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1122) கோயில் மண்டபத்தின் தென்புறச் சுவற்றில் காணப்படுகின்றது. இதில், திருமாணிக்குழி ஊரைச்சார்ந்த பொதுமக்கள் திருமாணிக்குழிக் கோயிலில் விளக்கொரிப்பதற்காக ஐந்து காசுகளைக் கோயில் சிவப்பிராமணர்களிடம்⁷ தானமாக வழங்கிய செய்தி சுட்டப்பட்டுள்ளது.

விக்கிரம சோழனின் 6வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1124) கோயில் முன்மண்டப வடக்குப்புறச் சுவற்றில் காணப்படுகின்றது. திருமாணிக்குழியில் வசிக்கும் சங்கரன்பாடியான் என்பவர், கோயிலுக்கு சந்தி விளக்கு ஒன்றினைத் தானமாக அளித்தார் என்னும் செய்தியினை இக்கல்வெட்டு குறிப்பிடுகின்றது. மேலும் இந்தத்

தானம் தொடர்ந்து நடைபெற வேண்டும் என்பதற்காக, 12 ஆடுகளையும் தானமாக, ஆட்டிடையனான, சாத்தன் அரங்கனான சொற்கேளாகோனான் என்பவனிடம்⁸ வழங்கிய செய்தியினையும் குறிப்பிடுகின்றது.

விக்கிரம சோழனின் 11வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1128) கோயில் கருவறையின் மேற்குப்புறச் சுவற்றில் காணப்படுகின்றது. வானவன் மாதேவிபுர நகரத்தவர்கள் இக்கோயிலுக்கு நிலத்தினைத் தானமாக அளித்த செய்தியினையும், தானமாகப் பெறப்பட்ட நிலத்தின்மூலம் ஆண்டுக்கு இருநூறு கலம் நெல் அளந்து பெறப்பட்டது⁹ என்னும் செய்தியினையும் சுட்டுகின்றது.

விக்கிரம சோழனின் 12வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1130) கோயில் மண்டபத்தின் வலப்புற நுழைவு வாயிலின் கிழக்குப்புறச் சுவற்றில் காணப்படுகின்றது. இதில், விக்கிரமசோழன் இக்கோயிலுக்கு ஆறுவேலி நிலத்தினைத் தானமாக வழங்கிய செய்தி¹⁰ குறிப்பிடப்பட்டுள்ளது.

இரண்டாம் குலோத்துங்கனின் 3வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1136) கோயில் முன்மண்டபத்தின் வடக்குப்புறச் சுவற்றில் காணப்படுகின்றது. இவன், திருமாணிக்குழியைச் சேர்ந்த நிலப்பரப்பில் நாடுகாவல்புரியும் அதிகாரியாக இருந்தான். இவன் கோயிலுக்கு நிலத்தினைத் தானமாக அளித்த செய்தி, நில அளவு எல்லைகளுடன்¹¹ குறிப்பிடப்பட்டுள்ளது. அளித்த நிலத்தின் விவரம்

வரிசை எண் ஊர்ப்பெயர் நில அளவு

1. பொன்வேய்ந்த பெருமநல்லூர் 24 மா
2. வில்லியநல்லூர் 40 மா
3. பெருஞ்சான் பாக்கம் 3 மா (நத்தத்துக்குக் கிழக்கு)
4. எய்தனூர் 50 மா (ஆமைப்பள்ளம்) என்ற பெயருடைய நிலம்

5. எதிடகலி சோழநல்லூர் 62 மாமுக்காணி

6. பட்டான்பாக்கம் 3 மா

என்னும் பட்டியலைக் கொடுத்து, அந்நிலங்களிலிருந்து பெறப்பட்ட வருவாயில் பெரும்பாடி காவல் என்னும் வருவாயினைக் கொண்டு கோயிலுக்குத் திருவிளக்குகளைச் செய்தான் என்னும் செய்தி குறிக்கப்பட்டுள்ளது.

இரண்டாம் குலோத்துங்கனின் 8வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1140) கோயில் மண்டபத்தின் தென்புறச்சுவற்றில் காணப்படுகின்றது. திருமாணிக்குழிக் கோயிலில் திருவிழா நடைபெறுவதற்காக ஆலப்பாக்கம் என்னும் ஊரில் உள்ள நிலத்தினைத் தானமாகக், குலோத்துங்க சோழன் வழங்கிய செய்தியினை இக்கல்வெட்டு¹² குறிப்பிடுகின்றது.

மூன்றாம் குலோத்துங்கனின் 7வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1184) கோயில் முதல்பிரகாரத்தின் கிழக்குப்புறச் சுவற்றில் காணப்படுகின்றது. பாலையூரைச் சார்ந்த திருநட்டப்பெருமான் என்பவர் கோயிலுக்குச் சந்தி விளக்கினையும், இந்த தானம் தொடர்ந்து நடைபெற நான்கு பசுக்களையும் தானமாக வழங்கிய செய்தியினை இக்கல்வெட்டு¹³ உணர்த்துகின்றது.

மூன்றாம் குலோத்துங்கனின் 21வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1199) கோயிலின் முதல் பிரகாரத்தின் மேற்குப் புறச்சுவற்றில் காணப்படுகின்றது. இதில், திருமாணிக்குழிக் கோயிலுக்கு வானவன் மாதேவிபுரத்தைச் சார்ந்த பொதுமக்கள் கோயில் பூசைக்காகப் பன்னிரண்டு மா அளவுள்ள நிலத்தினைத் தானமாகக் கொடுத்த செய்தி¹⁴ குறிப்பிடப்பட்டுள்ளது.

பாண்டியர்காலக் கல்வெட்டு

பாண்டிய அரசனான மூன்றாம் மாறவர்மன் விக்கிரம பாண்டியனின் 5வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1238) கோயிலின்

நுழைவுவாயிலின் வலதுபுறத்தில் கிழக்குப்புறச் சுவற்றில் காணப்படுகின்றது.¹⁶

திருமாணிக்குழி கோயிலில் இறைவனுக்கு உணவு படைப்பதற்காக நிலம் தானமாக வழங்கப்பட்ட செய்தியினை இக்கல்வெட்டு குறிப்பிடுகின்றது.

மூன்றாம் மாறவர்மன் விக்கிரம பாண்டியனின் 6வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1239) கோயிலின் நுழைவுவாயிலின் இடது புறத்தில் கிழக்குப் புறச்சுவற்றில் காணப்படுகின்றது. இதில், மூன்றாம் மாறவர்மன் விக்கிரம பாண்டியன் கோயிலுக்கு 40 மா அளவுள்ள இறையிலி நிலத்தைத் தானமாக வழங்கிய செய்தி குறிப்பிடப்பட்டுள்ளது.¹⁷

விசயநகர மன்னர்கள் காலக் கல்வெட்டு

இக்கோயிலில் காணப்பெறும் விசயநகர மன்னர்களது கல்வெட்டுகளால்¹⁸ இக்கோயில் நன்கு பராமாணிக்கப்பட்ட செய்தியினை அறிந்துகொள்ள முடிகின்றது.

ஞானசம்பந்தர் காலம் முதல் விசயநகர மன்னர்களது ஆட்சியாண்டு வரை இக்கோயில் பெரும்சிறப்புடன் விளங்கியதைக் காணமுடிகின்றது.

கல்வெட்டுகள் குறிப்பிடும் செய்திகள் ஊரும் பேரும்

திருமாணிக்குழிக் கோயிலில் காணப்படும் கல்வெட்டுகளில் இத்தலத்தின் பெயர் உதவித்திருமாணிக்குழி என்றே காணப்படுகின்றது. ஞானசம்பந்தரும் தமது பதிகங்களில் உதவித்திருமாணிக்குழி என்றே குறிப்பிட்டுள்ளார். ஆதலால், கி.பி. 7ஆம் நூற்றாண்டு முதல் கி.பி. 15ஆம் நூற்றாண்டு வரை இவ்வூர் இதே பெயருடன்தான் விளங்கியிருக்க வேண்டும் என்பது புலனாகின்றது. இன்று உதவி என்னும் முன்னொட்டு மறைந்து, திரு என்னும் முன்னொட்டு சேர்ந்து திருமாணிக்குழி என்பது வழக்கிலிருந்து வருகின்றது.

திருக்காமக்கோட்டம்

திருமாணிக்குழி ஆளுடையார் கோயிலில் அம்மனுக்கென்று தனிக்கோயில் உண்டு.

அக்கோயில், திருக்காமக்கோட்டமுடைய பெரிய நாச்சியார் கோயில் என்று குலோத்துங்கசோழனின் கல்வெட்டு குறிப்பிடுகின்றது. இச்செய்தியால் அம்மன் கோயில் திருக்காமக்கோட்டம் என்னும் பெயருடன் முற்காலத்தில் விளங்கியமை புலனாகின்றது. கிழக்கு நோக்கியவாறு அமைக்கப்பெற்றுள்ள இத்திருக்காமக்கோட்டம் வெளிப்பிரகாரத்தின் வடமேற்கு மூலையில் இன்றும் விளங்குவதனைக் காணலாம்.

இத்திருக்காமக்கோட்டத்தில் வீற்றிருக்கும் அம்மனுக்கு, மணற்குடி என்னும் ஊரைச்சேர்ந்த ஏழிசை மோகன் படைச்சான் என்பவன், திருக்காமக்கோட்டத்தில் சந்துவிளக்கு ஒன்று எரிப்பதற்கு, எருமைகளைத் தானமாக அளித்த செய்தியினை¹⁹ மூன்றாம் இராசராசசோழன் காலத்துக் கல்வெட்டு ஒன்று குறிப்பிடுகின்றது.

விசுவேசுவர தேவர்

உதவித்திருமாணிக்குழி உடையார் கோயிலில், விசுவேசுவர தேவர் என்னும் பெயருடன் மற்றொரு சிறிய கோயில் இருந்ததனை மூன்றாம் குலோத்துங்க சோழனது கல்வெட்டு குறிப்பிடுகின்றது. இக்கோயிலில் மானிகை ஒன்றும் நிறுவப்பெற்றிருந்த செய்தியினையும் இக்கல்வெட்டு குறிப்பிடுகின்றது. இவ் இறைவன் திருமேனியினை அலங்கரிக்கவும், நித்தநிவேதனங்களுக்குமாகப் பட்டாம்பாக்கம் என்னும் ஊரைச்சேர்ந்த சோழகுலவல்லநல்லூரில் திருநாமத்துக் காணியாக நான்கு மா அளவுள்ள நிலம் தானமாக வழங்கப்பெற்றது²⁰ என்ற செய்திகள் கல்வெட்டின் மூலமாகப் புலனாகின்றன.

விளக்குத் தானங்கள்

திருமாணிக்குழி உடைய மகாதேவருக்கும், திருக்காமக்கோட்டமுடைய பெரிய நாச்சியாருக்கும் பிற பரிவாரமூர்த்திகளுக்கும் நாள்தோறும் நந்தா விளக்குகளும், சந்தி விளக்குகளும் எரிப்பதற்கு ஏற்பாடு செய்யப்பெற்ற செய்திகளைக் கல்வெட்டுகள் குறிப்பிடுகின்றன.

விளக்கெரிப்பதற்கு மூலதனமாகப் பொற்காசுகளும், ஆடுகளும், பசுக்களும்,

கன்றோடு பால் எருமைகளும் வழங்கிய செய்திகளைச் சோழர், பாண்டியர்காலக் கல்வெட்டுகள் உணர்த்துகின்றன.

அதியமான் கொடை

மூன்றாம் குலோத்துங்க சோழன் காலத்தில், அம்மன்னனின் படைத்தலைவனான அதியமான் என்பவன், இக்கோயிலுக்கு, முப்பதுகழஞ்சு எடை கொண்ட மேகலையொன்றைத் தானமாக வழங்கிய செய்தியைக் கி.பி. 1197-ஆம் ஆண்டில் வரையப்பெற்ற சாசனம்²² ஒன்று குறிப்பிடுகின்றது.

கருவறைக் கல்வெட்டுகள்

திருமாணிக்குழி வாமனபுரில்வரர் கோயிலின் கருவறையில் இரண்டு கல்வெட்டுகள் காணப்படுகின்றன. அவை இரண்டும் விக்கிரமசோழனின் காலத்தைச் சார்ந்ததாகும். கருவறையின் மலைச்சுவரில் விக்கிரமசோழனின் 11வது ஆட்சியாண்டுக் கல்வெட்டு (கி.பி. 1128) காணப்படுகின்றது. இக்கல்வெட்டினைத் தவிர கருவறையின் வடக்குப் புறச்சுவற்றில் இதே மன்னனின் மற்றுமொரு கல்வெட்டு காணப்படுகின்றது. இக்கல்வெட்டில் ஆட்சியாண்டு குறிப்பிடப்படவில்லை. கருவறையின் மேலைச்சுவற்றில் உள்ள கல்வெட்டினையே காலத்தால் முந்தைய கல்வெட்டு எனலாம். கோயிலின் பிற்பகுதியில் அர்த்தமண்டபம், மகாமண்டபம் ஆகிய பிரகாரங்களில் 24 கல்வெட்டுகள் காணப்படுகின்றன. இவற்றில் முதலாம் குலோத்துங்கனின் நான்கு கல்வெட்டுகளும் காணப்படுகின்றன. அவையனைத்தும் கருவறையில் உள்ள கல்வெட்டுகளைவிட காலத்தால் பிந்தியவையாகும்.

கருவறையின் மகாமண்டபத்தின் கீழைச்சுவரில் உள்ள கல்வெட்டுதான் இக்கோயிலின் தொன்மையான கல்வெட்டு²³ என்று குறிப்பிடப்படுகின்றது. இக் கல்வெட்டின் காலம் முதலாம் குலோத்துங்கனின் 34வது (கி.பி. 1104) ஆட்சியாண்டாகும்.

விக்கிரமசோழனின் காலத்தில் பழைய கருவறை புதுப்பிக்கப்பட்டு தற்போது காணப்படும் கருவறை அமைக்கப்பட்டிருக்க வேண்டும் என்பது கல்வெட்டினால் புலனாகின்றது. மேலும் இக்கல்வெட்டினால், விக்கிரமசோழன் காலத்தில் கற்றளியாக மாற்றம் செய்யப்பட்டது என்பதனையும் அறிந்துகொள்ள முடிகின்றது.

விக்கிரமசோழ ஈஸ்வரம்

விக்கிரமசோழன், திருமாணிக்குழிக்குத் தனது பெயராகிய விக்கிரமசோழ ஈஸ்வரம் என்னும் பெயரணியைச் சூட்டியுள்ளான். அதனால் கல்வெட்டுகளில் திருமாணிக்குழி என்னும் பெயர் விக்கிரமசோழ ஈஸ்வரம் என்று குறிப்பிடப்பட்டுள்ளது. இப்பெயர்மாற்றம் குறித்த செய்திகள் விக்கிரமசோழனின்²⁴ நான்காவது ஆட்சியாண்டுக் கல்வெட்டில் காணப்படுகின்றது.

கோயில் வளாகத்திற்குள்ளேயே தனது பெயரால் துணைக்கோயில் ஒன்றை எழுப்பினான் என்னும் செய்தியினையும், அக்கோயிலுக்கு அவன் அளித்த தானங்கள், அவனது நேரடி மேற்பார்வையில் அளிக்கப்பட்ட செய்திகளை, அவனது பன்னிரண்டாவது ஆட்சியாண்டுக் கல்வெட்டு குறிப்பிடுகின்றது.

முடிவுரை

கோயில்களில் காணப்படும் கல்வெட்டுக் குறிப்புகளால் அக்காலத்தில் திருமாணிக்குழிக் கோயில் சீரும் சிறப்புடன் விளங்கியிருக்க வேண்டும் என்பதும் சோழர்கள், பாண்டியர்கள் மற்றும் விசயநகர மன்னர்களின் நேரடி மேற்பார்வையில் இயங்கியது என்பதும் தெரியவருகின்றது.

கோயிலுக்கு நிலங்களும், பொன்னும் பொருளும் தானமாக அளித்த செய்தியையும் அறிந்துகொள்ள முடிகின்றது. மன்னர்களோடு மக்களும், குறிப்பாகப் பெண்களும் தானம் அளித்துள்ள செய்திகள் மக்களது வாழ்வியல்

நிலைப்பாடுகளையும் கோயில் கலையில் அவர்கள் கொண்டிருந்த ஈடுபாட்டையும் புலப்படுத்துவனவாய் அமைகின்றன. தமிழக வரலாற்றின் மூலாதாரங்களாகக் கோயில்கள் விளங்குகின்றன என்பதையும் அறிந்துகொள்ள முடிகின்றது.

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தஞ்சாவூர் நாயக்கர் அரசு தோற்றத்திற்கு திருமலாம்பவின் பங்களிப்பு

கி.ஜெயலெட்சுமி*

விஜயநகரப் பேரரசு (1336-1646) தென் இந்தியாவின் தற்கால கர்நாடகம், ஆந்திரப் பிரதேசம், தமிழ்நாடு மற்றும் கேரளாவின் பெரும்பாலான பகுதிகளைக் கொண்ட ஒரு பேரரசு ஆகும். தென்னிந்தியாவில் தில்லி சுல்தான்களின் ஆட்சி விரிவாக்கத்தை தடுக்கவே வித்யாரண்யர் வழிகாட்டுதலின்படி, விஜயநகரப் பேரரசு 1336 ஆம் ஆண்டில் முதலாம் ஹரிஹர் மற்றும் முதலாம் புக்கராயர் ஆகியோரால் நிறுவப்பட்டது. பொ.ஆ.1336-லிருந்து பொ.ஆ.1485 வரை சங்கமகுல மன்னர்களாலும் பொ.ஆ.1486 முதல் பொ.ஆ.1491 வரை சாளுவகுல நரசிம்மனாலும், பொ.ஆ.1505 முதல் துளுவகுல மன்னர்களாலும், பின்னர் பொ.ஆ.1570 முதல் அரவீடுகுல மன்னர்களாலும் நிறுவப்பட்டது.

விஜயநகரப் பேரரசின் துளுவகுல மன்னர்கள் வரிசையில் கிருஷ்ண தேவராயருக்குப் பிறகு பொ.ஆ.1529-ல் முடிசூடியவர் அச்சுதராயர் ஆவார். இவர் தஞ்சையில் நாயக்க அரசு உதயமாவதற்கு காரணமாகத் திகழ்ந்தவர், தஞ்சை அரசின் முதல் மன்னராக அச்சுததேவராயரால் நியமனம் பெற்றவர் செவ்வப்ப நாயக்கராவர். இவர் பேரரசர் அச்சுததேவராயரின் மனைவி திருமலாம்பா தேவியாரின் தங்கையான மூர்த்திமாம்பாவை மணந்தவர் ஆவார். கிருஷ்ண தேவராயரைப் போன்றே சோழ மண்டலத்தின் மீது அதிக அக்கரை செலுத்தியவர் அச்சுதராயர். இம்மன்னரின் கல்வெட்டுகள் தஞ்சை தொப்புள் பிள்ளையர் கோயில் மற்றும் இராசகோபாலசாமி¹ கோயிலிலும், திருமக்கோட்டை,² பந்தணைநல்லூரி,³ திருவிடைமருதூர்⁴ முதலிய இடங்களிலும் உள்ளன.

திருமலாம்பா

விஜயநகரப் பேரரசர் அச்சுதராயரின் மனைவியருள் ஒருவர் திருமலாம்பா ஆவார்.

சமஸ்கிருதம், தெலுங்கு மொழிகளில் திருமலாம்பா என்றும், தமிழில் திருமலைஅம்மன் என்றும் அழைக்கப்பட்ட இத்தேவிக்கும் சோழநாட்டுக்கும் நெருங்கிய தொடர்பு உண்டு. திருமலாம்பாவின் சகோதரியான மூர்த்திஅம்மானை தஞ்சை செவ்வப்ப நாயக்கனுக்கு மணம் முடித்து சீதனமாகத் தஞ்சை அரசு உரிமையைச் செவ்வப்பனுக்கு அளித்தார். இதன் காரணமாக தஞ்சையில் நாயக்க அரசு உதயமாவதற்கு காரணமாகத் திகழ்ந்தவர்கள் அச்சுதராயரும், திருமலாம்பாவுமேயாவர்⁵

அறிவும் ஆற்றலும்

விஜயநகரத்து ஹம்பியில் உள்ள விட்டலா திருக்கோயில் கல்வெட்டொன்று அச்சுததேவராயர் அளித்த **சுவர்ணமேருதானம்** பற்றி விவரிக்கின்றது. இக்கல்வெட்டு அழகிய பாடலாகப் பொறிக்கப் பெற்றுள்ளது. இப்பாடலை எழுதியவர் திருமலாம்பா என்ற குறிப்பும் காணப்பெறுகின்றது. இப்பாடலின் திறம் திருமலாம்பாவின் ஆற்றலையும் புலமையையும் நன்கு வெளிப்படுத்துவதாக உள்ளது.

சமஸ்கிருத மொழியில் அமைந்த சம்பு காவியங்களுள் மிகச்சிறந்ததாக மதிக்கப்படும் “**வரதாம்பிகா பரிணய சம்பு**” எனும் நூல் திருமலாம்பா எனும் இத்தேவியால் எழுதப்பெற்றது. வரதாம்பிகா பரிணய சம்புவின் இறுதிப்பகுதியில் திருமலாம்பா தனது அறிவின் திறத்தையும் ஆற்றலையும் உள்ளதை உள்ளவாறே தெளிவுபடக் கூறியுள்ளார். காவியம், நாடகம், கவிதை, புராணம், வேதம் ஆகியவற்றை ஒருமுறை கேட்டாலோ, அல்லது படித்தாலோ அப்படியே மனதில் பதிய வைத்துக் கொள்ளும் பேராற்றல் தனக்குள்ளது என்பதையும் கூறுகின்றார். தாம் அச்சுத தேவராயரின் அன்புக் கணையவர் என்பதன்றி அவரது மனைவி என்பதையும்

*முனைவர் பட்ட ஆய்வாளர் (முழுநேர), சிற்பத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

“ராஜாதிராஜ அச்சுதராய சர்வபூமா பிரேம சர்வஸ்வ விஸ்வாசபர”⁶ (வரதாம்பிகா பரிணயம்) என்றும் கூறுகிறார்.

தஞ்சையில் திருமலாம்பா

அச்சுதராயரோடு மனைவி திருமலாம்பாவின் சகோதரி மூர்த்திஅம்மாளை செவ்வப்பனுக்கு மணம் முடித்த பின்பு தஞ்சைக்கு அனுப்பி திருமலாம்பா சோழநாட்டிலும் தனது அறக்கட்டளைகளை அணித்துள்ளார் என்பதற்கு சான்றுகள் காணப்படுகின்றன.

பொ.ஆ.1530 பேரரசர் அச்சுததேவராயர் தமிழகத்திற்கு வந்தார். அப்போது அரசியல் காரணங்களுக்காகப் பல நாட்கள் திருவரங்கத்தில் தங்க நேர்ந்தது. பின்பு மீண்டும் பொ.ஆ.1532-இல் பேரரசர் தந்தேவியர் இருவருடனும் மகனுடனும் திருவரங்கம் வந்து பல அறச்செயல்களைப் புரிந்தார். இவ்வாறு சகம் 1454 நந்தன ஆண்டில் திருவரங்கம் வந்த திருமலாம்பா தான் இயற்றிய “பக்தசஞ்ஜீவி” எனும் நிகழ்ச்சியினைத் (அறையர் சேவை போன்ற நிகழ்ச்சி) திருவரங்கன் முன்பு ஸ்ரீவைஷ்ணவர்கள் நடத்துக் காண்பிப்பதற்காக ஆநிலை எனும் ஊரில் நிலம் அளித்ததை ஒரு கல்வெட்டுக் கூறுகிறது⁷.

தஞ்சையில் திருமலை அம்மன் பேட்டையும் திருமலாம்பா எடுத்த கோயிலும்

தஞ்சாவூரில் வடக்கு வீதியிலிருந்து எல்லையம்மன் கோயில் தெருவுக்குச் செல்லும் வழியில் மிகப்பெரிய இராஜகோபுரத்துடன் உள்ள அழகிய கற்கோயிலொன்று இராஜகோபாலசாமி கோயில் எனத் திகழ்கிறது. இக் கோயிலுள்ள கருவரையின் அதிட்டானத்தில் இரண்டு கல்வெட்டுக்கள் உள்ளன. இவை விஜயநகரப் பேரரசர் அச்சுததேவராயர் காலத்துக் கல்வெட்டுக்கள் ஆகும்.

முதற்கல்வெட்டில் சாலிவாகன சகம் 1461 குறிக்கப்பெற்றுள்ளது. இக்கல்வெட்டின் பஞ்சாங்கக் குறிப்புகளால் இது பொ.ஆ.1538-ஆம் ஆண்டு ஆகஸ்ட் (தமிழ்-ஆவணி) மாதம் வெட்டப் பெற்றது என்பது அறியப்படுகிறது. இதில் “விளம்பி சம்வத்சரம், சிம்ம நாயற்று, பூர்வபட்சம்

ஏகாதசி பிரஹஸ்பதிவாரம், பெற்ற உத்திரட்டாதி நாளில் பாண்டிய குலாசனி வளநாட்டு தஞ்சாவூர் கூற்றத்து தஞ்சாபுரி திருமலையம்மன் பேட்டையில், திருமலையம்மன் தர்மமாக பெருமாள் மதனகோபால பெருமாள் திருக்கோயிலுக்கு இராயர் அச்சுததேவராயர் அதிஷ்டானமாக கட்டளையிட்ட திருவுளம் பற்றின படிய”⁸ என்று விவரித்து இராயாரின் ஆணை குறிக்கப்பெற்றுள்ளது.

இச்சாசனக் சான்றால் திருமலாம்பா தேவியார் தர்மமாக இக்கோயில் எடுக்கப்பெற்று பொ.ஆ.1538-ஆம் ஆண்டில் தஞ்சையில் செவ்வப்ப நாயக்கர் அரேசோச்சம் நாளில் மகாபிரதிஷ்டை நடந்ததை அறியப்படுகிறது. தற்போது இராஜகோபாலசாமி கோயில்; இருக்கும் பகுதிக்கு “திருமலையம்மன் பேட்டை” என்ற பெயர் சூட்டப் பெற்றிருந்தது என்பதும் குறிப்பிடத்தக்க செய்தியாகும். இதே கோயிலில் உள்ள மற்றொரு கல்வெட்டு கிரந்தத்தில் வெட்டுவிக்கப் பெற்ற சமஸ்கிருதப் பாடலாகும்⁹. அது அச்சுத தேவராயரின் புகழினை எடுத்துரைக்கின்றது. பாடல் அமைப்பினை ஆராயும்போது அது திருமலாம்பா எழுதிய படைப்பாகக் கொள்ள இயலுகிறது.

திருமலை சமுத்திரம்

தஞ்சாவூரிலிருந்து திருச்சிராப்பள்ளி சாலையில் வல்லத்திற்கு அருகே உள்ள ஓர் ஊருக்கு “திருமலை அம்மன் சமுத்திரம்” என்பதாகும். நீர்ப்பாசன ஏரிகளை அன்றைய விஜயநகர அரசர்கள் உருவாக்கும் போது மன்னரின் பெயரிலோ, அல்லது தேவியர்கள் பெயரிலோ அழைப்பது மரபாகும்.

திருவண்ணாமலையில் உள்ள கல்வெட்டொன்றில்¹⁰ கிருஷ்ணதேவராயர் காலத்தில் “திருமலைதேவி அம்மன்சமுத்திரம்” என்ற திருக்குளம் வெட்டப் பெற்றதாகக் கூறப்பட்டுள்ளது. இது போன்றே தஞ்சைப் பகுதியில் அமைந்திருக்கும் திருமலை அம்மன்சமுத்திரம் எனும் ஊரின் பெயரால்

அச்சுத்தேவராயாரின் தேவிக்கு இப்பகுதியில் இருந்த செல்வாக்கு நன்கு புலனாகிறது.

அச்சுத்தேவராயர் திருமலாம்பா உருவச்சிலைகள்
தஞ்சாவூர் திருமலை அம்மன் பேட்டையில் (இராஜகோபாலசாமி கோயிற் பகுதி) திருமலாம்பா எடுத்த மதனகோபாலசாமி கோயில் வாயிலை ஒட்டி அமைந்துள்ள பிற்காலத்திய சியாமளாதேவி அம்மன் கோயிலில் நீண்ட தலைப்பாகை அணிந்த ஆண் உருவம் ஒன்று வணங்கும் கோலத்தில் உள்ளது¹¹.

இவை அச்சுத்தேவராயர் மற்றும் திருமலாம்பாவின் உருவச்சிலைகளே என்பதைச் சிற்ப அமைதியும் மற்றும் இராஜகோபாலசாமி கோயில் கல்வெட்டுக்கள் வாயிலாக உறுதிபடுத்த முடிகிறது. இவை முன்னர் மதனகோபாலசாமி கோயிலில் இடம்பெற்றிருந்து தற்போது சியாமளாதேவி அம்மன் கோயிலுக்கு இடம்பெயர்ந்திருக்க வேண்டும்

எனவே தஞ்சை மூர்த்திஅம்மாள் உறவால் தஞ்சைக்கு வந்து சென்ற திருமலாம்பா தேவியின் வரலாற்று தடயங்கள் தஞ்சை நாயக்கர் வரலாற்றை

அறியப் பெரிதும் துணைநிற்கின்றது, என்பதை இக்கட்டுரையின் வாயிலாக அறியப்படுகிறது.

அடிக்குறிப்புகள்

1. A.R.E. 39 & 40 of 1897.
2. Ibid., 261 of 1917.
3. Ibid 116 of 1931-32.
4. Ibid., 271 of 1907.
5. குடவாயில் பாலசுப்பிரமணியன், சோழமண்டலத்து வரலாற்று நாயக்கா;களின் சிற்பங்களும் ஓவியங்களும், தமிழ்ப் பல்கலைக்கழகம் வெளியீடு, தஞ்சாவூர், 1987, பக். 225-226.
6. குடவாயில் பாலசுப்பிரமணியன் சோழமண்டலத்து வரலாற்று நாயக்கர்களின் சிற்பங்களும் ஓவியங்களும், தமிழ்ப் பல்கலைக்கழகம் வெளியீடு தஞ்சாவூர் நாயக்கர் வரலாறு (பொ.ஆ.1535-1675), சரசுவதி மகால் நூலகம், தஞ்சாவூர், 2014, ப.20.
7. A.R.E., No.308 of 1950-51
8. S.I.I., Vol. V, No. 1303, p.505.
9. A.R.E., No.41 of 1897.
10. S.I.I., Vol. VIII, No., 165, p.74.
11. குடவாயில் பாலசுப்பிரமணியன், மு.கா.நூ., ப.22.

சோழர்கால கலை நுணுக்கங்கள் - முக்கிய சிற்பங்கள்

சி. பார்த்திபன்*

முன்னுரை

தமிழ்நாட்டின் சிற்பக் கலையைப் பொறுத்தவரை தமிழன் வளர்த்த சிற்பக் கலையின் உன்னதத்தை வேறு எந்த நாடுமே எட்டிப்பிடிக்கவில்லை என்பதை அறியலாம். சிற்ப உலகிலேயே சிறந்த புகழ்பெற்றவர்கள் கிரேக்கர்கள். சிற்பங்கள் அளவில் பெரியவை. அங்க நிர்மாணத்தில் சிறிதும் தவறாதவை. நெளிவு சுளிவுகளை எல்லாம் கவர்ச்சியாக காட்டுபவை என்றாலும் உள்ள உணர்ச்சிகளை உருவாக்கிக் காட்டுவதில் வெற்றிபெற்றவை அல்ல. தமிழ்நாட்டில் பல்லவ மன்னர்களுக்குப் பின் வந்த சோழ மன்னர்கள் இச்சிற்பக்கலை வளர்ச்சியில் எடுத்துக்கொண்ட

அக்கறை இவ்வளவு அவ்வளவு என்று வறையறுத்துக் கூற முடியாது.

‘எண்தோள் ஈசற்கு எழில் மாடம் எழுபது’’ கட்டியதோடு அவர்கள் திருப்தி அடையவில்லை. கட்டிய கோயில்களில் எல்லாம் அற்புதம் அற்புதமான மூர்த்திகளையும் உருவாக்கி நிறுத்தினார். தெய்வத்திருவுருவங்களையெல்லாம் மிஞ்சும் வகையில் செப்புச் சிலைகள் பலவற்றையும் வடித்தனர். நடராஜனை, பிஷாடனனை, கஜசம்ஹாரனை, அம்பிகையை எல்லாம் நல்ல செப்புச் சிலைகளாக வடித்தது சோழர்கள் காலத்தில் தான்¹

*முனைவர் பட்ட ஆய்வாளர் (பகுதி நேரம்), வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி (தன்னாட்சி), சேலம்.

சிற்பம்

பொன், வெள்ளி, வெண்கலம் போன்ற உலோகத்தாலோ மற்றும் மரம், தந்தம், கல், களிமண் போன்ற பொருட்களாலோ கண்ணாற்கண்ட மற்றும் கற்பனை உருவங்களை அமைக்கும் கலையே சிற்பம்.

சிற்பக்கலைக் கூறுகள்

கருவறை விமானங்களில் சிற்பங்கள் அமைக்கும் முறை பல்லவர் காலத்தே தோன்றியது என்றாலும் திசைக்குரிய கடவுளர் சிற்பங்கள் அமைக்கும் வழக்கம் கருவறை, இடை மண்டபம் ஆகியவற்றில் வரும் கோட்டங்களிலும் இப்படி திசைக்குரிய கடவுளர் சிற்பங்கள் அமைக்கும் பழக்கம் சோழர் காலத்தில் தான் தோன்றியது². இவர்கள் காலத்தில் தான் கோயிலோடு ஏராளமான சிற்பங்கள் இணைத்து கோயில்களைச் சிற்பக்கலைக் கூடங்களாக மாற்றினர்.

1.சிதம்பரம்

நடனம் என்றாலே சிதம்பரத்தைக் குறிக்கும் என்பர். நடராசப் பெருமான் கலைநடனம் புரிந்தருளும் திருத்தலம் தில்லை³. தில்லை நடராசருக்குச் சிற்றம்பலத்தைக் கட்டி அதனை கனக சபையாக உருவாக்கி 'பொன் ஓடு வேய்ந்தான் முதலாம் பராந்தக சோழன்'⁴. சிதம்பரம் நடராசர் கோயிலின் கிழக்கு கோபுரம் குலோத்துங்க சோழனாலும், மேற்கு கோபுரம் விக்கிரம சோழனாலும் கட்டப்பட்டது.

ராஜகோபுர வாயிலின் இரு பக்கங்களிலும் சிவபெருமான் ஆடிய 108 தாண்டவங்கள் சிற்ப வடிவங்களாக செதுக்கப்பட்டு அதன் கீழ் ஆங்காங்கே கர்ணங்களுக்கு உரிய பெயர்கள் கிரந்த எழுத்தில் பொறிக்கப்பட்டுள்ளன. மற்றொரு கோபுரத்தில் மகளிர் ஆடுவது போன்ற 108 கர்ண சிற்பங்கள் காட்டப்பட்டுள்ளன. ஆடவல்லானது ஆலயமாகையால் எங்கும் ஆடற்கலையின் வடிவங்கள் சிற்பங்களாக மலர்ந்துள்ளன. இவ்வாறு செதுக்கப்பட்டுள்ள நாட்டிய சிற்பங்களைக் கொண்டு இவ்வாலயத்தை 'நாட்டியக் கலையின் கலைக் களஞ்சியமாக' கருதலாம்⁵. மேற்கு கோபுரத்தில் அமைந்துள்ள

அனைத்து சிற்பங்களின் கீழும் அவற்றின் பெயர்கள் குறிக்கப்பட்டுள்ளது. இதனால் அத்தெய்வங்களுக்கு அக்காலத்தில் வழங்கப்பட்ட பெயர்களை அறிந்துகொள்ள முடிகிறது. இறைவன் இங்கு ஆகாச உருவில் இருக்கிறான் என்பது தான் சிதம்பர ரகசியமாகும்⁶. சோழர்கள்காலத்துக் கோயில்களில் ஆடல்மகளிர் மிகப்பலராக இருந்து நடனக் கலையை நன்கு வளர்த்தனர் என்று எண்ணிறந்த கல்வெட்டுக்கள் தெரிவிக்கின்றன. நாம் அக் கல்வெட்டுச் செய்திகளையே தில்லை கோயிலில் சிற்பங்களாகக் காண்கிறோம்⁷.

நிசம்பகுதனி சிற்பம் - தஞ்சாவூர்

சோழர்கள் காலத்தில் மன்னர்கள் போருக்குச் செல்லும்போது வெற்றி பெற்றுவந்தபோது துர்கை, சேட்டை, காளி போன்ற தெய்வங்களையே வணங்கினர். அதற்கொப்ப விசயாலயனும் தனது வெற்றிக்குக் காரணம் நிசம்பகுதனி எனப்படும் காளியே என்று கருதி கோயில் எழுப்பினார். தற்போது இக்கோயில் வட பத்ர காளியம்மன் என வழங்கப்பட்டு வருகிறது. இக் கோயிலில் உள்ள நிசம்பகுதனி சிற்பம் மிக அற்புதமானதாகும். வலது காலை மடித்து இடது காலை தொங்கவிட்டும் அரக்கனை குத்திமாய்க்கும் கம்பீரமும் ஒருகாதில் பிரேத குண்டலமும் மற்றொரு காதில் ஓலைச் சுருளும் மெலிந்த தேகமும் மிகவும் அழகுவாய்ந்ததாக உள்ளது. இச்சிற்பம்தான் 'சோழர்கோயிற் சிற்பக் கலைக்கு முதலாவது தனிச்சிறப்பு பெற்ற சிற்பமாகும்'⁸.

3.நாகேசுவரர் கோயில் (கும்பகோணம்)

'குடந்தை கீழ்க்கோட்டம்' என அழைக்கப்படும் நாகேஸ்வர சுவாமி கோயில் கும்பகோணத்தில் அமைந்துள்ளது. இதனை ஆதித்த சோழன் முதலில் கற்றளியாக கட்டினார்⁹. கல்லிலே கலை நிறைந்த சிற்பங்களைத் தோற்றுவித்த சோழர்காலச் சிற்பிகள் கருவறையின் கோட்ட மாடங்களில் பெரும் தெய்வ உருவங்களையும் இடையிடையே பேரழகு மிக்க இளவரசர், இளவரசி அமைதியில் விளங்கும் பௌத்தத் துறவிகள், வீரர்கள் முதலிய சிற்ப உருவங்களையும் வியக்கத்தகும் வகையில் தோற்றுவித்துள்ளனர். தெற்கு கோட்டத்தில்

தட்சிணாமூர்த்தியும், மேற்கில் விடையின் மீது சாய்ந்த நிலையில் அர்த்தநாரியும், வடக்கில் நான்முகன் நின்ற கோலமும் சிற்ப வடிவில் காணமுடிகிறது. ஆதித்தன் காலத்துக் கலைக்குச் சிறந்த எடுத்துக்காட்டாகத் திகழ்வது அர்த்தநாரியின் திருவுருவமாகும். வலப்புறம் சிவனும், இடப்புறம் உறையுமாக நின்ற கோலத்தில் இவ்வுருவம் காட்சியளிக்கிறது¹⁰.

நடராஜர் மண்டபம்

கூத்தாண்டார் கோயில் என்று அழைக்கப்படும் நடராஜர் மண்டபம் தேர்வடிவில் அமைந்துள்ளது. இம் மண்டபத்தைக் குதிரைகளும், யானைகளும் இழுத்துச் செல்லும்வகையில் அமைக்கப்பட்டுள்ளது. மண்டப முகப்பில் படிக்கட்டுகளின் இருபுறமும் பெருங்கல் யானைகள் முன்னோக்கி விரைந்து செல்லும் நிலையில் அமைக்கப்பட்டுள்ளது. யானையின் மேல் வேலைப்பாடுகள் மிக்க அம்பாரியில் அரசனும் யானையை ஓட்டிச் செல்லும் பாகனும் வடிக்கப்பட்டுள்ளார்கள். யானையின் வளைந்த துதிக்கை அழகிய இளைஞனை வளைத்து நிற்கிறது. யானையின் முன் இடது காலில் அழகிய பெண் அணங்கு மதியுண்டு அபயக்குரல் எழுப்புகிறாள். இம் மண்டபத்தின் பின் பக்கங்களில் இருபெரும் யானைகளின் உருவங்கள் யானையின் மீது இளவரசர் அமர்ந்துள்ள நிலையில் செதுக்கப்பட்டுள்ளது¹¹.

கீழ்க்கோட்டம் கோயிலில் அமைந்துள்ள பெண்களின் உருவங்கள் கொடியிடையார்களாக உயர்ந்து எழில் உருவாகத் தாம் நிற்குமிடத்திலிருந்து வருபவர்களை வரவேற்பவர்கள் போல் உயிருள்ள மங்கையர்களாகப் படைக்கப்பட்டுள்ள சில பெண்களின் சிற்பங்கள் உலகக் கலைப் படைப்புகளிலேயே சிறந்தவையென்று பல நாட்டோரால் போற்றப்பட்டவை. இதற்கு ஈடு இணையே இல்லை. தமிழக சிற்பக்கலை வரலாற்றில் சோழரது கலை மிகவும் உன்னத நிலையை எட்டிப்பிடித்தது என்பதற்கு இச் சிலைகளை எடுத்துக்காட்டுகள் என்று இரா.நாகசாமி குறிப்பிடுகிறார்¹².

இராமாயண காட்சிகள்

அதிட்டானத்தில் கண்ட படைப்புகளில் உள்ள இராமாயணச் சிற்பங்கள் குறிப்பிடத்தக்கவை. அவற்றுள் முக்கியமானவை:

- (1) தசரத மஹாராஜனுக்கு அக்கினி பாயாசம் வழங்கியது,
- (2) அரசன் தன் தேவியர்களான இராணிமார்களுக்குப் பாயாசம் கொடுப்பது
- (3) இராமர் பிறப்பு
- (4) இராமனுக்கும், தடாகனுக்கும் நிகழ்ந்த சண்டை
- (5) அனுமன், தர்பாரில் இராவணனைச் சந்திப்பது¹³,

4. பிரகதீஸ்வரர் கோயில்

தஞ்சாவூர் நகரின் பெருமைக்குச் காரணமாக இருப்பது இங்குள்ள பிரகதீஸ்வரர் கோயில். தஞ்சையைத் தலைநகராகக் கொண்டு சோழப் பேரரசை ஆட்சி செய்த முதலாம் இராஜராஜன் ஒரு சிறந்த சிவபக்தர். கல்வெட்டுகளில் இராஜராஜேச்சுரம் என்று குறிப்பிடப்பட்டுள்ள இக் கோயிலை கி.பி 1003 ல் தொடங்கி 1010 ல் கட்டி முடித்தார். கட்டுமானக் கோயில்களில் இந்தியாவிலேயே மிகப்பெரிய கோயில் இராஜராஜேச்சுரம். அஸ்திவாரம் முதல் விமானத்தின் ஸ்தூபிவரை கருங்கற்கலால் முழுவதும் சிற்பங்கள் அடங்கிய ஒரு மாபெரும் கற்கோயில்¹⁴. சோழப்பேரரசுக்கு ஏற்பட்ட புகழையும், பெருமையையும் அந்நாள் சிற்பிகளின் கைத்திறனையும் எடுத்துக் காட்டி பெருமிதத்துடன் வானோங்கி நிற்பது இக்கோயிலாகும்¹⁵. அர்த்த மண்டபத்தின் தெற்குப் பக்கத்திலுள்ள மாடங்களில் விநாயகர் தம் தேவியருடனும், திருமால் தம் தேவியருடனும் உள்ள சிற்பங்கள் காணப்படுகின்றன. வடக்குப் பக்கத்திலுள்ள மாடங்களில் துர்க்கை, வீரபத்திரர் ஆகியோரது சிற்பங்கள் உள்ளன. மேற்குப் பக்கச் சுவரில் வெளிப்புற மாடங்களில் தெற்குத் திசையில் கஜலட்சுமி சிற்பமும், வடக்குத் திசையில் கலைமகள் சிற்பமும் காணப்படுகின்றன. கலைமகள் சிற்பத்தின் கீழே கருவூர்த்தேவரும்,

இராஜராஜனும் அமைந்திருக்கும் வகையில் சிற்பங்கள் செதுக்கப்பட்டுள்ளன¹⁶.

கர்பகிரகத்தின் இரண்டாம் தளத்தின் வழியாக விமானத்தின் உட்பகுதியை அடையமுடியும். அங்கு உள்ள சாந்தார நாழியில் இறைவன் ஆடிய 108 வகைத் தாண்டவக் கரணங்களைப் புடைப்புச் சிற்பமாகச் செதுக்க முற்பட்டுப் 81 கரணங்கள் முடிக்கப்பட்டும், 27 கரணங்கள் முடிக்கப்படாமலும் இருப்பதைக் காணமுடிகிறது¹⁷.

இராஜராஜசோழன், இராஜராஜ குஞ்சரமல்லன் போன்ற அனுபவம் வாய்ந்த முதிர்ந்த சிற்பிகளின் துணையோடு வடதிசையில் உள்ள இமயத்திற்கு ஒப்பாக இப்போயிலை 'தென்திசைமேரு' என்று தோற்றுவித்தார். அவ்வாலயத்தில் உலோகத்தால் வார்த்து வடிக்கப்பட்டுள்ள செப்புத் திருமேனிகளை இராஜஇராஜன் தஞ்சாவூர் கல்வெட்டில் பட்டியலிட்டுக் காட்டியுள்ளார்¹⁸. இக்கோயிலில் உள்ள சிற்பங்களைக் காணும் போது பிரம்மாண்ட கட்டிடக்கலைகள் மறைந்துவிடுகின்றன. இக்கோயிலின் அவிந்திரப் பகுதியில் செதுக்கப்பெற்றுள்ள கரண நாட்டியச் சிற்பங்களைக் காணமுடிகிறது. விமானத்தின் ஒவ்வொரு அடுக்கிலும் ஏராளமான முப்புரம் எரிந்த சிவனின் சிற்பங்கள் பல செதுக்கப்பட்டுள்ளன¹⁹.

ஆடவல்லான்

வெளிமுற்ற திருச்சுற்றின் வடக்கில் பஞ்சலோகத்தால் சிவகாமிஅம்மையோடு நடராசப் பெருமான் மிக வனப்புடன் வார்க்கப்பட்டுள்ளார். கருவூர்தேவர் உடனிருந்து இம்மூர்த்தியை வார்ப்பித்தார். இம்மூர்த்தியே ஆடவல்லான் என்ற திருநாமத்துடன் வழங்கப்பெறுகிறார்²⁰.

தென்னகவரலாற்றில் ஒரு சிறந்த பண்பாட்டிற்கும், நாகரிக வளர்ச்சிக்கும் எடுத்துக்காட்டாய்த் திகழ்வது சோழரின் கற்சிற்பங்களே. அத்தகைய கற்சிற்பங்களுக்குத் தலைசிறந்த எடுத்துக்காட்டுகளையும், சிறப்பாக

கூத்தரசரின் உருவத்தையும் தஞ்சைப் பெரியகோயிலில் காணமுடிகிறது²¹.

5. கங்கைகொண்ட சோழபுரம் கோவில்

கங்காபுரம், கங்கைமாநகர் என்று அழைக்கப்படும் கங்கைகொண்டசோழபுரம் நகரம், கங்கைகொண்டசோழன் முதலாம் இராஜேந்திர சோழனால் கி.பி 1023 முதல் 1030 க்கு இடைப்பட்ட காலத்தில் உருவாக்கப்பட்டது. இந்நகரில் கங்கைகொண்டசோழீசுவரர் கோயில் என்ற மாபெரும் கோயிலை ஸ்ரீவிமானத்துடன் அமைத்தார். இக்கோயிலின் இடைமண்டபத்தில் வடக்கு, தெற்கு புறத்தில் தஞ்சைகோயில் சிற்பங்களைவிட அற்புதமான சிற்பங்கள் அமைக்கப்பட்டுள்ளன. 'சோழர் பாணி சிற்பங்களுக்கு உச்சகட்டம்' என்று இக்கோயில் சிற்பங்களைக் கூறலாம். அலங்கார வேலைப்பாடுகள் ஒவ்வொன்றும் தஞ்சைகோயிலைவிட மேன்மையானது²².

அர்த்தனாரி

அர்த்தனாரியின் சிலை செம்மாந்து நிற்கும் காளை வாகனத்தின் தலைமீது தன் வலது கையை ஊன்றி மேல் வலக்கையில் மழுவாயுதம் பற்றி நிற்கிறது. பெண் பாகமான இடபாகத்தில் மலரைப் பற்றி நிற்கும் தேவியின் மென்கரம். திண்தோல் வலப்புறம் மெந்தோல் இடப்புறம், விரிந்தமார்பு ஒருபுறம் விம்மியதனம் மறுபுறம், கழல்கால் ஒருபுறம், பாதரசம் மறுபுறம். இவ்வாறு ஆண், பெண் உருவம் இணைந்து ஒருவராய் காட்சிஅளிக்கின்றனர். காதுகளில் மகரக்குழையும், ஓலைக்குழையும் அழகு செய்கின்றன²³.

ஹரிஹரன் சிற்பம் வலப்புறம் சிவன் வடிவமும், இடப்புறம் திருமாலின் வடிவமும், ஒருருவில் இணைந்திருக்கக் காண்கிறோம். சிவனது மேல் வலக்கரம் மழுவாயுதத்தை பிடித்துள்ளது. கீழ் வலக்கரம் அபயமளிக்கிறது. திருமாலின் மேல் இடக்கரம் சங்கைப் பற்றியுள்ளது. கீழ் இடக்கரம் தொடைமீது அமைந்துள்ளது.

சரஸ்வதி சிற்பம்

கலைத்தாயின் சிற்ப வடிவம் தாமரை இருக்கைமீது நான்கு கரங்களுடன் பத்மாசனத்தில்

வீற்றிருக்கிறது. மேற்கரங்கள் அக்கமாலையையும், கமண்டலத்தையும் பற்றியுள்ளது. கீழ் வலக்கரம் சுட்டும் நிலையில் சூசி முத்திரை காட்டிடுகிறது. இடக்கரம் சுவடி ஏந்திய நிலையில் உள்ளது. முகத்தில் சாந்தமும் புன்னகையும் தவழ கலைகளின் பெட்டகமாக கலைத்தாயான கலைமகளின் உருவம் சோழர்கால சிற்பிகளின் சிற்றுவரி ஆற்றலுக்கு சான்றாக விளங்குகின்றது²⁴.

6. ஐராவதீஸ்வரர் கோயில் (தாராசுரம்)

குடந்தைக்கு அருகே தாராசுரம் அமைந்துள்ளது. இவ்வூர் சோழர் கல்வெட்டுகளில் 'இராஜராஜபுரம்' என்று குறிப்பிடப்படுகிறது. இக் கோயிலை கட்டியவர் இரண்டாம் இராஜராஜசோழன். இக்கோயிலின் கருவறை விமானம் ஐந்து தளங்களை கொண்டுள்ளது. நான்காவது தளம் திராவிடச் சிகரமாகவும் ஐந்தாவது தளம் வேசரக்கலை வடிவ சிகரமாகவும் அமைந்துள்ளது. இது அக்கால கலை வளர்ச்சியின் சிறப்பம்சமாகும். இது பல்லவர் கலையினை நினைவூட்டுகிறது.

தக்கயாகப்பரணி கணவரை ஒருபாதி யிலே
கொண்டு உறைகின்ற தேவி என இவளை

“ வாழிய நீரு வேறார மகிழும் ஓரோர் கூறும்
அறம் அறாத வானாள மடம் அறாத மானாள
ஒழியும் ஓரோர் கூறும் ஒருவராகி நேராகி
உடைய கேஸ்வர் ஓர்பாதி உருகு காதல் கூர்வாளே
”

என்று பாடுகிறது. தமிழகத்தில் வேறெங்கும்
இதுபோன்ற சிற்பமேயில்லை.

சோழர்காலத்து சிற்பகலை வளர்ச்சியை இக்கால கோயில் சிற்பங்களும், இலண்டன், பாரீஸ், ஆம்ஸ்டர்டாம் ஆகிய நகரங்களிலுள்ள பொருட்காட்சி சாலைகளில் இடம் பெற்றுள்ள சோழர்காலத்துச் சிற்பங்களும் பறைசாற்றிக் கொண்டிருக்கின்றன. சிற்பிகள் தங்கள் கைவண்ணத்தால் கருங்கல், வெண்கலம், செம்பு, வெள்ளி, தங்கம், ஆகியவற்றில் சிற்பங்களை வடித்துள்ளனர். இச்சிற்பங்கள் யாவும் தோற்றப்பொலிவும், கலைத்திறனும் பெற்று மிளர்கின்றன²⁶.

முடிவுரை

சோழர்கால சிற்பங்கள் பல்லவர்கால சிற்பங்களைக் காட்டிலும் தெளிவாகவும், மிகுந்த நுட்பத்துடனும் உருவாக்கப்பட்டவை. சோழர்கால சமூக, பண்பாடு மற்றும் சமயத்தை பிரதிபலிப்பதாகவும், அரசனின் வீரம், கொடை, கலையார்வம், மகளிர்மாண்பு ஆகியவற்றை இதன் மூலம் அறியமுடிகிறது. மேலும் தற்கால அத்தியாவசிய தேவைகளான விவசாயம், நீர்பாசனம், நீர்மேலாண்மை முறைகள் ஆகியவற்றை சோழர்கள் அன்றளவே தமது கலைத்திறன் மூலமாக செயல்படுத்தி அழியா கலைச்சின்னங்களாக உலகிற்கு வழங்கியுள்ளனர்.

அடிக்குறிப்புகள்

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தஞ்சை நாயக்கர்களின் செப்புத்திருமேனிகள் ஓர் ஆய்வு

க.மகேஸ்வரி*

வேலூர் மாவட்டம் நெடுங்குன்றம் எனும் ஊரினைத் தலைநகராகக் கொண்டு விசயநகர அரசர்களின் சார்பாளர்களாக வாழ்ந்த நாயக்கர்களில் திம்மப்ப நாயக்கர் பய்யாம்பிகா தம்பதிகளுக்கு நான்கு புதல்வர்கள். அவர்களில் நான்காவதாக சின்ன செல்வா என்றழைக்கப்பட்ட செவ்வப்ப நாயக்கன் விஜயநகரப் பேரரசர் கிருஷ்ணதேவராயர் காலத்திலே தளவாயாகப் பணிபுரிந்தவர். இவர் அச்சுத தேவராயரின் மனைவியின் சகோதரியை மணந்ததால் செவ்வப்ப நாயக்கனுக்குச் சீதனமாகச் சோழமண்டல அரசு கிடைத்தது. செவ்வப்ப நாயக்கனால் தோற்றுவிக்கப்பட்ட தஞ்சை நாயக்கர்களின் ஆட்சியின் திறம் தஞ்சை, கடலூர், விழுப்புரம், வேலூர், திருவண்ணாமலை பகுதிகளில் உள்ள கல்வெட்டுகளால் அறியப்படுகின்றன.¹

செவ்வப்ப நாயக்கரது கலைத்தொண்டு

பொ.ஆ. 1532 முதல் 1563 வரை 31 ஆண்டுகள் செங்கோலோச்சிய செவ்வப்ப நாயக்கன் பின்பு தஞ்சை அரசைத் தமது மகன் அச்சுதப்ப நாயக்கனிடம் ஒப்படைத்துவிட்டு பெ.ஆ. 1580இல் இறக்கும் வரை பல இறைத் தொண்டுகள்

புரிந்தான்.

சிறு மல்லப்ப நாயக்கரின் செப்புப்படிமம்

தஞ்சாவூர் மாவட்டம் திருவடைமருதூர் திருக்கோயிலில் உள்ள இரண்டு செப்புப் படிமங்கள் குறிப்பிடத்தக்க வரலாற்று சிறப்புடையவையாகும். நின்ற நிலையில் கூப்பிய கரங்களோடு திகழும் இவ்விரண்டு படிமங்களின் பீடத்திலும் முறையே 'சிறு மல்லப்ப நாயக்கர்' என்றும்" மூர்த்தி அம்மன்" என்றும் பெயர்கள் தமிழில் பொறிக்கப்பட்டுள்ளன.

இவரது சாதனைகள் இராகபத்ரம்பா எழுதிய 'இரகுநாதப்புதயா' நூலும், யக்ஞநாராயண தீட்சிதரின் 'சாகித்தியரத்னாகரம்', கோவிந்த தீட்சிதரின் 'சங்கீதசுதா' மற்றும் விஜயவிலாசம் இராகோபால விலாசம், தஞ்சாவூர் ஆந்திர ராஜலுசரித்திரமு போன்ற பல நூல்கள் சிறப்பாகக் கூறுகின்றன. தனிச்சிறப்புகள் பலபெற்ற இவ்விரண்டு பிரதிமங்கள் பற்றியும், அவற்றின் பீடத்தில் பொறிக்கப்பெற்றுள்ள எழுத்துப் பொறிப்புகளையும் முதன்முதலாக இரா.நாகசாமி அவர்கள் South Indian Studies என்னும் நூலில்

* (முழு நேர) முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்.

Tanjore Nayak Bronzes என்னும் கட்டுரை மூலமாகக் கலை உலகும், வரலாற்று உலகும் அறியுமாறு செய்தார்.

சோழர் கலையின் உயர்வை அவர்கள் காலத்திய செப்புத்திருமேனிகள் வாயிலாக அறிகிறோம். அவை விளைந்த மண்ணான சோழ நாட்டில் மீண்டும் அவ்வாறு கலையை ஏற்றம் பெறச் செய்தவன் இரகுநாத நாயக்கன் என்பதைப் பல்வேறு சான்றுகளால் அறியமுடிகிறது. விசயநகர சாம்ராஜ்யத்திற்கும் கிருஷ்ணதேவராயர் காலத்தில் அடைந்த சீரையும் சிறப்பையும் தஞ்சை இரகுநாத காலத்தில் பெற்றுத் திகழ்ந்தது என்றே கூறலாம். அவரது ஆட்சிக்காலமே தஞ்சையை ஆண்ட நாயக்கர்கள் ஆட்சியில் பொற்காலம் எனலாம். சிறந்த இராம பக்தனான அனைத்தும் இம்மன்னவன் காலத்து படைப்புகளாகும்.² தஞ்சைக்கு அருகிலுள்ள நொடியூர் ஆதிபுரிஸாவரர் கோயிலிலுள்ள நாயக்கரின் சாசனம் ஒன்று அரண்மனைக்குக் களக்குடி செலுத்த வேண்டிய முப்பது பொன் வருவாயிலிருந்து இறைவன் இறைவி செப்புத்திருமேனினைச் செய்து அதன் பூஜைகளுக்கு வழிவகுத்ததை விவரிக்கின்றது.

இரகுநாத நாயக்கரின் செப்புப் படிமம் பொ.ஆ. 1600-1645

தஞ்சைப் பெருங்கோயிலில் இடம் பெற்றிருந்த ரகுநாத நாயக்கரின் செப்புத்திருமேனி தற்போது தஞ்சை கலைக்கூடத்தில் உள்ளது. 108 செ.மீ உயரமுடைய இந்த செப்பு சிலையில் ரகுநாத நாயக்கர் மிக அழகிய வேலைப்பாடமைந்த இடுப்பு ஆடையும் சிறிய குத்து வாளும் கூப்பிய தரித்துக் கரங்களுடன் திகழ்கிறார். கைகளில் காப்பு ஒரு காலில் விருது பெண்டேரம் என்னும் சுழலும், தலையில் வளைந்த குல்லாயும், மார்பில் அணிகலன்களும் திகழ்கின்றன. பத்திர பீடமும் அதன்மேல் கமலப்பீடமும் உள்ளன. தஞ்சையை ஆண்ட நாயக்க மன்னர்கள் வரிசையில் ரகுநாதனின் செப்புத்திருமேனி மட்டும்தான் இதுவரை நமக்கு கிடைத்துள்ளது.

விஜயராகவ நாயக்கர் பொ.ஆ. 1631-1675

விஜயராகவ நாயக்கரின் உள்ளம் கவர்ந்த தனிப்பெருந் தெய்வமாக விளங்கியவர் மன்னார்குடி ராஜகோபால பெருமான் ஆவார் ராஜாசி ராஜ விண்ணகரம் என்றும், குலோத்துங்க சோழ விண்ணகரம் என்றும், அழைக்கப்பட்ட மன்னார்குடி திருமால் கோயில் இம்மன்னவனின் காலத்தில் மிக விரிவுபெற்ற பெருங்கோயில் ஆக மாறியது. மன்னாருதாசன் என்ற தாஸ்ய நாமம் பூண்ட விஜயராகவன் மன்னார்குடி திருகோயிலுக்குப் பல செப்புத் திருமேனிகளை செய்தளித்தார்கள். இவ்வாறு அஜன் அஹித்த திருமேனிகள் பலவற்றில் அவன் பெயர் பொறிக்கப்பட்டுள்ளது. விஜயராகவ நாயக்கரின் பெயர் பொறிப்புடன் திகழும் மன்னார்குடி செப்புத்திருமேனிகள் ஸ்ரீஉடையவர், பொய்கையாழ்வார், திருமழிசையாழ்வார், நம்மாழ்வார், வேங்கடவன், தாயார், திருமங்கையாழ்வார், பூதத்தாழ்வார் போன்ற செப்புத் திருமேனிகள் காணப்படுகின்றன.

திருமங்கையாழ்வார் செப்புத் திருமேனி, கமலப்பீடத்தில் திரிபங்க நிலையில் கைகளுடன் இடது கரத்தில் வேலுடன் காணப்படுகிறார். பூதத்தாழ்வார் திருபங்க நிலையில் கூப்பிய கரங்களுடன் காணப்படுகிறார். இதேபோன்று ஸ்ரீ உடையவர் திருமேனி பத்மாசனத்தில் கூப்பிய கரங்களுடன், அக்கரங்களில் இடையில் கொடியுடன் உள்ளார். பொய்கையாழ்வார் சமபங்க நிலையில், கூப்பிய கரங்களுடனும், திருமழிசையாழ்வார் இதே போன்று சமபங்க நிலையில்ர கூப்பிய கரங்களுடன், நம்மாழ்வார் பத்மாசன அமைப்பில் கூப்பிய கரங்களுடன் காணப்படுகிறது.⁵

இவ்வாறு பொ.ஆ.1535-1675 ஆம் ஆண்டு வரை 140 ஆண்டுகள் தொடர்ந்த தஞ்சை நாயக்கர் ஆட்சியால் சோழநாட்டில் நலம்பல விளைந்தன. தஞ்சை நகரம் கோட்டை கொத்தளங்களோடு அழகுடைய அரண்மனையும் பெற்றது எண்ணிலா கோயில்களும் நீர் நிலைகளும் புதுப்பொலிவு பெற்றன கவின் கலைகள் ஏற்றம் பெற்றன.

அடிக்குறிப்புகள்

1. குடவாயில் எம்பாலசப்பிரமணியம், சோழ மண்டலத்து வரலாற்று நாயக்கரின் சிர்பங்களும் ஓவியங்களும், தமின் பல்கலைக்கழகம், தஞ்சாவூர், 1987, பக். 231 - 232.
2. குடவாயில் எம்.பாலசப்பிரமணியம், தஞ்சாவூர் நாயக்கர் வரலாறு, சரஸ்வதி மஹால் நூலகம்

மற்றும் ஆய்வு மையம், தஞ்சாவூர், 2014, பக். 15, 184, 199 - 282.

3. A.R.E.No.194 of 1933.
4. கூ.கு.சிவராமரிருஷ்ணன், தஞ்சை நாயக்கர்கள், ஜெயமங்கல பப்ளிகேஷன்ஸ், சென்னை, 1949, ப.23.
5. வை. கணபதி ஸ்தபதி, சிற்பச் செந்நூல், தொழில்நுட்ப கல்வி இயக்கம், சென்னை, 1978, பக்.34 - 59.

கருர் அமராவதி ஆற்றில் கிடைத்த தொல்பொருட்கள்

பி. ஐகடஸ்மேரி* மற்றும் ச. செந்தில்குமார்**

தமிழக வரலாற்றில் கருவூர் இன்றியமையாத இடத்தைப் பெற்றுத் திகழ்கிறது. இது 'வஞ்சி' என்றும் அழைக்கப்பெற்றிருந்தது. ஆன்பொருநை ஆற்றங்கரையில் அமைந்துள்ள இக்கருவூரே சங்கக் காலச் சேரமன்னர்களின் தலைநகர் என்ற ஒரு கருத்தும் உண்டு. இக்கருத்திற்கு பல சான்றுகள் மேலும் வலிமை சேர்த்து வருகின்றன. சங்க காலத் தொடக்கத்திலிருந்தே கருவூர்-வஞ்சி ஒரு பெரு நகராகத் திகழ்கிறது. இலக்கியங்கள், கல்வெட்டுகள், காசுகள் அகழாய்வு ஆகிய அனைத்துச் சான்றுகளும் கருவூரின் தொன்மையை எடுத்துக்காட்டுகின்றன. சேரன் செங்குட்டுவனின் தலைநகர் வஞ்சியே என்பதற்குப் பல இலக்கியச் சான்றுகளைக் கூறலாம். செங்குட்டுவன் ஆண்ட வஞ்சி ஆன்பொருநைக் கூறலாம். செங்குட்டுவன் ஆண்ட வஞ்சி ஆன்பொருநைக் கரையில் இருந்தது எனச் சிலம்பு தெரிவிக்கிறது.

வாழியரோ வாழி வரு புனல்
நீர் ஆன்பொருநை
கூழ் தரும் வஞ்சியார் கோமான்
தன் தொல்குலமே
- சிலம்பு - வாழ்த்து-4

காவிரியாற்றோடு ஆன்பொருநையும் குடவனாறும் கலக்கும் கூடல் போன்றவன் செங்குட்டுவன் என்று பரணர் பதிற்றுப்பத்தில் பாடுகின்றார். கூடல் என்பது கருவூரின் அருகே உள்ளது. இங்கு ஆன்

பொருநையாறு காவியாற்றில் கலக்கிறது. தற்பொழுது இந்த ஆறு அமராவதி என அழைக்கப்படுகிறது. கருவூர் ஆன்பொருநைக் கரையில் இருந்தது என்றும், அது சேரர்களின் தலைநகராயிருந்தது என்றும், அகநானூற்றுப்பாடல் ஒன்று கூறுவதிலிருந்து அறியலாம்.

கடும் பகட்டு யானை நெடுந்தேர்க் கோதை
திருமாவியல் நகர் கருவூர் முன்துறை

பாலை பாடிய பெருங்கடுங்கோ கருவூரில் இருந்து ஆட்சி செய்தான் எனவும், ஆன்பொருநை ஆற்றங்கரையில் இருந்த வஞ்சி நகரைத் தலைநகராகக் கொண்டவன் எனவும் புறப்பாட்டு 11 இல்

தண்பொருநைப் புனல் பாயும்
விண்பொரு புகழ் விறல் வஞ்சி

எனக் கூறப்படுகிறது.

வரலாற்றுச் சிறப்பு மிக்க மேடுகள் (Mound)
கருவூரைச் சுற்றியுள்ள பல ஊர்களில் நத்தமேடு என அழைக்கப்படும் பழமையான வரலாற்றுச் சிறப்புமிக்க மேடுகள் காணப்படுகின்றன. இவைகளிலிருந்து கிடைக்கும் தொல்பொருட்கள் கருவூரின் பழமையான வரலாற்றுக்குச் சான்றளிப்பவையாகத் திகழ்கின்றன. மணவாசி, புதுக்கோட்டை, மண்மங்கலம்.

*உதவிப்பேராசிரியர், முதுகலை மற்றும் ஆராய்சி வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி (தன்னாட்சி), கருர்.

**முனைவர் பட்ட ஆய்வு மாணவர், முதுகலை மற்றும் ஆராய்சி வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி (தன்னாட்சி) கருர்.

வெஞ்சமாக்கூடலூர், ஆத்தூர், வேட்டமங்கலம், மகாதானபுரம், பழையஜெயங்கொண்ட சோழபுரம் போன்ற ஊர்களில் மண்மேடுகள் காணப்படுகின்றன. இம் மண்மேடுகளிலிருந்து அறுத்த சங்கு வளையல்கள், கறுப்பு-சிவப்புப் பாணை ஓடுகள், மத்திய காலத்தைச் சேர்ந்த ஓடுகள், கலையழகு மிக்க சுடுமண் பொம்மைகள் போன்றவை கிடைத்துள்ளன.

இலக்கியத்தில் மோதிரங்கள்

சங்ககால இலக்கியங்களில் மோதிரம் பற்றி சில குறிப்புகள் காணப்படுகின்றன.

“வாளைப்பகுவாய் கடுப்ப வணக்குறத்துச்
செவ்விரற் கொளீஇய செங்கேழ் விளக்கம்”

நெடுநல்வாடையில் என்னும் பாடல் வரியில் வரும் ‘விளக்கம்’ என்ற சொல் மோதிரத்தினைச் சுட்டுகிறது.

மோதிரத்தை விளக்கம் என்ற சொல்லால் குறிக்கிறது. ‘பொலம செயப் பொலிந்த நலம்பெறும் விளக்கம்’ என்று மதுரைக்காஞ்சியில் பொன்னால் செய்யப்பட்ட மோதிரம் குறிக்கப்படுகிறது.

கலித்தொகையில் ‘சுறாவேறெழுதிய மோதிரந்தொட்டான்’ மோதிரம் என்றே கூறப்படுகிறது.

“சூடையின் மணி கண்மணி ஒப்பது தொல் நான்
ஆடையின் கண் இருந்தது பேர் அடையாளம்
நாடிவந்து எனது இன்உயிர் நல்கினை,
நல்லோய்
கோடி என்று கொடுத்தனள், மெய்புகழ்
கொண்டாள்”

என்று கம்பராமாயணத்தில் அனுமன் இராமனுடைய தூதன் நான் என்று அடையாளம் காட்டி இராமனின் பெயர் பொறித்த சூடாமணி என்ற கணையாழியைக் கொடுத்தான்.

பெருங்கற்காலச் குறியீட்டு மோதிரம்

சங்க காலச் சேரர்களின் தலைநகராகிய கரூர் (வஞ்சி) அமராவதி ஆற்றப்படுகையில் வட்டமான செப்பு மோதிரம் ஒன்று 1994 ஆம்

ஆண்டு கிடைத்துள்ளது. மோதிரத்தின் எடை 4.7 கிராம், குறுக்களவு 23 மி.மீ, அகலம் 7 மி.மீ. இந்த மோதிரம் பட்டையான செப்புத்தகட்டை வளைத்து, முனைப்பக்கங்கள் ஒன்றோ: ஒன்று சேராமல், இடைவெளி விட்டு செய்யப்பட்டுள்ளது. இதன் வெளிப்பக்கத்தைச் சுற்றிலும், எட்டு குறியீட்டுகள் பொறிக்கப்பட்டுள்ளன.

தமிழகத்தில் இதுவரை பெருங்கற்காலப் பாணை ஓடுகளிலும் பாறை ஓவியங்களிலும், குகைக் கல்வெட்டுகளிலும் சில பண்டைய காசுகளிலும், குறியீடுகள் கிடைத்துள்ளன. பாணை ஓடுகளில் உள்ள குறியீடுகளைக் குயவர் இடும் குறிகளாக கருதினர்;. ஆயின் அவையும் சொற்குறியீடுகளே என்று இப்பொழுது அறியப்பட்டுள்ளது. இந்த நேரத்தில் உள்ள உருவப்பொறிப்புகளைச் சொற்குறியீடுகளாகக் கருதலாம். பிராமி எழுத்துகளுக்கு முன் தமிழகத்தில் சொற்குறியீடுகளைத்தான் தமிழ்மக்கள் எழுத்துக்களாகப் பயன்படுத்தி உள்ளனர். என்று இந்த மோதிரத்தின் மூலம் அறியலாம். அண்மையில் பெரியார் மாவட்டத்தில் கொடுமணல் என்னுமிடத்தில் செய்யப்பட்ட அகழாய்வின் போது இரண்டு அல்லது மூன்று குறியீடுகள் அடுத்தடுத்து பொறிக்கப்பட்டிருப்பதை கண்டுபிடிக்கப்பட்டுள்ளது.

பெருங்கற்காலக் குறியீடுகள் பெரும்பாலானவை ஒற்றையாகவே கிடைத்துள்ளன. முதன்முதலில் செங்கற்பட்டு மாவட்டத்தில் சானூர் என்னுமிடத்தில் உள்ள பெருங்கற்கால ஈமக்குழிகளிலிருந்து எடுக்கப்பட்ட பாணை ஓடுகளில் மூன்று குறியீடுகள் அடுத்தடுத்த பொறிக்கப்பட்டிருப்பது கண்டு பிடிக்கப்பட்டது. என்று இந்த மோதிரத்தைப் பார்வையிட்ட பல தொல்லெழுத்தியல் வல்லுனர்கள் கருதுகின்றனர். இந்த மோதிரம் உருளை முத்திரையாகவும் பயன்படுத்தப்பட்டிருக்கலாம். இத்தகைய உருளை முத்திரைகள் பெரும்பாலும் பண்டைய பாபிலோனியாவில் கிடைத்துள்ளன. மிகப்

பழமையான இந்த மோதிரத்தை மேலும் விரிவாக ஆய்வு செய்ய வேண்டும் என்றும் தொல்லியல் அறிஞர்கள் கூறியுள்ளனர்.

சங்ககாலப் பொன் முத்திரை மோதிரம்

சங்ககாலச் சேரர்களின் தலைநகராகிய கரூரில், 1991 ஆம் ஆண்டு அமராவதி ஆற்றுப்படுகையில் சங்ககாலத்தை சேர்ந்த பொன் முத்திரை மோதிரம் ஒன்று ஆறுமுக சீத்தாராமன் அவர்கள் கள ஆய்வில் சேகரிக்கப்பட்டுள்ளது. இது தமிழகத்தில் கிடைத்துள்ள முதல் தமிழ் பிராமி பொன் முத்திரை மோதிரமாகும். இந்தப் பொன் மோதிரத்தின் முகப்பில் தமிழ்-பிராமி எழுத்துகளில் உடையவாரின் பெயர் பொறிக்கப்பட்டுள்ளது. தமிழகத்தில் கிடைத்துள்ள பொன் மோதிரங்களில் இதுவே மிகப் பழமையானதாகும். இப்பொன் மோதிரத்தின் எடை 3.72 கிராம் முத்திரை மோதிரத்தின் முகப்பிலுள்ள தமிழ்-பிராமி எழுத்துகள் வலமிருந்து இடமாக மாற்றிப் பொறிக்கப்பட்டுள்ளன. இவற்றை ‘ஊபாஆன’ என்று வாசிக்கலாம். இதில் பட்டிபுரோலு முறைப்படி அகர, உகரங்கள் நெடில்களாக எழுதப்பட்டுள்ளன.

சங்ககால வெள்ளி மோதிரம்

சங்ககாலச் சேரர்களின் தலைநகராகிய கரூரில் அமராவதி ஆற்றுப்படுகையில் அரிய வெள்ளி மோதிரம் ஒன்று 1994 ஆம் ஆண்டு கண்டெடுக்கப்பட்டுள்ளது. இந்த வெள்ளி மோதிரத்தின் எடை 1-2 கிராம், மோதிரத்தின் முகப்பில் தமிழ்-பிராமி எழுத்துகள் இரண்டு வரிகளில் நேராக செதுக்கப்பட்டுள்ளன. இந்த மோதிரத்தின் முகப்பில் காணப்படும் எழுத்துகளை ‘வௌசா சாம்பான்’ என்று வாசிக்கமுடிகிறது. இதை வெள்ளி (வெள்ளி) சாம்பான் என்று படிக்கலாம் என்று ஐராவதம் மகாதேவன் கருத்து கூறியுள்ளார். ஆனால் இதை வேளி சாம்பான் என்றே வாசிக்கவேண்டும் என்பது ஆறுமுக சீத்தாராமன் அவர்களின் கருத்து. தமிழ்ப்பல்கலைக்கழகம் தொல்லியல் துறை நடத்திய கொடுமணல் அகழாய்வில் கிடைத்த ஒரு பாணை ஓட்டில் உள்ள வாசகம் ‘சாம்பான் அகல்’ என்று வருகிறது. அதனால் இந்த மோதிரத்தில் உள்ள பெயரைச்

சாம்பான் என்றே வாசிக்கலாம். மோதிரத்தின் முதல் வரியில் ‘வேள் ஈ’ என்ற சொல் வருவதால் இந்த மோதிரத்தைப் பயன்படுத்தியவன் வேளிர் இனத்தைச் சேர்ந்தவனாக இருக்கலாம் என்று கொள்ளலாம். இந்த மோதிரம் அளவில் மிகவும் சிறியது. குழந்தைகள் அணியக்கூடிய மோதிரமாகவே தோன்றுகிறது. இந்த மோதிரத்தில் உள்ள எழுத்துப்பொறிப்பு சங்ககாலப் பொற்கொல்லர்களின் கலைத்திறனை வெளிப்படுத்துகின்றது. எழுத்தமைதி கி.பி.முதல் நூற்றாண்டைச் சார்ந்திருக்கின்றது. கரூரில் கிடைத்துள்ள மோதிரங்களிலிருந்து சங்ககாலத்தில் மோதிரங்களில் பெயர் பொறித்து அணியும் முறை இருந்தது என்று அறியமுடிகிறது.

தித்தன் பெயர் பொறித்த சங்ககால மோதிரம்

சங்ககாலம் சேரர்களின் தலைநகராகிய கரூரில், அமராவதி ஆற்றுப்படுகையில் சங்ககாலத்தைச் சேர்ந்த வெள்ளி மோதிரம் ஒன்று 1991 ஆம் ஆண்டு கண்டெடுக்கப்பட்டுள்ளது. இந்த மோதிரத்தின் முகப்பில் தமிழ்-பிராமி எழுத்துகளில் உடையவாரின் பெயர் பொறிக்கப்பட்டுள்ளது. இந்த வெள்ளி மோதிரத்தின் வளையம் உடைந்திருக்கிறது. மோதிரத்தின் இப்போதைய எடை 740 மில்லிகிராம். இந்த மோதிரத்தின் முகப்பில் காணப்படும் பெயர் ‘தித்தன்’ ஆகும். சங்ககாலத்தில் தித்தன் என்ற பெயர் கொண்ட சோழன் ஒருவன் உறையூரிலிருந்து ஆட்சி செய்ததை ‘நொச்சிவேலித் தித்தன் உறந்தை’ என்று சங்க இலக்கியம் (அகம் 1220 குறிப்பிடுகிறது. இவனைப்பற்றிய மேலும் பல குறிப்புகள் அகம்: 152,226, புறம்,80,352,395 ஆகிய பாடல்களில் கிடைக்கின்றன.

குறவன் பெயர் பொறித்த சங்ககால அடையாள முத்திரை

சங்க காலச் சேரர் தலைநகரான கரூரில் அமராவதி ஆற்றுப்படுகையில் பண்டைத் தமிழ்-பிராமி எழுத்துகள் பொறித்த வெள்ளி முத்திரை ஒன்று 1991 ஆம் ஆண்டு ஆறுமுக சீத்தாராமன் அவர்கள் கள ஆய்வின் போது கண்டுபிடிக்கப்பட்டுள்ளது. எடை 1.750 கிராம் இந்த முத்திரையில்

காணப்படும் எழுத்தமைதியைக் கொண்டு சுமார் கி.மு.முதலாம் நூற்றாண்டுக்கு முற்பட்டது என்று கொள்ளலாம். சதுர வடிவம் தாங்கிய இந்த முத்திரை மங்கலச் சின்னங்களோடும் 'குறாவான்' என்று பண்டைத் தமிழ்பிராமி எழுத்துகளோடும் காணப்படுகிறது. 'நவ' என்ற எழுத்துகள் 'பட்டிப்புரோலு' முறையில் நெடில்களாகப் பொறிக்கப்பட்டுள்ளன. அதாவது உயிர் மெய் 'ஆ' காரக் குறியீட்டை 'அ' கரமாகவும் இடமறிந்து வாசிக்க வேண்டும். இங்கு குற(ட)வ(ட)ன என்பதைக் குறவன் என்று வாசிக்க வேண்டும்.

'குறவன்' என்பது குறிஞ்சி நிலத்தில் வாழும் மக்களுக்குரிய பொதுப் பெயராகும். குறக்குடியில் தோன்றி பிறநிலம் சென்று வாழாமல், குன்றையே தன் வாழ்விடமாகக் கொண்டு விளங்கிய காரணத்தால் கபிலர் பெருமான் இவர்களுக்கு குன்றக் குறவன் என்று பெயரிட்டார். புறநானூற்றில் 157-ஆம் பாடலை இயற்றிய குறமகள் இளவெயினி என்ற பெண்புலவர் குறவர்; குலத்தினர் ஆவார். குறிஞ்சிவாழ் மக்களின் தலைவர்களாக விளங்கிய குறவர் பெருமகன் ஏறை (புறம்-157) போன்றோர் ஆட்சி செய்த நேரத்தில் வணிக நோக்கத்தோடு இந்த முத்திரையை வெளியிட்டிருக்கலாம். தமிழ்நாட்டில் இதுவரை சுடுமண் முத்திரைகள் மட்டும் கண்டுபிடிக்கப்பட்டு வெளிக்கொணர்ந்த நேரத்தில் முதன் முதலாகப் பழங்குடி மக்களின் தலைவன் (குறுநிலமன்னன்) 'குறவன்' என்ற பெயருடன் ஓர் வெள்ளி மோதிரம் கிடைத்திருப்பது தமிழக வரலாற்றில் முதன்மை இடம் பெற்று புது ஒளியைத் தருகிறது.

சங்ககாலம் அடையாள முத்திரை மோதிரங்கள்: நந்திபாதம்

கருர் அமராவதி ஆற்றுப்படுகையில் கிடைத்த செப்பு மோதிரத்தின் முகப்பில் மனிதனின் தலையின் மேல் நந்திபாதம் உள்ளது. இந்த மோதிரத்தில் உள்ள உருவம் முத்திரை முறையில் உள்ளது. எடை 3.6 கிராம்.

ஸ்ரீ வத்ஸம்

கருர் அமராவதி ஆற்றுப்படுகையில் கிடைத்த செப்பு மோதிரத்தின் முகப்பில் ஸ்ரீ வத்ஸம் முத்திரை முறையில் உள்ளது. எடை 2.8 கிராம் இந்த மோதிரங்களை ஒவ்வொரு கூட்டத்தினர் அல்லது இனத்தினர் அடையாளச் சின்னங்களாகப் பயன்படுத்தி இருக்கலாம். குறிப்பிட்ட இடத்திற்குச் செல்லும்போது இந்த அடையாள மோதிரங்களைக் கையிலேயே கொண்டு சென்றிருக்க வேண்டும் என்று தோன்றுகிறது. இந்த இரண்டு மோதிரங்களும் சங்க காலத்தில் வெளியிடப்பட்டவையாகக் கருதலாம்.

கருர் சங்ககாலத்தில் வஞ்சி என்று பெயரில் அழைக்கப்பட்டன. அமராவதி ஆற்றில் ஏராளமான தொல்பொருட்களும் நாணயங்களும் கிடைத்துள்ளன. இந்த ஆற்றில் கிடைத்த ரோம் நாட்டு நாணயங்களும், கிரேக்க நாட்டு நாணயங்களும் மற்றும் பிற வெளிநாட்டு நாணயங்களும் கிடைத்துள்ளன. இதன் மூலம் சங்க காலத்தில் கருர், ரோம் நாட்டுடனும் மற்றும் பிற வெளி நாட்டுடனும் வாணிப தொடர்பு கொண்டிருந்ததை அறிய முடிகிறது.

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5. ஆவணம் - இதழ் - 5, தமிழக தொல்லியல் கழகம், தமிழ் பல்கலைக்கழகம், தஞ்சாவூர், 1994, பக் 67
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களப்பிரர் காலம் தமிழ் இலக்கியத்தின் ஒளி திரண்ட காலம்

போ. செழியன்*

மூன்னுரை

தமிழக வரலாற்றைக் கற்காலம் தொட்டு தற்காலம் வரை வரலாற்றாசிரியர்கள் எழுதி வருகின்றனர் என்றாலும் சங்க காலத்தை அடுத்து மூன்று நூற்றாண்டு காலத்தில் தமிழகத்தின் நிலை என்ன என்பதை சரிசெய்து கூறமுடியாத நிலையிலேயே உள்ளனர். அக்கால கட்டத்து வரலாற்றை அறிந்து கொள்வதற்கு போதிய சான்றுகள் குறிப்பிட்ட அளவில் கிடைக்காத காரணத்தால், அதனை “இருண்ட காலம்” என்று கூறுகின்றனர். அக்கால கட்டத்தில் “களப்பிரர்கள்” என்னும் அரசு பரம்பரையினர்; ஆண்டிருக்கக்கூடும் என்பதை வேள்விக்குடி செப்பேடுகள் உணர்த்துவதால், “களப்பிரர் காலம்” என்றும் கூறுவர். பொதுவாக களப்பிரர்கள் கி.பி. 3 - ம் நூற்றாண்டிலிருந்து கி.பி 6-ம் நூற்றாண்டு வரை ஆண்டனர் என்பர். அண்மையில் கண்டுபிடிக்கப்பட்டுள்ள சில கல்வெட்டுகளால் அவர்கள் கி.பி. 9 - ம் நூற்றாண்டு வரையிலும் தமிழகத்தில் சிறு பகுதியையேனும் ஆண்டிருக்கக் கூடும் என்பது தெரிய வருகிறது.

களப்பிரர்கள் யார்?

களப்பிரர், களப்பரர், களப்பிரர், களப்பாளர், களப்பாழர் என்றெல்லாம் கூறப்படுகிற இவர்களை களப்பிரர் என்று கூறுவோம். களப்பிரர் தமிழர் அல்லர், ஆனால் அவர்கள் ஆரியரோ என்றால் ஆரியரும் அல்லர். அவர்கள் வட

இந்தியாவிலிருந்து தமிழகத்திற்கு வந்தவர்கள் என்று திரு. சதாசிவா பண்டாரத்தார் கருதுகிறார். “அன்னோர் (களப்பிரர்) பிராகிருதம், பாலி ஆகியவற்றை தமக்குரிய மொழிகளாக கொண்டு ஆதரித்துள்ளமையால், அம்மரபினர் தமிழர் அல்லர் என்றும் வடபுலத்தினின்றும் போந்த ஏதிலல் ஆவர் என்பதும் கண்கூடு என்று அவர் எழுதுகிறார்.

களப்பிரர்கள் சைன மதத்தையும், பௌத்த மதத்தையும் ஆதரித்தனர். இந்த மதங்களின் “தெய்வ பாஷை” பிராகிருதம் ஆகையால் இயற்கையாகவே இந்த பிராகிருதம் மொழிக்கு ஆக்கம் ஏற்பட்டது. ஆனால் அவர்களுடைய தாய்மொழி பிராகிருதம் அன்று கன்னட மொழியே.

பல்லவ அரசர் ஆண்ட தொண்டை மண்டலம் தவிர, சேர, சோழ, பாண்டிய சேர நாடுகளை கைப்பற்றி அரசாண்ட களப்பிரர் கருநாட நாட்டு கன்னடர் என்பதில் ஐயமில்லை. பாண்டிய நாட்டில் இருந்த மூர்த்தி நாயனார் காலத்தில் பாண்டிய நாட்டை அரசாண்ட மன்னன் கன்னட நாட்டு அரசன் என்று சேக்கிழார் கூறுகிறார். “காணக்கடி சூழ் வடுகக் கருநாடர் மன்னன்” என்று அவர் கூறுகிறார். வடுகக் கரு நாடர் மன்னன் என்பதன் பொருள் வடுக நாடாகிய கன்னட

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நாட்டைச் சேர்ந்த அரசன் என்பது. பிற்காலத்து நூலாகிய “கல்லாடம் மதுரை வவ்விய கருநாடர் வேந்தன்” என்று கூறுகிறது. கன்னட நாட்டை அக்காலத்தில் ஒரே அரசன் ஆட்சி செய்யவில்லை. வெவ்வேறு பகுதிகளை வெவ்வேறு அரசர் ஆண்டனர். கருநாடர் மன்னன், சந்திரகுப்த மௌரியன் அரசாட்சியை துறந்து சைன சமயத்தைச் சார்ந்து பத்திரபாகு முனிவருடனும் அவரை சார்ந்த சமண சமயத் துறவிகளுடனும் தென்னாட்டிற்கு வந்து களப்பு நாட்டிலுள்ள களப்பு மலையில் தங்கினார்கள் என்று சமண சமய நூலாகிய “வட்டாராதனே” என்னும் நூல் கூறுகிறது. கழப்பு என்பதும் களப்பு என்பதும் ஒன்றே. கழப்பு (களப்பு) என்பதை சமஸ்கிருதத்தில் “கடவப்ர” என்று கூறினார்கள். இப்போதைய சிரவண பௌகொள என்னும் பிரதேசமே பழங்காலத்தில் களப்பு நாடு என்று பெயர் பெற்றிருந்தது.

களப்பு நாட்டில் உள்ள சந்திரகிரி மலையின் பழைய பெயர் களப்பு பெட்ட என்று கூறப்படுகிறது.³

ஹொசுகோட்ட தாலுக்காவில் கிடைத்துள்ள பழைய வீரக்கல் சாசனம் கன்னட மொழியில் பழைய கன்னட எழுத்தில் எழுதப்பட்டிருக்கிறது. இதில் களப்பிர இராச்சியம் கூறப்படுகிறது. இதன் வாசகம் இது:

“ஸ்வஸ்தி ஸ்ரீ மதுரானக் கள்வர திருராஜ்யதல் மள்ளே

கவுண்டரும் சாவா காவுண்டுரு துயீநாத பல்கனிளலுதுவ

காமுண்ட ஸத்த எர்ரதயக் கள்ளபூழ்திகம்”

இதனால், களப்பு நாடு களவர இராச்சியம் என்பது மைசூர் தேசத்தில் இப்போது சிரவண பௌகொள என்று கூறப்படுகிற வட்டாரத்தை சேர்ந்திருந்தது என்பது தெரிகிறது. குளவர் நாடு, களப்பிரர் நாடு என்னும் பெயர்கள் வேறு சாசனங்களிலும் கூறப்படுகின்றன. திருத்தொண்டர் புராணம் கூறுகிற ‘வருக கருநாடர்

மன்னன்’ இந்தக் களப்பு நாட்டைச் சேர்ந்தவன் என்று கருதலாம்.⁴

கருநாட தேசத்தில் இருந்த களப்பிரரின் களப்பு இராச்சியம் மைசூர் நாட்டைச் சேர்ந்த கோலார் (குவலாலபுரம்) வரையிலும் பரவி இருந்தது. குவலாலபுரத்தில் உள்ள நந்தி மலை களப்பிரரின் மலை என்று கூறப்படுகிறது. பழைய தமிழ் செய்யுட்கள் தமிழகத்தை ஆண்ட களப்பிரரை நந்தி என்றும் நந்தி மலையை உடையவர் என்றும் கூறுகின்றனர். “நந்தி மால்வரைச் சிலம்பு நந்தி” “புகழ்துறை நிறைந்த பொருவேல் நந்தி”.

கடம்ப அரசனான சாகுஸ்தன் (கி.பி. 425-450) களப்போராருக்கு (களப்பிரர்) பகைவன் என்று பேலூர் தாலுக்காவில் உள்ள ஹல்மிடி என்னும் ஊரிலிலுள்ள கல்வெட்டு எழுத்து கூறுகின்றது. களப்பு நாட்டின் அரசனை திண்டிகன் என்பவன், மேலை கங்க அரசனான ஸ்ரீ புருஷனுடைய அனுமதி பெற்று ஒரு தானத்தை கொடுத்தான் என்று ஒரு சாசனம் கூறுகிறது. இதிலிருந்து களப்பு அரசர் சில காலம் கங்க அரசருக்கு கீழ் அடங்கி இருந்தனர் என்று தெரியவருகிறது.⁵

மேற்கூறிய சான்றுகளினாலே கன்னட நாட்டவராகிய களப்பிரர் அரசர் அங்கு ஒரு பகுதியான களப்பிர நாட்டை அரசாண்டனர் என்பது தெரிகிறது. அவர்கள் ஏறத்தாழ கி.பி. 250-ல் அல்லது அதற்கு சற்று பின்னர் தமிழகத்தைக் கைப்பற்றிச் சேர, சோழ, பாண்டிய நாட்டை அரசாண்டனர் என்று கருதலாம்.

தமிழகத்தில் களப்பிரர் வருகை:-

தமிழகத்திற்கு களப்பிரர்கள் எப்பொழுது வந்தனர் என்பது பற்றி பல்வேறு வரலாற்று ஆசிரியர்கள் பல கருத்துக்களை பதிவு செய்துள்ளனர்.

சேரன் செங்குட்டுவன் கி.பி. 2 ஆம் நூற்றாண்டில் கங்கை சமவெளி வரை படை நடத்திச் சென்று அங்கிருந்து குஷானர்கள் மற்றும் சாகரை தென்னாட்டில் புக இயலாமல் தடுத்தான். இம்முயற்சியில் அவனுக்கு ஆந்திரப் பேரரசரும் உறுதுணையாக இருந்தனர். ஆனால் 2-ஆம்

நூற்றாண்டின் பிற்பகுதியில் (அல்லது) 3 - ம் நூற்றாண்டின் துவக்கத்தில் மக்கள் எழுச்சியுடன் பரவலாய் இடம் பெயரத் துவங்கினர்.

தென்னாட்டின் வட மேற்கில் இருந்த பல குடிகள் இந்த மக்கள் எழுச்சியால் உந்தப்பட்டு, தெற்கு நோக்கி புலம் பெயர்ந்தனர். சேர நாடு வலிமையுடன் இருந்த காலம் வரை இது போன்ற எழுச்சி தடுக்கப்பட்டிருந்தது. அது வலுவிழந்த காரணத்தால், கன்னட நாட்டெல்லையிலிருந்த களப்பிரர் என்ற ஓர்; பண்படாக்குடி தமிழ் நிலத்தின் மீது படர்ந்தேறியது. இதனால் சேர சோழ நாடுகளுடன் பாண்டி நாடும் நிலை குலைந்தன என்று கூறுகிறார்.⁶ ஆனால் மயிலை சீனி வெங்கடசாமி அவர்கள் களப்பிரர் வருகையைப் பற்றி பின்வருமாறு கூறுகிறார். **பேராசியர் நீலகண்ட சாஸ்திரி**, தமிழ் நாட்டில் களப்பிரர் ஆட்சி ஏற்பட்டது கி.பி.275 ல் என்று கூறுகிறார். கி.பி. மூன்றாம் நூற்றாண்டு தொடக்கத்தில் களப்பிரர் ஆட்சி ஏற்பட்டிருக்க வேண்டும் என்று **திரு சதாசிவ பண்டாரத்தார்** கூறுகிறார்.

முடிவுடை **மூவேந்தர்களின்** ஆட்சி முடிவுக்கு வந்ததும், குறுநில மன்னர்கள் செல்வாக்கு பெறலாயினர். அந்தச் சூழ்நிலையை தமக்கு சாதகமாக பயன்படுத்திக் கொண்டு **வேங்கடமலை** பகுதியிலிருந்து சிறுகச் சிறுக தெற்கு நோக்கி நுழைய ஆரம்பித்தனர் களப்பிரரின் ஒரு பிரிவினர். அதன் முதல் கட்டம்தான் **மழபுலத்தை வென்றதாகும்**. மழநாட்டில் ஆட்சியைக் கைப்பற்றியதும், சோழ நாடு, பாண்டிய நாடு, கொங்கு நாடு என்று அவர்கள் தங்களது ஆட்சிப் பரப்பை விரிவுபடுத்தியிருக்கிறார்கள். தொண்டை நாட்டுப் பகுதியில் அவர்களது நுழைவு ஆரம்பக் கட்டத்தில் ஏற்படவில்லை. காரணம் அச்சமயம் **பல்லவர்கள் வலிமை பெற்றிருந்ததாலே ஆகும்**.⁸

நாடோடிகளாக வந்த இக்களப்பிரர்கள் தங்களது ஆட்சியும், அரசியலும், சமயமும் எல்லாம் கால வெள்ளத்தில் மூழ்க தாழ்ச்சியுற்றுத் தமிழர் தம்

வாழ்க்கை முறைகளுடன் இணைந்துவிட்டனர் என்றே சொல்லலாம்.

பிற்கால அரசர்களிடம் செல்வாக்கு பெற்று, அரசியல் அலுவல்களை ஏற்றும், பணிந்தும் வாழ்ந்தனர். அரசர்கள் “களப்பிரர்கள்” என்ற பட்டம் கொடுத்து சிறப்புகள் செய்கின்ற அளவிற்கு தங்களது செல்வாக்கினை உயர்த்திக் கொண்டனர்.

வேளாண் மரபு அவர்களின் சமுதாய வாழ்வில் தனியிடத்தைப் பெற்றதென்றே கூறலாம். தமிழ்நாட்டில் வேளாண் மரபில் களப்பிரர்கள் கலந்த பின்னர் களப்பிரரை களப்பாளர் என்ற பெயரில் அழைக்கலாயினர். தமிழ்நாட்டு களப்பாளர்கள்தான் களப்பிரர் என்று சிலர் மயங்கி தலை தடுமாறிக் கூறியுள்ளதையும், நோக்குக. பிற்கால சாசனங்கள் “களப்பாளர்” என்றே அவர்களை குறிக்கின்றன.

செப்பேடு, கல்வெட்டு ஆதாரங்கள்

களப்பிரரைப் பற்றிக் குறிப்பிடும் செப்பேட்டு சாசனங்களுள் வேள்விக்குடிச் செப்பேடுகள் முதன்மையானவை. அடுத்து தளவாய்புரச் செப்பேடு. வேலூர் பாளையச் செப்பேடு, பள்ளங்கோயில் செப்பேடு, முதலாம் பரமேஸ்வரவர்மனது கூரம் செப்பேடு, இரண்டாம் சாளுக்கிய விக்கிரமாதித்தியனது நெருர்ச் சாசனம் வினயாதித்தியனது ஹரிஹர் சாசனம் முதலானவைகளும் களப்பிரர் பற்றிக் குறிப்பிடுகின்றன.

செந்தலைக் கோயில் மண்டபத்தூண் கல்வெட்டு, காஞ்சி வைகுந்தப் பெருமாள் கோயில் கல்வெட்டு, திருப்புகழூர்க் கல்வெட்டு முதலானவையும் இவர்களைப் பற்றிக் குறிப்பிடுகின்றன. கடுங்கோன் என்னும் பாண்டி நாட்டு வீரன் களப்பிரரை வென்று பாண்டி நாட்டைக் கைப்பற்றினான் என்று வேள்விக்குடிச் செப்பேடுகள் விரித்துரைக்கின்றன. அடுத்து தளவாய்ப்புரச் செப்பேடும் களப்பிரரை வென்றவன் மாக்குங்கோன் என்பதனையே குறிப்பிடுகின்றது.

சிம்ம விஷ்ணு களப்பிரரிடமிருந்து சோழ நாட்டை மீட்டான் என்று வேலூர் பாளையம் செப்பேடும் கூறுகின்றன. செந்தலைக் கல்வெட்டும், வைகுந்தம் பெருமான் கோயில் கல்வெட்டும் முத்தரைய மன்னனைப் பற்றி குறிப்பிடுகின்றன. நெற்குன்றம் கிழார் என்னும் களப்பாள அரசனைப் பற்றி திருப்புகழார் கல்வெட்டு உணர்த்துகிறது. மேற்கூறப்பட்ட செப்பேடுகளில் களப்பிரர் பற்றி குறிப்பிடப்படுகின்றது. ஆனால், அவர்களைப் பற்றிய விரிவான செய்திகள் கூறப்படவில்லை.

அடுத்து தொல்காப்பியச் சிறப்பு பாயிரத்திலும், புற நானூற்றிலும், அக நானூற்றிலும், மதுரைக் காஞ்சியிலும், குறுந்தொகையிலும் வடுகர் பற்றிய குறிப்புகள் காணப்பெறுகின்றன.¹⁰

சுமாராக கி.பி. 270 ஆம் ஆண்டு பூலாங்குறிச்சி செப்பேடு ஆலய நிர்மாணத்திற்காக ஒரு களப்பிரர் தலைவன் அளித்த நிலக்கொடை பற்றிப் பேசுகிறது. தஞ்சாவூரிலும், மதுரையிலும் பிற இடங்களிலும் களப்பிரர் நாணயங்கள் குவியல் குவியலாகக் கிடைத்துள்ளன.¹¹

களப்பிரர் காலம் தமிழகத்தின் இருண்ட காலமா?

இன்றைய நாள் வரை களப்பிரரது காலம் இருண்ட காலம் என்றே வரலாற்றறிஞர்கள் கருதி வந்தனர். ஆனால், தற்காலத்திலோ ஆய்வாளர் பலர் இக்கூற்றினைப் பொய்யாக்கி வருகின்றனர். அக்காலம் இருண்ட காலம் அல்ல என்பதும், ஒளி மிகுந்த காலமே என்றும் சான்று காட்டி கூறுகின்றனர்.¹² களப்பிரர் காலத்தில் ஆக்கத் துறைகள் பலவற்றில் வளர்ச்சி காணப்பட்டது. பௌத்த சமண ஒழுக்கங்கட்குச் செல்வாக்கு உயர்ந்தது. பௌத்தரும், சமணரும் வைதீக சடங்குகளையும், வேள்விகளையும், ஆர்ய சமய தத்துவங்களையும் மறுத்தவர்கள். கொல்லாமை, புலால் உண்ணாமை, பொய்யாமை, பிறப்பினால் உயர்வு தாழ்வு காணாமை என்னும் உயர்ந்த அறங்களை ஒம்பி வளர்த்தவர்கள். ஆயிரம் வேள்விகள் வேட்பதினும் ஓர் உயிரைக் கொல்லாமையே மேலாம் அறமாகும் என்று புத்தர் போதித்த அறத்தை வலியுறுத்தி வந்தனர்

பௌத்தர்கள். நாடெங்கும் சமணப் பள்ளிகளும், பௌத்த விகாரங்களும் அமைக்கப்பட்டு வந்தனர். மக்களுக்குள் ஒழுக்கத்தையும், அமைதியையும் பிற உயிர்கள் மாட்டு அன்பையும் வளர்ப்பதில் சமண பௌத்தத் துறவிகள் முனைந்து வந்தனர். பாண்டிய நாட்டில் சமண நிர்க்கிரந்தர்கள் எண்ணற்றவர்கள் வாழ்ந்து வந்தனர் என யுவான் சுவாங் என்னும் சீன யாத்திரிகர் எழுதுகின்றார்.¹³ மேற்கூறியவற்றை ஆராயுங்கால், களப்பிரர் காலம் இருண்ட காலம் அல்ல அக்காலம் தமிழகத்தின் விடிவுக் காலம் என்றே கூறலாம்.

இலக்கிய வளர்ச்சிக் காலம்

தமிழ் இலக்கிய வரலாற்றில் இஃதொரு பொற்காலமாகும். இந்திய வரலாற்றில் கி.பி. 300-600 க்கு இடைப்பட்ட காலம் குப்தர் காலத்தை பொற்காலம் எனக் குறிக்கின்றனர். தமிழகத்தில் இக்காலம் ஓர் இருண்ட காலம் என்று கருதப்படுகிறது. சேர, சோழ, பாண்டியரின் வரலாறு எதுவும் இக்காலத்தில் தெளிவாகக் கிடைக்கவில்லை என்பதே அதற்குக் காரணம். ஆனால் இலக்கிய வளர்ச்சியில் ஒளி நிறைந்த காலம் இதுவெனத் தோன்றுகிறது. இவ்வாறு அவர்கள் கூறுவதற்குக் காரணம் இல்லாமலில்லை. அக்காலத்தில் இலக்கியங்கள் அதிக அளவில் வெளிவந்துள்ளன. இவற்றிற்கெல்லாம் காரணம் திராவிட சங்கத்தின் தூய பணியேயாகும்.¹⁴

இலக்கியத்தைப் பொறுத்தமட்டில் ஒளி திரண்ட காலம்

சங்க காலத்தில் இயற்றப்பெற்று, போற்றுவாரின்றிக் கிடந்த தனிப்பாடல்கள் பல எட்டுத்தொகை, பத்துப்பாட்டு எனத் தொகை நூற்களாகத் தொகுக்கப்பெற்றது இக்காலமே.

பதினென்கீழ்க் கணக்கு நூல்களுள் பெரும்பாலானவை இக்காலத்தேதான் இயற்றப்பெற்றன. ஐம்பெரும் காப்பியங்களுள் இரட்டைக் காப்பியங்களாகப் போற்றப்பெறும் சிலப்பதிகாரமும், மணிமேகலையும் இக்காலத்தில் இயற்றப்பட்டன. சைவ நாயன்மார்களுள் பெண் குலத்தின் பொன் விளக்காகத் திகழ்ந்த

காரைக்காலம்மையாரின் அற்புதத் திருவந்தாதி, திருவிரட்டை மணிமாலை, திருவாலங்காட்டு மூத்த திருப்பதிகாரம் ஆகியன இயற்றப்பட்டதும் இக் காலத்தேதான். திருமூலரின் திருமந்திரம், முத்தொள்ளாயிரம், பெருங்கதை, இறையனார் அகப்பொருளுரை, பாணீபாடல், கலித்தொகை, திருமுருகாற்றுப்படை முதலியனவும் இக்காலத்தைச் சேர்ந்தவையாகும்.

கிளிவிருத்தம், எலி விருத்தம், நரி விருத்தம் ஆகிய விருத்தப்பாக்கள் தோன்றியதும் இக்காலத்தேதான். கல்லாடம், பெருந்தேவனாரின் பாரதம், கபில தேவர், பரண தேவர் பாடிய நூல்கள் ஆகியன யாவும் இக்காலத்தில் முகிழ்த்தனவேயாகும்.

நீலகேசி, குண்டலகேசி, யசோதர காவியம், சீவக சிந்தாமணி முதலான காவியங்கள் தமிழில் தோன்றுவதற்கு முழுமுதற் காரணமாக அமைந்தது வச்சிர நந்தியால் நிறுவப்பட்ட திராவிட சங்கமேயாகும் என்பதனை நாம் மறத்தல் இயலாது.

மேற்கூறிய நூல்களில் பெரும்பாலானவை, தொண்டை மண்டலம் அல்லாத பிற பகுதிகளில் வளமை பெற்றனவென்பதும், ஈண்டு நினைவு கூறத்தக்கதாகும்.¹⁵

முடிவுரை

களப்பிரரின் அரசியல் நிலை குறித்து அறிந்து கொள்வதற்குத் தேவையான தகவல்கள் நமக்கு போதுமான அளவு கிடைக்கவில்லையென்றாலும், அவர்கள் காலத்தில் ஏற்பட்ட இலக்கிய வளர்ச்சி களப்பிரர் காலத்தில் ஒளி திரண்ட காலமாக கருதப்படுகிறது. கி.பி. 3 - ம் நூற்றாண்டு முதல் கி.பி. 6 - ஆம் நூற்றாண்டுவரை ஆட்சி செய்த களப்பிரர்கள் குறித்த தகவல்கள் நமக்குச் சரியாக கிடைக்காததால், அந்தக் காலத்தை இருண்ட காலம் என்று சில வரலாற்று ஆசிரியர்கள் கூறி வந்தனர். ஆனால் வேள்விக்குடி செப்பேடும், தளவாய்ப்புரச் செப்பேடும் கண்டுபிடிக்கப்பட்ட

பிறகு, களப்பிரர்கள் குறித்த தகவல்கள் நமக்குக் கிடைக்க ஆரம்பித்தன. ஆகையால், களப்பிரர் காலம் இருண்ட காலமன்று, அது தமிழ் இலக்கியத்தின் மறு மலர்ச்சி காலம் என்றே கருதலாம்.

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சோழர் ஆட்சியில் வெண்மணி-வரலாற்று சான்றுகள் (சுருக்கம்)

மு.கணபதி*

திருவண்ணாமலை வட்டம் துரிஞ்சல் ஆற்றின் கரையிலுள்ள காடகமான் என்ற கிராமத்தில் 2010-ம் ஆண்டிலும் அதற்கு முன்பும் மேற்கொள்ளப்பட்ட தமிழக தொல்லியல்துறை மற்றும் தனிநபர் ஆய்வுகளில் அந்த கிராமத்தின் பெயர் சோழர்காலத்தில் 'வெண்மணி' என்பதும் அங்கு தற்போதுள்ள ஈஸ்வரன் கோயிலின் பெயர் பசுபதிஸ்வரர் என்பதும் அது சோழர்களால் 1215-ல் கட்டப்பட்டது என்பதும் அதற்கு பல சொத்துக்கள் இருப்பதும் அப்பகுதியினை சோழர் ஆட்சியில் வீரராசேந்திரன் எனப்படும் மூன்றாம் குலோத்துங்கன் தனது 6,9,7-ம் ஆட்சியாண்டுகளில் ஆட்சி செய்ததும் கோயிலின் பல்வேறு கல்வெட்டுகள் மூலம் அறியமுடியாது.

மேலும் துரிஞ்சல் ஆற்றின் குறுக்கே சோழர் காலத்தில் விளைநிலங்கலுக்காக தடுப்பணை போன்ற கலிங்கு ஒன்றும் வாய்க்காலும், கலிங்குகளில் கண்ணப்பர் கண் கொடுக்கும் சிலை உட்பட பல சிலைகளும் கல்வெட்டுகளும் உள்ளதும், அதன்மூலம் பல வரலாற்று செய்திகளும் தெரியவருகிறது. அருகில் உள்ள ஆதிச்சனூர் கிராமத்தில் ஒரே பாதமும் இடுப்புக்குமேல் சிவா, விஷ்ணு, பிரம்மா ஆகிய மும்மூர்த்திகள் முகமும் ஒருசேர கொண்ட 'ஏகபாத மும்மூர்த்தி' அரிய சிலையும் உள்ள கண்டுப்பிடிக்கப்பட்டது. மேலும் துரிஞ்சல் ஆற்றுப்படுகையில் (கரையில்) தொன்மை உறைகின்று, தொன்மை காலகற்கருவிகள், உள்ளிட்ட வரலாற்று சான்றுகள் புதைந்துள்ளதை அறியமுடிகிறது. பல்வேறு வரலாற்று சான்றுகளை கொண்டு துரிஞ்சல் ஆறும் அதன் கரையிலுள்ள வெண்மணி என்ற காடகமான் கிராமமும் சோழர்காலத்தின் செழுமையாக இருந்ததனை வரலாற்று சான்றுகள் உணர்த்துகிறது. மேலும் இப்பகுதியில் விரிவான ஆய்வுகள் மேற்கொண்டாள் பல வரலாற்று உண்மைகள் வெளிவரும் எனலாம்.

சோழர்கள் ஆட்சியில் திருவண்ணாமலை மாவட்ட பகுதிகளில் தற்போதைய காடகமான் என்ற கிராமமும் அதனை ஒட்டியுள்ள விழுப்புரம் மாவட்டம் கண்டாச்சிபுரம், திருக்கோயிலூர் பகுதிகளும் இருந்தன. இதில் காடகமான் என்று தற்போது. அழைக்கப்படும் கிராமம் சோழர்கள் ஆட்சியில் 'வெண்மணி' என்று அழைக்கப்பட்டது வரலாற்று ஆய்வின் மூலம் தற்போது அறியப்பட்டுள்ளது.

இங்கு மேற்கொள்ளப்பட்ட வரலாற்று ஆய்வின் மூலம் இக்கோயிலின் பெயர் பசுபதிஸ்வரர் கோயில் என்பது அக்கோயிலின் கல்வெட்டு மூலம் உறுதியானது. மேலும் அக்கோயிலில் கல்வெட்டுகள் பல உள்ளன அதனை ஆராய்ந்ததில் வீரராசேந்திரன் என்று அழைக்கப்படும் மூன்றாம் குலோத்துங்கன் காலத்தில்வெட்டப்பட்ட கல்வெட்டுகளாக அவைகள் உள்ளன. இக்கல்வெட்டுகள் மூன்றாம் குலோத்துங்க சோழனின் ஆட்சியில் ஆறாம் ஆட்சியாண்டு, ஒன்பதாம் ஆட்சியாண்டு மற்றும் பதினோறாம் ஆட்சியாண்டுகளில் வெட்டப்பட்டவை என்றும் உறுதியாகிறது.

இக்கல்வெட்டுகளின் மூலம்மேற்படி வெண்மணி என்ற காடகமான் கிராமம் 'பெண்ணை வட கறை நாட்டு செய் என்ற நாட்டின் வெண்மணி' என்று குறிப்பிடப்பட்டுள்ளது. மேலும் இக்கிராமத்தின் மேற்படி இறைவனை 'இராசரா சீச்சுரமுடைய நாயார். என்றும் கூறுகிறது. இக்கிராமத்தில் உள்ள மேற்படி பசுபதிஸ்வரர் கோயிலானது வீரராசேந்திரன் (மூன்றாம் குலோத்தங்கன்) ஆட்சியின் ஆறாம் ஆட்சியாண்டில் கி.பி.1215ல் கட்டப்பட்டிருக்கலாம் என்பதும் அக்கோயில் கல்வெட்டுகள் மூலம் தெரிய வருகிறது.

அதில் ஒரு கல் வெட்டில் கண்ணப்ப நாயனார் சிவ பெருமானுக்கு தனது கண்ணை பிடுங்கி கொடுக்கும் காட்சி சிலையாக உள்ளது. மற்றொரு

* முனைவர் பட்ட வரலாற்று ஆய்வாளர், (பகுதி நேர) அரசு நந்தனம் ஆடவர் கலைக்கல்லூரி, சென்னை.

கல்வெட்டில்

‘வானாதி ராய முதலியார்
அவர்கள் செய்ய விச்ச கலிங்கு’’

என்ற வாசகம் அக்கால கல்வெட்டு வடிவில் உள்ளது. மேலும் இந்த அணைக்கட்டு கட்ட பயன்படுத்தப்பட்டுள்ள கற்கலில் பெரிய சிறிய அளவிலான சிலை வடிவங்கள். சிலைகள் உள்ளன.

அந்த பகுதிகளில் ஒன்றான வெண்மணியை அடுத்துள்ள ஆதிச்சனூர் கிராம எல்லைப்பகுதியில் துரிஞ்சல் ஆற்றுப் பகுதியில் உறை கிணறுகளும், கற்கால கருவிகளும் மண்ணில் புதைந்த வண்ணம் உள்ளன.

வெண்மணி கிராமத்தின் (காடகமான்) அருகில் உள்ள ஆதிச்சனூர் கிராமத்தில் சிவா, விஷ்ணு, பிரம்மா ஆகிய மும்மூர்த்திகளின் உருவங்கங்களை இடுப்புக்கு மேலே ஒரு சேர கொண்டும் ஒரே பாதத்தையொட்டும் ‘ஏகபாத மும்மூர்த்திகள் சிலை’’ ஒன்று உள்ளது. இது மண்ணில் புதைந்த நிலையில் பாழடைந்த சிவன் கோயில் அருகில் கிடந்ததனை எனது ஆய்வின் மூலம் வெளியே கொண்டுவரப்பட்டு தற்போது பொதுமக்களால் வழிபடப்படுகிறது. இது தமிழ்நாட்டின் அரிதான சிலை ஆகும். மேலும் பல்வேறு இடங்களில் பெருங்கற்சின்னங்கள் (வட்டக்கல் பதுக்கைகள்வகை) உள்ளது பல்வேறு கல்வெட்டுகளும் அருகில் உள்ள வசந்த கிருஷ்ணாபுரம் உள்ளிட்ட பல பகுதிகளில் உள்ளது. மகாபாரத காட்சிகளை கொண்ட கல்தூண்கள், சிற்பங்கள் சிதலமடைந்து காணப்படுகிறது. வெண்மணியிலும் சேதமடைந்த

பல கோயில்கள், கல்வெட்டுகள் உள்ளன. சோழர்களின் ஆட்சியில் துரிஞ்சல் ஆற்றுப் பகுதியும் அதன் கரையில் அமைந்திருந்த வெண்மணி என்ற கிராமமும் (காடகமான்) செழிப்புடன் இருந்ததையும் அது காலத்தால் நிலை மாறினாலும் வரலாற்று தடயங்களை கொண்டு தற்போது காடகமான் கிராமம் என்று அழைக்கப்படும் இக்கிராமத்தில் உள்ள வரலாற்றுசான்றுகளை மேலும் விரிவாக ஆய்வு செய்தால் சோழர் ஆட்சியில் வெண்மணியின் (காடகமான்) செழுமைப்பற்றி மேலும் அறிய ஏதுவாகும்.

அடிக்குறிப்புகள்

1. தமிழ்நாடு தொல்லியல் துறையின் மூலம் 2010-ம் ஆண்டின் காடகமான் கிராமத்தில் மேற்கொள்ளப்பட்ட ஆய்வு முடிவுகள்.
2. 1998-ம் ஆண்டின் தினத்தந்தியில் (வேலூர் பதிப்பு) வெளிவந்த ஆய்வு செய்திகள்.
3. தமிழ் நாடு தொல்லியல் துறையின் ஆர்காடு காப்பாட்சியர் அவர்களின் ஆய்வு அறிக்கை (ந.க.எண். 13/2010 நாள்:30.01.2010).
4. தமிழ் நாடு தொல்லியல் துறையின் முதன்மை ஆணையர்; கடித ந.க.எண்:உ1/8872/2009 நாள்:25.02.2010.
5. திருவண்ணாமலை வட்டம் காடகமான் கிராமத்தில் காணப்படும் கல்வேட்டுக்கள்.
6. மேற்படி காடகமான் கிராமத்தில் மேற்கொள்ளப்பட்ட வரலாற்று பேராசிரியர் குழு ஆய்வு முடிவுகள்.
7. இக்கட்டுரையின் ஆசிரியரான நேரில் செய்யப்பட்ட ஆய்வு முடிவுகள்.

கொற்றலை ஆற்றுப் பகுதியில் கிடைக்கும் பழையகற்கால கற்கருவிகளின் தொழில்நுட்பம் - ஓர் ஆய்வு

நா.பிரீத்தி*

முன்னுரை

மனிதர்களின் மூதாதையர் முதன்முதலாக கற்களை ஆயுதமாக பயன்படுத்தத் துவங்கியபோது,

இயற்கையாகக் கிடைத்த கற்களையே பயன்படுத்தினர். பிறகு ஏற்பட்ட அறிவு முதிர்ச்சி மற்றும் பரிணாம வளர்ச்சியின் காரணமாக

*எம்.பில் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, இராணி மேரி கல்லூரி, சென்னை.

கற்களிலுள்ள சில்லுகளை பெயர்த்தெடுத்து அவற்றை கூர்மை படுத்தி பயன்படுத்தினர். இதுவே மனிதன் கண்டறிந்த முதல் தொழில்நுட்பமாகும். பின்னர் தனது தேவைக்கு ஏற்றார்போல் கற்கருவிகளை வடிவமைக்க கற்றுக்கொண்டனர். கீழைப் பழைய கற்காலத்தின் (Lower Palaeolithic age) துவக்கம் முதல் பெருங்கற்காலம் வரையிலான காலகட்டம் வரை கற்களே மனித சமூகத்தின் அன்றாட வாழ்வில் முக்கிய பங்கு வகித்தன. அக்கால வரலாற்றைப் பற்றி அறிந்துகொள்ள இக்கற்கருவிகளே முதன்மைச் சான்றுகளாக விளங்குகின்றன. இத்தகைய சான்றுகள் தமிழகத்தின் வடக்குப்பகுதியில் பாயும் கொற்றலை ஆற்றுப்பகுதியில் அதிக அளவில் கிடைக்கின்றது.

கொற்றலை ஆறு, இந்தியத் தொல்லியல் வரலாற்றில் சிறப்பு மிக்க ஓர் தனியிடத்தைப் பெற்றுள்ளது. கொசுந்தலை ஆறு எனப்படும் கொற்றலை ஆறு பழைய பாலாறு என்றும், விருத்தகூரநதி என்றும் அழைக்கப்படுகிறது. ஐரோப்பிய நிலவியலாளரும், தொல்பொருள் ஆய்வாளருமான சர் இராபர்ட் புரூஸ்புட் 1863 ஆம் ஆண்டு மே மாதம் 30 ஆம் தேதி தமிழ்நாட்டில் சென்னைக்கு அருகில் உள்ள பல்லாவரத்தின் அருகமைந்த செம்மண் மேட்டில் பழைய கற்கால கருவியை கண்டுபிடித்தார்.¹ இதனைத்தொடர்ந்து புரூஸ்புட் பழைய கற்காலம் குறித்த ஆய்வை தீவிரமாக மேற்கொண்டார். இவ்வாய்வின் ஒரு பகுதியாக தற்போதைய திருவள்ளூர் மாவட்டத்தில் அமைந்துள்ள கொற்றலையாற்றுப் பகுதியில் கள ஆய்வு மேற்கொள்ளப்பட்டது. 1863 செப்டம்பர் 28-ல் இவ்வாய்வின்போது அத்திரம்பாக்கம் என்னும் ஊரில் அதிக அளவில் கற்கருவிகள் கிடைப்பதைக் கண்டறிந்தனர்.² இவ்வாய்வுகளின்போது, ஏராளமான கற்கருவிகள் கண்டுபிடிக்கப்பட்டுள்ளன. இக்கற்கருவிகளின் அமைப்பு மற்றும் அவைகளில் காணப்படும் தொழில்நுட்பத்தின் மூலம் அக்கால மக்களின் நுண்ணறிவுத் திறன் குறித்தும், அவர்களின் வாழ்வியல் நிலை குறித்தும் அறிந்துகொள்ள முடிகிறது. கொற்றலை ஆற்றுப்பகுதிகளில்

கிடைக்கும் கற்கருவிகள் அபவிலியன் மற்றும் அகூலியன் தொழில்நுட்பங்களைச் சேர்ந்தவைகளாக உள்ளன. இக்கற்கருவிகள் யாவும் சென்னை மரபைச் சேர்ந்தவைகளாகும்.

கற்கருவிகள் மரபு

ஒரு வகையான தொழில்நுட்பத்தோடு ஓரிடத்தில் அல்லது ஒரு எல்லைக்குள் கிடைக்கும் கற்கருவிகளின் தொகுதியை ஒரு குறிப்பிட்ட மரபைச் சேர்ந்ததாக அறிஞர்கள் குறிப்பிடுகின்றனர். கற்கருவிகளின் தொழில்நுட்பத்தை அடிப்படையாகக் கொண்டு இந்தியாவின் பழைய கற்காலத்தை இரண்டு மரபுகளாகப் பிரித்துள்ளனர்.

1. வட இந்தியாவில் சோன் (Soan) ஆற்றுப் பள்ளத்தாக்கில் கிடைக்கும் கற்கருவிகளை 'சோன்' மரபைச் (Soan Industry) சேர்ந்தது என்றும்,
2. தமிழ்நாட்டில் சென்னைக்கருகில் திருவள்ளூர் மாவட்டத்தில் உள்ள கொற்றலை ஆற்றுப்பள்ளத்தாக்குப் பகுதியில் கிடைக்கும் கற்கருவிகளை சென்னை மரபைச் (Madras Industry) சேர்ந்தது என்றும் வகைப்படுத்தியுள்ளனர்.⁴

சென்னை மரபு (Madras or Madrasian Industry)

சென்னை மரபைச் சேர்ந்த கற்கருவிகளில் கைக்கோடரிகள் மிக அதிக அளவில் கிடைப்பதால், இதனைக் கைக்கோடரி பண்பாடு (Hand Axe Culture) என்றும் அழைப்பர். இக்கற்கருவிகள் பெரும்பாலும் படிகக் கல்லிலிருந்து (Quartz) செய்யப் பெற்றவை.⁵ இப்படிகக் கல்லிலிருந்து மிக எளிதாகச் சில்லுகளைப் பெயர்த்தெடுத்துக் கருவிகளை உண்டாக்கலாம்.

கற்கருவிகளின் தொழில்நுட்பம்

பொதுவாக ஒவ்வொரு கற்கருவிகளும் ஒவ்வொரு தொழில்நுட்பத்தை அடிப்படையாகக் கொண்டு உருவாக்கப்பட்டுள்ளது என்பது அடிப்படையான கருத்து. கற்கருவியின் அமைப்பைக் கொண்டு, அக்கருவி எந்த தொழில்நுட்பத்தை சேர்ந்தது என்று பகுத்தறியப்படுகின்றது. இவ்வகையில், உலக

அளவில் பழைய கற்கால கற்கருவிகளின் தொழில்நுட்பம் அபவில்லியன் வகை (Abbevillian), அச்சுலியன் வகை (Acheulian), கிளாட்டோனியன் வகை (Clactonian), லெவலாய்சியன் வகை (Levalloisan), மூஸ்டிரியன் வகை (Mousterian) என்று வகைப்படுத்தப்பட்டுள்ளது.⁶ கொற்றலையாற்றுப்பகுதியில் அபவில்லியன் மற்றும் அச்சுலியன் வகை கற்கருவிகளே காணப்படுகின்றன.

அபவில்லியன் தொழில்நுட்பம் (Abbevillian Culture) (தழும்புரி)

முதன்முதலாக பிரான்ஸ் நாட்டில் சோம் பள்ளத்தாக்குப் (somme in France) பகுதியில் உள்ள அபிவில்லி (Abbeville) என்ற இடத்தில் கிடைத்த இவ்வகை கற்கருவிகள் அவ்விடத்தின் பெயர் கொண்டு அபவில்லியன் தொழில்நுட்பம் என அழைக்கப்படுகின்றன.⁷ இவை முதல் பிளிஸ்டோசீன் காலத்தைச் சேர்ந்ததாகும்.⁸ தொழில்நுட்ப அடிப்படையில் காணும்பொழுது இவற்றில் சில்லுகள் ஆழமாக பெயர்க்கப்பட்டும் அதிக வேலைப்பாடுகள் இலாமலும் இருக்கும். தமிழில் இவ்வகை கைக்கோடிகள் தழும்புரி என்று அழைக்கப்படுகிறது. (தழும்பு என்பது கற்களைக் காயப்படுத்தி, கற்களில் உண்டாக்கப்பட்ட தழும்பு) இக்கற்களைப் பிளந்து உருவாக்கும்போது, அதை உடைக்கப் பயன்பட்ட கற்களின் தழும்பு இவ்வாயுதங்களில் காணப்படுகிறது. இதனால் தமிழில் இவ்வகை கற்கருவிகள் தழும்புரி எனப்படுகின்றன.⁹

அபவில்லியன் தொழில்நுட்பத்தில் மூலக்கற்களிலுள்ள சில்லுகளைத் தட்டி எடுத்துவிட்டு, மூலக்கற்களே ஆயுதங்களாகப் பயன்படுத்தப்பட்டது. இக்கருவிகள் கோடரி போன்று தோற்றம் கொண்டதால் கைக்கோடரி எனப்பட்டது. இவை தோண்டு கருவியாகவும், கொத்தும் கருவியாகவும் மற்றும் வேட்டையாடவும் பயன்படுத்தப்பட்டது. கொற்றலை ஆற்றுப்பகுதியில் பரிக்குளம் வடமதுரை ஆகிய இடங்களில் அபவில்லியன் தொழில்நுட்ப கருவிகள் கிடைத்துள்ளன.

அசுலியன் தொழில்நுட்பம் (Acheulean Culture) (தழும்புரி)

அசுலியன் கைக்கோடாரியும் இடத்தின் பெயரால் அழைக்கப் படுகிறது. பிரான்ஸ் நாட்டில் சோம் பள்ளத்தாக்கில் உள்ள அச்சுல் (St. Acheul) பகுதியில் இவ்வகைக் கற்கருவிகள் முதன்முதலில் கண்டுபிடிக்கப்பட்டது. இவ்வகை கற்கருவிகள் 1.5 மில்லியன் முதல் 200,000 ஆண்டுகளுக்கு முற்பட்டவையாகக் கருதப்படுகிறது.¹⁰ இவற்றில், அதிக அளவில் சில்லுகள் பெயர்த்தும், வேலைப்பாடுகள் நிறைந்தும் காணப்படும். இவ்வகைக் கருவிகள் முழுமை பெற்ற அழகிய இலை வடிவ அமைப்பைக் கொண்டதாக இருக்கின்றன.

இவ்வகைக் கற்கருவிகள் தமிழில் தழும்புரி என்று அழைக்கப்படுகின்றன. முதலில் கீழைப் பழங்கற்கால (Lower Paleolithic) மக்கள் தழும்புரி என்னும் செப்பனிடப்படாத கற்கருவிகளை பயன்படுத்தினர். பிற்காலத்தில் அவர்களிடம் ஏற்பட்ட சிந்தனை வளர்ச்சியால் தழும்புரி கல்லாயுதங்களில் உள்ள தழும்புகளை அழித்து அவற்றைத் தழும்புகள் இல்லாதவாறு உருவாக்கக் கற்றுக்கொண்டனர். அதனால் இவ்வகை கற்கருவிகள் தழும்புரி என்று தமிழில் குறிப்பிடப்படுகிறது.¹¹

பொதுவாக கற்கருவிகளை உருவாக்க நீண்ட உருண்டையான சுத்திகளைப் பயன்படுத்துவதின் வழியாகக் கருவிகளைக் கரடுமுரடான தோற்றத்திலிருந்து மாற்றி நேர்த்தியாகவும், கூர்மையான விளிம்புடனும் கற்கருவிகள் உருவாக்கப்பட்டன. இந்தத் தொழில்நுட்பத்தைப் பல நாடுகளிலுள்ள தொல்பழங்கால மக்கள் பயன்படுத்தினர். இந்த தொழில்நுட்பம் அச்சுலியன் தொழில்நுட்பம் எனப்பட்டது.

முடிவுரை

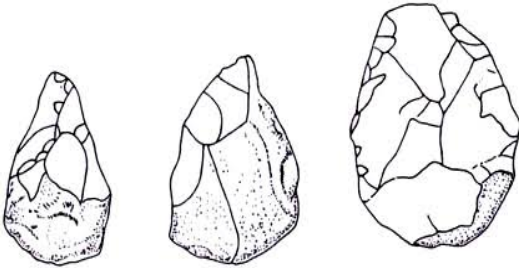
கொற்றலை ஆற்றுப்பகுதியில் கிடைத்துள்ள கற்கருவிகளுள் காலத்தால் முற்பட்ட அபவில்லியன் வகை கைக்கோடிகள் ஒருசில இடங்களிலேயே கிடைத்துள்ளன. இதன்மூலம், ஆரம்பத்தில் ஒருசில இடங்களிலேயே மனிதர்கள் அல்லது மனிதர்களின் மூதாதையர் வாழ்ந்து வந்தனர் என்பது உறுதியாகிறது. அதன்பிறகு வந்த அசுலியன் தொழில்நுட்ப கருவிகள் இப்பகுதியில்

அனைத்து அகழாய்வுத் தளங்கள் மற்றும் நூற்றுக்கும் மேற்பட்ட பல ஊர்களிலும் கிடைத்துள்ளன. இதிலிருந்து பிற்காலத்தில் ஏற்பட்ட மக்கள்தொகை பெருக்கம் மற்றும் பரவலையும் அறியமுடிகிறது.

திருவள்ளூர் மாவட்டத்தில் கொற்றலை ஆற்றுப்பகுதிகளில் கிடைக்கும் அதிக அளவிலான பழைய கற்காலக் கருவிகளைப்போல் தமிழகத்தில் வேறெங்கும் கிடைப்பதில்லை. தமிழகத்தின் மேலும் சில மாவட்டங்களிலும் பழைய கற்காலக் கருவிகள் கிடைக்கின்றன. அடிப்படைத் தேவையான நீர்வளமும் காடு மற்றும் மலை வளங்களும் கற்கருவிகளுக்குத் தேவையான மூலக்கற்களும் இப்பகுதியில் எளிதாக கிடைத்திருக்கிறது. தற்போது கொற்றலை ஆறு பாயும் பகுதியில் ஒரு காலத்தில் மிகப்பெரிய ஆறு ஓடிக்கொண்டிருந்தது என்று ஆய்வாளர்கள் நிரூபித்துள்ளனர். இதற்குச் செயற்கைக்கோள் புகைப்படங்களும் இப்பகுதியில் காணப்படும் ஆற்றுப்படுகைகளும் சான்றாக விளங்கின. இவைகளே கொற்றலை ஆற்றுப் பகுதியில் தொல்மாந்தர்கள் அதிக அளவில் வாழ்ந்துவந்ததற்கு முக்கிய காரணங்களாகும். கொற்றலை ஆற்றுப் பகுதியில் கீழைப் பழைய கற்காலத்திலிருந்து தொடர்ச்சியாக மனிதர்கள் வாழ்ந்துவந்ததற்கான சான்றுகள் கிடைக்கின்றன. என்வே தமிழகத்தில் மனிதர்களின் தோற்றம் கொற்றலை ஆற்றுப் பகுதியில் தான் நிகழ்ந்தது என்பது உறுதியாகிறது. இப்பகுதியில் தோற்றம்பெற்ற மக்களே பிற்காலத்தில் தமிழகம் முழுவதும் பரவி வாழ்ந்துள்ளனர்.

அபவிலியன் தொழில்நுட்ப கற்கருவிகள்

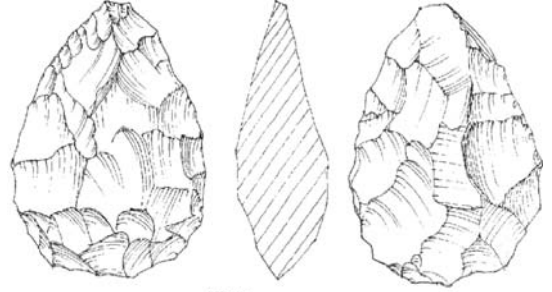
படம்: 1



Abbevillian Type
(Roughly Cut)

அசூலியன் தொழில்நுட்ப கற்கருவிகள்

படம்: 2



BSH-1-03

அடிக்குறிப்புகள்

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10. [https://www.britannica.com/topic/Acheulean & industry](https://www.britannica.com/topic/Acheulean&industry)
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தமிழ்நாட்டில் கல்வெட்டுகளும், செப்பேடுகளும் ஓர் பார்வை

M. சையத் இப்ராஹிம்*

அறிமுகம்

நம் நாட்டின் தொன்மை வரலாற்றைப் பற்றி அறிந்து கொள்ள உதவும் தொல்லியல் சான்றுகளில் ஒன்று கல்வெட்டுகள் ஆகும். கோவில் முதலிய பொதுக் கட்டிடங்களின் சுவர்களிலும் பாறைகளின் மீதும், கல் தூண்களிலும் எழுத்துக்கள் பொறிக்கப்பட்டதைப் பல இடங்களில் காணலாம். அவ்வாறு எளிதப்பட்டிருப்பது தான் சிலாசாசனம் அல்லது கல்வெட்டு எனப்படும். பண்டைக்கால கல்வெட்டு எளித்துக்களை அறிந்து அவற்றின் பொருளை விளக்கும் கலையே கல்வெட்டியல் எனப்படும். கல்வெட்டுகள் நம்நாட்டு வரலாற்று ஆராய்ச்சிக்கு முக்கியமான முதல்நிலைச் சான்றுகளாகப் பயன்படுகின்றன. பண்டைய மனிதனின் வரலாற்று அக்ஷைவக் கல்வெட்டுகள் தெரிவிக்கின்றன.

நம்நாட்டில் 2300 ஆண்டுகளுக்கு முன் செப்பு பட்டயங்களில் எழுதுகம் பழக்கம் வழக்கத்தில் இருந்தது. கோவில் மற்றும் பிராமணர்களுக்கு அரசர்கள் நில தானம் செய்வதற்கான ஆவணமாகவே பெரும்பாலான செப்பேடுகள் உள்ளன. தானம் அளிக்கும் மன்னனுக்கு ஓலைச்சுவடிதானம் பெறுவோருக்கு செப்பேடு பொதுமக்கள் பார்வைக்கு கல்வெட்டு என மூன்று விதங்களில் நிலதானம் குறித்த ஆவணங்கள் பதியப்பட்டுள்ளன.

செப்பேடுகள் பொறிக்கும் முறை

முதுகுடுமி செப்பேட்டில் 700 ஆண்டுகளுக்குமுன் வழங்கப்பட்ட நிலதானத்துக்கான ஆஜணத்தை காட்டி களப்பிர் காலத்திற்கு பின் மீண்டும் நில பெற்ற செய்தி அறிய முடிகிறது. அதன் மூல செப்பேடு கிடைத்தால் அதுவே பழமையானதாக இருக்கும். சோழர்களின் ஆட்சியின் முதலாம் பராந்தகன் முதல் மூன்றாம் நாகராஜன் வரை மிக நேர்த்தியான தகடுகளில் அழகான எழுத்துக்களுடன் துல்லியமான எல்லைகளை

குறிக்கும் செப்பேடுகள் பொறிக்கப்பட்டுள்ளன.

கல்வெட்டின் வளர்ச்சி

கி.பி. ஏழாம் நூற்றாண்டு முதல் ஒன்பதாம் நூற்றாண்டின் இறுதி வரை தமிழ்நாட்டில் ஆட்சி புரிந்த பல்லவ அரசர்கள் முதலில் கருங்கற்களால் கோவில்களைக் கட்டினர். அவற்றைக் காலத்தால் அழியாக் கலைப்படைப்புச் சின்னங்களாக ஆக்கினர். பின்னர் ஆட்சி புரிந்த சோழர்கள், பாண்டியர்கள் ஆகியோரும் கற்கோவில்களை எழுப்பித்தனர். இந்தக் கோவில்கள் எல்லாம் கலைப்படைப்புகளின் சின்னங்களாக மட்டும் அமையாமல் சமய வளர்ச்சியின் மையங்களாகத் திகழ்கின்றன. இக்கோவில்களைத் தினசரி வழிபாடும் திங்கள் விழாக்களும் ஆண்டு விழாக்களும் அணி செய்தன. இந்த விழாக்கள் சிறப்பாக அமைய அரசர்கள் பொன்னையும் பொருளையும் கொடையாக வழங்கினர். இந்த செய்திகளைச் செப்பேடுகளில் பொறித்த அந்த கோவில்களுக்குக் கொடுத்தனர்.

செப்பேடுகளின் வகைகள்

- பள்ளன் கோவில் செப்பேடுகள்
- கரம் செப்பேடுகள்
- கேள்விக்குடி செப்பேடுகள்
- தளவாய்புரம் செப்பேடுகள்
- கரந்தைச் செப்பேடுகள்

பள்ளன் கோவில் செப்பேடுகள்

இந்த செப்பேடு பல்லவ அரசன் சிம்மவர்மன் தன்னுடைய ஆட்சியின் ஆறாம் ஆண்டில் அளித்த தானத்தை இந்த செப்பேடு கூறுகிறது. இந்த செப்பேடுகள் காலம் கி.பி. 550 ஆகும். பள்ளன் கோவில் செப்பேடுகள் முத்திரையுடன் கூடிய செப்பு வளையத்தில் கோர்க்கப்பட்ட ஐந்து ஏடுகளை உடையது. இந்த ஐந்து ஏடுகள் இடதுபுறத்தில் துவாரம் இடப்பட்டு செம்பு வளையத்தில் கோர்க்கப்பட்ட அந்த வளையத்தின் இருமுனைகளும் அடி பருத்து தலைசிறுத்து ஒரு

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மணியின் உருவத்தில் உள்ள முகப்பின் தலையில் பொருத்தப்பட்டுள்ளது. இந்த செப்பேடுகளில் முதல் ஏடும், கடைசி ஏடும் உட்புறத்தில் மட்டுமே எளிதப்பட்டுள்ளது. மொத்தம் 64 வரிகளில் சாசனம் எளிதப்பட்டுள்ளது.

தமிழ்நாட்டில் கிடைக்கும் மற்ற செப்பேட்டு சாசனங்களில் காணப்படுகிறது போலவே இந்த சாதனமும் சமஸ்கிருதம், தமிழ் ஆகிய இருபகுதிகளைக் கொண்டது. கி.பி. 6 ம் நூற்றாண்டிலேயே எவ்வளவு தெளிவாக ஆட்சி தமிழில் செய்யப்பட்டது என்பதற்கு இந்த செப்பேடு எடுத்துக்காட்டாகும்.

கரம் செப்பேடுகள்

பல்லவ மன்னன் முதலாம் நரசிம்மவர்மனின் பேரனும் இரண்டாம் மகேந்திரவர்மனின் மகனும் ஆன முதலாம் பரமேசுவர மன்னரால் அளிக்கப்பட்ட ஆணையை கூரம் செப்பேடு கூறுகிறது. இச்செப்பேட்டின் காலம் ஏழாம் நூற்றாண்டின் இடைபகுதியாகும். கி.பி 675 வருடத்தைச் சார்ந்தது. கூரம் செப்பேட்டின் முதற்பகுதி சமஸ்கிருதத்திலும் பிற்பகுதி தமிழ் மொழியிலும் பொறிக்கப்பட்டுள்ளது. இது செங்கற்பட்டு மாவட்டம் காஞ்சிபுரத்தின் பக்கத்திலுள்ள கூரம் என்ற ஊரில் இது கிடைக்கப்பெற்றது. கூரம் செப்பேடுகள் ஒரு வளையத்தில் கோர்க்கப்பட்ட ஏழு மெல்லிய செப்பேடுகளைக் கொண்டது. கடைசி ஏட்டில் ஒரு பாதியே நமக்கு கிடைத்துள்ளது. இன்னும் முதல் ஏடு. ஐந்தாம் ,ஆறாம் ஏடு பாசி பிடித்த அழுக்கடைந்து உள்ளது. இதில் ரிபத்தின் உருவம் காணப்படுகிறது. இதனை ஆராய்ச்சி செய்தவர் டாக்டர் ஹில்ட்ஸ் என்பவர் ஆவார்.

கேள்விக்குடி செப்பேடுகள்

இவை சங்க காலப் பாண்டியர் வரலாற்றையும் இடைக்காலப் பாண்டியர் வரலாற்றையும் அறிய உதவும் சான்றுகளுள் கேள்விக்குடி செப்பேடுகள் மிகவும் சிறப்பு வாய்ந்தவையாகும். இது பாண்டிய மன்னன் பராந்தக நெடுஞ்சயனின் மூன்றாவது ஆட்சியாண்டில் அதாவது கி.பி. 768-ல்

பொறிக்கப்பட்டுள்ளன.இது தமிழ் சமஸ்கிருதம் ஆகிய இருபகுதிகளைக் கொண்டுள்ளது. தமிழ்ப்பகுதி வட்டெழுத்திலும் சமஸ்கிருதப் பகுதி கிரந்த எழுத்திலும் எளிதப்பட்டுள்ளன.

இந்த கேள்விக்குடி சாசனம் பத்து ஏடுகளைக் கொண்டது. இதன் மூலப்பிரதி லண்டனில் உள்ள பிரிட்டிஷ் மியூசியத்தில் பாதுகாக்கப்பட்டு வருகிறது. இந்த சாசனத்தில் காணப்படும் கேள்விக்குடி என்ற ஊர் மதுரை மாவட்டம் சோழவந்தான் அருகே இருந்ததாகக் கருதப்படுகிறது. எனவே இந்த படிகளை இந்திய இலாகாவிற்கு அனுப்பி வைக்கப்பட்டது.

முடிவுரை

இவ்வாறு கல்வெட்டுகளும், செப்பேடுகளும் தமிழர்களின் பாரம்பரியத்தையும் இந்திய கலாச்சாரத்தை ஒருங்கிணைக்க கூடியதாக உள்ளன. கல் தோன்றி மண் தோன்றும் முன்னே தோன்றியது தமிழ்மொழி, அத்தகைய தமிழையும் தமிழ் மண்ணையும் மேன்மைப்படுத்தும் விதமாக அக்காலத்து செப்பேடுகளும் கல்வெட்டுகளும் இருக்கின்றன. மன்னர்கள் அரசவம்சங்கள் அழிந்தாலும் அழிய புகழினை இக்கல்வெட்டும், செப்பேடுகளும் நமக்கு அளிக்கின்றன. செப்பேடுகள் பல காலத்தால் அழிந்தாலும் நமது கலாச்சாரத்தினை போற்றி வரலாறும் என்னும் உயிரினைப் உயிர்கொடுத்து தொன்மை எங்களது மேன்மை என போற்றுவோமாக.

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தமிழ்நாட்டில் உலக பாரம்பரிய சின்னங்கள் - ஓர் ஆய்வு

சா. சாருன் பேகம்*

நம் நாடானது நீண்ட நெடிய பல வரலாற்றைக் கொண்டுள்ளது. உலகில் வேறெங்கும் இல்லாத அளவிற்கு ஆயிரம் ஆண்டுகள் பழமைவாய்ந்த கட்டிடங்களும், கோவில்களும் இந்தியாவில் ஏராளம் நிறைந்துள்ளது. கல்வி, அறிவியல் மற்றும் கலாச்சார தொடர்புடைய ஐ.நா.சபையின் துணை அமைப்பான 'யுனெஸ்கோ' உலகில் மிகவும் பழைமைவாய்ந்த புராதான நகரங்கள் மற்றும் பாரம்பரிய சின்னங்கள் ஆகியவற்றை பட்டியலிட்டு பாதுகாத்துவருகிறது. இந்த வரலாற்று சிறப்புமிக்க கட்டிடங்களையும் நினைவுச்சின்னங்களையும் காண்பதற்காகவே உலகில் பல நாடுகளிலிருந்தும் லட்சக்கணக்கான சுற்றுலாப் பயணிகள் இங்கு வருகின்றனர். குறிப்பாக தமிழ்நாட்டில் ஐந்து இடங்களை உலக பாரம்பரிய சின்னங்களாக UNESCO அறிவித்துள்ளது. அவற்றைப் பற்றி விடணீவாகக் காண்போம்.

ஐக்கிய நாட்டு பாரம்பரிய குழு

ஐக்கியநாட்டு பாரம்பரிய குழு 1945ம் ஆண்டு நவம்பர் 16இல் உருவாக்கப்பட்டது. இந்த குழுவானது உலக அரங்கில் அமையப்பெற்ற புகழ்பெற்ற இடங்களை பாதுகாக்கும் நோக்கில் உருவாக்கப்பட்டுள்ளது. ஐக்கிய நாட்டு பாரம்பரிய குழுவானது தமிழ்நாட்டில் மட்டும் ஐந்து இடங்களை உலக பாரம்பரிய சின்னங்களாக அறிவித்துள்ளது. அவை பின்வருமாறு,

1. மகாபலிபுரம்
2. பிரகதீஸ்வரர் கோவில், தஞ்சாவூர்
3. ஐராவதீஸ்வரர் கோவில், தாராகரம்
4. கங்கைகொண்ட சோழபுரம்
5. நீலகிரி மலை ரயில்

உலகில் உள்ள உலக பாரம்பரிய சின்னங்கள் அனைத்தும் இயற்கை மற்றும் கலாச்சாரம் ரீதியாக

முக்கியத்துவம் பெற்றதாக அமைந்துள்ளது.

மகாபலிபுரம்

மகாபலிபுரத்தின் குகைக் கோயில்கள் தமிழ்நாட்டின் காஞ்சிபுரம் மாவட்டத்தில் வங்காள விரிகுடாவின் சோழ மண்டலக் கடற்கரையில் அமைந்துள்ள குன்று நகரத்தில் அமைந்துள்ளன. கி.பி. ஏழாம் நூற்றாண்டில் மகாபலிபுரத்தில் பல்லவர் காலத்தில் மாமல்லர் பாணியில், பரவியுள்ள சிறுகுன்றுகளில் செதுக்கப்பட்டு, சிற்பங்களால் அலங்கரிக்கப்பட்டவையாகும். இந்தக் குகைக் கோயில்கள் கட்டப்படும் போது முதல் கட்டமாக பாறை முகப்பு வழுவுழுக்காகப்படுகிறது. பின்னர் புடைப்புச் சித்திரங்கள் சுவர்களில் செதுக்கப்படுகின்றன. எளிய திட்டம் பின்பற்றப்பட்டு அழகாக கட்டிடக்கலை வெளிப்படுத்தப்பட்டுள்ளது.

மாமல்லபுரத்தில் பல குகைக் கோயில்களும், ஓற்றை கற்கோயில்களும், சில கட்டடக் கோயில்களும் உள்ளன. குகைக் கோயில்களில் பெரும்பாலானவை மண்டபக் கோயில்களாக விளங்குகின்றன. இங்குள்ள குகைக் கோயில்களில் சிறப்புடையவையாக நான்கு குகைக் கோயில்களைக் கூறலாம். 'ஆதிவராகக்குகை', 'மகிஷமர்த்தினி குகை', 'வராகக் குகை', 'மும்மூர்த்திக் குகை' ஆகிய இந்நான்கு மண்டபக் கோயில்களிலும் வரலாற்றுச் சிறப்பு வாய்ந்த சிற்பங்கள் உள்ளன. வராகக் குகையும், அதிவராகர் குகையும் திருமாலுக்கு உரியவையாகும். மகிஷமர்த்தினி குகை சிவபிரானுக்குடனியது. மும்மூர்த்திக்குகை என்று அழைக்கப்படுவது முருகப்பிரானுக்கம், திருமாலுக்கும், சிவபிரானுக்கும் எடுக்கப்பட்டது. இதன் அருகில் கொற்றவையின் உருவமும் உண்டு. பல்லவர்கள் மலையைக் குடைவித்து மண்டபக் கோயில்

* முதுகலை வரலாறு, இரண்டாமாண்டு, எம்.வி.முத்தையா அரசு மகளிர் கலைக்கல்லூரி, திண்டுக்கல்

அமைத்ததோடன்றிக் குன்றுகளைச் செதுக்கிக் கோயில்களாகவும் அமைத்துள்ளனர். இவ்வகையைச் சேர்ந்த அனைத்தும் மாமல்லபுரத்திலே உள்ளன. பஞ்சபாண்டவரதம் என்று அழைக்கப்படும் ஐம்பெரும் தளிகளும் இவ்வகையை சார்ந்தவையே. இவை பல கோயில் அமைப்புகளை நமக்குக் காட்டுகின்றன. இவற்றில் தர்மராஜரதம் என்பது மூன்று நிலையும், எண்பட்டைச் சிகரமும் உடைய கோயில் சிவபிரானுக்கு உரியது. அடுத்து நீண்ட சாலை வடிவில் உள்ள கோயில் பீமரதம் என்றழைக்கப்படுவது. இது திருமாலுக்கு உரியதாய் இருக்கலாம். அடுத்து அர்ஜுனரதம் என்று அழைக்கப்படும் கோயில் இருநிலைகளை உடையது. எண்பட்டைச் சிகரமுடையது. சிவபிரானுக்கு உடையது. இதற்கு அடுத்து உள்ளது குடிசை வடிவில் இருக்கிறது. கொற்றவைக்கு அமைக்கப்பட்ட கோயில் இவை நான்கும் ஒரே குன்றிலிருந்து செதுக்கப்பட்டவை. இவற்றின் எதிரே உள்ள கோயிலை சுகதேவரதம் என்பர். இது தூங்காணை மாட வடிவில் உள்ளது. இவை தவிர மாமல்லபுரத்தில் கணேசரதம் என்றும் ஒரு ஒற்றைக் கற்கோயிலும், பிடாரி ரதங்கள் என்னும் இரு கோயில்களும் வலையன் குட்டைரதம் என்றும் ஒரு கோயிலும் இங்கு உள்ளன. இவையனைத்தும் குன்றைச் செதுக்கி அமைத்த ஒற்றைக் கற்கோயில்களாகும். 1984ல் ஐக்கிய நாடுகள் கல்வி, அறிவியல், பண்பாட்டு நிறுவனத்தின் மரபுச்சின்னங்களில் மண்டபங்கள் என்ற வகைப்பாட்டில் மாமல்லபுரம் உலக பாரம்பாணியக் களமாக ஏற்கப்பட்டது.

பிரகதீசுவரர் ஆலயம், தஞ்சாவூர்

தஞ்சை பிரகதீசுவரர் கோவில் என்றும், தஞ்சை பொரிய கோவில் அல்லது தஞ்சை பெருவுடையார் கோவில் என்றும் அறியப்படும் தலமாகும். தஞ்சாவூரிலுள்ள சோழநாடு காவிரி ஆற்றின் தென்கரையில் அமைந்துள்ளது. இந்த சிவன் கோவில் தமிழர் கட்டிடக் கலைக்கு சான்றாக விளங்கும் இக்கோவில் அற்புதமான

கட்டிடக்கலைக்கு எடுத்துக்காட்டாகும். கி.பி.10ம் நூற்றாண்டில் புகழ்பெற்ற தமிழ்மாமன்னர் முதலாம் இராஜராஜ சோழன் இக்கோவிலை கட்டுவித்தார். 1987ம் ஆண்டு ஐக்கிய நாடுகள் கல்வி அறிவியல் பண்பாட்டு நிறுவனத்தால் (UNESCO) உலக பாரம்பரிய சின்னமாக அறிவிக்கப்பட்டது. தஞ்சை பெருவுடையார் கோவில், பிரகதீசுவரர் கோவில், தஞ்சை பெரிய கோவில், இராஜராஜேச்சுவரம் கோவில், இராஜராஜக் கோவில் என்றும் அழைக்கப்படுகிறது. கோவிலின் வரைதிட்டத்தில் ஆள்கூற்று முறைமை, சமச்சீர்மை, வடிவியல் விதிமுறைகள் பின்பற்றப்பட்டுள்ளன.

ஒரே கல்லில் அமைக்கப்பட்ட நந்தி 20 டன் எடையும், இரண்டு மீட்டர் உயரமும், ஆறுமீட்டர் நீளமும், இரண்டரை மீட்டர் அகலமும் கொண்டதாகவும் அமைக்கப்பட்டுள்ளது. முதன்மைக் கடவுளான லிங்கம் 3.7.மீ உயரமுடையது. வெளிப்பிரகாரம் 240மீ X 125மீ அளவிலானது. பரத நாட்டிய முத்திரைகளைக் காட்டும் நடனச்சிற்பங்கள் வடிக்கப்பட்டுள்ளது. நந்தி மண்டபமானது தஞ்சை நாயக்க மன்னர் செவ்வப்ப நாயக்கரால் கட்டப்பட்டது. பிரம்மோற்சவம், ராஜராஜசோழன் பிறந்தநாள் விழா, அன்னாபிஜேசம், திருவாதிரை, ஆடிப்பூரம், கார்த்திகை பிரதோசம், சிவராத்திரித் தேரோட்டம் போன்ற விழாக்கள் கொண்டாடப்பட்டு வருகின்றது. இக்கோவில் விமானத்தின் உயரம் 216 அடி ஆகும். இந்த கோவிலை கட்டுவதற்கு வெளி மாவட்ட மற்றும் வெளி மாநிலங்களிலிருந்து கற்கள் கொண்டுவரப்பட்டுள்ளது. கோபுரம் தரைதளத்தில் இருந்து 216 அடி உயரத்தில் உள்ளது. அதன் உச்சியில் உள்ள வட்ட வடிவ கல் 80டன் எடையுள்ள ஒரே கல்லாலானது.

கங்கைகொண்ட சோழபுரம்

கங்கைகொண்ட சோழபுரம் திருச்சி மாவட்டம் உடையார் பாளையம் வட்டத்தில் உள்ளதொரு சிற்றுறாகும். இவ்வூர் சுமார் ஆயிரம் ஆண்டுகளுக்கு முன்பு இராஜேந்திர சோழனின்

தலைநகரமாக விளங்கியது. கங்கை, இலங்கை, கடாரம், ஜாவா, போர்னியா, சுமத்ரா, அந்தமான், நிகோபார் என பரந்து விடணீந்த சோழப் பேரரசின் இதயம் போன்ற பகுதியாகும். கி.பி.11ம் நூற்றாண்டளவில் இந்திய நாட்டில் உள்ள தலைநகரங்களின் சிகரமாக விளங்கியது. இக்கோவில் கட்டிடக்கலை நுணுக்கத்தில் மிகமிக சிறந்தது. பல்வேறு அங்கங்களை இணைத்துப் புதுமைமிக்கதாய் கட்டப்பட்டதாகும். காலத்தை வென்று கல்லிலே கலைவண்ணமாக திகழும் இக்கோவில் வார்த்தைகளில் வர்ணிக்க முடியாத எழில்மிகு வேலைப்பாடுகளுடன் கூடிய அரிய சிற்பங்களை தன்னகத்தே கொண்டுள்ளது. கலையழகு மிக்க இக்கோவிலை உலக பாரம்பரிய சின்னமாக, ஐக்கிய நாட்டு பாரம்பரியகுழு (UNESCO) 1981ல் அறிவித்துள்ளது. இக்கோவில் மத்திய தொல்லியல் துறையின் பாதுகாக்கப்பட்ட சின்னமாக பராமரிக்கப்படுகிறது. கங்கை கொண்ட சோழபுரத்திற்கு எண்ணற்ற பெயர்கள் உள்ளன. கங்காபுரி, கங்கைமாநகர், கங்காபுரம் என்றும் வன்னியபுரம், வன்னியபுரி என்ற பெயர்களாலும் அழைக்கப்பட்டு வந்துள்ளது. கங்கைகொண்ட சோழபுரம் கோவிலில் வன்னிமரம் உள்ளது. கி.பி.1019ல் இராஜேந்திர சோழன் கங்கை வரை படையெடுத்து சென்று வெற்றியும் கண்டார். அதனால் கங்கை கொண்ட சோழன் என்ற பட்டமும் பெற்றார். அதன் நினைவாக கி.பி.1023ல் கங்கை கொண்ட சோழபுரம் எனும் புதிய தலைநகரை உருவாக்கினார். இதில் 560மீ நீளம் 320மீ அகலமும் கொண்ட முற்றத்துடன் கூடிய உயர்ந்த மேடை மீது இக்கோவில் அமைக்கப்பட்டுள்ளது. முற்றத்துடன் முக்கியப்பகுதி கீழ்மேற்காக 104மீ அளவு கொண்டுள்ள லிங்கத்தின் உயரம் 4மீ அடிப்பகுதியின் சுற்றளவு 18மீ உள்ளது. கருவறையின் முன் இருபுறமும் 6மீ உயரமுள்ள துவாரபாலகரின் சிலைகள் காணப்படுகின்றது. விமானத்தின் உயரம் 55மீ, கருவறைக்குள் சூரிய ஒலியை எதிரொளிக்கும் வகையில் கருவறையை

நோக்கியவாறு நந்தி அமைக்கப்பட்டுள்ளது. கருவறை எப்பொழுதும் குளிர்ச்சியாக இருக்கும் வகையில் சந்திரக்கல் பதிக்கப்பட்டுள்ளது.

ஐராவதேசுவரர் கோவில் தாராசுரம்

அழியாத சோழர் பெருங்கோவில் தாராசுரம் ஐராவதேசுவரர் கோவில். தஞ்சாவூர் மாவட்டம் கும்பகோணத்திலிருந்து மூன்று கிலோ மீட்டர் தொலைவில் அமைந்துள்ளது. இக்கோவில் சோழர் கால கோவில்களில் மிகச் சிறந்தது. தஞ்சாவூர் அரண்மனை தேவஸ்தனத்திற்கு உட்பட்ட 88 கோயில்கள் இக்கோவிலும் ஒன்றாகும். இக்கோயிலை இரண்டாம் ராஜராஜசோழன் பன்னிரண்டாம் நூற்றாண்டில் (கி.பி.1101-1200)கட்டினார். ஐக்கிய நாட்டு பாரம்பரிய குழு 2004-ம் ஆண்டு இக்கோயிலை உலக பாரம்பரிய சின்னமாக அறிவித்துள்ளது. திராவிட பாணியில் கட்டப்பட்டுள்ள இக்கோவிலின் விமானம் 80 அடி (24மீ) உயரம் கொண்டதாகும். இக்கோவிலின் மூலவர் ஐராவதேசுவரர். தாயார் பெரியநாயகியாவார் மற்றும் தெய்வ நாயகி. தேர் போன்ற வடிவம் பெற்றுள்ள இக்கோவில் சிறிய மற்றும் பெரிய வடிவ சிற்பங்களை தன்னகத்தே கொண்டுள்ளது.

ஆயிரம் வருடங்களுக்கு முன்பே பெண் தெய்வத்திற்கு சமமாய் ஒரு தனி கோவில் அமைக்கப்பட்டது இதன் சிறப்பாகும். ராஜகம்பீரமான திருமண மண்டபம் யானைகளாலும், குதிரைகளாலும் இழுத்துச் செல்வது போல் அமைக்கப்பட்டுள்ளது. சூர்ய லிங்கங்கள் அபூர்பவமான விலைமதிக்க முடியாத சாலிக்கிராம லிங்கம் பிரகாரத்தில் காணப்படுகிறது. தமிழகத்தில் இருக்கும் கோவில்களிலேயே இங்குதான் அதிக அளவிலான நுணுக்கமான வேலைப்பாடுகள் நிறைந்த சிற்பங்கள் இருக்கின்றன. இங்குள்ள தூண்களிலும் சுவர்களிலும் நாட்டிய முத்திரைகளுடன் தத்ரூபமான விலங்குகளின் உருவங்கள் தேர் போன்ற சக்கரங்களும் இங்கே ஏராளமாக கிடைக்கின்றன. கையில் வீணையில்லாத சரஸ்வதி பாம்புகளுக்கு அரசனான நாகராஜன், மூன்று

முகங்கள் மற்றும் எட்டு கைகளுடன் அர்த்தநாரீஸ்வரர், பலி பீடத்தின் அருகே உள்ள இசைப்படிகள், ராஜ மண்டபத்தின் நுழைவு வாயிலில் உள்ள மெல்லிய செருப்பு அணிந்த கண்ணப்ப நாயனாடனின் அழகிய சிற்பம் போன்றவை இக்கோவிலின் சிறப்புகளாகும். இக்கோவில் அர்த்த மண்டபம், முக மண்டபம், இராஜ மண்டபம், கருவறை மண்டபம் என்னும் நான்கு மண்டபங்கள் கொண்டது.

நீலகிரி மலையரயில்

நீலகிரி மலைத்தொடர் வண்டிப் போக்குவரத்து 1000 மில்லி மீட்டர் அளவு கொண்ட குறுகிய பாதை ரயில் போக்குவரத்தாகும். 1908 இந்த ஆங்கிலேயரால் உருவாக்கப்பட்டது. இந்தியாவில் உள்ள ஒரே பற்சக்கர இருப்புப் பாதை இது மட்டுமே ஆகும். நீராவி இயந்திரம் இதற்குப் பயன்படுத்தப்படுகிறது.

2005 ம் ஆண்டு உலக பாரம்பரிய சின்னமாக அறிவிக்கப்பட்டது. இந்திய ரயில்வே அமைச்சகம் இவற்றை நிர்வகிக்கிறது. மேட்டுப்பாளையத்திலிருந்து குன்னூர் வரையிலான மலைப்பாதையை கடக்க நீலகிரி மலை இரயில் பற்சட்டம் மற்றும் பற்சக்கரங்களால் இயங்கும் நீராவி இயந்திரம் பயன்படுத்தப்படுகிறது. இவ்வகை பற்சக்கரப்பாதை இந்தியாவில் இங்கு மட்டுமே உள்ளது. சுவிட்சர்லாந்து நாட்டின் விண்டெர்தர் நகரிலுள்ள சுவிச இழுபொறி மற்றும் இயந்திர வேலைகள் நிறுவனத்தின் பற்சட்டமும், சக்கரங்களும் தயாரிக்கும் பிரிவு இவ்வியந்திரத்தை தயாரித்துள்ளது. எக்சு வகை இழுபொறிகள் 60 முதல் 80 ஆண்டுகள் பழைமையானவை. குன்னூரிலிருந்து உதக மண்டலம் செல்லும் வழியில் 45.8 கி.மீ தூரமும், 108 வளைவுகள் 16 சுரங்கங்கள் மற்றும் பாலங்கள் ஆகியவற்றை பயணிகள் கடந்து செல்லும் இனிய அனுபவத்தை பெறுகின்றனர். ஒவ்வொரு டீசல் இயந்திரமும் 10

கோடி ரூபாய் மதிப்பும், 50 டன்களுக்கு மேல் எடையும் கொண்டது. பற்சட்டப் பிடனீவுப் பாதையின் சராசர சாய்வு 4.08 சதவீதமும் அதிகபட்ச சாய்வு 28.33 சதவீதமும் ஆகும்.

தமிழ்நாட்டிலுள்ள உலக பாரம்பரிய சின்னங்கள் அனைத்தும் பல நூற்றாண்டுகளைக் கடந்து கம்பீரமாய் நிலைத்து நிற்கின்றன. இவற்றை உலக பாரம்பரிய சின்னங்களாக அறிவித்ததன் விளைவாக சுற்றுலாப் பயணிகளின் எண்ணிக்கை அதிகரித்துள்ளது. மேலும் நம் நாட்டின் கலாச்சாரம் பிற நாடுகளுக்கு எடுத்துச் செல்லப்படுகிறது.

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கமலம்*

முன்னுரை

புதுக்கோட்டை மாவட்டம், புதுக்கோட்டை பகுதியிலுள்ள வரலாற்றுச் சிறப்புமிக்க ஊர்களில் குடுமியான்மலையும் ஒன்று. குடுமியான்மலையில் காணப்படும் சுமார் 3000 ஆண்டுகளுக்கு முற்பட்ட பெருங்கற்கால ஓவியங்களும் குடுமியான்மலை சமணப்படுகையில் காணப்படும் ஆயிரத்தென்னாறு ஆண்டுகளுக்கு முற்பட்ட ஞாழல் கொற்றந்தை ஈத்த பளிச் என்ற பழந்தமிழ் கல்வெட்டும் கி.பி. 6-ஆம் நூற்றாண்டு முதல் கி.பி. 18ஆம் நூற்றாண்டு முடியவுள்ள காலத்திய நூற்றுக்கும் மேற்பட்ட கல்வெட்டுகளும் குடுமியான்மலையின் பழமைக்கும் பெருமைக்கும் சான்றாகும்.

இவ்வாறான பழமையும் பெருமையும் கொண்ட குடுமியான்மலைக் கல்வெட்டுக்கள் காட்டும் பெண்ணிய பெருமையினை ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

ஊரின் அமைப்பும் அமைவிடமும்

புதுக்கோட்டை மாவட்டத்தில் புதுக்கோட்டைக்கு மேற்கில் சுமார் 15 கி.மீ. தூரத்தில் தெற்கு வடக்கில் ஒரு மலையும் அம்மலையின் கிழக்கு அடிவாரத்தில் தற்போது குடுமிநாதர் கோவில் என்றழைக்கப்படும் பிரமாண்டமான கோவிலும் அக்கோவிலின் பின்புறத்தில் மலையைக் குடைந்து அமைக்கப்பட்ட குடவரைக் கோவிலும் அங்கே காணப்படும் வரலாற்றுச் சிறப்புமிக்க கல்வெட்டுக்களும் குடுமியான்மலைக்கு சிறப்புச் சேர்ப்பனவாக உள்ளன.

குடுமியான்மலைக் கல்வெட்டுக்கள் மத்திய காலப் பெண்கள்

வரலாற்றின் மத்திய காலத்தில் பல்லவர்களை அடுத்து சிற்றரசர் நிலையில் முத்தரையர்

என்பவர்கள் குன்றாச் சிறப்புடன் திருச்சி, புதுக்கோட்டைப் பகுதிகளை ஆண்டு வந்தனர். முதலாம் ஆதித்தனின் 20-ஆவது ஆட்சி ஆண்டில் அந்த முத்தரையர்களில் நம்பி ஏறாவக் கோன் மகளார் பெரும்பிடுகு முத்தரையரின் மனைவி விக்கிரமகேசரியார் குடுமியான்மலை மேலத்தளியென்றும் திருமூலத்தானம் என்றும் அழைக்கப்படும் குடவரைக் கோவிலுக்கு நொந்தா விளக்கு வைப்பதற்கு இரு கழஞ்சரை பொன் கொடுத்ததாக அங்குள்ள கல்வெட்டு தெரிவிக்கிறது¹.

மேற்படி கோவில் தென்புறத் தூணின் தென்பகுதியிலுள்ள கல்வெட்டு முதலாம் பராந்தக தேவரின் ஏழாவது ஆட்சியாண்டில் கண்ணன் காடனின் தாயார் நக்கம்புள்ளியார் கண்ணன் காடன் நினைவாக திருவிளக்குக்கு நாற்கழஞ்சு பொன் கொடுத்தமைக்கானது⁴.

குடுமியான்மலை மேலத்தளி குடவரைக் கோவில் மண்டபத்து வடபுறத் தூணில் உள்ள கல்வெட்டு முதலாம் பராந்தகத் தேவரின் பத்தாவது ஆட்சியாண்டில் மூலட்டானத்து ஈசுவரனுக்கு கொடும்பாளூர் செம்பியன் இருக்குவேளாரின் தேவியார் நங்கை நந்தேவியார் மேற்படி கோவிலுக்கு நொந்தாவிளக்கு வைப்பதற்காக ஏழு கழஞ்சரை துளைப்பொன் கொடுத்தமைக்கான சான்றாகும்⁵.

மேற்படி குடபோக கோவிலின் வாசற்படிக்கு வலதுபுறமுள்ளது முதலாம் பராந்தக தேவரின் 21-ஆவது ஆட்சியாண்டில் உள்ளாரன் செருவிடை அறச்சிகை திருமூலட்டானத்து ஈசுவரனுக்கு நொந்தாவிளக்கு வைப்பதற்காக ஏழு கழஞ்சு பொன் கொடுத்துள்ளதற்கான கல்வெட்டாகும்⁷.

*ஆசிரியை, மேலப்பனையூர், திருமயம், புதுக்கோட்டை.

மேற்படி கோவில் மேற்படி இடத்திலே உள்ள மற்றுமொரு கல்வெட்டு முதலாம் பராந்தக தேவரின் 22-ஆவது ஆட்சியாண்டைச் சேர்ந்தது. அக்கல்வெட்டில் செவலூர் படாரியான் பாண்டியாதி அரசி அக்கோவில் பிராமணர்கள் உணவு உண்ண அரிசி, தயிர், காய்கறிகள், விறகு உள்ளிட்டவைகளுக்கு 15 மா பொன் கொடை கொடுத்ததைக் காட்டுகிறது⁸.

மேற்படி பராந்தகரின் 23ஆவது ஆட்சியாண்டில் மேற்படி கோவிலுக்கு நொந்தா விளக்கு எரிப்பதற்காக மன்னைக்குடி விழுப்பரையர் வேளான் புகழனின் பேரில் அவரது தாயார் உதையள் கவிமதி ஏழு மா பொன் கொடுத்துள்ளதை மேற்படி இடத்திலே உள்ள மற்றொரு கல்வெட்டு பறைசாற்றுகிறது⁹.

முதலாம் பராந்தகரின் ஆட்சி அறிய முடியாத ஒரு கல்வெட்டு குடபோக கோவிலின் தென்புறத் தூணின் தென்முகத்திலுள்ளது. அக்கல்வெட்டானது மேலத்தளி ஈசுவரனுக்கு சாலையூட்டாக சாத்தம்படாரி என்ற பெண்மணி ஐந்து மா பொன் கொடுத்து அரிசி, நாழிநெய், கொடுப்பதற்கு ஏற்பாடு செய்துள்ளமையைத் தெரிவிக்கின்றது¹⁰.

குடபோக கோவிலின் கீழ்ச் சுவரில் வாசற்படிக்கு இடதுபுறமுள்ள கல்வெட்டானது இப்பராந்தகரின் 15ஆவது ஆட்சியாண்டில் கோதண்ட மடைப்பள்ளி பெண்டிர் பன்றியூர் நாட்டு மங்கலவாசல் குடியாள் காடுகாள் என்பவர் நொந்தா விளக்கு எரிப்பதற்கு ஏழரை கழஞ்சு துளைப்பொன் வழங்கியதைக் காட்டுகிறது¹¹.

கோவில் கொடையில் பிற்கால சோழ, பாண்டியர் கால பெண்கள்

குடுமியான்மலை குடுமிநாதர் கோவிலின் இரண்டாம் பிரகாரம் வடபுறம் சுவரில் உள்ள கல்வெட்டு. இக்கல்வெட்டு திரிபுவனச் சக்கரவர்த்திகள் முதலாம் குலோத்துங்கச் சோழனின் பதினைந்தாவது ஆட்சியாண்டு கல்வெட்டாகும்.

இக்கல்வெட்டில் திருநலக்குன்றத்தில் இருந்த சாந்திக் கூத்தன் பெரியான் திருக்கொடுங்குன்றமுடைய பெரியநாட்டாசாரியன் மகள் நாச்சி மலையாழ்வி என்பவர் மேற்படி கோவில் இறைவனுக்கு குடிநீங்கா தேவதானமாக அன்னவாசல் கூற்றத்து விசலூர் வயலில் நிலம் வழங்கியதற்குச் சான்றாகும். பெரிய நாட்டாசாரியான் மகள் கூத்தாடும் தொழிலில் இருந்தமையை இந்தக் கல்வெட்டு காட்டுகிறது¹².

கோவில் தேவரடியாரும் கோவில் கொடைகளும் குடுமியான்மலை குடபோக கோவிலின் வடபுறம் பாறையிலுள்ள கல்வெட்டு முதலாம் மாறவர்மன் சோணாடு வழங்கிய சுந்தர பாண்டியனின் 22-ஆவது ஆட்சியாண்டில் திருநலக்குன்றம் என்ற குடுமியான்மலை கோவில் தேவரடியார் உமையாழ்வி பெரியநாச்சிக்கு மேல்மணநல்லூர் ஊராரும் மேற்படி ஊர் விக்கிரம சோழீசுவரர் கோவில் தானத்தாரும் ஐந்து மா நிலத்தை கதவன்குப்பை மற்றும் சிலரிடமும் பழங்காசு 25ஐக் கொடுத்து கடமைக்காலால் நெல் அளக்க விலைக்கு வாங்கி கோவிலுக்குக் கொடுத்தமையைக் குறிக்கிறது¹⁴.

குடுமியான்மலை குடவரைக் கோவிலைச் சேர்ந்த மலையா மங்கை அம்மன் கோவில் பின்புறச் சுவரில் உள்ள கல்வெட்டு சடையவர்மன் வீரபாண்டியனின் பதினோறாவது ஆட்சியாண்டில் இம்மன்னனின் ஆணையினைக் கண்ட கோவில் தானத்தார் இக்கோவில் திருக்காமக் கோட்டத்து நாச்சியார் அறிவுடை மலைமங்கையார்க்கு பூசைக்கும் திருப்பணிக்கும் மற்றுமுள்ள நிமிந்தங்களுக்கும் தேவரடியாரில் துக்கையாண்டி மகள் நாச்சியார் மேல்மண நல்லூர் நான்கெல்லைக்குட்பட்ட குளப்பரிப்பும் நத்தமும், நன்செய், புன்செய், மேல்மணநல்லூர் விக்கிரம சோழீசுவரமுடையார் கோவில் மற்றும் மேற்படியூர் மடப்புறத்து நிலம் நீங்கலாக உள்ள நிலங்களை விலைக்கு வாங்கி குடுமிநாதர் கோவிலுக்கு வரிநீக்கி விட்டமைக்கானது¹⁵.

மேற்படி வடபுறச் சுவரில் உள்ள மற்றொரு பதிப்பு இம்மன்னனின் 13ஆவது ஆட்சியாண்டு கல்வெட்டு. திருநலக் குன்றத்து தேவரடியாரில் துக்கையாண்டி மகள் நாச்சியார் 73000 பொன்னிற்கு இலுப்பைக்குடி வயலை விலைக்கு விற்றதற்கான சான்றாக உள்ளது¹⁷.

இக்கல்வெட்டு மேலே சொன்ன கல்வெட்டின் நகலாக இருக்கலாம்.

இக்கோவிலின் குடவரைக் கோயிலின் வடபுறத்துப் பாரையிலுள்ள மற்றொரு கல்வெட்டு திரிபுவனச் சக்கரவர்த்திகள் முதலாம் மாறவர்மன் சுந்தரபாண்டியன் என்ற கி.பி. 13ஆம் நூற்றாண்டு பாண்டியர் காலக் கல்வெட்டாகும்.

குடுமிநாதர் கோவில் தென்புறம் சுவரில் உள்ள கல்வெட்டு சகாப்தம் 1538ல் வெட்டப்பட்டதாகும். இக்கல்வெட்டில் குடுமிநாதர் கோவில் காரியத்துக்குக் கடவார்கள், இக்கோவில் தேவரடியார் வகையைச் சேர்ந்த இரண்டாம் அடைவு கைக்கோளன் தித்தியாண்டிச் சிலம்பன் அம்மச்சியார் என்பவர் இக்கோவில் அகிலமீன்ற நாச்சியாருக்கு சாத்தியிருந்த பட்டக்காரையை திருடி விற்றதைக் கண்டுபிடித்து அவளது காணியை மேற்படி திருடு போன பொருளுக்கு ஈடாக விற்ற போது இரண்டாம் அடைவு பல்லவராய மாணிக்கத்தானுக்கு மேற்படியாரால் நிலம் எழுதிக் கொடுக்கப்பட்டு கோவிலுக்கு விடப்பட்டது¹⁹.

குடுமியான்மலை அகிலாண்டேஸ்வரி கோவில் ஆறுகால் முன்மண்டபத்தை அவ்வூரில் இருந்த அகிலி பல்லவராய மாணிக்கத்தம்மாள் என்ற தேவரடியார் செய்து வைத்து, கல்வெட்டும் வெட்டி, தன் உருவத்தைச் சிலையாகச் செய்து வைத்துள்ளார்.

முடிவுரை

குடுமியான்மலை குடுமிநாதர் கோவில் கல்வெட்டுக்கள் காட்டும் நங்கையரில் வரலாற்று மத்திய காலத்திலுள்ள நங்கையர்களில் குருநிலத் தலைவர்களின் தேவியார்களும் சாதாரண குடிமக்களின் பெண்மணிகளும் அவரவர்கள்

தகுதிக்கேற்ப இறைவன் திருப்பணியில் நாட்டம் கொண்டு கோவிலில் விளக்கெரிக்கவும் திருப்பணி செய்யவும் மற்றவைகளுக்கும் அறக்கொடைகள் வழங்கிச் சிறப்பித்து அழியாப் புகழினைப் பெற்றுள்ளனர்.

மேற்கண்டவர்களுக்குப் பின் வந்த கோவில்ப் பணிப்பெண்களான தேவரடியார்கள் தன்னுடைய 73000 பொன் போன்ற பெருந்தொகைகளைக் கொடுத்து நிலங்களை விலைக்குப் பெற்று கோவில்களுக்கு வழங்கப்பட்டது பெண்ணியத்தின் பெருமைமிகு செயலாகும்.

மேற்படி தேவரடியார்களை பரிகலத்தார் என்றும் தலத்தார் என்றும் அழைக்கப்பட்டதோடு முதல் அடைவு, இரண்டாம் அடைவு, மூன்றாம் அடைவு என்ற வரிசைப்பாட்டில் (முறை) கோவில் பணி செய்தமை கோவில்கள் கண்ட ஒரு வரலாற்றுச் சிறப்பாகும் என்பது மகிழ்ச்சியான செய்தியாகும்.

நன்றி.



மாணிக்கத்தம்மாள் தேவரடியார் (குடுமியான்மலை)



**தேவரடியார்
(குடுமியான்மலை)**

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செல்லுக்குடி வணிகக்குழு கல்வெட்டில் உயிரினப்பல்வகைமை

ஆ.மணிகண்டன்* மற்றும் நாகராஜன்**

உலகம் முழுவதும் மனித செயற்பாடுகளில் உயிரினங்களின் பங்களிப்பு என்பது தவிர்க்க இயலாத ஒன்று , உணவு, மருந்து, உடை, இருப்பிடம், இடபெயர்ச்சி என மனித பயன்பாட்டில் தாவர மற்றும் விலங்குகளின் பங்களிப்பு மிகுதியாகவும், இன்றியமையாததாகவும் உள்ளது. மேலும் இத்துடன் நுண்ணுயிரிகளின் பங்களிப்பும் தற்போது மிக முக்கிய இடத்தை தொட்டு வருகிறது.

இத்தகைய உயிரினப்பல்வகைமை பண்டைய காலங்களில் எத்தகைய நிலையிலிருந்தது என்பதை

ஓலைச்சுவடிகள், ஓவியங்கள், உலோக பட்டயங்கள், கல்வெட்டுகள்¹, இலக்கிய சான்றுகள், செவிவழி கதைகள், பாரம்பரிய மருத்துவ முறைகள் உள்ளிட்டவைகள் மூலம் அறிந்துகொள்ள முடிகிறது.

இத்தகைய ஆவணங்களில் சொல்லப்படும் தகவல்களே பழங்கால உயிரினப்பரவல் பற்றிய சான்றுகளாக உள்ளன.

இதன் ஒரு பகுதியாக உலகம் முழுவதும் வணிகக்குழுக்கள் வாணிபம் செய்த ஊர்களில் வழிபாட்டுத்தலங்கள் அமைத்துக்கொடுத்தல், சீரமைத்துக்கொடுத்தல், நீர்ப்பாசன

*, **தொல்லறிவியல் துறை, தமிழ் பல்கலைக்கழகம் - தஞ்சாவூர்

அமைப்புகளை ஏற்படுத்துதல், சாலை அமைத்தல் உள்ளிட்ட நலத்திட்டங்களை செய்துள்ளனர். இவற்றை கல்வெட்டுகளின் மூலம் பதிவு செய்துள்ளனர். மேலும் தமது பகுதியின் வளத்தை மெய்க்கீர்த்திகளாக² பொறித்துள்ளனர்.

மெய்க்கீர்த்திகளில் உயிரினப்பல்வகைமை பற்றியத்தகவல்கள் இடம் பெற்றுள்ளன. இதே வகையிலமைந்த புதுக்கோட்டை மாவட்டம், செல்லுகுடி வணிகக்குழு கல்வெட்டு³, எமது குழுவினரால் கண்டுபிடிக்கப்பட்டு, ஆவணப்படுத்தப்பட்டுள்ளது. இக்கல்வெட்டில் உயிரினப்பல்வகைமை பற்றிய தகவல்கள் அடங்கியுள்ளது. அவற்றை உலகம் முழுவதும் ஆய்வாளர்களால் அடையாளம் காணப்பட்ட வணிகக்குழு கல்வெட்டுகளோடு ஒப்பு நோக்கி இக்கட்டுரையை சமர்ப்பிக்கிறோம்.

உலகலாவிய வணிக சான்றுகளில் இந்தியாவின் உயிரினப்பல்வகைமை

முசிறிஸ் மற்றும் அலெக்சாண்டிரியாவுக்கு இடையே நடைபெற்ற வணிகம் தொடர்பான புதிய செய்தி அண்மையில் கண்டுபிடிக்கப்பட்ட வியன்னா அருங்காட்சியக பேபிரஸில் (தொல் எழுத்து வடிவில் பொ.கா இரண்டாம் நூற்றாண்டைச் சார்ந்தது) வெளிப்பட்டுள்ளது.

முசிறியில் முடிவான கடன் ஒப்பந்தம் மூலமாக அலெக்சாண்டிரியா வணிகர் ஒருவர் முசிறியிலிருந்து தந்தம் மற்றும் துணிக்கட்டுகளை இறக்குமதி செய்வதை பதிவுசெய்கிறது (Sidebotham 1991:30).

இலக்கியங்களில் வணிகச்சான்றுகளும் உயிரினப்பல்வகைமையும்

அழகான கப்பல்கள் பெரியாறு ஆற்றின் வெண் நுரைகளை அலைக்களித்துக்கொண்டு பெரும் சப்தத்துடன் முசிறிக்குப் பொன்னுடன் வந்து மிளகுடன் திரும்பிச் செல்லும் என்று அகநானூற்றின் (149, வரிகள் 9 - 12) பாடல் தெரிவிக்கிறது.

பூம்புகார் நகர வணிகத்தை 'பகர்வனர் திரிதரு நகர வீதியாக' - என்கிறது சிலப்பதிகாரம். இங்கே பட்டு (Bombyx mori & cocoon), மயிர்,

பருத்தியால்(Gossypium arboretum L) செய்த உடைவகைகள் கடைகளை நிறைத்திருந்தன. மயிரால் செய்யப்பட்ட உடைகள், நறுமணப் பொருட்கள் (Spices), மரம் கொல் தச்சர், கொல்லர் இருந்தனர். இந்த சான்றுகளின் வழியாக தமிழகத்தின் விளைபொருட்கள் பற்றிய விரிவான அறிவை பெற இயல்கிறது.

சங்க கால சிறு வணிகத்தில் பெண்களும் உயிரினப்பல்வகைமையும்

பஞ்சு போன்ற புறவிதழ் உடைய குருக்கத்தி (Hiptage benghalensis (L) Kurz) மலர்களுடன் சண்பக மலர்களை (Magnolia champaca .L) இணைத்துக் கட்டியும் சேர்த்துப் பரப்பியும் வைத்த மூங்கில் (Bambusa bamboo) தட்டு. புதிதாய்ப் பூத்த மலர்கள் என்பதால், வண்டுகள் ரீங்காரமிட்டுத் தேனெடுத்தன. இந்த வண்டு (Apis florae) சூழ் மலர்த்தட்டைச் சுமந்தவளோ உழவர்குடியின் இளமகள். அவள் மலர்களின் பெயர் சொல்லி, 'குருக்கத்தியோடு பித்திகை (Jasminum angustifolium Willd). விரவுமலர் கொள்ளீரோ' (நற்றிணை - பா.97) என்று பூ விற்கும் பாவையாய் முல்லை நிலத்தில் வீதியுலா வருகிறாள். பெண்களை மீன் விற்பனையாளர்களாகவும் அகப் பாடல் ஒன்று, 'நாண் கொள் நுண்கோல்' - அகநானூறு (மருதம் 216) காட்டுகிறது.

இடைக்கால வணிகக்குழு கல்வெட்டு சான்றுகளில் உயிரினப்பல்வகைமை: திருக்கொடுங்குன்றமென்றும் அறியப்படும் சிவகங்கை மாவட்டம் பிரான்மலையின் அடிவாரத்தில் உள்ள அழகிய திருச்சிறம்பலமுடைய நாயனார் கோயில் திருக்காவணத்தில் கூடிய பதினெண் விஷயத்தார் கோயில் திருப்பணிக்காகத் தங்கள் வணிகப் பொருட்களின் சுமைக்கேற்பக் காசு அளிக்க ஒப்புதல் அளித்து ஒரு கல்வெட்டு 4 பொறிக்கப்பட்டுள்ளது. அதில் மிளகு (Piper nigrum L.), மஞ்சள் (Curcuma longa. L), சுக்கு (Zingiber officinale. Rose,) வெங்காயம் (Allium cepa. L), கடுத (Brassica jucea .L), சீரகம் (Cuminum cyminum.L), பரும்புடவை (Gossypium arboream thread) , மெழுகு (Honey comb wax), எள்(Sesamum

indicum), பாக்கு (Areca catechu) என்பன பொதியாகவும்⁴, தலைச்சமையாகவும், சிறு மூட்டைகளாகவும் அங்காடிகளுக்குச் செல்ல உப்பு, நெல் (Oryza sativa), அரிசி (Oryza sativa), பயறு (Vigna radiata L.), அவரை (Lablab purpureas), துவரை (Cajanus cajan), ஆமணக்குக் கொட்டை (Ricinus communis, பருத்தி நூல் (Gossypium arboreum thread), இரும்பு⁴ (Iron) ஆகியன வண்டிகளிலும் ஏற்றி அனுப்பப்பட்டன. பொதியாக கொண்டு செல்லப்பட்ட விளை பொருட்களுள் சந்தனம் (Santalum album wood) குறிப்பிடத்தக்கது. தலைச்சமையாக இறங்கிய பொருட்களில் அகில் (Aquilaria agallocha), கற்பூரத் தைலம் (Turpentine oil) ஆகியன இருந்தன. சவரி முடியும் விற்பனைக்குத் தலைச்சமையாக வந்ததைக் கல்வெட்டுப் பதிவு செய்துள்ளது. தேன் குடத்திலிட்டு விற்கப்பட்டது. மாடு (Bostaurus indicus), யானை (Elephas maximus indicus), குதிரை (Equus ferus caballus L.) ஆகிய விலங்குகளும், விற்பனை செய்து வாங்கப்பட்டுள்ளமையை இக்கல்வெட்டு⁴ பதிவு செய்துள்ளது.

தென்னிந்திய வணிகக்குழுக்களின் கல்வெட்டுகள்

வணிகக்குழுக்களின்

கல்வெட்டுகளைப்பொறுத்தவரை இந்திய மாநிலங்களான தமிழகத்தில் 118, கர்நாடகாவில் 132, ஆந்திராவில் 35, மகராஷ்டிராவில் 2 கேரளத்தில் 8 எண்ணிக்கையிலும், தென் கிழக்கு ஆசிய நாடுகளான இந்தோனேசியா (சுமத்ரா), தாய்லாந்து, மியான்மர் ஆகியவற்றில் நான்கும், இலங்கையில் 15 எண்ணிக்கையிலும் என இதுவரை 314 வணிகக்குழுக்களின் கல்வெட்டுகள் 5 அடையாளம் காணப்பட்டுள்ளன. இதில் புதுக்கோட்டை⁶ மாவட்டத்தை பொறுத்தவரை 10 வணிகக்குழு கல்வெட்டுகள் கண்டுபிடிக்கப்பட்டுள்ளது.

கல்வெட்டுகளில் வணிகக்குழுக்களின் முக்கியத்துவம்

மன்னருக்கு இணையான உரிமைகளுடன் வணிகர்கள் தென் கிழக்கு ஆசிய நாடுகளில் மிகுந்த ஆதிக்கம் செலுத்தி வந்ததோடு அந்நாட்டிலுள்ள

மன்னர்களோடு இணக்கமான உறவுகளை கொண்டிருந்தனர். இத்தகைய வணிக குழுக்களுக்கு குதிரையில் செல்லும் உரிமை, பல்லக்கில் செல்லும் உரிமை வழங்கப்பட்டன. பண்பகுதி எனும் பெயரில் கோயிலுக்கும், குளம் வெட்டுதல், உள்ளிட்ட நற்காரியங்களுக்கும், நிதி வழங்கும் அமைப்பை ஏற்படுத்தி, கோயில் நிர்வாக அமைப்பிற்குரிய, ஒத்தாசைகளை வழங்கிவந்துள்ளதன் மூலம் இவர்கள் வணிகம் கடந்து, சமூகப்பணிகளில் அக்கறை கொண்டவர்களாக இருந்துள்ளனர்.

செல்லுபடியுள்ள வணிகக்குழு கல்வெட்டும் காலமும்

இந்த நான்முக வணிகக்குழு கல்வெட்டில் 83 வரிகளுள்ளன இக்கல்வெட்டின் முதல் மூன்று பக்கங்களும் ஓரளவு படிக்கும் நிலையில் உள்ளன, நான்காவது பக்கத்தில் கல்வெட்டு செய்தியானது பல வரிகள் முழுவதுமாக சிதைந்துள்ளபோதும் இராசேந்திர சோழர் காலத்தில் அவரது ஆளுகையின் கீழ் இயங்கிய பதிநெண்கொடி வீரக்கொடியார் வலங்கை பிரிவைச்சேர்ந்த வல்லபர் என்பவரால் இந்த கல்வெட்டு சாசனம் பொறிக்கப்பட்டுள்ளது என்பதை அறிந்து கொள்ளும் வகையில் ஒரு சில இடங்கள் தெளிவாக உள்ளது. மேலும் நான்முக கல்வெட்டின் உச்சிப்பகுதியில் சங்கு (Turbinella pyrum), செங்கோல், அரிவாள், குத்து விளக்கு கோட்டுருவங்கள் பொறிக்கப்பட்டுள்ளன, குறியீட்டின் மேல்புறம் தொடங்கி குறியீட்டின் இடப்புறம் வரை “பழியிலி கள்ளிடைக்கொடி தலை” என்ற கல்வெட்டு பொறிப்பு உள்ளது. இது இராஜேந்திர சோழர் வலங்கை தலைமையின் சிறப்பு குறியீடாக கருதலாம். கல்வெட்டில் காலம் குறிப்பிடப்படவில்லை என்றாலும் முதலாம் இராசேந்திரன் சோழன் பெயருடன் இந்த வணிகக்குழு கல்வெட்டு பொறிக்கப்பட்டிருப்பதன் மூலமும், எழுத்தமைதியின் அடிப்படையிலும், வணிகக்குழுவின் மெய்கீர்த்தியின் அடிப்படையிலும் பதினொன்றாம் நூற்றாண்டில் பொறிக்கப்பட்ட கல்வெட்டு என உறுதியாக சொல்ல முடிகிறது.

செல்லுகுடி வணிகக்குழு கல்வெட்டு காட்டும் படிநிலை நிர்வாகம்

மங்கள வரிகளைத்தொடர்ந்து தமது வியாபார தளங்களின் வளத்தை கூறுவதாக கல்வெட்டு பொறிக்கப்பட்டுள்ளது அதில் நிலாவைதொடும் அளவிலான மாட வீதிகளைக்கொண்ட (துறைமுக நகரங்கள்) பதிநெட்டு பட்டணமும், முப்பத்திரண்டு வேளாபுரமும் (இரண்டாம் நிலை வணிக நிறுவனங்கள் அடங்கிய பாதுகாப்பான நகரங்கள்), அதனைத்தொடர்ந்து வணிகர்களுக்கு பொருட்களை சேமித்து வைப்பதற்கான அறுபத்துநான்கு கடிகைத்தாவளமும், இருந்ததாக அறிய முடிகிறது.

செல்லுகுடி கல்வெட்டில் வரும் அங்கத்தினர்

தாவளத்தில் செட்டி சீர் புத்திரன், கவறையும் (வணிகர்), காசி யவன் விடுத்த காமுண்ட சுவாமியும் 5 & 3 (நிலக்கிழார் - கர்னாடகத்தவர்), உருத்திரன் விடுத்த ஓலை வாரியநு (கணக்கு எழுதுபவர்), சீரிய செண்டாவனும் இருந்தனர் என பொறிக்கப்பட்டுள்ளது

செல்லுகுடி வணிகக்குழு கல்வெட்டில் உயிரினப்பல்வகைமை

பலா (Artocarpus heterophyllus Lam.) மரங்களும், மாமரங்களும் (Mangifera indica) வாழையும் (Musa paradisiacal), பாக்கு மரங்களும் (Areca Catechu), முல்லை மலர் (Jasminum auriculatum) கொடிகளும், குயிலும் (Cuculus micropterus Gould, 1837), கிளியும் (Psittacula krameri) குழுமியிருப்பதாகவும், துன்பங்கள் ஏதுமின்றி, ஒன்றாக கூடி, அவை மகிழ்வுடன் இருந்ததையும் அங்கே ஐந்நூற்றுவர் செங்கோலை முன்னிறுத்தி நேர்மையுடன் நிர்வாகம் செய்ததாகவும் அதை

“முன்னிடத் தெங்கும் பலாவும்,
தேமாஞ்சோலையு(ம்) வாழையுங் கமுகும்
வளர்கொடி முல்லையும், பூவையுங்
கிள்(ளை)யோடு குழுமி, வாட்டமிந்நி கூட்டம்
பெருக, அறவளரக் கலிமெலிய திசையனைத்து
செவிடு விட செங்கோலே முந்நாகச்சமையநிதாக
நடாத்துகிந்ந தேசித்திசை விளங்கு
திசையாயிரத்தைஞ்ஞாற்றுவர்” என்றும்,

வணிகக்குழுவின் சின்னம் பொறிக்கப்பட்ட பகுதியில் எழுதப்பட்டுள்ள கள்ளிடைக்கொடி தலை என்பதில் பாலை நிலத்தாவரமான கள்ளி (Euphorbia antignorum linn)-யை , பாலை நிலத்தின் குறியீடாக வைத்து அதன் தலைவன் என பொருள்கொள்ளும் வகையில் குறிப்பிடப்பட்டுள்ளது.

கல்வெட்டின் நான்காவது பக்கத்திலுள்ள கல்வெட்டு வைக்கப்பட்டதற்கான செய்திகளடங்கிய பகுதி முழுமையாக சிதைந்து விட்டது, என்றாலும் நெல் வழங்கப்பட்ட செய்தியுடன் வலங்கை வல்லபர் செல்விக் குடிக்கு “ என்ற சொல்லாடலுடன் கல்வெட்டு முடிக்கப்பட்டுள்ளது. இந்த முடிவுச்செய்தி மூலமாக இராசேந்திர சோழர் காலத்தில் பதினெண் கொடி வீரகொடி அமைப்பில் வலங்கை பிரிவைச்சேர்ந்த வல்லபர் என்ற குழுவின் தலைவர் செல்லுக்குடிக்கு வழங்கிய நெல் (Oryza sativa L.) கொடையானது படி என்ற அளவிலும் மற்றும் அதன் எண்ணிக்கையை 50 என்றும் குறிப்பிட்டுள்ளதையும் பொருத்தி புரிந்து கொள்ள முடிகிறது.

முடிவுரை :

சங்க காலம் தொட்டே இலக்கியங்களும் இன்னும் பிற தரவுகளும்¹ அந்நாளைய சுற்று சூழல் காலநிலை இயற்கை சீற்றங்கள் வாழ்வியல் முறைகள், உயிரினங்களை வெளிக்கொணர்ந்து வருகின்றன. இந்த வணிகக்குழு கல்வெட்டு திசையாயிரத்து ஐந்நூற்றுவர் வாழ்ந்த பகுதியின் உயிரினப்பரவலை நமக்கு சான்று பகிக்கிறது . இக்கல்வெட்டில் 1.பலா (Artocarpus heterophyllus Lam.), 2. மா (Mangifera indica) 3.வாழை (Musa paradisiacal) , 4. பாக்கு (Areca Catechu) , 5. முல்லை மலர் (Jasminum auriculatum), 6. நெல் (Oryza sativa L.) 7. கள்ளி (Euphorbia antignorum linn) என 7 வகையான தாவரங்கள் மற்றும், 1.குயில் (Cuculus micropterus Gould, 1837), 2. கிளி (Psittacula krameri) ஆகிய விலங்குகள் எழுத்து பொறிப்பாகவும், 3.சங்கு (Turbinella pyrum) கோட்டுருவ மாகவும், 4. சிங்கன் (சிங்கம் - Panthera leo) மனித பெயராகவும்

என 4 வகையான விலங்கின உயிரினப்பரவலை வெளிப்படுத்துகிறது.

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கல்வெட்டுப்படி



Cholas and Thiruvattar in Kanyakumari District

R. Suji*

The enchanting village of Thiruvattar came within the jurisdiction of Tranvancore till 1956. Now, it is situated in Kalkulam taluk in Kanyakumari district. It is the grandeur of a great spiritual centre- the glorious Sree Adhi Kesava Perumal temple. The Vaishnava saint Nammalvar praised Thiruvattar as one of the place in the *Malainadu*. He mentioned it as *Vaattaru* and he described the God of Thiruvattar temple as *Vaattatan*. The present name Thiruvattar is only a corrupt form of *Thiruvaattaru*.

The Sangam literature, *Purananuru* mentions the name Thiruvattar. There were many Ay families in Sangam Age. The name Ezhini was used by many Sangam chieftains. The one of the families of Ezhini governed the place-Thiruvattar. They also maintained good relations with crowned monarchs of the Chera country. The rise of the Pandyas paved the way for the

downfall of the Sangam chieftains of Thiruvattar. Meanwhile, the Ay Kingdom re-established its supremacy over Thiruvattar. Ay Kings faced troubles from the Pandyan rulers. During that period, Thiruvattar area was the ground of battlefields. But, the Pandyan rulers never established their permanent control over Thiruvattar. Ay kings followed the policy of religious toleration and Jainism was also patronized by the Ay rulers. In that time, Ay Nadu merged with Venadu. Vaishnavism spread in Thiruvattar during that period. During this time, the place Thiruvattar and Thiruvattar Temple receives much importance. In this circumstance, the Chola Invasion (Raja Raja, Rajendra Chola, Klothunga) took place, the Cholas were the staunch Saivites. In a short span of time, Thiruvattar was under the control of Cholas.

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The Achievements of Cholas in the field of Art and Literature - A Study

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The Chola Empire which arose in the ninth century brought under its control a large part of the peninsula. The Cholas developed a powerful Navy which enabled them to develop India's sea trade in the Indian Ocean and to conquer Sri Lanka and the Maldives Islands. Their influence was felt even in the countries of Southeast Asia. The Chola Empire may be said to mark a climax in South Indian History. The founder of the Chola Empire was Vijayalaya, who was at first a feudatory of the Pallavas. He captured Tanjore in 550 A.D. by the end of the 9th century; the Cholas had defeated both the Pallavas of Kanchi and weakened the Pandys bringing the Southern Tamil Country (Tondamandala) under their control. But the Cholas were hard put to defend their position against the Rastrakutas. Krishna III defeated the Chola King and

annexed the northern part of the Chola Empire. This was a serious setback to the Cholas but they rapidly recovered particularly after the death of Krishna III in 965 A.D and the downfall of Rashtrakuta Empire.

The greatest Chola roles were rejaraya 1014-1044 and his son Rajendra I (1014-1044) Rajaraya had been appointed they're appointed in thay fathers lifetime and had extensive experience Of Administration and warfare before his accession to the throne. Rajaraya destroyed the chernavay at Trivandrum and Quilon He then conquered Madurai and captured the Pandya king. he also invaded Srilanka and annexed its northern part of his empire. In the north, Rajaraya annexed the northwestern parts of the Ganga region in northwest – Karnataka and overran vengi

Ancient Civilization of Tamilnadu

M.R. Ambika and K. Krishnamoorthy*****

The province of Tamil Nadu in the southeast of contemporary India. India three prehistoric Tamil dynasties specifically Chera, Chola, and Pandya were of antique origins. Tamilnadu is a land ancient progress. India's social, fiscal, and cultural configurations are the

foods of a long process of provincial expansion. Rapid changes in the party-political situation of the break of India happened due to incursions of Muslim militaries from the northwest and the failure of the three antique dynasties throughout the 14th period.

Cholas Period of Tamilnadu

K. Krishnamoorthy****

The history of Tamil Nadu is very rich and assertions of the prowess of the rulers of the diverse dynasties. It is mostly under Rajaraja Chola and his son Rajendra Chola that the reinstatement of lost power was likely. The Cholas were not rather as 'imperial' as they might have wanted, they did seem nonetheless to have

established a majestic style. The concern for the structure of temples in the Tamil country gone primarily to nonroyal consumers. Modern Tamil Nadu is also noticeable by the nationalistic drive. The anti-colonial sensation in contradiction of the British started of these actions in the 18th century.

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Art and Architecture of Soundararaja Perumal Temple in Thadikkombu – Dindigul - A Study

P. Thangamuthu^{*} and M. Krishna Priya^{}**

Temples are the most significant monuments and rich cultural heritage in the Indian context. The elaboration of the temple structure followed the firm establishment of image worship and the accompanying development of the ritual and festivals. As a religious institution and place of worship, the temple in India has hoary past and subtle values. In the beginning temples had a single garbhagriha; subsequently it had developed into the vast complexes by adding Mandapas, Gopuras and Prakaras. These architectural elements carry full of sculptural depiction. In that way, the Soundararaja Perumal temple at Thadikkombu is not an exception. It has abundant wealth of historical information such as architectural significance, sculptural depiction, inscription and socio- religious activities in the form of poojas and festivals.

Thadikkombu is situated 10 kms to the West of Dindigul. The famous temple at Thadikkombu is the richest and most beautiful structure. And famous temple is dedicated to Lord Vishnu called Soundararaja

Perumal. There is no recorded evidence to prove the name the king who built this temple. We can infer both Vijayanagar and the Nayak styles. This temple is considered to be as sacred as the Azhagar temple, near Madurai. Though this is a Vaisnava temple, the Sthala Viriksha is the Vilva tree. The very ancient and deep – rooted cult of tree worship continued in South India, particularly the Tamil country, even after organized temple worship of the Hindu cults had grown. There is a river running near this temple called Kudaganaru. There are three inscriptions of 17th century found on the temple walls of the garbhagriha. This temple also resembles the features of Vijayanagara – Nayak art and architecture. This temple contains the architectural elements such as well proportionate Garbhagriha, Artha mandapa, Maha mandapa, Mugh mandapa, Kambathadi mandapa, huge pillared prakara and immense gopuras. Apart from these, minor shrines are also installed in the respective places such as Sundaravalli Amman shrine, Vinayagar shrine and Navagriha panel.

Art and Architecture of Tiruvaludisvarar Temple- A Historical Study

A. Radha^{*} and G. Paranthaman^{****}**

Tiruvaludisvarar Temple in perunkulam, a town in Thoothukudi district in the south Indian state of Tamil Nadu, is dedicated to the Hindu God Shiva. Casting of images in bronze by the lost wax process was

increasingly practised from the later Pandya period and attained as higher degree of skill and accomplishment during the Chola period coming up to the 20th century AD.

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Kumari Continent and Underwater Archaeology

M. Pommi*

In this paper, we look at the comparatively recent origin of marine (underwater) archaeology in India. Archaeology meant excavation on land till about forty years ago. We also see how compared to the North and North West of India, less progress has been made in this field in South India, despite a long coastline and many rivers. We use a holistic approach based on the approach on the monograph 'A holistic Approach to Dating in Ancient History'. We therefore use the 'soft' approach of literature, historical tradition, astrological astronomy to speculate on the areas near the coast where underwater archaeology will yield good results. A Participatory Approach among the different agencies in the field like the Navy, scientists, historians and others in the field in a spirit of sharing alone will yield good results. This is in addition to the traditional 'hard' approach of going by previous finds of artefacts in

archaeology. The paper concludes that a multi-disciplinary participatory approach involving different agencies like traditional archaeologists, historians, geologists, remote sensing space satellite scientists, global information and positioning systems personnel, naval divers and oceanographers etc will yield better results than the traditional approach of going by the opinions of a predominantly single set like historians alone etc. From available historical and other sources, past experience in Poompuhar, Visakhapatnam, Dwaraka and the recent Gulf of Cambay underwater expedition, it appears that there is a very fair chance of discovering at least some elements of the ancient Tamil Civilisation (loosely called Lemuria or Kumari continent) that is said to have perished in Holocene sea level changes.

The Temple as A Culture Centre in Tamil Nadu

M. Selva Kumar** and V. Deepthi***

The Hindu temple, like the religion which it represents, has had a long history. Its genesis has been a matter of controversy, some tracing it to the burial site, others to the hero-stones of old, and so on. There is no doubt that in pre-historic times the worship of images in the open, possibly under tress, preceded the erection of temples. Though image worship was common among the people of the Indus valley culture of old, and though they had attained a remarkable measure of progress in the art of building, there is little evidence to show that temples as such had been erected by them. The worship of Mother Goddess, of a male God seated in a yoga-posture, probably the proto-type of the later Siva, as well as the worship of the phallus seems to have

been in vogue. But the relics in the sites in which they were discovered do not suggest that they had been enshrined. However, the very fact that they were found among the ruins of destroyed cities does not warrant a definite conclusion as to whether they had been enshrined or not. Again, during the Vedic period, temples are not known to have existed; there is no reference in the Vedas to worship in temples. Nature worship and adoration of personified elements of Nature, with or without the accompaniment of sacrifices, must have taken place in the open for quite a long time. With the development of settled life and progress in the arts and crafts, temples might have appeared in the age of the Mantras and of the Epics. By

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the 4th century BC, the cults of Siva and Vishnu, and particularly of Krishna, had taken distinct shape and worship in enshrined temples to have become popular in and around Mathura. An inscription near Udaipur in Rajputana, belonging to about 150 BC, must have served as models for the Hindus to construct their own shrines. We have specific mention of Hindu temples in the 1st century AD. Temples to Gauri are mentioned in the Saptasati, compiled by Hala, the 17th Satavahana king who ruled in the first quarter of the first century

AD. In the extreme south of India temples are known to have existed in the Sangam age, commonly assigned to the early centuries of the Christian era. The reference to the shrine of 'Mukkatchelvan' is unquestionably to that of Siva, notwithstanding the doubts expressed by some. Senganan, who lived towards the close of the Sangam epoch, is reputed to have built 70 temples of Siva. It is notable that the temple and the palace are both indicated in Tamil by one and the same word 'koil'.

Adhyayanas in and around Tenkasi Region during the Later Pandya Period.

S. Karthika*

Inscription from the temple of Vishvanatha at Tenkasi reveal that the later Pandya kings encouraged learning and culture and gifts have been made to scholars kings like Arikesari Parakrama Pandya Varatungarama etc, have granted lands to the brahmanas for various purposes including adhyayana. An inscription dated Saka 1333 (1411 A.D.) registers the gift of land to 11 persons for the recitation of vedas (adhyayana) in the temple and for the investiture. Another record from the courtallam temple dated Saka

1351 (1429 A.D.) refers to the grant of lands more over to 12 persons for the recitation of vedas Srivallabha. A record of Arikesari dated Saka 1385 (1463 A.D.) refers to the land granted to the brahmanas for the recitation of four vedas of the same and all Fridays to god. The land gifted was situated in Vira – Pandya chatur vedimangalam named after Vira Pandya. The king is set to have made a supplementary grant in the Saka year 1402 kollam 700 (1480 A.D.) In saka 1447 (1525 A.D.)

Madam Tatakapurisvarar Temple Economy: AS Revealed from Vijayanagar Inscriptions

C. Vijayakumar and K. Govindaraj*****

The Bhakti movement that ushered rifled to a great religious awakening. The Saiva saints, the Nayanmars, and the Vaishnava faints, the Alvars, propagated intense religious *bhakti* and the temple culture. Coming under their influence, thinking's of the medieval period built and renovated a number of edifices and housed their Gods there¹. As a result, many

temples, big or small, have sprung up in several parts of the country. For the maintenance of these temples, much finance was required. The needed income was mobilized by various ways and means.

They donated either land or money or animals and supplied the required commodities according to their ability these temples were maintained by royal

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patronage and public benefactions. Lavish endowments both in kind and cash either to attain spiritual merit, to atone for their sins, or to get success in a war or as a part of their fulfilment of certain vows.² The sources of income of a Hindu temple included among-ether things, villages, lands, tax-exemptions and reductions by the

authorities, gifts in the form of livestock, cash, old and different articles, rents, fines and other miscellaneous sources.³ This paper focuses the study of the Madam Tatakapurisvarar temple inscriptions on Economy and how the temple mobilized resources for its maintenance.

Temple Constructions Made by Common Women as Revealed from the Inscription of Tamil nadu

R. Vimala *

The study of women history in recent time has its own increasingsignificance. In modern age historians are contemporary record keepers as well as historical interpreters of those records of realms in which women pre(c)dominate. The historians as men have focused on men in historical age. Heroic activities of meanalone were recognized in politics, war, economic organization and public institutions where women has no role to play. But there were few pages for heroic women like Jansi Rani Laxmibai, Rani Mangammal Velu Nachiyar, John of arc and a few others. They were exceptional women performing male roles.

More Research works have done on Tamilnadu history and also the position of women in the society in different time from various sources like inscriptions, moments, literary works, and coins. However the inscriptions are not widely used by the historians, to study the position or status of women on those days. This paper emphasizes women values in inscriptions. A number of inscriptions throw light on the position of women especially common women were having the opportunity to participate in the construction of a temple.

A Study of Architecture in Suchindram Temple

E.R. Nanthini*

Architecture of the Suchindram temple throws light on distinctive architectural features prevalent in different periods of south Indian history. The characteristicts of Particularly south Indian temples have a scientific knowledge of Dravidian Architecture and its evolution attempted. The study of the architecture of the Suchindram temple serves certain structures, indicates the probable period of their construction through epigraphical evidences also. The garbhagraha of Vaddakkedam and Tekkedam, the first

prakara, Kailasanather Koil, Rishaba mandapa, Vira Pandyan Mani Mandapa, Cembakaraman Mandapa, Uncal Mandapa, Nilakantha Vinayakar shrine, Citra Sabha, Kankalanather shrine, Sri balipura shrine, Aramvalattamman koil, Subrahmaniasvamy shrine, Jayathisvara shrine, Garudalvar shrine, Vasantha Mandapa, Sri balipura, Musical Pillars afford help in fixing the upper limit of Chronology of particular constructions and everlasting fame in Kanyakumari District.

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A Study of Sculpture in Suchindram Stanumalayan Temple

S. Neela*

Suchindram temple in Kanyakumari district is a treasure house of varied types of Sculpture. Sculptures gave due important to puranamic themes, legends gods and goddesses, mysterious animals, humans, royal personalities in making Sculptures. The best Sculptures in the Suchindram temple belong to the 15th, 16th and 17th centuries A.D. the Cempakaraman Mandap, uncal Mandapa, Gopura base and cithra sabha, which aroseduring this period bear the best specimens which

can stand a favourable comparison with the most brilliant products of other places in South india. But the sculptures of the 18th and 19th centuries tend to show a decline. Except lineal carving and floral designs, the other branches of sculpture assume a rather stiff and conventional style. The sculptures in sribalipura and Alankara Mandapa not only repeat the themes found in earlier structures, but are characterized by a certain measure of rigidity and formalism.

Jain and Buddhist Religious Centres in Kanniyakumari District

A. Sahaya Salini** and S. Malar***

Vardhamana Mahavira is the founder of Jainism. Jainism does not hold that God is the creator, preserver and annihilator of this universe. The motive and purpose of Jain worships are very different from other religions. Jainism had deep roots in 476 A.D. Separate Tamil Sangam was organized to spread Jainism. The ancestral town of Nagercoil was referred as Kottaru during the 7th Century A.D. The Nagaraja Temple which was actually a Jain Temple was converted into a Hindu Temple after the time of the King Bhutalavira Marthanda Varma.

The gateway to the temple could be seen in typical Kerala style. It is called “Mahameru Malikai”. The Jain sculptures of Parsavanatha and Thirthankaras found on the pillars in front of the Nagaraja shrine attest the fact that Jainism was there as early as 4th - 5th century. Chitharal rock-cut temple is also a famous Jain temple in Kanniyakumari District. Travancore Archeological Series contain some information regarding this ancient Jain Temple at Chitharal. The rock cut cave temple at Kurathiyarai is also a Jain temple.

குடிசைக்கும் கோட்டைக்கும் பாலம் அமைத்த காமராஜர்

ம.ஷைலா குமாரி****

வரலாறு படிப்போர் பலர் வரலாறு படைப்போர் சிலர் வரலாறாய் வாழ்பவர் மிகச்சிலரே. இந்த மிகச்சி ரில் தலைசிறந்தவர் பெருந்தலைவர் காமராஜ் என்றால் அது மிகையாகாது. எல்லோருடைய வாழ்க்கையும் வரலாறு

ஆவதில்லை, வரலாறு ஆனவர்கள் யாரும் தனக்காக வாழ்ந்ததில்லை. தனக்கென வாழாமல் பிறருக்காகவே உழைத்து நாட்டு மக்கள் உள்ளத்திலே நிரந்தர இடத்தைப் பிடித்த மக்கள் தலைவர்கள் சில ரில் காமராஜர் சிறந்தவர்.

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பண்பலம் படைத்தவர்கள், உயர்குலத்தில் பிறந்தவர்கள் மற்றும் படித்தவர்கள் மட்டுமே அரசியலுக்கு வந்து சாதிக்க முடியும், அரசியலுக்கு தலைமை ஏற்க முடியும், மக்களுக்குத் தொண்டு

செய்ய முடியும் என்ற நிலைமையை தனது அயராது உழைப்பால், தியாகத்தால் தவிடுபொடியாக்கிக் காட்டியவர் காமராஜர்.

தொல்லியல் மற்றும் வரலாற்று நோக்கில் நத்தம் வட்டாரம் கள ஆய்வுகள்

பெ. முருகன்* ஆறு.சரவணக்குமார்**

வரலாற்றின் தொடக்க காலத்திலிருந்து அண்மைக்காலம் வரை தொடர்ச்சியான வரலாற்றை இவ்வூர் பெற்றுள்ளது. திண்டுக்கல் மாவட்டம் நத்தம் வட்டாரம் பகுதிகளில் சங்ககாலத்தினைச் சார்ந்த இரண்டாயிரம் ஆண்டுகளுக்கு முற்பட்ட முதுமக்கள் தாழிகள் இங்கு ஏராளமாக கிடைத்துள்ளன. நத்தம் என்பதற்கு விளை நிலம் சார்ந்த மக்கள் வாழ்விடம் என்று பொருள். இவ்வூர் இரண்டு பகுதிகளாக திருமணிமுத்தாற்றின் வடக்கரையில் நத்தம் என்ற பகுதியும், தென்கரையில் பழைய ஊரான நத்தம் கோயில்பட்டியும் உள்ளன. கி.பி. 10 ஆம் நூற்றாண்டிற்குப் பின்னர் இவ்வூர் இரண்டு பகுதிகளாகப் பிரிந்துள்ளன. ஒன்று பிராமணர்கள் குடியிருப்பாக இருந்துள்ளது, மற்றொன்று வணிகர்கள் குடியிருப்பாக இருந்துள்ளது.

பிராமணர்கள் குடியிருப்பு உள்ள பகுதி சுந்தர சோழச் சதுர்வேதி மங்கலம்¹ என்று அழைக்கப்பட்டது. வணிகர்கள் வாழ்ந்த பகுதி எறிபடை நல்லூர் என்று அழைக்கப்பட்டது. கி.பி. 11 ஆம் நூற்றாண்டில் ஆட்சிபுரிந்த சுந்தரசோழ பாண்டியன் பெயரால் நான்கு வேதவல்ல பிராமணர்களுக்கு இவ்வூரின் கோயிலைச் சார்ந்த பகுதியும் நிலங்களும் உரியவையாக மாற்றப்பட்டுச் சதுர்வேதி மங்கலமாக ஆக்கப்பட்டது. கி.பி. 12 ஆம் நூற்றாண்டளவில் வணிகர் குழுவினரால் வணிகவீரர்கள் காவல் புரிந்த இடமாக மாற்றப்பட்ட பகுதி எறிபடைநல்லூர் எனப்பட்டது. இதற்குரிய வரிகள் கோயிலுக்கு அளிக்கப்பட்டன. இதனால் இது நல்லூர் என்ற பெயரால் அழைக்கப்பட்டது.

தருமபுரி மாவட்ட பெருங்கற்கால பண்பாடு - ஓர் ஆய்வு

ஆ.நாகதேவன்***

தமிழ்நாட்டில் கி.மு 1000 ஆண்டுகளுக்கு முன் இக்காலத்தில் பெரிய அளவிலான கற்களைக் கொண்டு ஈமச் சின்னங்களைப் பயன்படுத்தி வாழ்ந்த காலத்தைப் பெருங்கற்காலம்¹ என கருதுகின்றோம். அக்காலகட்டத்திலே மக்களின் ஈமச்சடங்கு முறைகள், அதாவது இறந்தவர்களின்

அடக்கம் செய்யும் இடத்தில் அல்லது இறந்தவர்களின் எலும்பு புதைத்த இடத்தில் பெரிய கற்களைக் கொண்டு ஈமச் சின்னங்கள் அமைக்கப்பட்டுள்ளது. பெருங்கற்கால மக்கள் சடங்குகளாகவும், சமுதாய பிணைப்புகளாகவும் ஏற்படுத்தி பண்பாட்டு வளர்ச்சி அடைந்தனர்.

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கீ.வ.குப்பம், வேலூர் மாவட்டம்.

பல்லவ மற்றும் சோழ மன்னர்கள் காலத்தில் கல்வெட்டு மற்றும் செப்பேடுகளில் கூறப்படும் சில நீர் நிலைகள்

கோ. சோபனா*

மனித குலத்திற்கு இயற்கை வழங்கிய ஓர் அடிப்படையான பொருள் தண்ணீர், பயிர்வளம், காடுவளம், விலங்கு வளம் என்பனவற்றைச் செழிக்கச் செய்வதுடன் மனிதனின் அடிப்படைத் தேவையில் தவிர்க்க இயலாத ஒன்றாகத் தண்ணீர் இடம் பெற்றுள்ளது. மழையின் வாயிலாகவும், ஆறுகளிலிருந்தும், நிலத்தினுள் இருந்தும் மனித சமூகம் நீரைப் பெற்று வருகிறது. ஆனால், இது திடீரென்று நிகழவில்லை. தொடக்கத்தில் இயற்கையாக ஓடும் காட்டோடைகளில் இருந்தும் ஆறுகளில் இருந்தும் மட்டுமே மனித சமூகம் தண்ணீரை பெற்று வந்தது. நீரைத் தேக்கி வைக்கவும், திசை திருப்பவும், பூமியின் உள்ளே

இருந்து வெளிக்கொணரவும் படிப்படியாகக் கற்றறிந்த போதுதான் மனித சமூகம் வளர்ச்சி பெற்றது. இம்முயற்சியில் ஏற்பட்ட வெற்றியே அச்சமூகத்தின் முன்னேற்றத்தை முடிவு செய்தது. அத்துடன் அதன் நாகரிகம் பண்பாடு என்பனவற்றை வளர்த்தெடுத்தது. இது போன்ற முக்கியத்துவம் வாய்ந்த நீரைப் பயன்படுத்துவதில் பண்டைத் தமிழர்களின் உத்திகளை குறிப்பாக பல்லவர்கால மற்றும் சோழர்கால கல்வெட்டு மற்றும் செப்பேடுகளில் கூறப்பட்டுள்ள சில நீர்நிலைகள் பற்றிய ஆய்வாக இக்கட்டுரை அமைந்துள்ளது.

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HISTORIOGRAPHY

ADDRESS OF THE SECTIONAL PRESIDENT

Historiography of Art in Tamil Nadu: Approaches and Interpretations

A. Mahalingam *

Respected President, General Secretary, office bearers of Tamil Nadu History Congress, distinguished Scholars and delegates. I would like to record my sincere thanks to Executive committee of Tamil Nadu History Congress for honoring me as sectional President for Historiography section in the 26th session of TNHC being hosted by the Department of History, GTN College, Dindigul. I would like to emphasise the views, ideas, methodology and concepts of scholars on temple art and architecture of Tamil Nadu.

Art historical research in India was inaugurated by the collective responsibility of Indologists, Antiquarians, Orientalists, and archaeologists who made tremendous efforts to study the Indian Art into different contextuality of ideas, concepts, approaches, interpretations, philosophy and mythological transformation. The foundation of Asiatic Society of Bengal in 1784 underwent systematic approaches to bring out the historical and art historical domain in India. The *Asiatick Researches*,¹ the journal of the Asiatic Society of Bengal was instituted to publish innumerable articles on different aspects of Indian history, art, culture and literature.

The study of Indian art and architecture underwent several changes in the colonial period starting from the initial aversion to the many armed, many handed monsters, to an exploration of the exotic and an appreciation of the sensual and the spiritual. The interest in art and architecture was matched by a corresponding awareness of the rich literature relating to Indian religions and iconography, as well as growing collections of images and sculptures in museums in India and abroad. Art of Tamil Nadu is not a separate entity from the mainstream art historical development of

the Indian sub-continent. Generalization of ideas, concepts and interpretation of scholars and art historians as to Indian art is applicable to the art of Tamil Nadu. Understanding the approaches and interpretation of scholars may be an interesting phenomena which can give clue about the trajectory of art historical research in India particularly in Tamil Nadu. The main focus of this paper is to bring out the different approaches and interpretations of the researchers and academicians about the form and content of temple arts in Tamil Nadu.

Art Historical Formation in Colonial India

An enduring legacy of the colonial period is the link that was established between forms of architecture and religious developments and it is intriguing that this connection has survived upto the present day. A prominent votary of this was James Fergusson² followed James Burgess, who catalogued and documented a large number of sites in Western and Southern India.

Among those who pioneered a methodological study of Indian architecture, James Fergusson (1808-1886) is well known for his systematic study of the history of Indian architecture and 26th Annual session – 2019, GTN College, Dindigul.

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Alexander Cunningham³ (1814-1893) is remembered for laying the foundation of Indian Archaeology. Both believed in the superiority of western aesthetics, techniques and canons, and categorized the material remains of India's past within the frame work of colonial constructs. Vincent Smith wrote his famous *A History of Fine Arts in India and Ceylon* (1911). Smith systematized a host of scattered

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evidence and worked out a cohesive account with the premise that a quality of Indian Art has to be judged in terms of the classical (Graeco-Roman) standards. Thus archaeological findings found scholarly elucidations in the development of Indian Art History.⁴ Attempts by some Indian scholars such as Ram Raz (1790-1830) and Rajendra Lal Mitra (1822-1891) to interpret Indian art history in the context of its specific cultural matrix and to engage with its textual and regional coordinates did not find many takers until much later. Ram Raz was in fact the first to study Indian monuments in relation to indigenous architectural texts and the living tradition of architects and sculptors. His works are recorded in the posthumously published *Essays on the architecture of the Hindus*. While focusing on Alexander Cunningham and Rajendra Lal Mitra respectively in their contributions touched upon several larger issues pertinent to the formative years of Indian Art history – the intimately allied nature of the discipline of history, the political compulsions of academic research in the colonial period, issues concerning the region versus the nation, the conflict between ideology and training of the early native scholar, western assumptions of the derivative nature and gradual decay of Indian art and differing academic priorities and ideological tension between Alexander Cunningham, James Fergusson, Rajendra Lal Mitra, James Burgess, J.D. Beglar and others. The debate and differences between orientalist and Nationalist ideological Moorings as exemplified by Fergusson's disputes with an accusations against Rajendra Lal Mitra, steeped in racial overtones are well known in colonial art historiography.⁵

In the South India the first antiquarian studies were undertaken by William Chambers, who visited the imposing ruins of Mamallapuram in 1772, and again in 1776. He described them in *Asiatick Researches* in 1778. A more elaborate treatment of the subject was attempted by J. Goldingham in the same Journal six years later. But the guiding spirit of antiquarian research in the south was Colonel Colin Meckenzie⁶ (1753-1821) who made it the principal aim of his life to penetrate 'beyond the common surface of the antiquities' in order to recover 'the history and the institution of South India'. He systematically prepared

the first careful plans and drawings and measurement of sites.⁷ He spent 38 years in India to the exploration of historical sites and collection of antiquarian objects. According to K.V. Soundara Rajan, temple studies deal with only the organic part, without reference to the organismic and organizational aspects, could be taken as essentially stylistic aesthetic dimension of the subject and would be touching only a part, though a visually inspiring part of the temple as a totality. And the organizational part of the temple which the historian deals with is but a historiographic segment which may reveal pretty little about the temple as a self changing, dynamic-socio-cultural entity.⁸

The Search for Origins and Meaning

The nationalist response to colonial prejudices translated as a quest for researching the origins rationale, inner meaning and above all the 'Indian-ness' of Indian Art, beyond its usefulness 26th Annual session – 2019, GTN College, Dindigul, visual document of Indian history was also evidence. To meet these objectives, methodological approaches came to be rooted at first in Indian symbolism, iconography and iconology. This in turn led to a concerted engagement with texts during first half of the 20th C. The search for meaning required an understanding of cultural contexts, myth, religion, literature, the language of gesture and posture, technical treatise, literary texts and local culture.

To the western mind, this knowledge seemed more remote and difficult to cultivate than to apply the already revolved western art historical methods in the interpretation of form and style. Even so the essential Indian-ness of Indian art was also advocated strongly by some European Scholars like E.B. Havell (1861-1934) Henrich Zimmer (1890-1943) and Stella Kramrisch (1896-1993).⁹ Many European scholars were ridiculed the Indian artist's divine ideal whereas E. B Havell appreciated the ideas and aesthetic quality of Indian art and he classified the Indian art into Schools and ritualistic categories. He described that Indian art is the true expression of Indian life and of religion as the interpretation of life, not merely an aesthetic formulae which the student can learn by heart.¹⁰

The fascinating study of Partha Mitter traces the history of European reactions to Indian Art, from the earlier encounters of explorers with the exotic east to the more sophisticated but still in complete appreciation of the early 20th C.11 Mitter's New preface reflects upon the profound changes in western interpretations of non Western societies over the past 15 years.

Ananda K. Coomaraswamy (1877-1947) was at the forefront of nationalist represents to Orientalist constructions of Indian art history during the colonial period. He placed the next image relationship at the centre of his relentless investigations in to the roots and rationale of India's artistic past.

Kramrisch accepted naturalism as intrinsic to Indian culture and loved to poeticise the qualities of modeling of the human today where as naturalism for Coomaraswamy was alive to Indian culture as a whole.¹²

Coomaraswamy approached the study of traditional Indian architecture from the historical technical as well as from the metaphysical and theoretical viewpoints. He correlated textual, eipgraphic and visual sources, particularly the relative relief of early Indian sculpture at Bharhut, Sanchi and Amaravati to arrive at the earliest available evidence of the beginnings of Indian architecture and to analyse its subsequent development.¹³ The same methodological approach was followed by a number of scholars such as Henrich Zimmer, Susan L. Huntington and Vidya Dehejia.¹⁴

Text image studies in Architecture

The process of discovery of India's material and artistic heritage may be said to have been at its peak in the early decades of the 21st C. With the expanding activities of the Archaeological survey of India, the corpus of art remains from different parts of the country was steadily increasing. Texts and treatises relating to art and architecture were being discovered and edited and translated with regard to iconography, iconometry, terminology, principles of architecture and canons of paintings.

The regional and cultural contexts of architecture, its origins, forms, functions and significance and the

methodology of relating the empirical evidence of monuments to texts, inscriptions and the living tradition of architects and sculptors, gained momentum in the second and third quarters of the 20th C.

In delayed pursuance of Ram Raz's early initiatives, more regional architectural texts were uncovered and scholars like Manmohan Ganguli, N.K. Bose, P.K. Acharya and N.V. Mallaya took up the task of interpreting texts, often in association with local traditional practioners. Stella Kramrisch (1946) interpreted textual knowledge on Indian architecture in the light of Hindu metaphysical concepts to study the meaning and symbolism of the Hindu temple.¹⁵

An integrated approach to the analysis of texts in relation to temple architecture gained considerable momentum, most notably in the writings of K.R. Srinivasan (1961) M.A. Dhaky and M.W. Mesiter (Dhaky, (1961) *Encyclopedia of Indian Temple Architecture*). M.A. Dhaky's incisive field work, thorough and scientific analysis and correlation of architectural practice with its textual basis and simultaneously understanding of the living tradition of architect-sculptors are work appreciable.

From Ram Raz to M.A. Dhaky, then, the usage of ethnographic parallels has also not been missing from the process of resurrecting the technical and terminological rationale of Indian temple architecture. The efforts of M.A. Dhaky, Pramod Chandra, M.W. Miester and others resulted in the Encyclopedia of Indian Temple Architecture project, which was conceived as early as 1967 and saw the publication of its first volume on the early temple architecture of South India in 1983. With contribution by architectural historians such as K.V. Soundararajan,¹⁶ G. Michell¹⁷ and others led by M.A. Dhaky's and M.W. Meister's contributions and editorship, the Encyclopedia of Indian Temple Architecture volumes have been achieved the most significant just as onerous task of arriving at the authentic technical vocabulary for temple architecture that does not merely meet a nomenclatural obligation in defining the components of Indian temples but, importantly, also addresses the structural, symbolic and

functional origins and meanings of the terms and their usage in practice.

Iconography and symbolism

Given the misreading of Indian figural sculpture, in particular of religious iconic imagery during the 19th and early 20th centuries, the first obvious and fundamental need was to arrive at culture-specific readings of the meanings embedded in Indian images as these may have been understood at the time of their production.¹⁸ Studies in Indian Iconography (*pratimalaksana*) and Iconology (*pratima-vijnana*) thus had remained focused initially on identifications, terminology and classifications arrived at through intense and meticulous text image studies, especially in relation to the plethora of religious imagery, classified in accordance with their varied sthanas (body positions) *ayuthas* (attributes and weapons) *asanas* (stances) *Mudras* (postures) *hastas* (has gestures) *pada bhadras* (leg positions) colours, etc.

T.A. Gopinath Rao's, *Elements of Hindu Iconography* (1914) still remains standard reference on the subject. Gopinath Rao drew from a cross-section of ancient and medieval compendia-sastras, *samgrahas*, *puranas*, *agamas*, and *tantras* and related these to the images of Hindu deities. The works of Ananda Coomaraswamy, J.N Banerjee H. Krishnasastri and V.S. Agriwala's prolific writings on the symbolism of recurrent Indian Art motifs and metaphysical concepts in the vedic and post vedic texts still remain an important source of reference. C. Sivaramamurti considerably extended the domain of textual references for interpreting iconography to include non-canonical literature, especially classical, Sanskrit poetry, and also epigraphic evidence as may be observed in his detailed study, *Natarajan in Art, thought and literature* (1974) and Sri Lakshmi in *Indian Art and Thought* (1983).

R. Champakalakshmi demystifies the ideas and concepts of Vaishnavism and the work is a pioneering study to trace the iconography as a symbol of socio-religious change in Tamil speaking region of South India.¹⁹

A.Ekambaranathan's, *The Cult of Chandesa in Tamil Nadu*, gives a complete picture of the origin and

development cut and iconography of Chandesa portrayed in the Temples of Tamil Nadu.²⁰

Another thematic research on Varaha Avatara of Vishnu in Art and Literature in Tamil Nadu made by S. Vasanthi attempts to study comprehensively the origin and development of Varaha worship in Tamil Nadu with systematic and comparative analysis by using artistic, archaeological and literary sources.²¹

K.R., Srinivasan had studied the early religious cults of Saiva and Vaishnava images represented in the realy monuments in Tamil Nadu by corroborating literature such as Sangam and Post Sangam literature and Bhakti literature and inscriptions and also emphasized the religious practices related to iconographic themes for instance Navakanta, the head offering to Durga. Devi Cults, Saptamatrikas, Jeyastha, Games, Muruga, Brahma, Trimurti Candesa, and Nataraja, etc., are meticulously analysed.²²

C.Sivaramamurti had interpreted themes like the power of penance, the glory of dana, attributes of God, synthesis of cults, the temple etc., which are connected to the human life and themes explained through Sanskrit tradition, literature and artistic delineation.²³

To the historian, as well as the intelligent lay person interested in the history of Art, art is not a mere aesthetic experience. Hence to make the appreciation and study of Art more meaningful, the historian and its function in society cannot be treated in society. The history of art and its function in society cannot be treated in isolation from the socio-political and economic processes and the contextual relationship of art to these developments. Descriptive accounts and conventional methods which focus mainly on chronology and style have dominated the history of art in India, while the interconnections between art and society have been largely neglected. Alternative perspectives need to be evolved, and methodological refinement achieved in order to make art history context oriented.²⁴ The historiography of art in India has passed through interesting trends for more than a century since the later half of the 19th C, when British colonial and imperial surveyors, archaeologists and historians began to unravel the rich heritage of India's past. This was part

of their attempts to familiarize western rulers and their audience at home with the cultural pasts of India. To govern the colonized country, one of the major needs of the British was to understand India's culture with its long historical past. This need led to careful survey of all regions, and the reporting and according of its surviving monuments, art and architectural remains. The first phase of the historiography of Indian art was thus marked by the romance of discovery, the listing and describing of art remains, preparing illustrations through photographs and drawings and so on. This phase is important as it produced numerous works which recorded and catalogued them and attempted a chronology of the monuments, often also trying to understand their aesthetic principles stylistic development.²⁵ Colonel Meckenzie, A. Cunningham, Henry Cousins, A.H. Longhurst, A. Rea, G. Jouveau Dubreuil and Percy Brown were some of the pioneers, followed by other western as well as native scholars. A.K. Coomaraswamy was the first Art- Historian to emphasize that it was not possible to understand symbolism and abstraction in art without reference to philosophy and a history of ideas. These scholars also evolved theoretical and chronological frameworks to understanding the process of the development of style in time and space. They made aesthetic evaluations and marked the different stages of technical progress.

Further advance in the historiography of art came with Nihar Ranjan Ray, Anita Ray and others who went beyond identification of images by highlighting the link between idea and images, between ideas and technical progress. Thereby they showed that an art object is a text which should be located in its context social and religious and that artistic expression needs to be placed against the art of ideas, changing concepts, ideologies and social function in order to be meaningfully interpreted. More recent studies on Indian art have concentrated on art per se and have taken up, apart from their historical background, the representative techniques, stylistic manifestations, and aesthetic qualities based on theories and appreciation of art. Ratan Parimoo, Walter Spink, T.S. Maxwell, Devangana Desai, Vidya Dehejia, Lolita and others have contributed significantly to this trend.²⁶

In India, a major step forward in the study of art in recent years, has been the development of the discipline of iconology, where the image or icon is analysed as a text with several strata (layers) of meaning. This includes the visual perception or the direct meaning, the conventional or symbolic expression understood with the help of canonical texts and the intrinsic meaning which can be comprehended only with the help of specific codes familiar to a society, that is, a decoding of the meanings and purpose that a work of art has for a particular society. An insight into the unique qualities of Indian Art is best achieved a broad cultural history which places art production and patronage in its social and cultural context. Unlike the narrow western interpretation of fine art, the distinction between fine and decorative arts was not pronounced in India, which evolved, for example, a great tradition of decorated utensils. Any discussion of Indian art must encompass a wide range of different media, Architecture, Sculpture, illustrated manuscripts, paintings miniatures, textiles, etc.²⁷

Indian art is generally understood in purely religious or spiritual terms. The religious texts, and eventually the religion itself were all products of a society which was subject to and reacting to various forces economic and political and aesthetic impulses. Pan Indian perspectives on Indian art include a wide variety of traditions – Buddhist, Jain and Brahmanical – apart from folk and popular traditions and the regional schools with region specific cultural features. The study of art is hence not of art per se but how art is incorporated in to the texture of a particular pattern of life.

Regional and Dynastic Outlook

The centuries before actual temples survive in South India provide a background for the architectural forms and religious beliefs represented by the earliest shrines. Though temples in North and South India by the 5th to 7th centuries A.D widely diverge, the forms employed by both derive from basic types of civil architecture that for earlier period had been Pan-Indian.²⁸

K.V. Soundara Rajan has made a comparative analysis of the grants and consummation of the South Indian temples in the areas of Pallavas, Cholas, Pandyas and Cheras with the background of Sanskrit and Silpa text.²⁹

D. Dayalan's work focuses on evolution, the technique of their production and the regional bias, iconographic and religious perspective and chronological evolution of the architectural legacies of South India from pre historical period to the Vijayanagar period.³⁰ Chronological and metaphysical origin of Hindu temple, the idea and image and image and image, puja, utsava and tirtha are the component discussed by R. Champakalakshmi.³¹

C.Sivaramamurti attempts to study the Indian iconography with the influence of Geographical and Chronological factors. The earlier iconographic concepts change so vitally that the original ones are difficult to recognize. Ornaments, apparel pose, delineation of the limbs – all these details change from time to time. In addition to the differences due to chronological reasons, the geographical factor largely contributes to variations in iconographic forms for the same image concept may have different manifestations in the same period in different parts of India. The study of the differences, due to age and locality is of great interest.³²

In his another work he approached how the artistic elements travelled from one place to another place through royal conquest for instance the Chalukya and Rastrakuta influence in the matter of details of decoration and ornamentation which has transformed the late Pallava and early Chola art into something rich and strange.³³ Suresh B. Pillai explores the fundamentals of Tamil architecture and art and gives a clear comprehension of the artistic significance of monuments in Kaveri delta contemporary to the Chola period.³⁴

J.C. Harle adopts a fairly conventional art historical approach emphasizing style, characteristic features, origin and developments and supplying only as much of the cultural background as seemed necessary for an understanding of the basic aspects of artistic,

sculptural and architectural forms. He has discussed a separate chapter on South India in which Pallava, Chola and Vijayanagara period artistic developments are emphasized where as the Pandya artistic contribution is not mentioned.³⁵

K.R. Srinivasan's approach towards the temples of South India explains evolution of temples into three phases rock-cut cave temples, monolithic and structural temples. Elevation, structures, religious ideology behind the construction of the temples, chronological sequence on the basis of inscription and stylistic features are meticulously described.³⁶ C. Sivaramamurti interprets the history, architecture, sculpture, epigraphy and literature in the monolithic temple at Kalugumalai and other rock cut cave temples of the early Pandyas.³⁷

K.V. Soundara Rajan breaks a new ground in being among the first such Juxtaposed studies of two great focal centres of rock-cut art one in the lower Tamil Nadu and other in the upper Deccan were the distance separating them notwithstanding on exposition of comparable architectural modes and cultic interactions as a sequence there to is patently noticeable, as helped also by broad chronological coevality of occurrence. He also interprets the artistic amalgamation between Pandyas and other dynasties in Deccan.³⁸

The ASI established a special branch namely temple survey project one for north and the other for the south in 1955, and K.R. Srinivasan a distinguished stalwart in the field was appointed as Superintending Archaeologist of the Temple Survey project for Southern region and his extensive survey of the Cave Temples of the Pallavas was published in the series of Archaeological survey of Indian in 1964.

The phase of South Indian Architecture and sculpture was imparted a brighter glow in the new dimension.³⁹ *Dubreuil's Pallava Antiquities* examines the characters of Pallava monuments and he has ascertained and fixed the technical terms that must be used in designating the different parts of a building.⁴⁰

A.H. Longhurst's *The Pallava Architecture* is one of the pioneering works which mentions the architectural styles of rock-cut cave, intermediary of Narasimhavarma Pallava I and structural modes and the

chronological sequence followed on the basis of stylistic features and epigraphy.⁴¹ Pallava Art (2001) of Micheal Lockwood is an exhaustive work comprising of architecture, sculpture, literature and music and the work is a revision and inclusion of new themes from the outcome of already published two volumes on Mahabalipuram Studies (1974), and Mamallapuram and the Pallavas (1982).⁴² Many of the early scholars' identification, interpretation and observation are disproved by the scholars like K.R. Srinivasan, K.V. Soundara Rajan, C. Sivaramamurti and George Michell.

S.R. Balasubramanyam's works on Cholas temples (3 Vols.) describe the stylistic features of the Early, Middle and Later Chola temples on the basis of elaborate field survey and inscriptions.⁴³ In dealing with the architecture of the early Cholas, Barret has provided on extensive and comprehensive group of drawings and diagrams and adequate number of photos to illustrate his view of stylistic and evolutionary pattern. He has chronologically categorized the sculpture on the basis of highest technical and artistic level. Barret also identifies some specific characteristic features of Chembian Madevi within the style of early Chola art S.R. Balasubramanyam has given the chronology of the early Chola period, as between 850-985 AD, whereas Barret extends the early Chola period including the reign of Rajaraja I i.e., upto A.D 1014.⁴⁴

Monograph of Temples

K.K. Pillai has made an earnest attempt to focus the Monograph of Sucindram temple which analyses the different phases of political history reflected in the development of the temple at Sucindram, combined characteristics of the Keralan and Tamilian variants of the Hindu culture and comparative manner that is so fruitful of historical knowledge and artistic ideas.⁴⁵

The Dharmaraja Ratha and its sculptures at Mahabalipuram is a completed and fully illustrated treatise on the monument from the points of view of technique, architecture, sculpture, iconography, epigraphy and chronology. It is the outcome of the critical study of K.R.Srinivasan with vast experience in the Archaeological Survey of India, particularly in the architectural and iconographic survey of temples.⁴⁶

K.V. Raman has made an earnest attempt to bring out how the temple played a vital role in the growth of Sri Vaishnavism. The art and architectural features of the temples are briefly stated as corroborative evidence and he describes the interesting iconographical details.⁴⁷

Dennis Hudson's work on the Vaikunta Perumal temple is one of the most unique places of scholarship. Bringing together the Tamil poems of the dress, Sanskrit literature including traditional texts like the Bhagawad Gita and Bhagavata Purana on the one hand and Pancharanta works on the other, he includes substantial evidence from iconography, temple architecture inscription and the ethnography of rituals to his analysis.⁴⁸

G. Sethuraman's work on Ramesvaram Temple is a comprehensive monographic study which explains nuances of architecture and sculptural details of each and every part comparing with the existing contemporary Chola temples and justifies Chola contribution in the temple it also traces out the legends, history and rituals of the temple exploring the Vedic and Puranic legends, epic stories, Tamil literature and inscriptions.⁴⁹

R. Nagawamy attempts to bring out architecture, sculpture, paintings, bronze images, coins, inscriptions, portrayed in the Brihadeswara temple at Thanjavur.⁵⁰

G. Subbiah identifies remarkable stylistic growth and a number of new innovations, material and techniques of early Pandya art and he follows the classification of Rock-Cut temple by H. Sarkar⁵¹ and he also categorizes the structural temples of the early Pandyas into several types on the basis of plan and style.⁵²

D. Dayalan has given a first hand and authentic documentation of the art and architectural features of the rock excavation in Southern Tamil Nadu and park of Kerala. He has made a systematic analysis of all relevant aspects and also put in use the modern technologies for documentation and data collections. This work is the continuation and expansion of earlier works approached by scholars.⁵³

G. Sethuraman has extensively analysed the later Pandya temples and its architectural forms, sculptures,

and religion and also deal with society, literature and learning developed during the later Pandya period.⁵⁴ V. Vedachalam⁵⁵ and S. Kannan⁵⁶ made considerable research on the temples of the Pandyas.

Raju Kalidos has made a novelty attempt to study the Temple Cars of Medieval Tamilagam. Temple cars are carved structural monuments and also replica of temple. It has iconographical embellishments and a kind of art heritage. Raju Kalidos's artistic perspective outlines the structural styles of temple carts, the iconography of Saivite and Vaishnavite gods, Shakti goddesses, Brahma and minor gods, symbolism, car festival and social significance of temple cars.⁵⁷

Gustav Le bon was the first art critic and historian who had suggested that the art of Vijayanagara deserved the attention of scholars. He remarked "I would not sufficiently repeat finally that the city of Bijanagar would be worth a monograph and I strongly recommend to the artists who would be able to devote some months to its study." After that statement many monographs have been produced by scholars on the Vijayanagara monuments.

R.N. Salletore was perhaps the first scholar to mention the vast repertory of Non-religious themes in the carvings in the Vijayanagara temples. His work *Vijayanagara Art* (1982) deals with the various aspects of social life of the period through the sculptures and paintings. The final stage of South Indian temple sculpture during the Vijayanagara and Nayak period in the Tamil Country reveals both the continuation of long-established artistic patterns and the invention of new types. An argument is made by different scholars on the style of the Vijayanagara sculpture.⁵⁸

George Michell, in his recent study on *Architectural and Art of Southern India, Vijayanagara and the Successor States* (1995) directs scholars to a more balanced and comprehensive understanding of the seminal importance of the art of the Vijayanagara, both in its local development and in its subsequent influence throughout the region.⁵⁹

Socio-Political Dimension

R. Champakalakshmi (2000) and R. Nagaswamy (1991) on the portrayal of Tripurantaka figures in the

Brahadisvara temple as also repeated to Dakshinamurti, while one scholar interprets it at the level of Indian myth and Saivite ritual, the other sees it as an expression of the assertion of power. A more comprehensive view of the art historian would be to see schema of visual imagery of the Brahadisvara temple at all levels of the conceptual, metaphysical, religious, as also political and social.⁶⁰

R. Champakalakshmi also interprets that the two great edifices namely, the Rjasimhesvara and the Rajarajesvara were intended as statements of Pallava and Chola political iconography and metaphor.⁶¹

A. Mahalingam's work on *Vijayanagara Nayakas: Art and Culture* (2012) describes innumerable sociological aspects pertaining to Nayak period in Tamil Nadu. In which he uses corroborative sources like Tamil and Telugu literature, inscriptions and foreigners accounts to trace out the social themes. A few attempts have been made to identify the social history of the Vijayanagar Nayak period by using the art as sources for understanding the life style of the contemporary people.⁶²

Study of painting is one of the interesting phenomena and it contains aesthetic perception and meaningful socio – religious implication. C. Sivaramamurti's work on *South Indian Paintings* elucidates the origin of paintings, Sanskrit and epigraphical sources, the skill of the painters tools and materials. It also elaborates the Chitrasala, canons of art criticism, texts on painting⁶³ and evolution of painting from Satavahana period to (2nd century BC – 2nd century AD) 19th century paintings. It also explains development of painting in Tamil Nadu such as Pallava, Early Pandya, Cholas and Vijayanagara and Nayak period.⁶⁴

Paintings in Tamil Nadu is written by I. Job Thomas gives an account from pre-historic times to 20th century including colonial period painting. When narrating the painting themes the precious scholars attempts and approaches explained by Job Thomas. Puranic, mythic, literature and epigraphical sources are exhausted in the work.⁶⁵

Art historical research substantiates multi dimensional approaches. Periodisation, dynasty based texts and thematic aspects, regional consistency, elevations and stylistic features, origin and development in temple research followed by scholars. Inter disciplinary and multidisciplinary approaches can be applied to study the art history as a discipline. The temple art would be interpreted by the artist or builder point of view. Anthropological methodology may be applied to study socio-cultural significance of people in relation to temples. The political sovereignty how implicitly and explicitly reflects the temple's architectural forms, iconography and paintings should be assessed by studying the contemporary social and political milieu. History can be reconstructed through systematic analysis of artistic representation in temple forms.

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The Dutch, Tamil Merchants: Joint-Stock Companies in Tamil Coast

S. Ravichandran*

The joint-stock company was an association of the local Tamil merchants of the South Coromandel Coast (Tamil coast) based on the concept of partnership, where each member owned the shares of the company. This association was a concept borrowed from the West. This system was introduced on the Tamil coast by the Dutch East India Company (VOC).

This article speaks about the Dutch and the Tamil merchant's joint-stock companies in the Tamil coast.

An interesting innovation the VOC tried out on the Tamil coast with a view to solving or at least minimizing the problem of bad debts was the institution of the so-called 'joint-stock companies' in the region.¹ The innovation in this arrangement consisted essentially of the fact that the funds needed for investment in textiles were raised jointly by the intermediary merchants themselves rather than being provided by the Company in the form of advances to the customary extent of 50-70 per cent of the value of the contract. Each merchant was supposed to subscribe to the pool of funds in accordance with his share in the total value of the contract given out by the Company. These merchants were also encouraged to operate in different segments of the production areas so as to minimize competition among themselves, leading to a rise in the cost price of the textiles procured. In many ways the Dutch joint-stock companies were the precursors of the modern multinational, multiproduct business corporations. This was a highly welcome development from the point of view of the VOC.²

Laurens Pit, the Dutch Governor of Coromandel (1652-1663), helped the Tamil merchants to pool their resources by becoming shareholders in the joint-stock company. These Tamil merchants were no longer required to compete with the Telugu Komatis. An intermediary from the Tamil merchants was appointed as the chief merchant who managed the affairs and signed the textile contract. Small or junior merchants

were sent out to distribute money in the weaving villages.³

The Joint-Stock Company of the Tamil Merchants in Pulicat

The joint-stock company of the Tamil merchants was formed at Pulicat with a collective view to develop the business of the natives and Dutch textile trade. The joint venture was introduced for the first time in 1658 and comprised of only textile suppliers who agreed to provide *ternates* (fine cotton textiles) for export by the Dutch⁴ (Table 1). The capital to be raised from the natives was around 70,000-80,000 florins.⁵

Table 1. Capital invested by the Tamil merchants in the joint-stock company, 1658

S.No.	Name of the Merchants	Value in Pagodas
1.	Surappa Chetti	23,565
2.	Padmanabha Ayyan	2,060
3.	Bomma Chetti	2,060
4.	Nalla Bommai Chetti	1,450
5.	Andi Chetti	1,020
6.	Siva Chetti	1,000
7.	Muthu	995
8.	Nall Thambi Sarappan	410

Source: S. Jeyaseela Stephen, *Oceanscapes Tamil Twotiles in the Early Modern World*, Delhi, Primus Books, 2014, p.56.

This joint-stock company came into existence because the Dutch were finding it difficult to procure the textile variety of *ternates*. Individual merchants competed with each other and prevented the Dutch company from obtaining this type of cloth by the prices abnormally.⁶

This was the beginning of a process expanded by the Dutch throughout South Coromandel and followed about two decades later by the English in their settlements and factories, and finally by the French in Pondicherry.⁷

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Laurens Pit (1659), the Dutch Governor of Coromandel, helped to organize another joint-stock company of native merchants at Pulicat and placed with them the orders for supply of another variety of textiles called beatilhas. In the subsequent year (1660), yet another joint-stock company consisting of twelve merchant was formed successfully for the exclusive supply of textiles called morrees, a very fine cotton cloth of superior quality. While the investment of each individual joint-stock merchant was not very high due to fear of risk, one of them were small-scale merchants. Laurens Pit managed to organize two more joint-stock companies in 1661 and 1662, one to supply loincloth and the other to supply muslin, beatilhas and morins.⁸

Above all, it had enabled the Dutch to dispense entirely with money advances; on the contrary, there was a credit in favour of the merchants of over 10,000 pagodas every month.⁹

Many individual merchants had conducted their own private trade in textiles, which greatly affected the prospects of Dutch trade with Indonesia. In this report, Laurens Pit mentioned the need to organizing such joint-stock companies, based on the Pulicat models, in many other ports in the Tamil coast to avoid and eliminate direct competition with levrenciers (individual suppliers). He tried his best to establish similar ventures at Nagapattinam, Devenampattinam and Sadurangapattinam, but the local merchants were not enthusiastic about the concept of joint venture.¹⁰

Cornelis Janszoon Speelman (1663-1665), who succeeded Laurens Pit as the Dutch Governor of Coromandel, was successful in the amalgamation of merchants into another joint-stock company of native merchants in Pulicat for supply of chintz. The supply of the painted cloth was successfully brought under the control of this joint-stock company.¹¹ Speelman was able to form yet another stock company in 1665 for the supply of cloth with gold thread.¹²

In the south, the process was even slower to make a beginning. Merchants balked at contributing to a common fund and were reluctant to reveal their credit. Eventually, merchant associations were formed in Nagapattinam also to handle the annual order, especially

after the Dutch capital shifted there in 1689. It was difficult to organize through these associations the purchase of goods such as painted muslins that passed through many stages in the manufacture.¹³

The Joint-Stock Company of the Tamil Merchants in Tuticorin

The Dutch wanted to tap the potential resources of the large-scale textile merchants residing in Tuticorin. When they learnt that weaving of cloth was carried on in an extensive scale in the hinterland, they bought cloth from the local merchants in the Tuticorin area by signing individual annual contracts. These individual merchants were induced to form a joint-stock company at Tuticorin in 1680, but the venture succeeded in 1682 and 1691. Another effort in 1695 to form a joint-stock company of native textile merchants met with failure since the powerful native merchants refused to join. In fact these native traders prevented the Dutch company from obtaining cloth in the area by raising the prices exorbitantly. Baba Prabhu, the chief merchant in Tuticorin who supplied cloth to the Dutch at the time died on 4 April 1696 and the Dutch textile supply began to be severely affected. The Dutch then decided to eliminate the direct competition with the levrenciers. They contacted the cloth traders of Tuticorin and organized a joint-stock with Andre Morat, Balthazar Stephanus, Muthu Pillai and Andre Fernando.¹⁴

Another joint-stock company of merchants was formed at Alwar Thirunagari, located near Tuticorin, with Appar Suriyan, Abhinava Pillai, Arumugam, Narayana Chetti, Chithu Magamdui, Maruthu Otti Moopanan, Mariyathai Chetti and Thilgan Kutty in 1697. The third joint-stock company of merchants was formed at Manapadu, also situated near from Tuticorin, with Thome de Melho, Gosisa Moopanan and Sivasamy Pillai. Two more joint-stock companies formed at Kottar and Kolapparai helped to break the monopoly of powerful textile merchants in the Tuticorin region.¹⁵

The Joint-Stock Company of Tamil Merchants in Nagapattinam

In 1747, a joint-stock company was formed successfully by the Tamil merchants of the right-hand castes at Nagapattinam through Dutch efforts. Shares

were allotted to six merchants in blocks of Rs.500 (Table 2). They raised a total share capital of 36,000 pagodas between 27 November 1747 and 4 December 1747,¹⁶

Table 2 Capital invested by the Tamil merchants of Nagapattinam in the joint-stock company, 1747.

S.No.	Name of the Merchants	Amount in Pagodas
1.	Somesvara Ayyan	12,000
2.	Subramania Pillai	11,000
3.	Saravana Mudaliar	5,500
4.	Varadhan	4,500
5.	Venkatachala Chetti	2,000
6.	Narasu Nayakkar	1,000

Source: S.Jeyaseela Stephen, *Oceanscapes Tamil Textiles in the Early Modern World*, Delhi, Primus Books, 2014, p. 59.

This joint-stock company of merchants supplied textiles as required by the Dutch. In 1755, the Dutch persuaded the Tamil merchants of the right-hand caste in Nagapattinam to form yet another joint-stock company. As usual, prior to the award of textile contracts they held negotiations with the merchants regarding the volume of textile supply. They also requested the merchants to arrange for the supply of salemports of ordinary variety and muris of ordinary type as they required these items for sale in Thailand. The Merchants agreed and so they signed contracts with the Dutch at Nagapattinam on 16 January 1755 to supply cloth according to specifications given by the Dutch for export to Thailand.¹⁷

Thus in the 1760s, the VOC procured textiles both at Nagapattinam and at Porto Novo through six joint-stock companies each. At Nagapattinam, one of the partnership companies consisted of Palikonda Kistna Chettiar and Venkatasala Mudaliar, while the other had Kondapilly Venkata Kistna Rama Chetty and Kondapilly Venkatasalam Chetty as members. The four individual merchants constituting a company each were Tirumani Chetty, Ramalinga Pillay, Muthu Venkataalinga Mudaliar and Godawarti Sadasiva Chetty. In Porto Novo, Tambu Naikar and Rangasay Chetty constituted one of the two partnership companies, while the other consisted of Papa Chetty and Ramalinga

Chetty. The four single- merchant companies there consisted of Masulimani Mudaliar, Shiva Chidambaram Mudaliar, Vedenada Muthu Chetty and Rama Sama Chetty.¹⁸

The formation of the joint stock took place in the presence of a senior officer of the Company. Both the merchants and the Company officers had a say in the admission of persons as shareholders. In the case of the merchants, caste considerations and good social relations among them were important factors. There were, no doubt, a number of mixed-caste companies, but these were formed of merchants who had worked together and built up a confidence in business relations. On the foundation of the company and before the signing of the contract, cash had to be deposited to form the fund in the presence of the officer of the Company. This was vital factor for the Companies as they suspected that the merchants would not bring in their contributions and would rely on the cash advances supplied by the Company, thus defeating one of the purposes of the formation of the joint stocks. The Dutch were tighter in their control of this common fund, which was lodged in the Company's treasury, from which the merchants drew.¹⁹

Once the contract had been signed, merchants drew the money and sent it out to the weaving villages to make the first deposits on orders. It was in their interests to have the first deliveries made at the Company's godowns as quickly as possible. The Companies attempted to maintain a balance between allowing the merchants to get heavily into arrears and the necessity to provide them with the liquidity to make such large investments in the villages.²⁰

Conclusion

The Dutch found they were receiving lower quality cloth at steadily increasing prices. It was a solution to these problems that Laurens Pit, the Dutch Governor, organized a group of Pulicat's textile brokers into a small joint-stock company, each member purchasing a certain number of shares which represented his capital investment. The total capital of the joint-stock company was to be employed in the payment of advances to the weavers. After being

formed into a company, its member brokers displayed greatly increased unity with respect to the weavers; Pit soon reported that the cloth being delivered by the joint-stock company had improved in quality.

Moreover, with their capital being committed in advance and highly visible to their Dutch creditors, members of the joint-stock company proved to be more reliable and less likely to default on debts. Under Pit's management the Dutch experiment in founding joint-stock companies among local merchants of Coromandel proved a success.

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Inquilab Zindabad: Banned Controversial Writings on Bhagat Singh and Lahore Conspiracy case in Tamilnadu 1931-1938

V. Venkatraman*

Introduction

Bhagat Singh, the rebel mounted the gallows with smile on his face and 'Inquilab Sindabad' on his lips on 23rd March 1931 at 7.00 p.m.¹ Bhagar Singh's fearlessness and sacrifice electrified the Indian political atmosphere at time lethargy had set in. The cry of 'Long

Live Revolution' was popularized in this country by him. Bhagat Singh raised the slogan in a British Court of Law, and the echoes are heard even today, everyday in every Indian heart.²

Gandhi made the following statement, six days after hanging of Bhagat Singh, "There never has been in

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living memory, so much romance round any life as had surrounded Bhagat Singh.” The romance continues even today.³ Bhagat Singh, who was born on 28 September 1907 at Lyallpur Banga in West Punjab, is a household name in the country.⁴ He was born in a family which had produced a galaxy of freedom fighters. His uncle Ajit Singh, his father Kishan Singh and his grandfather Arjun Singh were also involved in the struggle for freedom.⁵ The patriotic life of Bhagat Singh is well known to the people of India and there is no need of reproduction of the facts, which related to his patriotic life.

Bhagat Singh and his teammates were in Lahore Jail for some two years from April 8, 1929 to March 23, 1931.⁶ Bhagat Singh was charged for the murder of Saunders, A.S.P. and throwing of bombs in the Central Legislative Assembly on April 8, 1929. Later, the Government of India formed a Special Tribunal for conducting the Lahore Conspiracy Case in the Lahore Jail.⁷

Banned Controversial Literature on Lahore Conspiracy Case

Apart from the newspapers which published articles against the Punjab Government for hanging the three martyrs, there were a number of political literatures such as pamphlets, books and tracts which published articles on the high handedness of British Government in vernacular languages of the Presidency.

The Hindustan Socialist Republican Association of Punjab published a leaflet entitled Universal Force in January 1920, with the purpose of motivating the youth of the country to armed revolution. Tamil translation of this leaflet was available in many Tamil speaking districts of the Madras Presidency. These Leaflets were imported from Ceylon and the Customs authorities stationed at Danuskodi Port were instructed to forfeit the leaflet under section 99A of Cr.P.C. of 1898 as amended by the Criminal Law Amendment Act of 1927.⁸

This leaflet, which was signed by one Kartar Singh, the President of the Hindustan Socialist Republican Association stated that the object of the

tract is to free the mother land from foreign rule through the organization of revolution. The leaflet defined the word “Revolution” in the following manner: “It is against the interest of the movement to wreck the long established customs, laws... this revolution is indispensable for replacing the unjust laws of the government.” The remaining lines of the leaflet were in praise of the young revolutionaries who worked for the liberation of the country.

The tract concluded with the following observation: “Young men of Bharatha country wake up, shake off your drowsiness prepare the Bharatha nation for revolution. It has just come...A new Bharathanatnam will breakout and puzzle the world by its glory and frame. We expect glorious day. Long live revolution.

The Madras Government declared forfeited the Tamil books entitled *Sudandira Natham* (A sound of Independence) part I to IV, written by R.B.S. Mani and published by K.A. Madurai Mudaliar in 1931. The first part of the book began with a song of late C. Subramania Bharathi, which was in praise of the Goddess Bharatha. Several songs of the book were in praise of Bhagat Singh and his associates in which Englishmen were characterized as “vile persons”, “grievous sinners”, “deceitful whites”, “a band of robbers” and the hanging of Bhagat Singh and others was described as horrible murder.

The author also appreciated the deeds of Jatindranath Dass very close associate of Bhagat Singh at Calcutta, who gave up his life for the cause of the country. Further, the author of the book implored Mother Bharatha to release the patriots from prison and protect the people from Englishmen.¹⁰

In the second part of this book, there were two songs in appreciation of Bhagat Singh and others. In one of these songs, the English rulers, who were deemed to be responsible for Mother Bharata’s present plight, were condemned in very strong terms. The parts III and IV of the books were declared forfeited on 3rd December 1931 under section 19 (1) j of the Indian Press Act of 1931. The third part of *Sudandira Natham* contained the sixteen songs sung by S.S. Viswanatha Dass. Several songs in this part condemned the execution of the three

matyrs. It stated that"... Bhagat singh, sukdev and Raj Guru the youth died as destined by God. As all the three persons desired only the liberty of the country, they uttered the worthy expression 'Vande Mataram' on the gallows, without putting on a sad countenance". The book regarded their act as "valour" and the judgement as "Unfair". Further, it called the special Tribunal as a "ridiculous Tribunal".¹¹

The part IV of the book praised the patriotic services of Lalajapat Rai, Bhagar Singh and others. It launched at tirade against the government for giving a valisant sword to Lord Irwin as a reward for having killed the Indian youths in Punjab. Finding the tone of the book seditious, the government took action against R.B.S Mani, the author of part IV of the book prosecuting him hunder sectins 124A & 153A of Indian Penal Code. He was sentenced to six months rigorous Imprisonment.¹²

The next victim to the official action was two booklets entitled *khoon-Ke-Ansu* (Tears of blood) and *Shahidon-ke-Tarrana* (The songs of the Martyrs) published at Lahore of Bhagat Singh and his other two friends. The author contended that Bhagat Singh did not die and "will not die till the dooms day. It is said that he is dead; but (Bhagat Singh) I still see him smiling", Thus the author expressed his gratitude to Bhagat Singh, who sacrificed his life for the, people of India. The government declared forfeited these booklets under section 99A of Cr.P.C.of 1898.¹³

Another booklet in Tamil entitled *Desabakthi Geethangal* (Patriotic Songs) written by R.B.S Mani and published in 1931, dealt with the Lahore Conspiracy Case. R.B.S. Mani, the author of the book condemned the Punjab Government for Destroying"... the lives of three sons of the land of Bharata by means of a wretched law which does not exist (anywhere else) in the world".¹⁴ The author did not stop merely with criticizing the government but exhorted the public to extend their whole hearted co-operation to the campaign, organized by Gandhi. The booket too was proscribed on 29th September 1931 under section 99A of Cr.P.C. of 1898.¹⁵

A Tamil booklet entitled *Bhagat Singh Kirthanamurtham* (songs of Bhagat singh) part I, written and published by V.R.Elumalai Pillai was declared forfeited on 8th September 1931 as it contained matter, which was punishable under section 124A of I.P.C. The booklet praised the deeds of Bhagat Singh and considered Raj Guru, Bhagat Singh and Sukdev as celestial beings. It said thus; {Heroic Bhagat Singh! Hero of heroers, gentle and pure, who saw the non-violent propaganda of Gandhi, thought and acted in pursuance of that, who is the friend that scored a victory by throwing a bomb In the legislative assembly where interpolatins by king George V, the King of England and the Emperor of India.¹⁶

Another song in the book tracedl the circumstancesl which made Bhagat singh to take the extreme step of killing Saunders. It appreciated the deeds of Bhagat Singh and his friends in the following manner. "Is benot clelver man who like an Indian commander-in-chief threw a bomb in the Central Legislative Assembly in Delhi." The author who referred to the feelings of the people of India after the hanging of the three patriots said: "we lot the lion like Bhagat Singh:...we lost the incomparable, valiant heroic Bhagat singh. The world cannot bear the injustice of the government of the white sinners which hanged until death, the three patriots, who were like the celestial beings".¹⁷

A book ikn Tamil entitled *Bhagat Singh Kirthanamutham* (songs of Bhagat singh), written byh V.Nataraja Pillai, consisted of several songs in praise of the three martyrs. The author of this book regarded Bhagat Singh as a hero, who rendered great service to his mother country and thus set a good example to be emulated by the other patriots of the world. Another who appreciated the deeds of Bhagat Singh said that it is the duty of every Indian to sacrifice their interest and work for the freedom of India.¹⁸ Further, it criticized the Viceroy Lord Irwin for executing the patriots despite the Memorials presented seeking clemency. In additino of this, the author also referred to the ill treatment method out to the parents of these patriots. Finding the tone seditious, the government declared forfeited this book under section 99A of Cr.P.C.of 1898.¹⁹

The contents of another book in Tamil entitled *Senthamil Manjari* part I came to the notice of the government. It contained eleven songs, composed by K.Kurtalam Pillai of Madurai. The book was published by K.A.Madurai Mudaliar at Madras in 1931. The book which began with the invocation of God Vinayaka contained songs which were in praise of Mother Bharata. Six songs in the book were about the execution of Bhagat Singh, Raj Guru and Sukdev. These songs condemned the actions of the authorities of Punjab Government for taking this extreme step i.e., hanging of the three patriots, calling them as "Precious human beings on earth" the author said that "no one will tolerate this cruelty and injustice?" Further, the book regarded the action as "Stupid and foolish". The government proscribed the book under section 19(1) of the Indian Press Act of 1931.²⁰

Another book in Tamil entitled *Dinesar*, written by Venugopal Das and published in 1931, contained songs in praise of Bhagat Singh. The author called Bhagat Singh as *Dinesar*. He referred to the excesses and highhandedness on the part of the police and government authorities and contended that such a behavior aroused the indignation of the young men of the country who resorted to violent crimes. Venugopal Das, the author of the book contended that deeds of the three patriots will occupy a prominent place in the future history of the country. Further, the author, who appreciated the sacrifice of Bhagat Singh observed "Dinesar (Bhagat Singh) should shine like the purest gem on the crown of (India) Bharata Devi". This book too was proscribed by the Madras Government on 17th December 1931.²¹

A Tamil book entitled *Parthipa Geetham* written by T.M. Thirumalaisamy Das of Dharapuram, published in 1931 by K.A. Madurai Mudaliar in Madras, appreciated the patriotic services of the youths of Punjab. The author of the book, who extolled the gentle qualities of the patriots, appreciated them for preaching the doctrine of oneness. The author further called upon the public to sing the achievements of these young lads so that sweet Tamil language might flourish. The concluding portion of the book questioned the God of Death as follows: "why did you lay your hands on the

young men Bhagat Singh, Raj Guru and Sukdev about whom the entire world feels happy".²² These observations reveal the affection of the author to the three patriots. This book was proscribed on 17th December 1931 under section 19(1) of Indian Press Act of 1931.²³

The Madras Government declared all copies of a Tamil book entitled *Bhagat Singh Thooku Alankaram*, written by K.Sundaraja Chettiar of Mannargudi forfeited under section 19(1) of the Indian Press Act of 1931 on 17th December 1931. The book consisted of several songs, which were in praise of the sacrifices made by Bhagat Singh and his associates. The author who made a reference to the laudable activities of Bhagat Singh and his friends pointed out as to how they single handedly enlisted volunteers for the civil disobedience movement. The author exhorted the people to emulate the example of these three martyrs and work for the attainment of 'Purna Swaraj',²⁴

Another Tamil book entitled *Veerat Thiyaagi Sardar Bhagat Singh* written by M.S.Subramania Iyer was published at Madras in 1931. The book which consisted of several songs, in praise of Bhagat Singh referred to the mode of the public at the time of their executions. The author lamented that the government did not any heed to the voice of the people, who pleaded for mercy to be shown to the three patriots. The author further stated that the system of administration provoked indignation in Bhagat Singh and he adopted methods of violence to achieve Swaraj.²⁵

M.S.Subramania Iyer, the author of the book appreciated the courage of Bhagat Singh who wanted to give up his life like a true Kshatriya. Further, he gave a vivid picture of the incidents that followed after the hanging of these three patriots. When the news of the hanging spread, the public of Lahore went round the streets shouting "Long live Bhagat Singh", "Down with Imperialism" etc. On the 24th evening a procession consisting of about fifty thousand persons was organized. The relatives of the martyrs went to the place where the corpses were cremated and brought from there are charred parts of the bodies and ashes. They

were placed on a bier and it was carried through different streets.²⁶

The public who assembled in large numbers en route showed flowers and rose water on the bier. The cremation took place on the banks of the River Ravi. A meeting was held and the people assembled cried a loud hailing Bhagat Singh and other patriots. Mourning processions were conducted on the 24th March in every town and villages from the Himalayas in the North to Cape Comorin in the South. Leaders who spoke on that occasion condemned the hanging of the three patriots. The annual conference of the Navajawan Bharath Shabha was held in the last week of March 1931. Subash Chandra Bose, who addressed the gathering, asked "of what use is the Gandhi-Irwin settlement if Bhagat Singh could not be saved". The government of Madras declared this book forfeited under section 19(1) of the Indian Press Act of 1931 on 2nd February 1932.²⁷

Another book in Tamil entitled *Sardar Bhagat Singh* was published in 1931. The name of the author is not known. The book consisted of several songs in praise of Lala Lajapat Rai, Bhagat Singh and his comrades. It stated the circumstances in which the true patriots adopted violent measures against the British Government. The book justified the actions of Bhagat Singh in throwing the bombs in the Legislative Assembly in the following manner: "Congress men have to faith in the Legislative. a strong propaganda was being carried on to the effect that the legislative should go as it has not resulted in any good to the Indians. It was only in pursuance of this that Sardar Bhagat Singh and Butkeswar Dutt joined together and threw the bombs in the Assembly in 1929".

The author of the book contended that neither Bhagat Singh nor Dutt had any idea of killing the members of the Legislative Assembly. But they only wanted to do away with the Legislative Assembly. The Government of Madras declared forfeited the book under section 19(1) of the Indian Press Act of 1931.²⁸

Another victim to the section 19(1) of the Indian press act of 1931 was one Tamil book entitled *Sardar Bhagat Singh Charitram* (History of Sardar Bhagat Singh) written by R.B.S.Mani. The book consisted of

several songs which referred to Bhagat Singh's childhood days, his participation in the Gandhian movements, his association with Lala Lajapat Rai and also his role in the formation of the Hindustan Socialist Republican Association. The author highlighted the virtues of Bhagat Singh and equated him with Gandhi.

The book also mentioned the steps taken by the people to save the lives of the patriots. Further, it narrated in a gripping manner, save the execution of these heroes of Punjab in Lahore jail. The author of the book commented with sarcasm that the reward for patriotism was gallows. The book concluded with the following words. "May Bhagat Singh live long", "May Raj Guru live long", "May Sukdev live long" and "May the secret names of the trinity live forever",²⁹

Another book in Tamil entitled *Bhagat Singh Ennum Thooku Medaiyil Karjanai* (Bhagat Singh or the Roar on the Scaffold) written by T.S.Kanaka Shabbai, was published at Cuddalore in 1931. The title page had the pictures of Bhagat Singh, Sukdev and Raj Guru. The book contained a brief biographical sketch of Bhagat Singh dealing with his parentage, education, political activities and execution. It also mentioned about the death of Lala Lajapat Rai, the bomb incident in the Legislative Assembly, the murder of Saunders, the efforts made by Gandhi and others to save Bhagat Singh and his associates from the sentence of death passed on them.³⁰

The book also referred to the merciless action of the Punjab Government which refused to permit the relations of the condemned victims to see them before their executions. The author of the book, who appreciated the sacrifice of these three patriots, observed that their services gave salutary advice to every youth to earn the name of one that does not live for one's self but for the sake of the motherland. The book also made a reference to the letter sent by Gandhi to the viceroy, praying that mercy must be shown to the three patriots, that dissatisfaction exhibited against Gandhi by the youths at the Karachi session of the Congress and the execution of the three patriots.³¹

The Government of Madras declared this book forfeited and prosecuted T.S.Kanaka Shabbai, the

author and Pattammal, the keeper of the Manoranjani Press under section 124A of IPC. The author was sentenced to six months rigorous imprisonment and a fine of rupees one fifty or in default two months rigorous imprisonment. Despite government notification, the books were smuggled into Tamil speaking districts from Ceylon. In April 1938, the Customs Authorities at Nagapatinam seized a parcel which contained copies of the said books.³²

A Tamil book entitled *Congress Pattu* (Song on Congress) part I, written by Venugopal Das was published in 1931. The book gave an account of the Lahore Conspiracy case and events leading to their executions. The author of the book blamed the government subjecting the three patriots to "extreme affliction". The book was forfeited under the Emergency Power Ordinance No.II of 1932 on April 1932.³³

Another Tamil book entitled *Desiya Geetham* (National song), or *Swedesa Rathnam* (Chariot of Swaraj) or *Bhagadur Bhagt Singh Pattu* (song of Bhagadur Bhagat singh), consisted of several songs, composed by V.Nataraja Pillai of Madurai and published by Palaniyandi & Co., Madurai in 1931. Songs contained in the book were in praise of Gandhi, Bhagat Singh and his associates, Bhagat Singh was characterised as a young heroic martyr who sacrificed his life by joining the revolutionary movement. The book reproduced the final statement of Bhagat Singh in following manner "May the British be destroyed", "May my enemies be drowned. "This book too was declared forfeited under section 19(1)j of the Indian Press Act of 1931 as amended by the Amending Ordinance No.VII of 1932 on June 1932.³⁴

A book in Tamil entitled *Bhagat Singh or Deshabimani Thilakam* (Bhagat Singh or true Natinoalist) part I, consisted of six songs, composed by R.M.P.R.Lakshman Das of Madurai and published at Colombo in 1932. One of the songs was in praise of the sacrifice of Bhagat Singh. While referring to this execution passage: "...our heart trembles when we speak of the injustice perpetuated by the English demons...Alas! Alas! The police tiger come and attack

as with their lathis. Alas! The white authorities hanged the youth Bhagat Singh for the offense of having thrown a bomb on the Legislative Assembly at Delhi and our heart trembles to speak of this injustice". The author criticized the Punjab Government and the Viceroy Lord Irwin for hanging these true sons of Mother Bharatha. The Government proscribed this book under section 19(1) of the Indian Press Act of 1931 as amended by the special powers Ordinance No.X of 1932 on 12th Septembert 1932.³⁵

Another book published in 1931 in Tamil entitled *Desiya Geetham* (National song), or *Bhagadur Bhagat Singh Pattu* (Song of Bhagadur Bhagat singh) written by V.Nataraj Pillai of Madurai dealt with the early life of Bhagat Singh. The author vehemently condemned the judges of the special Tribunal for awarding death sentence to Bhagat Singh and others. The Madras Government found the book seditious and ordered its prosecution under section 19(1) of the Indian Press Act of 1932 as amended by the Emergency powers Ordinance No.II of 1932 of 1st April 1932.³⁶

Another book which acclaimed the deeds of Bhagat Singh was *Navajavan Bharatha Kirthanamutham* published by Cuddalore News Agency in 1932. The name of the author of this book is not known. Most of the songs in this book dealt with the execution of her son, Bhagat Sing, Raj Guru and Sukdev. The book exhibited the feelings of the Mother Bharatha, when the priceless heroes were hanged at gallows of Lahore person. The government of Madras took action against the book under section 19(1) of the Indian Press Act of 1931 as amended by the special powers Ordinance No.X of 1932 on 8th November 1932.³⁷

Another book in Tamil titled *Desabimana Senthamil Tilakam* written by K.S.Arunagari Nadar of Colombo and published in 1931, consisted of seventeen songs in praise of Gandhi, Bhagat Singh, Raj Guru and Sukdev. One among them referred to Gandhi's Civil Disobedience campaign and his visit to London to attend the Second Round Table Conference. The rest of the songs dealt with the sacrifices made by the three martyrs. The author who appreciated the marvelous

service of Bhagat Singh for the sake of the mother country remarked, “Is there any one on earth who can be compared to this excellent hero?”³⁸

Further the author said that the revolution alone will help the Indians to get rid of the “wicked whites”. The author blamed the government in strong terms for the death of these three martyrs. He said that Bhagat Singh proved his greatness when he refused to tender an apology in Court. The execution of Bhagat Singh is regarded as murder committed without any grounds. The Government of Madras took action against the book under section 19(1) of the Indian Press Act of 1931 as amended by the special powers Ordinance No.X of 1932. The books were seized by the Customs Authorities at Danuskodi Port.³⁹

A Telugu book titled *Sardar Bhagat Singh Jeevitha Charita* (A life History of Sardar Bhagat Singh) contained several songs in praise of the deeds of Bhagat Singh and his comrades. The book was edited by C.Krishna Swamy Sharma and published in 1931 at Madras. The wrapper of the book contained a photograph of Bhagat Singh. It gave a short sketch of the life of Bhagat Singh. The Telugu book narrated the story of the childhood days of Bhagat Singh his educational career and his entry into politics. The Government of Madras declared the Telugu book forfeited under section 19(1) of the Indian Press Act of 1931 as amended by the Criminal Law Amendment Act of 1932 on 11th November 1935.⁴⁰

Between 1931j and 1938, a large number of vernacular literaturesj published in the form of pamphlets, leaflets, booklets, pictures and cartoons on the execution of Bhagar Singh, Rajaguru and Sukdev published n Tamil, Telugu, Hindi, Malayalam and other native languages of Madras Presidency.⁴¹ Irked by this, the Government of Madras declared forfeited the above literature to avoid the free flow of pro-Bhagat Singh trend in Madras Presidency under section 19(1)j of Indian Press (Emergency Powers) Act of 1931 as amended by section 16(1) of Criminal Law Amendment Act of 1932.⁴²

Conclusion

The Press and Political Literature of Tamil Nadu adopted different methods to advance to the cause of Indian Nationalism. Irked by this, the Government of Madras promulgated the ruthless legislative measures to curtail the freedom of the press to a great extent. The Indian Press which was published in the form of newspapers, books, pamphlets, pictures and cartoons heroically encountered the dictatorial administrative measures of the British Government.

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Glimpses of Vijayanagar Kingdom – A. Historical Study

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The Vijayanagara kingdom ruled a substantial part of the southern peninsula of India for three centuries, beginning in the middle of the fourteenth, and during this epoch this Indian society was transformed from its medieval past toward its modern, colonial future. At the same time that its king, or 'Rayas' were peninsular overlords and their capital, 'the city of victory' or Vijayanagara, was the symbol of vast power and wealth, lordships of all sorts became more powerful than ever before.¹ This resulted from the martialisation of its politics, and the transfiguring of older economic and social institutions by the forces of urbanization, commercialisation and monetization. These changes were gradual and only dimly perceived during the time of its first dynasts, who were content to be conquerors whose digvijaya, or righteous conquests, in Tamil country left the ancient royal houses of the Cholas and Pandyas in their sovereign places, except that they were reduced by their homage to the Karnatak kings of Vijayanagara. At the Zenith of their power and authority during the early sixteenth century, Vijayanagara kings were among the greatest historical rulers of India. They had reduced to subjugation numerous royal and chiefly lineages that they did not uproot and had humiliated the several Muslim sultanate regimes of Deccan. Yet, even then, the sovereignty of the Rayas remained what kingship had long been, that is ritual, so that, beyond the

heartland of their kingdom, where their hegemony and resource commanded were formidable, they were content with the homage and occasional tribute of distant lords.

As with the Chalukyas, there were several distinct dynasties, of Vijayanagara rulers. The first of these was sometimes called Yadavas, but was more often known as Sangamas, for the chief whose sons established the kingdom around 1340. Descendants of one of the sons of Sangama, who ruled as Bukka I (reign, 1344-77), expanded the city and realm until the late fifteenth century when a second, or Saluva, ruling line was established briefly by a Vijayanagara generalissimo, SaluvaNarasimha. In 1505, a third dynasty came into being called Tuluvas, suggesting that they came from the coastal part of Karnataka called Tulu. Under their four decades of rule, the realm reached its greatest extent and its rulers their greatest power. The last Vijayanagara dynasty, of the Aravidu family, assumed authority in 1542:² it was named for another generalissimo, Aravidi Bukka, whose sons founded a line of rulers: members of this family held diminished imperial authority until the late seventeenth century when, as a result of repeated invasions from Muslim states to the North and civil wars within, Vijayanagara authority was fragmented among a set of smaller,

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independent regional domains tracing their ruling credentials from the kingdom. Among Indian kingdoms, a rule of three centuries is very long, and this together with the large territory over which Vijayanagara kings reigned makes it one of the great states in Indian history.

The City and The Kingdom

The city was known by several names besides 'Vijayanagara', which is hardly surprising since the earliest inscription from the place in Brahmi script dates from about the second century. From the eleventh to the thirteenth centuries, several other inscriptions are found, including one registering gifts made to the temple of the goddess Hampadevi (or Pampadevi) from which the modern village on the ruins of the city, Hampi, presumably comes. Hoysala-period inscriptions refer to the place as Virupakshapattana or Vijaya Virupakshapura in honour of the god Siva, as Virupaksha, protector of the large settlement the place had become in the fourteenth century.³ These pre-Vijayanagara references make it clear that the future capital of the Vijayanagara kingdom was one of the many places in modern Bellary with a past history dating to Mauryan times when Ashokan edicts were inscribed within thirty miles of Hampi, along banks of the Tungabhadra.

Seventy-seven inscriptions of the Vijayanagara age itself have been discovered around Hampi. Most (sixty-five) are found inscribed on temples along the banks of the Tungabhadra: the balance are in parts of the city that were added during the massive constructions of the sixteenth century by kings of the Tuluva dynasty. Fully half of the inscriptions found on the riverside were on the Vithala shrine.⁴ The temples upon whose walls and basements most inscriptions are found display a cosmopolitan character befitting an imperial capital.

Historians delineate three broad zones within the walled capital city of Vijayanagara. Its one extends along the Tungabhadra bank and has been called 'the sacred centre' of the city: a second broad zone is called 'the urban core'. This part of the Hampi site is designated as 'the royal centre', on which no pre-

Vijayanagara structures have been found. The sacred centre and urban core, with its royal centre, are separated from each other by an irrigation canal that defines an intervening agricultural zone of Hampi.

Since the 'royal centre' includes some sixty ruined temples, the designations 'sacred' and 'royal' should not be taken as rigorous categories of built space and function in the city. Among the oldest shrines in the 'royal centre' is a second dedicated to the god Virupaksha in the city, the other being the larger and older temple on the river. Fourteenth-century Virupaksha shrine may have served as a royal chapel; it displays many elements of temple architecture found north of the Tungahadra and is thus designated as 'Deccan style'.⁵ Most smaller shrines in this southern part of the Hampi site display a similar Deccani style. However, with the fifteenth-century Ramachandra temple in the royal centre elements of 'southern style' appear. These were derived from late Chola and Pandya temples first seen during fourteenth-century conquests. 'Southern' or Dravidian architectural elements were adapted to older Deccani ones by adding such distinctive features as high-walled enclosures forming interior walkways around an often older central shrine, pillared halls, sculpted basements, and, most distinctively of all, towering gateways set into the high walls.

The best examples of temple building in the sixteenth-century heyday of Vijayanagara are found in the northern section of Hampi, the 'sacred centre' along the riverside. Here are found complete temple complexes dedicated to Virupaksha, Balakrishna, Tiruvengalanatha (the god Venkateswara from Tirupathi or 'Achyutadevaraya's temple'), Vithala, Ragunatha, and Pattibhirama.⁶ These several shrines manifest indeed they constitute the first examples of what art historians call the Vijayanagara temple style, one that spread widely with the conquests of the Tuluva kings during the sixteenth century.

The precincts of the old, riverside shrine of Virupaksha in the north-western part of Hampi was called Virupakshapura in an inscription of Hoysala Ballala III; the environs of the Krishna shrine, north of

the dividing irrigation canal, was known as Krishnapura. That the designation 'pura' or 'city', was more than a conceit honouring the god whose temple formed the focus of the quarter is indicated by recent excavations. Fronting all of the principal temples were long, paved roads. The road in front of the riverside Virupaksha temple extends for one-half mile and along its sides are structures of various sorts, some probably being public buildings, perhaps audience halls, and others being shops and residences of merchants. A sixteenth-century inscription refers to the road beginning in front of the Ramachandra temple as 'big bazaar street'.⁷

Its northern flank was the Tungabhadra on whose north bank were defensive walls anchored on the east by the east by the fortress and town of Anegondi.⁸ This fortified town was constructed by the Kampili kings of the fourteenth century, and their defensive walls reached northward into the Raichur countryside. South-west of Anegondi, on the south bank of the river, is 'the sacred centre' of Vijayanagara, where, strung along the Tungabhadra, like so many jewels, are the remarkable temple complexes. These are nested into small valleys that break the rocky ridgeline which follows the southern bank of the Tungabhadra.

Immediately south of this broken riverside ridge lies an extensive irrigated, agricultural zone defined by a shallow valley that was probably an ancient course of the river to which it is even now opened on both of its ends. The canal still passes through this valley and makes it a verdant zone of irrigated cultivation; the canal receives water from the river through each of the small valleys that breach the ridge and provide the settings for each temple complex. Ancient bridges cross the canal, connecting two major roads that pass from the southern parts of Hampi- 'the urban core'- to the river.⁹

South of the agricultural zone, the landscape changes only slightly to open into a broken flat area, studded with massive boulders and rock outcrops that were ingeniously incorporated into an intricate series of defensive walls within which nested other wall-enclosed structures. Here, in 'the urban core', are found the remains of wells, tanks, pottery, and other signs that this

was the place where most of Vijayanagara's citizens lived. Among these were Muslim soldiers and artisans who served the kings of the sixteenth century and who were permitted mosques and tombs and cemeteries. Remains of all of these are found on the eastern edge of the urban core of the Hampy site as well as in two of the southern suburbs of the city, Kamalapuram and Kadirampur. These Muslim-style structures seem to date from the early fifteenth century, and one, a mosque, has an inscription dating the building from 1439.

The city is called 'the royal centre' lies in the western half of the urban and residential core south of the irrigation canal. Here are the largest and possibly the earliest extant remains of what can be called 'civil monuments' in South India in the sense that these structures which were not the shelter of gods and institutions of religious activity.¹⁰ Another defining characteristic of the royal centre is a system of roads, many stone-paved, radiating outward from an open area in front of the Ramachandra temple and reaching all parts of the site south of the agricultural zone and a few of these extending northward to the Tungabhadra banks.

In the capitals of the Cholas, Pandyas, and Hoysalas-Tanjavur and Gangaikondacholapuram, Madura, and Dvarasamudram- were large temples, and some may have served as the residences of kings. But in Vijayanagara there are the remains of imposing secular buildings. Thirty or so 'palaces' have now been identified in various parts of the city. Most are in the south-western portion, or the royal centre, and several have been fully excavated. One set of these structures is found north of the irrigation canal, and in it has been found a large number of Chinese porcelain pieces, possibly brought from the west coast ports where Chinese commodities were reportedly exchanged for commodities from India and the Near East. The largest of these 'palace' buildings so far found is south of the canal and covers an area of 7700 square feet, not including its walls. The largest number of extant great houses are found in close proximity to the Ramachandra temple and near a set of other ceremonial structures where the great royal festival, called Mahanavami or Dassara was performed.¹¹

Among the most striking of all of Hampi's ruined structures are those where royal ceremonial were conducted. While these structures contain architectural and iconographic elements commonly found on temples of the time, there were no cells in which the images of gods could be placed and worshipped nor are these structures oriented appropriately. One of these has a floor area of 5300 square feet rising by a series of sculpted terraces to some 40 feet above the base measuring 11700 square feet. This 'Grate platform or mahanavami dibba' as the modern residence of Hampi call it, is a remarkable structure which during the 16th century was surmounted by another level supported by wooden columns many of the Vijayanagara rulers received the homage and their tutelaries the worship of their subject before time of Krishnadevaraya. Also near the platform other important structures have been found. One of these has a floor area twice as large as the 'dibba'. This is a hall in whose floor extending over 17,000 square feet are footing for the one hundred columns to support another storey connected to the first by a stone stairway that still stand. This must be the building mentioned by the horse trader and emissary Abdur Razzaq during his visit to the city in 1442 and which he called 'the royal audience hall'. Another notable recent find is a set of dressed stone slabs that appear to have been brought to the city for use in sixteenth-century constructions from early Buddhist sites in northern Karnataka.¹²

One such cluster is in an area north of the great platform of the royal centre. It consists of a set of buildings that are so well preserved and have such markedly Muslim features that some earlier commentators have proposed that they may have dated from after the sack of the city in 1565. One of these is a two-storeyed pavilion long called the 'lotus mahal' which is richly decorated with Hindu and Muslim elements, thus adding to the new and eclectic architecture identified with Vijayanagara.

Secular or civil buildings of the royal centre south of the agricultural zone of the city, together with the temple complexes in the northern sector of the Hampi

site, give an expressive, or emblematic, character to the whole of Hampi that is most manifest in the annual ten-day Mahanavami Festival, conducted during the lunar month of Asvina (September/October). Celebrated in this rite were the victories, powers, and protection of the tutelary goddess of the kings, the apotheosis of perfect kingship as symbolized by the god Rama, and the puissance and protection of all of the gods and people of the world; by the Vijayanagara kings who were the focus of the festival. This annual, royal rite was probably the most important ceremony that occurred in the city during its two centuries as a great capital, and it serves as a means of understanding the relationship among some of the key structures of the royal centre, especially the Ramachandra temple, the great platform, and the hundred-pillared hall. All are mentioned in the descriptions of the Mahanavami Festival by sixteenth-century visitors to the city. Vijayanagara was a regal-ritual centre and an administrative centre and a commercial centre: it was these and more.

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Ramanathapuram in the Past and Present: Contribution of Jesuit Missionaries

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Introduction

The Society of Jesus (the Jesuit Order) founded for the service of God through the service of mankind, has been discovering at each new encounter, with the changing world how they can adapt and harness their resources to face the various human issues. The members of the order, by their creative contributions and interventions, have been responding to the social issues and human problems though their main aim was evangelization.¹ The Madura Mission was one of the oldest mission of the Society of Jesus that has been involved in this process.

Welfare measures always gained a place among their social services as the plight of the poor drew their attention. The missionaries were moved by the sight of the pitiable condition of the impoverished. Their concern for the marginalized and the economically poor was the need of the hour. The rural poor were victims of recurring famines and scarcity. Marava region of those days comprised of today's Ramnad and Sivagangai Districts. It was called 'Marava Seemai' because the Marava caste formed the bulk of the population. But they gradually decreased in numbers because of wars, famines and other causes which at various times had ravaged the country. The British Government had left the Raja of Ramnad his title and levy taxes on his estates, on condition that he paid to the treasury a yearly rental. Administratively the Marava region was under a special regime. In the Marava Country alone were more than 25,000 Christians scattered in hundreds of villages. Their churches were miserable mud huts. The Christian Congregations consisted of all people, among whom the Vellalars and the Udayars formed majority. These castes were remarkable for their religious spirit. The Marava Country stretched from the Island of Rameswaram up to

the environs of Madurai. The District was not still fully under the Jesuit jurisdiction.²

Ramanathapuram District – A Bird's View

In the southern part of Tamil Nadu, the District of Ramanathapuram was considered as a large District in comparison with the other southern Districts. Ramanathapuram District was initially known as Chera Country, Marava Country and Ramnad, but later it was named as Ramanathapuram District. The history says that this District was ruled by Sethupathis from AD 1604 to 1910. Ramanathapuram District was bifurcated from the districts of Tirunelveli and Madurai in 1901. However it was again split into three other different districts for the smooth functioning and good administration. Following are the districts that got divided from the district of Ramanathapuram: Ramanathapuram, Sivagangai and Virudhunagar. The present district of Ramanathapuram has the following Taluks: Muthukulathur, Ramanathapuram and Kamuthi. In 1998, 29 income generating villages of Tiruvadanai taluks were annexed with the taluk of Devakottai. Now the present Ramanathapuram taluk was still divided as Keelakarai, Ramanathapuram taluks. The district of Ramanathapuram is surrounded with different districts and important places like Sivagangai in North, Pudukkottai in north east, Palk Strait of Bay of Bengal in east, the Gulf of Mannar in south, Thoothukudi District in west. Hence almost four corners of this district is situated with something important. This district is situated in east coastal area of Indian Peninsula.

This district is surrounded with Palk Strait in east and Gulf of Mannar in west. The taluks of Ramanathapuram as made as municipality in 1959. Regarding the rainfall, the district is considered as rain fed land because there are more dry lands in this district.

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There is also salt factory and marine research station in this district. The government of Tamil Nadu declared this district as backward district in terms of industrial facilities. Though government declared it as backward district, it undertook innovative and creative works for the growth of the people in this district. Though agriculture is considered as important occupation for the people in this district but according to the rainfall only the limited agriculture was done. People in this district were backward in education.

Ramanathapuram is the only place in south India where Jothirlingam is there. Since there are more temples in this region, it is called as island of temple. Ramanatha Swami Temple which is in Ramanathapuram is the only temple in the world which has four surrounding of wall temple. The pilgrims who visit Rameswaram feel so pleasure in taking bath in the sacred water or Holy water (*Theertham*). *Theertham*. There are 22 *Theerthams* inside the temple and 31 *Theerthams* outside the temple. The pilgrims firmly believe that each *Theertham* give some benefits to them. The pilgrims from north India consider Rameswaram as the second important pilgrim center after Kasi. Those who make pilgrimage to Kasi will have the obligation of going to Rameswaram. More or less 2 crore pilgrims visit Rameswaram from different parts of India.

The construction work of Rameswaram Temple was started in 12th century and completed in 17th century. It is said that this temple was built by different generations of kings of Sri Lanka and Sethupathis of India. The distance of the temple from east to west is 2 furlongs, and from south to north 1 ½ furlongs. The temple was looked after by temple board of trustees but from 1978 onwards it is being maintained and administered by the Department of Archeology. Those who make pilgrimage to Kasi begin from Rameswaram and end at Rameswaram. The world famous Pamban Bridge (Annai Indra Gandhi Bridge) is in this district. This bridge was built in 1988 for the transport facility. This bridge is considered to be the India's longest sea bridge. The length of this bridge is 2.3 km. Likewise the length Pamban rail bridge is 6,776 feet. The construction of the Pamban Bridge began in 1911 and it was opened in 1914. It was only in 2007 that the railway

line on Pamban Bridge was converted from metro-gauge to broad gauge.

Dhanushkodi is considered to be one of the important pilgrimage centers. Many researchers come from different parts of India to Pamban Bridge to do research on rare rock species and rare species of sea creatures. Rameswaram is the birth place of the great legend, Dr.A.P.J. Abdulkalam former president and great scientist of India. A memorial has been built in honor of this great legend in his home town. During Sethupathis' reign, there came a missionary called John De Britto who converted many people into Christianity through his evangelization.

The birthday of Pasumpon Muthuramalinga Thevar, the freedom fighter and politician, Muthuramalinga Thevar is in Pasumpon in Ramanathapuram District. People come from different places to pay tribute to this great man. Gourmet trees (Karuvela trees) are available and they are planted very close to each other in this district. Solar power generation has been installed in this district. Agreement has been made by government with Adani group to install power purchase station, at the cost of 4,536 crores in order to purchase the generated electricity from the solar power station. Languages are spoken in the District Kuruvadanai Tamil, Telugu, zoroastiran.

Agriculture was the main occupation for the people in this district. But apart from agriculture, they also are involved in the works like manufacturing of electrical spare parts, paddy grinding mill, making ice scoop for fish processing, salt manufacturing and preparing hollow block stones. However, since there is no proper resources for jobs or business, mostly people had started going out of the district in search of job for their livelihood. Since most of the places in the district are filled with sea water, no fresh water is available for drinking and for agriculture. So this area was called as **thannillakadu** (waterless land). Cauvery Joint drinking water scheme was installed in order to solve the drinking water scarcity in the district. This scheme / plan was beneficial for the district. For this purpose big-deep bore well was made at the cost of Rs.616 crores. The project was started in 2009.

Arrival of Jesuits Missionaries in Tamil nadu

The Society of Jesus founded by St. Ignatius, from its inception has rendered innumerable services to the society in Tamil Nadu in the educational and social fields. The Jesuits have been discovering new avenues to harness their resources and to solve the various human issues. The Jesuits responded to the many and upcoming challenges and they have been in places and activities wherever there was a greater need in conformity with the needs of the society.³

Social Background of Jesuits Missionaries' work in Ramanathapuram Untouchables and Discrimination

In olden days the low caste people like the Ambattans, the Vannans, the Paravas, the Chakkilias and the Kadayas were considered as untouchables by the other communities. As a result, the houses of the low caste people were established far away from the residential quarters of the caste Hindus. Besides, the low caste people were prevented to enter into the public places. The society had witnessed the hierarchical caste system. The society was divided into caste Hindus and low caste people. Local people were treated as outcasts or untouchables. Many status differences in Tamil society are expressed in terms of ritual purity and pollution. Notions of purity and pollution are extremely complex and much observed among different castes, religious groups, and regions.

Women's Oppression

Women in society have always been topics of concern since ancient times. They are considered as second class citizens by the family as well as the society at large. "The historical evidences available speak highly of the rich heritage and tradition of the ancient Tamil Country. Widow's life in the society was so miserable that sati was considered a better option for a woman who had lost her husband.

In the Tamil society, the castes are believed to be God created. Kilavan Sethupathi, the ruler of Ramnad, was succeeded by his sister's son Udaya Thevar alias Vijaya Raghunatha Thevar, son of Kadaba Thevar. Kilavan Sethupathi had forty seven wives and all of them performed sati on his death. John de Britto, another illustrious Jesuit missionary of the old Madura

Mission even condemned polygamy in this case. There is a monument in Ramnad which reminds forty seven women, including Pudukkottai Tondaiman's sister Kathalai, entered fire to show their devotion for their dead husband.

Land Lord System

The sufferings of the Tamils did not end either with confiscation of their land or with eviction from their land. The land owners were reduced to landless tenants. They were exposed to exaction, eviction, torture and forced labour. The political and economic restrictions that were centered on imperialism which caused widespread misery and unrest in the land.

Jesuit's Martyrs in Ramanathapuram District

In the beginning of June 1549, the Antony Criminally was the first martyr of the Society of Jesus. He was massacred by the baduga soldiers in Vedalai. Raja Sethupathi built a dam between Rameshwaram to Mandapam. John Bernardsh Korayo who wanted to capture the Island of Rameshwaram planned to destroy this dam. There was an argument arose between Fr. Criminally and Korayo. At the end of the argument Korayo won and demolished the dam. During this time two soldiers who were sent by the King Sethupathi to protect the dam indicated Fr. Criminally and pierced him with his javelin and another chopped his head off. Fr. Criminally was martyred at Vedali in 1549. When Kilavan Sethupathi was the ruler of Ramnad, John De Britto was a missionary in the Marava Country, preaching Christianity and curing the Christians and non-Christians of their ailments. Tadiya Thevar was a member of the Ramnad Royal House. He wanted to be the Sethupathi of Ramnad but could not become the ruler of Ramnad due to political reasons. He had a grouse against Kilavan Sethupathi of Ramnad since he had become the ruler. He was the Poligar of Siruvalli and had many wives.⁵

As a member of royal family, he had naturally number of wives. The new faith which he had accepted did not permit polygamy. He received Baptism from John de Britto with the promise that he would give up

polygamy.⁶ He was therefore compelled by his own promise to tell all his wives that they should be mere sisters to him. The women of Tadiya Thevar's harem were taken aback and implored him not to desert them. But Tadiya Thevar would not listen to their pleadings. The women blamed this attitude of Tadiya Thevar on John de Britto on whom they decided to wreak vengeance for infecting their husband with poisonous ideas. One of Tadiya Thevar's wives by name Kathalai was a niece of Kilavan Setupathi. She proceeded to Ramnad and gave the Setupathi an account of what had happened to her husband and to themselves, his wives. She represented de Britto as a vile magician who disgraced the ancient gods of her land to convert into a land of Parangis.⁷

The Setupathi was naturally infuriated and ordered Tadiya Thevar to arrest John de Britto and burn down the Catholic churches. The Raja of Ramnad, Kilavan Setupathi, ordered the arrest of John de Britto and burnt down the Catholic Churches.⁸ It was a political decision. By punishing John de Britto he wanted to take revenge on Tadiya Thevar. Kilavan Setupathi was afraid of taking direct action on Tadiya Thevar because of his royal lineage. Brahmins wanted to put an end to the missionary work of John de Britto, so they accused him of working against Hinduism. The Brahmins represented the matter in a different way to Kilavan Setupathi for immediate action. The ulterior motive of the Christians was to install a Christian monarchy under Tadiya Thevar by removing Kilavan Setupathi, who was not of royal lineage. Kilavan Setupathi had arrested John de Britto along with his Brahmin supporter and two catechists. But he could do no harm to de Britto in Ramnad, because Tadiya Thevar was ruling nearby, and there was also the fear that de Britto, being a magician, might bring on the country a great calamity if he was harmed in any way.

John de Britto could have prevented his arrest by permitting Tadiya Thevar to retain Kathalai as his first wife. But it was Tadiya Thevar's First wife who was willing to follow him into the Christian fold. She was very much impressed by the change that had taken place in her husband, Tadiya Thevar, the Poligar of Siruvali,

On 6th January 1963, Tadiya Thevar and his first wife were baptized at their fort, the fort of Kotteiur.⁹

Rapid Development and Missionaries involvement with the local people

In the beginning, the New Madura Mission focused itself on spiritual and educational activities. A conservative social environment prevailing there also proved to be a handicap in surviving the cause of women. Yet the Jesuits made significant contribution to the society. The Mission found its impetus from the changes taking place in the church as a whole. Stepping out of cities and towns, the missionaries began to work among rural and tribal people through its Social Action Ministry.¹⁰

PALMERA-People's Action and Liberation Movement in Eat Ramnad

A programme, 'People's Action and Liberation Movement in Eat Ramnad' was launched in Ramnad district. It aims to impart formal education and to develop technical skills like tailoring and mat weaving. Steps are taken to arrange conferences for women and promote legal awareness programmes.¹¹ The seeds of social thrust for equality and human dignity were sown in the minds of the people. Rev. Justin Diraviam called upon the Jesuits of the Madurai Province to develop the eastern part of Ramnad district in view of forming a diocese.

Education

When the Jesuits came they took a pioneering interest in the promotion of education among the Tamils.¹² The education of Christian children formed an essential part of the work of the missions. The elementary village schools were managed by pagan teachers. The first efforts for female education according to the development and Christianization of such village schools.¹³ The aim of female education according to the Jesuits is not only to produce scholars but also to enable women to capably fulfill their new role in the changing society which is of great importance.

The Jesuit College has started women's forum and awareness programme which exposes women students to the realities of the society and it also leads to their

empowerment. The Jesuits have started several primary schools and boarding for the children directly or indirectly under their guidance they also work towards educating tribal people. It must be understood that the Jesuits have been responsible for social movements of change and through the work. The wide spread poverty, caste prejudices and religious suspicions came in the way of rapid progress of education under their initiatives. The political leaders were aware of the influence of Christian thought on social issues and problems, such as polygamy, child marriage and the inequalities of the caste system. This is the main reason for throwing open Christian institutions to every class of people.¹⁴

Conclusion

During the time of Sethupathis more Jesuit Missionaries reached the Tamil Country. Among them Fr.Criminally, Fr.John De Britto, Fr.Robert De Nobili, Fr.Leve. They took keen interest in the spread of Christianity among the local people. In subsequent periods the Jesuit Mission established different schools in Christian centers and promoted the growth of Tamil language. They dedicated their services for the promotion of education, learning, medical care and architecture and enrichment of Tamil heritage. The missionaries had tried their best to respond to the sufferings and need of the Tamil society.

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Early Journals in Travancore

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Introduction

The Christian missionaries were the pioneers of press in Kerala. The Basel Evangelical Mission and the church Mission Society played a leading role in the

development of press in Kerala in its initial phase. In response to the activities of Christian missionaries in the field of the development of press certain Hindu and Muslim leaders started their own journals to enlighten

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their community. Thus most of the early newspapers in Malayalam were inspired by a zeal for socio-religious reform rather than political issues. Portuguese missionaries had established the first press in Quilon in Kerala in the middle of 16th century and next in Vipinokotta near Cochin.

Rajyasamacharam (June-1847)

The first and foremost Malayalam newspaper Rajasamacharam was established by Basel Mission in June 1847 at Illikkunnu, a remote village of Nettur near Tellicherry in Malabar. The size of the newspaper was sRoyal with eight pages. It was first printed in a handmade cyclostyled press. As it was not specifically priced it is to be believed that it was a publication intended perhaps for free circulation. There was no specific indication to the effect that it was an organ of Basel Mission. The editor's name was not printed in the newspaper. But Mr.K.P. Varied who has intimate knowledge of the life and career of Dr.Hermann Gundert emphatically stresses that F.Muller might have been the editor of both 'Rajyasamacharam' as well as 'Paschimodayam'. According to MurkotKunhappa, from the simple flowery, fluent, literary style it is to be presumed that it might have been edited by no less a person than Dr.Gundert.

Paschimodayam (October 1847)

Paschimodayam (plate No. VI, VII, VIII) was another journal started by Rev. Dr. Hermann Gundert in October 1847 from Illikkunnu near Tellicherry. This was the second journal started by Dr.Gundert and also the second in Malayalam language. The first issue of paschimodayam was released in October 1847 edited by F.Mutter." F.Muller, was a young Christian Missionary who came to Kerala in 1842 to help Dr.Gundert. His brother Christian Muller was also with him. They stayed with Dr.Gundert at Illikkunnu. According to Shri.K.P. Varied, the editorship of two journals, 'Rajyasamacharam' and 'Paschimodayam' was vested in one person.

To bring in modernity in the thinking of people and making them capable of switching on to scientific way of life was the aim of this publication in general as

this could be clearly understood while reading in between the lines therein.

Their proclaimed aim in its publicationj was to apprise the people in these parts of the world about the modern trends in the then existing western science and other science exploration.

Dr.Gundert was a student of History. Therefore his attitude and perspective in historical studies could be well noticed here. The subject matter in 'Keralappazhama' traced back to the arrival of the Portuguese in Calicut. Yet it is not a casual historical narration, but is as haunting and interesting as a novel 'Keralappazhama' was the first work in the history of Kerala. He serialized this under the title 'Keralappazhama' in the pages of Paschimodayam. Keralappazhama begins with the arrival of the Portuguese Chieftain Vasco DeGama in 1498 at Calicut. The relation of the portuguese with the Zamorins of Calicut, the conflicts with the Muslims, the shifting of the Zamorin's head-quarters to Cochin are described truly and impartially.

Dr.Gundert was an expert news editor who could coin most suitable headings and captions. He never failed in the matter of providing illustrations. Geographical maps were often featured. Objective study of western continents from the stand point of geography featured in it. Elaborate studies on India were given. In the last issue in August 1851, Spain was featured. The collected essays were later compiled in to a book titled "Malayalarajyam Asdhava Bhoomisastram" (Historical geography) and this was the first geographical work in Malayalam. In articles, concerning Geography, countries of Asia and Europe were described in detail. Physical Geogrpahy also found a place in the journal. The geography of India was also described in detail.

Astronomy was also dealt in detail giving the solar system, movement of stars, distance in between them, etc., The position of stars in relation to the birth sign and the temporary changes in the course of stars was accepted as exerting great influence on our fortunes. People of the time were afraid of comets. But

with the spread of knowledge, modern educated persons have begun to assert that predictive astrology is fruitless. So the intelligent astrologer has to get himself satisfied by observation of celestial bodies and calculating their movements. Illustrations and diagrams were displayed in support of the statements made. According to Mr. MurkotKunhappa, write ups in the 'Paschimodayam' contained modern knowledge from the west. It was Dr. Gundert who edited these series of articles in 'Keralolpathy'. The book as a whole was later serialised in the later issues of Paschimodayam. The literary style as adapted in the early publications is a rare example of the excellent narrative skill of the writers (Appendix-II 7,8,9,10,11,12,13). According to Mr. C.I. Raman Nair, Dr. Gundert paved the way for the later development of Malayalam prose as it could be seen today. This literary style is acceptable even today.

The foundations of the modern newspaper items and subject matter display was laid by Dr. Gundert. Strictly speaking modern journalism commenced with the second publication called 'Paschimodayam'. In this context the peculiarities of linguistic aspects of the journal should be discussed in detail. Long Vowels, interrogative marks, quotation and other punctuations can be seen here. A hyphen appeared in the place of a 'full stop' (Appendix III, 7). Only Malayalam numerals were used. The style of prose was clear, self explanatory and lucid (Appendix-III, 7,8,9,10,11,12,13). Certain peculiar expression to denote established names of institutions and individuals were used in the journal as follows:

- East India Company - 'Kaammani'
- Europeans - 'Vellalkkaar'
- Portuguese - 'Parankikal'
- Samoothiri (Zamurini) - 'Taamuthiri'
- Kunnalakonaathiri - 'Thirumukkashekku' (a section of the Royal Prince of Cochin family)
- Mappilas - 'Chonakar'

Jnananikshepam (November 1848)

Rev. Benjamin Biley started the magazine entitled 'Jnana-nikshepam' (Plate No. IX) in 1848 November

(Vrichikam) from C.M.S. Press, Kottayam. Jnana Nikshepam is also a compound word coined out of two Sanskrit words Jnana and Nikshepam which means Treasury of Knowledge. The contents of the journal have done justice to the title. The selection of the title and the poem which appeared in the journal give clear evidence of Rev. Bailey's love and understanding of the Sanskrit languages. The title was printed both in English and in Malayalam in the front page of the magazine.

The size of the periodical was Demi 1/8. The number of pages were eight; fourteen point types. Jnananikshepam first appeared in four pages which later developed into eight. Just below the title, the contents were given on either side of the journal under the banner "Sangathivivarangal" (Subject matter) one after another. Jnana Nikshepam had other advantages over other journals:

- It was only magazine published without interruption for the last 125 years;
- It is the first magazine which imbibed all the features of a modern journal;
- It was the first magazine printed in printing machine

The title Jnananikshepam was mistaken by the Press Commission and misprinted as "Vignananikshepam" in its report published in 1971. Of course there is no change in the connotation of the term. This inadvertent error occurred again when the late Shri K.V. Raghavan Nair, editor of 'Gomathi' published an article in one of the souvenirs brought out in connection with the Travancore-Cochin journalists' union in 1955. It appears that the Indian Press Commission depended on this article and repeated the mistake in the title of the journal and the year of its publication which is wrongly entered as 1840 instead of 1848. Caravan, the English journal also repeated the same mistake in one of their articles on Malayalam newspapers published in the year 1956. Many Malayalam leading writers including Ulloor. S. Parameswara Iyer, Vidwan T.M., Chummar, P.K. Parameswaran Nair, Chitranezhuthu K.M.

Varghese and others misquoted the name of a the journal and its year of publication as 1840 and 1841. The first issues of “Jnananikshepam” were discovered only very recently. These beautifully printed rate issues are today kept at the C.S.I Cathedral, Kottayam.

Even now, Jnananikshepam continues its publication as a monthly from C.M.S. Press, Kottayam. The author has seen the current issue of March 1975 (Vol. LXXV, No.3), Printed and published by Kurian Varkey. The Magazine has circulation only among the members of the C.S.I Church and it is devoted to the publication of news relating to their Church activities. The history of vernacular journalism records the long of Jnananikshepam, the only magazine in Malayalam in India, which has existed for one and a quarter century.

Keralopakari (1874-1916)

From the embers of Paschimodayam which died out in 1851, yet another light in Malayalam Journalism was kindled in 1874 by a German Missionary. The new journal was named Keralopakari. The journal was printed at the Basel Mission Press, Mangalore and published from Nettoor, Tellicherry by the Basel Mission Society. The Editor of this journal was invariably a Missionary, but the actual work was entrusted to an Indian assistant. Mr. Lawrence Porathur, an Evangelist, was the most famous among the Indians who edited this journal. He was a profound scholar and thinker, and his articles enriched Christian literature. The last Editor was Dr. J. Mayer, a Swiss Missionary. It is surprising to note that this magazine had a life span of 42 years.

The size of the journal was Demi 1/8; it had 16 pages; 400 copies were printed. Its annual subscription was 12 Annas. It had an excellent get-up. It was a socio-religious monthly magazine. The journal contained social, religious and literary matters. The general pattern followed in the lay-out of the journal highlighted the following features:

- Explanations of difficult passages of the Bible.
- Social items:

- World News; and
- Short Stories.

The impact of their work was deeply rooted in the evolution of journalistic studies in Kerala. The direct effect of missionary work in journalism is reflected in the commencement of ‘Nasranideepika’ in 1887 and ‘Malayalam Manorama’ in 1890 started by Christians:

- A distinct difference in respect of publication of newspapers in West and in India is that, in the west it was intended more for presentation of news items with a view to enlighten the Western mass, whereas in India it was more intended for the still better goal of propagating Christian ideologies and religious teachings. Propaganda of ideologies through the mass media of journalism was introduced in India first by these Western missionaries. In Kerala the two great missionaries namely Rev. Dr. Hermann Gundert and Rev. Benjamin Bailey contributed much to the field.
- These two missionaries enriched the language and literature of Malayalam through the publication of journals. The south was the citadel of missionaries. This missionary work helped the growth of linguistics, lexicography, history, literature and all branches of humanities and science.
- This great contribution of missionaries in the field of journalism helped to extend the horizons of knowledge and learning.

Conclusion

Dr. Hermann Gundert and Rev. Benjamin Bailey by their meritorious work in Kerala by way of establishing newspapers and printing devices opened a new chapter in journalism in India as a whole. The evolution and development of Dravidian languages especially the Malayalam language owe a deep debt to the missionaries for the great contribution made by them in the field of journalism. The Western missionaries who had a specific goal in their life, laid the foundations for establishing a universal outlook, love and tolerance among the people of Kerala.

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Tenets of Entitlement-The Consensus of Feminist Characters in Selected Filmography of Maniratnam

S. Muthamil Muthalvan*

Introduction

After Balachandar, Maniratnam is one of the pioneer film makers in Tamil cinema who portrayed and portraying the feministic approaches on a higher level in his films. If we look after the definitions of feminism from earlier days to till today in general, most of the definitions drew the concepts of treating 'WOMEN AS AN EQUAL HUMAN GENDER FIRST'.¹ "In his films feminism is portrayed in a way that women are not just facing problems from the men alone, but facing and struggling against the problems put forth by the men, home as well as society". In most of his films, we can find these kind of strong characteristics of women, but in his few films, women are being centered for the story and he structured the screenplay for those films in the manner that the story is revolving around the women. His films were never used the female lead characters as simply an adornment, but they are portrayed as strongly delineated characters. He doesn't use women characters for the sake of using them. "They have strong feelings and express them. They are not heroines, they are characters. They all have their mind of own".

Divya- Mouna Raagam -MounaRaagam is the fifth film of Maniratnam and it is the first commercial success and critically acclaimed film of him which released in the year 1986. It was the story of how a girl

settles into an arranged marriage who lost her love in the past. Divya (Revathy) is wrenched from a carefree existence when she's married off to Chandrakumar (Mohan), an eminently decent man who's puzzled by his new wife's insistent aloofness. Divya's sullen conduct is due to Manohar (Karthik), a high spirited fellow she had once loved, and she was in a dilemma to decide between clinging to a long-dead past and capitulating to a most agreeable present. From showing the childhood photos of female lead in the title card itself, we can easily understand that the film will revolve around the life of female lead. What made this character in this film differs from other characters from other films and even in practical life too was the girl's mindset of refusing to do marriage because of her past. There are still a lot of women who walk around trees in prayer to get married, who don't eat on certain days of the week so that they'll get married. But here there's a girl who's refusing to get married. We educate the girls, expose them to understand the world, and yet, we expect them to follow the line which is in the tradition.² In our society, we bring up girls with all possible restrictions with regard to clothes, with regard to talking to boys and then suddenly one day we push them to get married to an unknown man and ask them to start living with him. And in this film, the girl with emotional blackmail from her family she agrees to marry a man.

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She gets married, goes to somebody else's house (which is completely strange), and the strange land accentuates her struggle. But after the marriage she couldn't able to live a happy life with him because she wasn't able to forget her past. So it's a huge process for a woman who's able to think for herself. And in this film Maniratnam tried to make the women to think for herself and to lead her life. And she doesn't want to live in the traditional setup of marriage life which is forcibly put forth before her by her family and society. That is the reason why she asked divorce to her husband when he gets her for outing. This level of inquiry into a woman's psyche with urban background is something new to the society at that time and that is the reason why this film gets rave reviews during the time of release. And certainly we can say that this film female lead tries to break the tradition which is not followed in our society at that time. Even when the film goes to censor, the censor board members were hesitant to give the 'U' certificate initially proclaiming that the girl is asking for the divorce which is something against our social norms³. But however Maniratnam convinced them and told them the plot of the story which is from the female point of view and finally agreed to give the 'U' certificate. And here the girl is considered to be a bit of rebel. She talks of progressiveness and even she is ready to fight when she is asked to settle for a conventional marriage. As we are about to cross the twenty years in twenty first century, this approach seems to be usual in modern day society and in films. But thirty years back, certainly there wouldn't be flexible society and by making that society as a tool to tell the life of a feminist woman is something phenomenon and surely we can say that this film touches the modernity in terms of feminism. The soul of the movie wasn't the conflict of the hero, but the conflicts of a stubborn, flawed woman and a high spirited, indecisive woman finding clarity and eventually finding love³.

Roja- ROJA -Roja, the film released in 1992 made Maniratnam as a Pan-Indian film maker. This film made him to be famous in all over India because of the Pan-Indian concept of patriotism. The plot is set in the backdrop of Kashmir issue, but the screenplay is driven in the path of female lead in the film. Roja (Madhubala),

a young girl from a Tamil Nadu village, finds herself unexpectedly married to the ultra-urban Rishi (Arvind Swamy), a cryptologist. Just as they ease out their differences, he is kidnapped, in Kashmir, by militants. Roja, trapped between an unfamiliar culture and an unyielding establishment, struggled to get back her husband. The girl is portrayed as an idyllic village character, who doesn't know anything out of her village, but when a situation arises out, how she become more vibrant makes her to be the strong woman. Roja was the blended story of Sathyavan-Savithri, where the woman tries to rescue his husband till last from the God of death and a real life incident, whereas an engineer was kidnapped when he had gone to Srinagar for a project, and his wife was fighting for his release. Maniratnam made this Purana form as a backdrop and taken the cruxes problem of Kashmir forms the plot for this story. 'The wife (in real life incident) wrote a letter to the terrorist which was published in the newspaper. The content of this letter was used as a scene in the film where the female lead meets the terrorist leader in jail. It struck a chord. From her point of view, her husband had done no harm to anyone. He was a good man. And her appeal was to the goodness of the terrorist. It is her plight that the film is based on. It really came out of the character, not the plot. There isn't a very big plot in that sense. The rest of it is just building up towards the jail scene. This is the crux of the film and it came from the open letter'.⁴ But for this character evolved role in the second half of the film, we can say that the portrayal of female lead in the first half of the film is the basic cause for her evolvement in second half. It is her basic quality of raising up against the situations something which is not liked by her or which is forced to insist on her.⁵ But before this, in the opening scene of the film, we are shown that she is adventurous and independent in the song '*chinnachinnaasai*'. She is presented as a lovable character, one who has own wish and interest, but at the same time understands the importance of tradition and spirituality. She is shown to be diligent in her prayers and she is also a dutiful daughter, so called an "idealized woman". The fact is true that if women is strong in her aims, nobody can stop her. This film and the characterization stand on these words. The film is

feminine that she fights to win her husband back from the terrorists who held him as hostage. She is the woman who is the struggler and fighter.⁶

Meghna- Dil Se The feministic approaches in this film are totally different from his previous and later films. The main female lead (Meghna) is portrayed as a girl who came from the region of north east, with the backdrop of unhappy past happened to her and her society. Because of those incidents she becomes a part of revolutionary activities put forth by her society members. She repeatedly avoids the flirtatious advances of male lead (Amar), knowing that she is not in the position to take up her love and lead her life, (even though she wishes). In the mean course of time she had fallen in love with him, but she refuses to confess her love to him, because she doesn't want to give her life for love, but for death (the revolutionary activities). She is strong in her attitude, ego, love, emotions, pain, agony. She doesn't want her to be released from this narrow view of life, because the past incidents were deeply rooted in her mind. And she was in the dilemma to choose life through love or to choose death over love. And finally she confesses her love and choose death. The reason is that the male lead won't let her away, not with his heart and not with her nefarious plan. Meghna is such a brave girl but a closed type who chooses death over life. The character of Meghna stood in the minds of people, because of her stubbornness over her aims, and going to such extent to achieve her aim. The male lead had something else to do in his life and he was ready to forget about her for the rest of his life and it would have been perfectly fine. But the female lead had something else to do in her life came up again in his life and pushed him into the zone of impulse. But still there seems to be something that's stopping her. That's that love story.

Raagini- Raavanan - This film takes its inspiration from the Hindu epic Ramayana. The portrayal of the female protagonist is the form of 'Seetha' taken from the epic. After the kidnapping, 'while she was with them, she puts on a brave front. She doesn't want to cave in. She wants to fight till the end. But inside her, there's a cry, the desire to be taken away, to be protected, and cared for'.⁷ She is not quiet; she is a fiery

person. She will not give in without a fight. She is interested in the arts. But she is still modern and she is today's woman. In the second half of the film, she's not tied up. She moves freely among them. We can find there is a transition took place. But in the end, she completely changed her mind towards Vera, and she just moves from thinking that this man, Vera is a beast, an animal, to realizing that there is another point of view. She understands that what you judge from one side of the line need not necessarily be true. And at the end, it's just one call, that's all-the first and last time she's ever called him by name. It's a half broken mind that comes out when she knows he is falling to his death. Even though the approach is based on the epic, once again Maniratnam made her female protagonist to be strong at throughout the film. Even though she lost her braveness at some point, she still didn't give up, and she continued to fight for her cause. She is also a kind of emotional person showing full of her anger, crying, fight, capability, incapability, pain, dilemma wherever it necessary.

Leela- Kaatru Veliyidai:

This is the latest film of Maniratnam and the film is purely a feministic approach oriented film. Even though the male protagonist Varun (Karthi's name in the film) is a male chauvinistic guy who is thinking that women are not equal to men, women are inferior to men, the strong female characterization (Leela) made his thoughts to be wrong and made him to realize that without her, he wouldn't be no more. Unlike other Maniratnam films, here the female lead turns not to be in dilemma in taking her decisions, but she is ready to face every obstacle put forth in front of her. Yes, she fell in love with him, and even she is ready for the marriage. But once when she realizes that varun is not interested in marriage (though she is pregnant), yet she didn't bother about the care and shadow of her man, she stood alone and brought up her child. And in a another scene, she told him that she don't want to be a slave to him, she have the self-respect, she needs the equal relationship.⁸ And now as well as in the climax, Varun agreed to the fact that he is beneath her, and she is superior to him. These particular scenes alone are enough to say that how she is stubborn and feministic in

her character. She doesn't want to lose her self-respect to him. And even the plot also conveyed in a way that the character of female won over male.

Conclusion

Maniratnam portrayed the female lead in all his films as a women of modernity in terms such as to aside with the social traditions, to overcome the social traditions and sometimes to break the social traditions in order to prove to the world that women too had mind, women too had knowledge, women are not just the slaves of men, but being as a human like men, she too had the feelings of joy, pleasure, love, anger, kind, longing and too had the freedom of expression.

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புதுக்கோட்டை சமஸ்தானத்தில் கான்பகர் பி. கலிபுல்லா ஆற்றியத் தொண்டு

வெ. சேதுமாணிக்கம்*

கான்பகதூர் பி.கலிபுல்லா 1941 முதல் 1946 வரை புதுக்கோட்டை சமஸ்தான நிர்வாகக்குழுவின் உறுப்பினராகவும், 1946-47-ல் சமஸ்தான திவானாகவும் பணிபுரிந்தவர். முன்பிருந்த நிர்வாகி திவான் அலெக்சாண்டர் டாட்டஹாம் விட்டுச் சென்ற நிர்வாகப் பணிகளையும், திட்டங்களையும் இவர் தொடர்ந்து மேற்கொண்டார். அக்கால அரசியல் மற்றும் சமுதாய சூழலுக்கு ஏற்ப மன்னர் ராஜகோபாலத்தொண்டைமானின் ஆட்சி சிறப்பாக நடைபெற கலிபுல்லா பெரிதும் துணையாக இருந்தார்.

கலிபுல்லா 1888-ஆம் ஆண்டு திருச்சியில்

வளமானதொரு வணிகக் குடும்பத்தில் பிறந்தார். சென்னைப் பல்கலைக்கழகத்தில் முதுகலைப்பட்டம் பெற்றபின், சென்னை சட்டக்கல்லூரியில் பயின்று வழக்கறிஞரானார். இளம் வயது முதல் அரசியலில் ஈடுபாடு கொண்டிருந்தார். கிலாபத் இயக்கத்தில் சேர்ந்து விடுதலைப் போராட்டங்களில் கலந்துக்கொண்டார். மேலும் 1919 முதல் 1923 வரை திருச்சி நகர சபையின் உறுப்பினராக 20 ஆண்டுகள் பணியாற்றியதோடு நகரசபைத் தலைவராகவும் இருந்துள்ளார். 1937 -ல் சென்னை மாகாண சட்டசபைத் தேர்தலில் திருச்சிராப்பள்ளி தனி தொகுதியிலிருந்து முஸ்லீம் லீக் சார்பில்

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, குந்தவை நாச்சியார் அரசு மகளிர் கலை கல்லூரி, தஞ்சாவூர்.

சட்டமன்ற உறுப்பினராகத் தேர்ந்தெடுக்கப்பட்டார். 1937-ல் நீதிகட்சியைச் சேர்ந்த கே.வெங்கடரெட்டி தலைமையில் அமைந்த சென்னை மாகாண அமைச்சரவையில் 01.01.1937 முதல் 14.07.1937 வரை பொதுப்பணித்துறை அமைச்சராக இருந்தார்.

1937-ல் நடைபெற்ற இந்தி எதிர்ப்புப் போராட்டத்தில் தீவிரமாக பங்கேற்றார். பெரியார் ஈ.வே. ராமசாமியின் சுயமரியாதை இயக்கத்தில் பற்றுக் கொண்டவர். பல்வேறு அரசியல் ஏற்ற தாழ்வுகளை எதிர்நோக்கி பின்னர் 01.01.1941-ல் புதுக்கோட்டை சமஸ்தானத்தின் நிர்வாகக் குழு உறுப்பினராக நியமனம் செய்யப்பட்டார்.

புதுக்கோட்டையின் சட்டசபையின் குறிப்பேடுகள் இவரது அரசியல் மற்றும் நிர்வாகத் திறமை குறித்து நிறைய செய்திகளைத் தருகின்றன. திவானாக இருந்த அலெக்சாண்டர் டாட்டன்ஹாம் 10.07.1946 முதல் விடுப்பில் சென்றதால் கலிபுல்லா திவான் பொறுப்பில் அமர்த்தப்பட்டார்.

1946 டிசம்பர் மாதம் டாட்டன்ஹாம் இறந்தவுடன் மன்னர் கலிபுல்லாவை நிரந்தர திவானாக நியமனம் செய்தார். சமஸ்தானத்தின் கட்டுக்கோப்பானதொரு நிர்வாகத்தினை வழிநடத்தி செல்ல கலிபுல்லா அயராதுப் பாடுபட்டார்.

சமஸ்தானத்தின் தொழில்வளர்ச்சிக்கு வகை செய்தார். இவரது முயற்சியில் புதுக்கோட்டையில் தாவுதுமில், கனவே மில், காவேரி மில், புதுக்கோட்டை டெக்ஸ்டைல்ஸ் என நான்கு பஞ்சாலைகள் தொடங்கப்பட்டன.

புதுக்கோட்டை திருவப்பூரில் தொண்டைமான் டெக்ஸ்டைல்ஸ் என்ற வண்ணத்துணி நெசவு ஆலை ஒன்று நிறுவப்பட்டது. சிறிய அளவிலான நூற்பாலைகள் பல ஏற்படுத்தப்பட்டன.

ஏழு ஏக்கர் நிலப்பரப்பில் புதுக்கோட்டையில் தீப்பெட்டி தொழிற்சாலை ஒன்றை நிறுவ ஏற்பாடு செய்தார். சமூக சீர்திருத்தங்கள் முக்கியத்துவம் பெற்றிருந்த அந்நாளில் சமஸ்தானத்தில் தேவதாசி முறை ஒழிப்பு, தாழ்த்தப்பட்டோர்

ஆலயங்களுக்குள் செல்ல அனுமதி போன்ற சீர்திருத்தச் சட்டங்கள் கொண்டுவர பெரிதும் பாடுபட்டார். சட்டம் ஒழுங்கு சரியாக பராமரிக்கப்பட கடுமையான நடவடிக்கைகள் மேற்கொள்ளப்பட்டன.

தாழ்த்தப்பட்ட, பிற்படுத்தப்பட்ட மக்களுக்கு பல்வேறு சலுகைகளையும் வேலை வாய்ப்பு மற்றும் கல்வியில் இட ஒதுக்கீடு ஆகியன இவரது சீர்திருத்தங்களில் இடம் பெற்றன.

சாதி, இன வேறுபாடு காரணமாக மக்களை பிளவுப்படுத்தக்கூடாது என்பதை வலியுறுத்தி வந்தார். மக்களின் உணவுத் தேவையை நிறைவு செய்ய அனைவருக்கும் சமமாகப் பொருட்கள் கிடைக்க கடுமையாக விதிகளைப் பின்பற்றச் செய்தார். காகிதம் இங்கிலாந்திலிருந்து இறக்குமதி செய்யப்பட்டது. இந்தியாவின் ஏனைய பகுதிகளில் காகிதத் தட்டுப்பாடு இருந்த நிலையில் புதுக்கோட்டையில் அது தாராளமாகக் கிடைத்ததால் புத்தகங்கள், இலக்கிய நூல்கள் புதுக்கோட்டையில் நிறைய வெளியிடப்பட்டன.

உணவுப் பற்றாக்குறை இருந்த காரணத்தினால் விவசாயத்தை அதிகப்படுத்த ஊக்குவித்தார். நிறைய உணவுப் பொருட்களை உற்பத்தி செய்யுங்கள் என்ற இயக்கத்தையே தொடங்கினார்.

வறண்ட பூமியான புதுக்கோட்டையில் பாசனத்திற்குக் கிணறுகள் தோண்ட ஊக்குவித்து உதவித் தொகை வழங்கப்பட்டது. இங்கிருந்த இயற்கை சூழலுக்கு ஏற்ப கிழங்கு வகைகள், காய்கள், புஞ்சை தானியங்கள் ஆகியவற்றை உற்பத்தி செய்து உணவு தட்டுப்பாட்டினைத் தவிர்க்க உதவும்படி விவசாயிகள் கேட்டுக்கொள்ளப்பட்டனர். இவ்வாறு நமது கால அரசுகளின் பசுமைப்புரட்சி திட்டத்திற்கு வித்திட்டவர் கலிபுல்லா என்று சொல்லலாம்.

கோயில் நிர்வாகம் திருவிழா கொண்டாட்டங்கள் ஆகியவற்றை முறைப்படுத்தினார். அனைவரும் கல்வி கற்க வேண்டுமென வற்புறுத்தினார். தகுதி வாய்ந்த மாணவர்களுக்கு உதவித் தொகை வழங்கப்பட்டது. கிராம மக்களின் மேம்பாட்டில்

கவனம் செலுத்தப்பட்டது. கிராமப் பள்ளிகளில் ஏழை குழந்தைகளுக்கு மதிய உணவு அளிக்க ஏற்பாடு செய்தார். இதன் மூலம் கிராமப்புற பள்ளிகளின் மாணவர்கள் எண்ணிக்கைக் கூடியது.

புதுக்கோட்டையில் “ரோஜா இல்லம்” என்னும் அரசுவிருந்தினர் மாளிகை கட்டப்பட்டது. கிராமச்சாலைகள், ஆறுகள், ஓடைகளின் குறுக்கே இருந்த பாலங்கள் சீரமைக்கப்பட்டன. புதுக்கோட்டை நகரிலிருந்த பழமையான கட்டிடங்கள் பழுதுபார்த்து நீக்கி பராமரிக்கப்பட்டன.

1947 ஆகஸ்டு 15-ஆம் நாள் இந்தியா சுதந்திரம் அடைந்தது. சுதே சமஸ்தானங்கள் இந்தியாவுடன் இணைவதற்கு நடவடிக்கைகள் மேற்கொள்ளப்பட்டிருந்தன. புதுக்கோட்டை சமஸ்தானத்தையும், இந்திய யூனியனுடன் இணைக்க மன்னர் ராஜகோபாலர் தொண்டைமான் விருப்பம் தெரிவித்திருந்தார். அரசியல் வேறுதிசையை நோக்கிப் போய் கொண்டிருந்தது. திவான் கலிபுல்லாவின் பல்வேறு சமூக சீர்திருத்த நடவடிக்கைகளினால் சில உயர் சாதிக்காரர்கள் இவர் மீது எதிர்ப்புணர்வு கொண்டிருந்ததால் இந்தியா சுதந்திரமடைந்தபின் அவர்கள் கலிபுல்லாவிற்கும் மன்னருக்கும் நெருக்கடி கொடுக்க ஆரம்பித்தனர்.

கலிபுல்லாவின் நிர்வாகத்திறமை அதன் காரணமாக சமஸ்தானம் அடைந்து வந்த முன்னேற்றம் ஆகியன காரணமாக மன்னர் ராஜகோபாலர்தொண்டைமான் அவர் பதவியல் நீடிப்பதை விரும்பிய போதிலும் நிலைமையை உணர்ந்து கொண்ட கலிபுல்லா 1947 ஆம் ஆண்டு இறுதியில் பதவியிலிருந்து விலகிக் கொண்டார். மன்னர் இவரை தகுந்த மாயாதைகளுடன் பதவியிலிருந்து விடுவித்தார்.

தனது கடுமையான சீர்திருத்த நடவடிக்கைகளின் காரணமாக பஞ்சம், வறட்சி என இருந்த போதிலும் இவர் பதவி விலகும் போது அரசு

கருவூலத்தில் அன்று 83 லட்சம் ரூபாய் நிதி தேங்கியிருந்ததை நிர்வாக அறிக்கைகள் தெரிவிக்கின்றன. இவரது நிர்வாக சீர்திருத்தங்களுடன் பல இங்கு தொடர்ந்து நடைமுறைப்படுத்துவதாக இருந்தது.

புதுக்கோட்டையின் புகழுக்கு பெருமை சேர்ந்த சிறப்புமிக்க நிர்வாகிகள் பட்டியலில் கலிபுல்லாவும் இடம் பெறுகிறார். இவருக்கு ஆங்கிலேய அரசு “கான்பகதூர்” என்ற பட்டம் வழங்கி கௌரவித்திருந்தது. சமீபத்தில் ஓய்வுப்பெற்ற உச்சநீதிமன்ற நீதிபதி மாண்புமிகு இப்ராஹிம் கலிபுல்லா இவரது மகன் வழி பேரனாவார் என்பது மிகவும் முக்கியமான செய்தியாக சொல்லப்படுகிறது.

இவ்வாறு கான்பகதூர் பி. கலிபுல்லா புதுக்கோட்டை மாவட்டத்திற்கு சிறந்த தொண்டாற்றியுள்ளார்.

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Varadaraja Perumal Temple in Kanchipuram with Special Reference to Festival of Athi Varadhar

T. Seethalakshmi*

The objective of this research is to study the History of Varadaraja Perumal Temple in Kanchipuram and the Festival of Athi Varadhar held in 2019. This Vishnu temple is one of the major Vaishnava temples in South India that is ranked on par with the temples in Tiruparti and Sri Ranganath. The original idol of the deity called *Utsava Murti*, was made of *fig wood*. The wooden idol was destroyed during the Muslim invasion. Since a broken idol cannot be worshipped, the idol is kept in the *silver casket* and kept immersed in the temple tank called *Anantha – Thirtham*.

In 1751 “*Robert Clive*, the British general during the colonial period visited the *Garuda seva festival* of the temple and donated a gold ornament with precious stones. This is called ‘*Clive Mahara Kandi*’, which is used to adorn the Lord during a special occasion every year.

The Athi Varadar festival was celebrated for **48 days from July 1 to August 19**, with the deity, Lord Athi Varadar offering darshan to devotees in the *Kidainda Kolam* (sleeping posture) for the first **38 days** and *Nindra Kolam* (standing posture) for the **last 10 days**.

The finding is that the year 2019 has seen an overwhelming response from the devotees to worship Athi Varadar. This once in a generation event of bringing out the deity from the holy tank in the temple has attracted huge crowds from near and afar. Varadaraja temple is the holiest Vishnu temple in Kanchipuram.

Keywords: *Utsava Murti - Tiruvaimozhi - Kidainda Kolam - Nindra Kolam - Garuda seva festival.*

Historical Background of Islamiah College Vaniyambadi

Mohammad Osman Pasha**

A Centaury old Islamiah College is a symbol of devotion to education and love for learning of the Muslims of Yaniyambadi. Who in their zeal for translating in to action the message of Sir Syed Ahmed Khan, established the Yaniyambadi Muslim Education Society in 1901.

In 1915 the society was resolved to established the Islamiah College and the foundation stone was laid down by his excellence Lord Pent land the then Governor of Madras Province, with princely donation from Muslim Philanthropists the College was started in 1919 and got recognition in July 1921. The building in which College is housed at present was opened by

Nawab C Abdul Hakeern Sahib, and became one of the leading College in Tamil Nadu In this article I wanted to focus on the hi torical background of Islamiah College Vaniyambadi.

Sir Syed Ahmed Khan established Aligarh movement in the year 1886 with aim of to providing education among the Muslims in India. To achieve his goal. He organized annual conferences all over India. Branches were established all over cities and Towns to canvass over the need or education among the Muslim Community.

The fifth conference was held at Madras in 1901

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and set in bra in wave - all over South India. Many of the Muslims inspired by the conference, with the inspiration of Aligarh The Muslims of Tamil Nadu started a number of educational societies to providing higher education among the Muslim community The year 1916 was land mark in the education of present Tamil Nadu.

The Mohammad educational conference of south India held its 5th session October 1916 at Vaniyambadi and great men of Muslim community from all over south India. attended its session in large number notable among them were sir Abdur rahim sri Mohammed Habibullah sir Akbari Hydari and sir Muhammad Usrnan sir Ross Masood. Sir Ameen lung from the north invited,

They evinced been interest in the progress of Vaniyambadi Mohrnadan Education Society. This society resolved in this conference to establish a college

to provide secular education to the youth of the community. Besides catering to the educational needs of the sister communities. Donation amounting to 50,000 was subscribed on the spot towards the college fund. In the same year Lord Pent land, the governor of Madras laid foundation for Islamiah College in Vaniyambadi. The society appealed to the Nizarn of Hyderabad for financial help.

Who was pleased to offer non recurring grant of Rs 1000/- a month for five years towards construction and maintenance of the College. But the YME society turned down the offer as Nizarn insisted that the College be named as Osmania College. Where as the society wanted it to be named as Islamiah College. This decision at once provoked big controversy among the Muslims of this region and many Muslim leaders shuddredat raising of the College the prospects of without aid of the Nizarn of Hyderabad.

A Peep on Curriculum Designing in Distance Learning

V. Raju *

Definitions are important, not merely the espoused definitions but also the enacted definitions, the definitions by denotation and by connotation, what distance learning means to academic but also what it means to managers, students policy-makers and others stake-holders across the various continents, countries regions and cities where it seems to take place. A brief discussion of the relevant ones might identify and resolve some of the concepts and confusion around distance learning. Its potentials and its possibilities or perhaps not. One simple definition might be implied by binary contrast between campus education and distance learning, but similarities with online learning e-learning and virtual learning now blur the issue, as does in a different direction, overlap with community learning and adult learning. We casually referred to campus education and distance learning. This seems a

clear distinction, one happens on campus or within campus universities, the other does not. Many campus universities now however exploit digital technologies to reach larger distant markets and reach out to students who may study entirely remotely and entirely online. So campus universities can have significant proportions of distance learning students. Online learning, Digital learning most-learning and virtual learning are apparently synonymous and interchangeable and are merely the preferred delivery mechanism form out distance clearing. They are however never the sole delivery mechanism for either campus universities of distance learning hence the use of the rather vague term, blended learning, to denote that digital learning is combined in some unspecified proportion with one or more other modalities. We shall see the consequences of this confusion when we look at the global picture.

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India's Language Policy Need for A Holistic Approach

K. Madcswaran *

A quote by Jawaharlal Nehru "A Language is something infinitely greater than grammar and philology. It is the poetic testament of the genius of a race and culture, and the living embodiment of the thoughts and fancies that have moulded them".

The Government of India initiated the process of formulating a New Education Policy to meet the changing dynamics and requirements of the population with regard to quality education, innovation and research, aiming to make India a knowledge superpower by equipping its skills and knowledge in science, technology, academics and industry. The Draft National Education Policy 2019, under the Chairmanship of Kasturirangan, is built on the foundational pillars of Access, Equity, Quality, Affordability and Accountability by Ministry of Education (MoE).

The population of more than one billion people speaking more than a thousand varied languages in India, it is one of the largest multilingual nations in the world. With their origins in Indo-Aryan, Dravidian, Austro-Asian and Tibeto-Burman language families, the plethora of languages spoken here represent perfectly India's vast and diverse culture and history.

India is linguistically diverse with 22 scheduled languages, 100 non-scheduled languages and numerous indigenous languages. According to the Greenberg Linguistic diversity index India ranks third next only to Papua New Guinea and Congo in terms of diversity. Paradoxically, India tops the list of endangered languages with 196 of its languages facing various degrees they are in the verge of disappearance.

Martyr Devasahayam Pillai

K.K. Thanammal**

Devasahayam Pillai's original name was Neelakanta Pillai, hailed from a Hindu Nair family, De Lannoy, the Commander in Chief of Travancore army was responsible for the conversion of Neelakanta Pillai into Christianity. After getting baptism from Vadakkankulam Church the name Neelakanta Pillai, was changed into Devasahayam Pillai. After his conversion, he met numerous hurdles from the then ruling king Marthandavarma of Travancore and also from the Hindu Brahmins. On 23rd February 1749 he was arrested and shut in prison at Thiruvithancode.

Subsequent to that he was shifted to Aramboly. By the orders of the king at Kattadimalai near Aramboly, the soldiers of Travancore made him stand and the shots injured him fatally. They came nearer as the night was dark, and fired two more bullets which wounded him normally. Devasahayam Pillai was forty years old, when he was executed. He was a Christian for seven years. His unbendable faith made him Martyr of the earliest times of the catholic church of Kanyakumari District. In the name of Devasahayam a small church was constructed at Puliyoorkurichy in 1758.

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A Study of Sister “Nivedita”

S. Theboral*

Margaret Elizabeth Noble was born on October 28, 1867 in the town of dun Gannon in country Tyrone, Ireland to Mary Isabel and Samuel Richmond Noble, The Nobles were of Scottish descent, settled in Ireland for about five centuries.

He father who a priest gave the valuable lesson that service to mankind is the true service to God Margaret lost her father at the age of ten and was brought up by her maternal grand father Hamilton, Hamilton was one of the first ranking leaders of the freedom movement of Ireland.

Margret got her education from church boarding school in London. She extensively studied various subjects including physics, arts, music, literature she extensively embraced teaching after age of seventeen. She first worked in Keswick as a teacher of children.

She was engaged to be married to a welsh youth who died son after engagement, the regulated religious life could not give her the necessary peace and she began to study various book on religion. Nivedita wrote in 1904 to a friend about her decision to follow swami Vivekananda as a result of her meeting him in England in November 1895.

T.Satyamurti-A Swaraj Patriot and Great Intellectual Genius of Tamil Nadu

R. Sanjeev Kumar**

The purpose of this paper is to highlight the multifaceted intellectual role of Satyamurti in Indian and Madras Politics in the first half of the Twentieth Century. "One Satyamurti alone would do to represent the Congress in the Legislatures, if there had been ten Satyamurtis in our Legislatures, the British would have quit India long ago". This was an extraordinary tribute paid by Mahatma Gandhi to Satvarnurti's outstanding debating skills.

Satyamurti was not born with a silver spoon in his mouth. He was born on 19th August 1887 in a poor large Brahman family in Tirumayyam in Pudukkottai district-then a minor Princely State-one of the 562 "Native States" of India, ruled by hereditary Princes noted for their opulence, extravagance, pleasures and autocratic rule. Satyamurti also suffered the added misfortune of

having to lose his father at the tender age of eight and to face a bleak world.

His bold and resourceful mother, however, faced the unforeseen with calm resoluteness and courage and gave her promising son a sound education. He was a powerful writer and a keen journalist. He contributed to *The Hindu*, *The Madras Mail*, *Amrit Bazar Patrika*, *The National Herald*, *The Hindustan Times*, *The Tribune*, *Bombay Chronicles* etc, besides contributing to Tamil and English periodicals.

His greatest asset was of course, his eloquence which was a weapon for him to fight the nationalist war. He regaled large- audiences by his speeches in English and Tamil in the 20s and 30s of this century and was also largely sought after to translate into Tamil English speeches of visiting dignitaries on their jaunts in Tamil Nadu.

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Mylaudy Maharasan Vedamanickam - A Study

G.S. Sheeba*

Maha Rasan Vedamanickam Desikar [1763 – 1827] was born at Mylaudy in Kanniyakumari district in Tamilnadu. He was a remarkable person, a multifaceted personality, social thinker, visionary, missionary and achiever. He was one of the pioneers of social, cultural, intellectual, spiritual and educational renaissance and revolution in Kanniyakumari district and whole Travancore. In 1799 AD, Maha Rasan together with his brother's son Sivagurunathan started their historical pilgrimage to Chidambaram to attain Chaychya. His trip to Chidambaram not only caused him to change his name Maha Rasan into Vethamanickam but also it changed the social, education, intellectual and religious history of

Travancore. His steadfast faith and ceaseless toil won many to Christ. In need of an experienced person to guide his flock. Vedhamanickam requested Kohlhoff to send them a missionary. In response to his request, a German missionary, Rev. William Tobias Ringeltaube came to Mylaudy, which was then part of the princely state of Travancore. Over a period of ten years (1806-1816), through opposition, sickness and loneliness, Ringeltaube succeeded in building the mission on a firm foundation. The first church was built at Mylaudy in September 1809 and converts were baptized. Schools and churches were established in six more villages. Thus the Mylaudy Mission began to take shape.

Sree Narayana Guru

P. Ambili and V. Renjan*****

Narayana Guru (August 28 1855 September 20 1928) was a spiritual lead and social reformer in India. Born into a Fail, of the behave caste in an era, when people from such community were regarded as Avarna.

He led a reform movement in Kerala against the injustice in the caste – ridden Society of Kerala in order to promote spiritual enlightenment and social equality.

Contribution of Manonmaniam Sundaram Pillai to Tamil Literature

W. Allin Vinil****

Manonmaniam Sundaram Pillai was born in 5th April 1885, at Alleppey in the princely state of

travancore. His father Perumal Pillai and mother Madathi Ammal. His father was a Tamilian so he

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wellversed in the Tamil Language. His early education at Trivandrum high school. Manonmaniam sundaram Pillai completed his Bachelor Degree and Post graduation in Maharaj college Trivandrum. During his early education and college life he participated in various extra caricular activities. In his college life he

caught the turning point from various personality. During his leasure time he read several novels and books. He had more faith in Tamil language during the higher studies. In the college studies he performed with various activities like drama, debates, and other cultural programmes that will changes the life style.

History of Naduvattam Sub Jail

S. Soundarya *

Naduvattam is a Panchayat town in the Nilgiris District in Indian state of Tamil nadu. Consequent on decision taken by the British Government to plant cinchona in Naduvattam the local and tribal workers were used for planting initially. But there was very slow in progress and the British India Government officials were experienced in procuring efficient men to work in the cinchona plantations. On 8th July 1864, W.G. Mclvor, Superintended had applied to the British Governemnt for 500 convicts to work on the Government cinchona plantation a year later the

application had been sanctioned, and a building at Naduvattam main plantation site was build to be used temporarily as a jails. The Naduvattam jail was thus constructed to accommodate the convicts After closer of the jail, the building was used as bark godown. The Naduvattam jail was worked for four years between 1865 and 1869. After the Cinchona Plantation the Tea Plantation was stared in Naduvattam. Till now the jail was under the control of TANTEA (Tamilnadu Tea Plantation Corporation Limited). Now it is one of the important tourist places in Naduvattam.

சாதனைக்கு வறுமை தடையில்லை - ஸ்ரீனிவாச ராமானுஜம்

S. நளினா **

உலகில் பழங்காலம் முதல் இன்றளவும் வரை சாதனை படைத்துள்ள பல அறிஞர்கள், தத்துவமேதைகள், விஞ்ஞானிகள் மற்றும் கலை விற்பன்னர்கள் பலரும் வறுமையின் கோரப்பிடியிலிருந்தே தங்களின் அளபறிய சாதனைகளை படைத்துள்ளனர். அவர்களின்

வாழ்க்கையில் துயரங்கள், அனுமானங்கள் மற்றும் சிக்கல்கள் நிறைந்ததாக இருந்தாலும் அவர்களின் படைப்புகள் உலக இயக்கத்தில் ஒன்றோடொன்று மற்றும் சாதனைகள் பிறந்து இந்தியாவின் புகழை உலகறிய செய்த ஸ்ரீனிவாச ராமானுஜர் சாதனைகளை இக்கட்டுரையில் காணலாம்.

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***கௌரவ விரவுரையாளர், வரலாற்றுத்துறை, அருள்மிகு பழனியாண்டவர் கலை மற்றும் பண்பாட்டுக் கல்லூரி, பமனி. கிண்டிக்கல் மாவட்டம்.

**தலித் இயக்க முன்னோடிகளில் இரட்டைமலை சீனிவாசன்
பற்றிய ஒரு வரலாற்று ஆய்வு**

ப. பிரபாகரன்*

உழைக்கும் மக்களின் கலங்கரை விளக்காய் இருந்தவர். இருண்ட உலகில் பயணம் செய்தவர்களை வெளிச்சத்தில் கொண்டு வந்தவர். மூடபழக்க வழக்கங்களில் மூழ்கி போனவர்களை சிந்திக்க தூண்டியவர் என்ற சிறப்புகளுக்கெல்லாம் உரியவர் சிந்தனை, செயல் அனைத்தையும் தாழ்த்தப்பட்ட மக்களின் முன்னேற்றத்திற்காக செலவழித்தவர். அகில இந்திய அளவில் சட்டம்

பயின்று தலை நிமிர்ந்து நின்ற டாக்டர். அண்ணல் அம்பேத்கரை போன்று தமிழகத்தில் தாழ்த்தப்பட்ட மக்களின் முதல் பட்டதாரி, தாத்தா இரட்டை மலை சீனிவாசன் பற்றியும் அவருடைய நோக்கங்கள் பற்றியும் அவர் வைத்த கோரிக்கைகள் பற்றியும் அவர் பெற்ற பட்டங்கள் பற்றியும், இந்த ஆய்வில் காண்போம்.

* முழு நேர முனைவர் பட்ட ஆய்வாளர், வரலாற்று துறை, பல்கலைக்கழகம், காரைக்குடி.

THE FOLLOWING ARTICLES WERE ALSO PRESENTED IN VARIOUS SECTIONS

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1. **முனைவர்.க.ஜோதிமுருகன்**, உதவிப்பேராசிரியர், தமிழியல் துறை, மனோன்மனியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி
சங்க இலக்கியங்களில் பெண்பாற் புலவர்கள்
2. **P. Sureshkumar**, Assistant Professor, Virudhunagar.M.S.P.Nadar College of Education, Virudhunagar.
The Role of Indian Educational System and Commitment to Enrich the New Education Policy – A Study
3. **அ.சீனிராஜ் மற்றும் கா. பரந்தாமன்**, முனைவர் பட்ட ஆய்வாளர், உதவி பேராசிரியர், வரலாற்றுத் துறை, அழகப்பா பல்கலைக் கழகம், காரைக்குடி
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4. **T.Sajitha Kumari**, Research scholar in history, Holy Cross College (Autonomous), Nagercoil. (Affiliated to Manonmaniam Sundaranar University, Trinelveli)
Social and Economical Welfare of Tribal Women in Kanyakumari District
5. **P. Puratchiselvi**, Research scholar, Department of History, Queen Mary's College, Chennai.
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6. **நி.ஜீவலட்சுமி**, எம். பில் ஆய்வு மாணவர், வரலாற்றுத்துறை, இராணிமேரி கல்லூரி, சென்னை-4.
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7. **பா. மாரியம்மாள்**, இராணி மேரி கல்லூரி (தன்னாட்சி), சென்னை - 04
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9. **C. Balakrishnan**, II MA History, P.G. and Research Department of History, Periyar Government Arts College, Cuddalore.
The Role of Nehru Yuva Kenthira in the Social Awakening of Cuddalore District

ARCHAEOLOGY, ART AND CULTURAL HISTORY

10. **R. Mahalakshmi and V. Raju**, Ph.D. Research Scholar, Department of History, Annamalai University. Assistant Professor, Department of History, Bharathidasan University, Triruchirappalli.

History of Kilur Tiruvirattanam as Gleaned from Tamil Literature

11. **C. Uma** Ph.D. Research Scholar, Dept. of Ancient History & Archaeology, University of Madras, Chennai. **Tripurasamharam at Thiruvathigai in Tamilnadu**

12. **S. Selvalatha** Ph.D. Scholar, Muslim Arts College, Thiruvithancode
Temples in Aralvaimozhi - A Study

13. **க. அம்பேத்கார் மற்றும் G. பரந்தாமன்** உதவி ஆய்வாளர், வரலாற்றுத்துறை, அழகப்பா பல்கலைக்கழகம், காரைக்குடி. ** உதவி பேராசிரியர், வரலாற்றுத்துறை, அழகப்பா பல்கலைக்கழகம், காரைக்குடி.
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15. **நே. பாபு**, முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அரசினர் ஆடவர் கலைக்கல்லூரி (தன்னாட்சி), கும்பகோணம்.
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சங்க இலக்கியத்தில் நடுகற்கள் ஓர் -பார்வை

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18. **G. Pasupathi**, Assistant Professor, Department of History, Jairams Arts and Science College, Karur.
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19. **Dr. M. Anusha Angel**, Assistant Professor of History, Jayaraj Annapackiam College for Women (Autonomous) Periyakulam.

A Biographical study of sardar Vedaratnam Pillai

20. **S.S. Sasilekha and T. Wins Joel**, Research Scholar in History, Scott Christian College (Autonomous), Nagercoil, Assi. Prof: of History, Scott Christian College (Autonomous), Nagercoil.
Mannathu Padmanobha Pilai

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