

TAMIL NADU HISTORY CONGRESS PROCEEDINGS

Proceedings of the 30th Annual Session

22nd – 24th September, 2023



NAGERCOIL – 2023

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Editor

Dr. M. Lakshmanan

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From the Editor's Desk

The collection in your hands is a compilation of papers presented at the **30th Annual Session** of the **Tamil Nadu History Congress**, held at the historically significant Holy Cross College, Nagercoil. This institution provided a platform for young scholars to present their research findings during the session. The host institution warmly welcomed the delegates, who were deeply touched by their hospitality.

With a large number of young scholars participating and presenting papers, the Tamil Nadu History Congress has evolved into a dynamic platform for emerging academics. More than 500 young and experienced scholars participated in the 30th annual session, where over 300 papers were presented. The political and socio-economic sections claimed the majority of the papers. The increasing number of participants reflects an improvement in the quality of the papers presented over the years. The TNHC now stands on a high pedestal, with scholars intensifying their research efforts in new directions.

Yet, there are new challenges ahead for the TNHC. As mentioned in the previous volume, the most immediate challenge is the ambitious plan to have the proceedings of the TNHC included in the UGC Care listed journals. The process has already begun, and with the dedication and cooperation of scholars, we are confident of achieving this goal soon. Another challenge is the digitization of the proceedings, a task made easier by advancements in information technology. It is time to dispense with CDs and transition to uploading research materials online.

This compilation includes articles by senior scholars, such as the General President, the Inaugural Speaker, and endowment lectures by Prof. S. Anuzsiya and Prof. K. Sankari, along with contributions from four Section Presidents. As in previous years, the volume is divided into four sections. However, this year, the political and socio-economic sections are more extensive, reflecting broader themes such as welfare schemes and irrigation. While efforts have been made to publish full papers based on the recommendations of the Section Presidents, some papers have been abstracted and published using the same criteria. Others, although presented, have been listed separately due to font readability issues.

This publication is the result of teamwork. As Chief Editor, I extend my gratitude to the members of the Editorial Committee: Dr. Sethuraman, Dr. Fatima Begam, and Dr. Maya for their efforts in trimming lengthy articles and ensuring uniformity. I would also like to acknowledge the contributions of Dr. A. Kalyani, Dr. Gopinath, Dr. Sathiyalingam, Mr. Tamil Selvan, Dr. S. Ganesan, and many other research scholars from the University of Madras for their invaluable assistance in bringing out this volume on time.

I cannot adequately express my gratitude to the General Secretary and the Office Bearers of the TNHC for placing their trust in me and selecting me as the Editor.

M Lakshmanan

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GENERAL SECRETARY'S REPORT

Tamil Nadu History Congress, 2023

Prof. S.S. Sundaram*

General President, Office Bearers, and Executive Members of the Tamil Nadu History Congress (TNHC), distinguished invitees, esteemed participants and delegates, members of the Media and Press, Ladies and Gentlemen:

As the General Secretary of the Tamil Nadu History Congress, it is my pleasure to extend a very warm welcome to all of you to the 30th Annual Session of TNHC.

Nagercoil, the capital of Kanyakumari District, is situated near the southern tip of the Indian Peninsula. Originally known as Kottaru, this mercantile town has existed since the Sangam Age. The great geographer Ptolemy referred to it as Kottara in the country of Ayi, also known as "Kottara Metro Polis." The name Nagercoil is derived from the Nagaraja temple, which is dedicated to the Naga King.

In addition, the region around Nagercoil features architectural styles such as Kerala architecture and Gothic edifices. Several educational institutions have been established by Christian missionaries, including those from the Church of South India, the Salvation Army, the Roman Catholic Mission, and the London Missionary Society.

Historically, this region was ruled by the Cheras and was known as Nanjil Nadu, governed by Ay Andiran. The great Chera dynasty ruler, Senguttuvan, is also associated with this region. The early Pandya rulers governed this area from A.D. 560 to A.D. 920, with the prominent Pandya ruler Sendan invading it. Subsequently, the Imperial Cholas dominated the entire southern peninsula. Chola ruler Rajaraja I invaded Nanjil Nadu in his fourth regnal year, as recorded in his

Meykkirti, referring to the place as "Kandalur Salai Kalamarutaruli." His successor, Rajendra I, continued to maintain the status quo.

After Independence in 1947, the All Travancore Tamil Congress was conducted at Iraviputtur, with Umay Thay and other leaders. However, it was later renamed the "Travancore Tamil Nadu Congress." The State Government of Travancore adopted repressive policies towards Tamils. In the first general elections, A. Nesamony, the President of the Travancore Tamil Congress, was elected to Parliament. After continuous struggle, the State Reorganization Act was passed in 1956, based on which the Kanyakumari District was created. Nagercoil became the district headquarters and was merged with Tamil Nadu. In 1900, Nagercoil came under Municipal Administration and was upgraded to a Municipal Corporation on February 14, 1919.

The cultural aspect of the city is unique. Temple jewellery is manufactured at Vadasery, which is used by classical dancers throughout India. The weaving industry is very popular in Nagercoil, and the transport industry is also well-established here. Thus, Nagercoil is a noteworthy place—geographically, politically, and culturally—in Tamil Nadu.

The 29th Annual Session of TNHC was hosted by the P.G. and Research Department of History, AVVM Sri Pushpam College (Autonomous) on the 14th, 15th, and 16th of October, 2022. The session was inaugurated with an address by Thiru. S.S. Palanimanickam, Member of Parliament for the Thanjavur Constituency. Dr. R. Sivakumar, Principal of A.V.V.M. Sri Pushpam College (Autonomous), Thanjavur, presided over the conference and delivered the presidential address. The

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TNHC General Presidential Address was delivered by Prof. S. Rajavelu, Advisor Coordinator – Archaeology, Hindu Religious & Charitable Endowments Department, Government of Tamil Nadu. Thiru. S.S. Palanimanickam, Member of Parliament for the Thanjavur Constituency, released the 27th & 28th TNHC Annual Proceedings Volumes.

Following that, felicitations were offered to Prof. P. Jagadeesan, Former Vice-Chancellor of Bharathidasan University, Trichy; Prof. N. Rajendran, Former Vice-Chancellor of Alagappa University, Karaikudi; and Prof. T.K. Venkatasubramanian, Former Professor of History, Centre of Advanced Study, Delhi University, New Delhi.

In the evening, Prof. Raja Sekar Thangamani, a historian, delivered the Dr. M. Thilagavathy Endowment Lecture on the theme "Muthamizh Valartha Mutharayar Varalaaru." Prof. M. Lakshmanan, Former Head of the Department of History at Presidency College, delivered the Tamil Semmal Dr. Ratna Natarajan Endowment Lecture on the theme "Legal History." These scholarly lectures were well received by both the participants and the media.

The Tamil Nadu History Congress has established a commendable tradition of honoring the most senior and distinguished historians of Tamil Nadu. The first historian to be honored was Prof. N. Subramanian, a distinguished historian of the Sangam Age. Following him, other eminent historians, including Padma Shri Iravatham Mahadevan, Prof. K. Rajayyan, Prof. K.V. Raman, Prof. P. Jagadeesan, Prof. Y. Subbarayalu, and Dr. V. Balambal, have been honored. Continuing this tradition, during the 29th Annual Session, Dr. J. Raja Mohamad, historian, was honored by the TNHC with a citation as a "Distinguished and Senior Historian of Tamil Nadu."

The Sectional Presidents—Dr. P. Karpagavalli, Dr. R. Stanislas, Dr. D. Kalyani, and Dr. N. Sethuraman—delivered their Sectional Presidential

Addresses in the areas of Political and Administrative History, Social and Economic History, Archaeology, Art and Cultural History, and Historiography, respectively.

On the morning of October 16, 2022, a symposium was organized on the theme "Contributions of Maharajah Serfoji II to Society.

A unique feature of the 29th Annual Session of the TNHC was the participation of 350 delegates, with more than 186 research papers presented at A.V.V.M. Sri Pushpam College (Autonomous), Thanjavur. The high number of research papers presented indicates the active involvement of scholars in the proceedings of the TNHC since its inception.

The Executive Committee meeting of the TNHC was held on the evening of October 14, 2022, followed by the General Body meeting on the afternoon of October 16, 2022.

The General Body meeting was followed by the Valedictory Function. Dr. R. Sivakumar, Principal of A.V.V.M. Sri Pushpam College (Autonomous), Thanjavur, delivered the Presidential Address. Thiru. K. Parsuraman, Ex-Member of Parliament, Thanjavur, delivered the Valedictory Address, and Shri Shivaji Rajah T. Bhosale, Prince of Thanjavur, was present as the Guest of Honour.

As General Secretary of the TNHC, I would like to place on record my heartfelt thanks to A.V.V.M. Sri Pushpam College (Autonomous), Thanjavur, as well as to the Principal, Organizing Secretary, and authorities who provided invaluable support, making the 29th Annual Session a grand success.

Before I conclude, I would like to once again thank the Office Bearers, the Executive Members, and the Members of the TNHC for their sustained cooperation and support.

Thank you

GENERAL PRESIDENT'S ADDRESS

Politics of Social Transformation in Tamil nadu

Dr. Tmt. M. Thilakavathy*

Distinguished Chief Guest, Dr. S. Sundaram, the General Secretary of the Tamil Nadu History Congress, Respected Professor P.Jagadeesan, Former Vice-Chancellor, Bharathidasan University, Tiruchirapalli, the Sectional Presidents, Office Bearers and Members of the General Body of the Tamil Nadu History Congress, Principal of the Holy Cross College, Nagercoil, Local Secretary, Distinguished Invitees, Delegates, Staff and Students of the History Department of Holy Cross College, Media, ladies and Gentlemen.

At the outset I express my profound thanks to the Tamil Nadu History Congress office bearers for nominating me as the General President of the Thirtieth annual session of the Tamil Nadu History Congress being held at the Holy Cross College, Nagercoil. I consider it as a great honour and rare privilege bestowed on me and I take this opportunity to assure you that let us all work for the growth and prosperity of this thirty year old Tamil Nadu History Congress.

The topic that I have chosen to address today is a relevant and connected with the contemporary period namely "Politics of Social Transformation in Tamil Nadu."

Tamil Nadu, a unique state in South India, has a rich political history characterised by social transformation movements. The politics of social transformation in Tamil Nadu had been framed by various factors. They are Dravidian Politics, Social Reform Movements, Education, Women Empowerment and regional identity. Social transformation of Tamil Nadu deals with the far-reaching social change which took place in Tamil society. The glorious history of Tamil Nadu and the growth of a social movement popularly known as Dravidian Movement had a direct impact on the politics of the region.

Dravidian Movement

The concept of social justice main aim was to promote egalitarian societies and reduce the exploitation of certain marginalized groups due to the vast difference between the rich and poor. Social justice initially focused on issues such as the distribution of capital, property, and wealth, due to the extreme levels of inequality and economic distress prevalent at that time. Today, social justice has shifted towards a stronger emphasis on human rights and improving the lives of disadvantaged and marginalized groups that have historically faced discrimination in society. The Dravidian Movement has played a vital role in shaping Tamil Nadu's politics and social transformation.

The entire country has accepted that the concept of Social Justice originated from Tamil Nadu. "Social Justice" is an elixir propounded by the Dravidian Movement for the advancement of the downtrodden and oppressed population of Tamil Nadu belonging to Backward Classes, Most Backward Classes and Scheduled Castes. In the early 20th century, the Dravidian Movement's main aim was to promote Dravidian identity, challenging Brahmanical dominance and advocating for Social Justice. Eminent leaders like P.Theagaraya Chetty, Dr.T.M.Nair, Dr.Natesa Mudaliar, Thiru.Muthiah Mudaliar, Thanthai Periyar and Perarignar Anna had to wage a relentless war to achieve the objectives of Social Justice and finally they won the battle.

One of the first instances of the word "Dravida", used in the context of a political identity, was when Rev. John Rathinam, a Dalit who belonged to the Wesleyan Mission, published the magazine Dravida Pandian along with Pandit Iyoothe Thass in 1885. Rev.

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John Rathinam has improved the status of Scheduled castes in the field of education.¹

Pandit Iyothee Thass founded the Panchamar Mahajana Sabha in 1891 along with Rettaimalai Srinivasan.²

The Census of Madras Province, taken in 1901, stated that, 'Brahmins were 3.4 per cent, Sudras were 94.3 per cent' and the Government referred to non-Brahmins as Sudras³. It was at this stage that Periyar opposed the term 'Sudras'. Later, the term 'Sudras' was removed from the Government register by the Justice Party-backed Dr. Subburayan's cabinet.

Domination of Brahmins in public employment and higher Education

The Brahmins dominated the official sector everywhere; non- Brahmins were at a standstill. For example, in 1912, in the state of Madras Province 55 percent of Deputy Collectors, 82.5 percent of Sub-Judges, 72.6 percent of District Munsifs were Brahmins and 21.5 per cent, 16.7 percent and 19.5 percent were non-Brahmins in these posts respectively.

Status of non-Brahmins in the Society

Mrs. Annie Besant's advocacy of *Varna* Dharma in collaboration with Brahmins in the early 20th century made the non-Brahmins to form their own organisation. She founded the Home Rule League in Madras in September 1916, to support the Congress party and Brahmins. Hence, the non-Brahmin leaders realised that there was a need among them to unite and counteract Mrs.Besant's Home Rule Movement.⁴

Under these circumstances the Dravidian movement not only participated in the regime and brought about direct changes but sought to create alternatives at all levels. For example, a popular doctor in Triplicane, Dr. C. Natesa Mudaliar started the "Madras Dravidian Association" on November 10, 1912. He founded this hostel mainly because the non-Brahmin students were unable to find hostel accommodation in Madras because of caste barriers.⁵

The main aim of the Dravidian association was to organise the non- Brahmin youth. The Raja of Panagal was elected as the President of the 'Dravidian

Association'. T. M Nair was the vice-president, and Dr C. Natesa Mudaliar was the secretary. An industrialist Sir P. Theagaraya Chetty also actively participated in the Dravidian Association. The main aim of the association was to safeguard the political, social and economic interests of the Dravidian people.⁶

A new organization known as "South Indian Liberal Federation" was formed on 20 December 1916, to promote the political interest of non- Brahmin Hindus. Its official news organ called "Justice" saw the light of day in the form of its first issue on 26 February 1917. After the Justice magazine, the South Indian Liberal Federation became the Justice Party. They issued the Non-Brahmin Manifesto addressed to Non-Brahmins, "The Dravidian Manifesto articulated the voice of the Non-Brahmin communities.

The predominance of the numerically minority Brahmins in all walks of public life made the Justice Party to challenge it. The Justice Party's foundation marked the culmination of several efforts to establish an organisation to represent the non-Brahmins in Madras and thus the Dravidian Movement was started.⁸

Dravidian Manifesto

The manifesto referred to the complete monopoly of Brahmins in Government services and elaborating how non-Brahmins have no chance of getting into the Imperial and local Legislative Councils and to Municipal Boards. It surveyed the conditions of the non-Brahmin community and gave directions for advancement.⁹

Further the Manifesto expressed an alarm at the increasing Brahmin support for Home Rule. The Justice Party supported the masses and its prominent spokes person was Dr. T.M. Nair. The first Non-Brahmin conference of the party was held at Coimbatore on 19 August 1917.¹⁰ The Raja of Panagal, an Indian Legislative Council member, was elected as the President.

The Justice Party, after capturing power in the Madras Presidency, introduced a number of reforms that were part of its social reforms agenda. It includes the introduction of a communal rotation roster for Government jobs and reforms in temple

administration.¹¹ The Justice Party Government's main work was to bring fair distribution of Government appointments among the various communities as stipulated in the Standing Order of the Madras Government.

Reforms of the Justice Party Government

The Justice Party was the fountain head of the Non-Brahmin Movement in the country. The Justice Party government widened education and moyment opportunities for the majority of the population and crea d space for them in the political sphere.

The justice Party Government removed the legal hindrances restricting inter-cast marriages and removed the barriers that prevented Depressed Classe fro the use of public wells and tanks. The justice Party rule established Staff Selection Board in 1924 for the selection of Government officials and encouraged all the communities to share the administrative po en. In 1929, the Government of British India adopted this pattern and established the Public Service Commission.

The justice party further concentrated on reforms in religious institutions. The justice Party introduced the Hindu Religious Endowment (HRE) Act in 1925 and enabled any individual, irrespective of their caste affiliation, to become a member of the temple committee and govern the resources of the re igieus institutions.

As per the Indian Act of 1935 elections were held in 1937. In that election Congress party contested the elections for the first time and defeated the justice Party.

The justice Party with its limited powers under the diarchal system of Government foug t against Brahmin domination and succeeded in providing communal justice to non-Brahmins in Legislature, Government service, Education nd in the field of religion. Thus, the foundation laid by the justice party government gave improvement to social justice in the Indian Constitutio The Dravidian parties that ruled Tamil Nadu from 1967 onwards are the worthy successors of the justice party and they carry on the mantI of Social justice founded by the justice Party.

E.V.R Periyar emphasised the important opportunities for the backward classes and pride in Tamil identity. E.V.R. Periyar was focused on social change and believed that political change would follow social change. C.N. Annadurai did not accept this formula and he started a new party known as DMK in the year 1949. C.N. Annadurai wanted to achieve social change through political power. The political ideology of the DMK was drawn from the activities of EVR's Self- Respect Movement and the social agenda of creating opportunities for non-Brahmins. Pride in the Tamil language and culture and in a Dravidian identity are part of the party's propaganda.¹²

In the election of 1967, the people of the Madras state expressed their resentment against the Congress rule through the power of the ballot, delivering the Congress a crushing defeat.¹³

The DMK came to power in Tamil Nadu in the 1967 elections, ending decades of Congress rule. Since then, the Dravidian parties, either the DMK or the AIADMK, have been in power in the state and have shaped the political, social and economic agenda of the state. It is important to understand the growth of the Dravidian Movement in the state, from a social justice platform to one focused on economic development and social welfare initiatives.¹⁴

AIADMK is a breakaway faction from the parent party DMK. It was founded by M.G.Ramachandran on 17 October 1972. In 1977, M.G.R was elected as the Chief Minister of Tamil Nadu and ruled for a period of ten years.

According to Robert L. Hardgrave "the Dravidian movement was instrumental in bringing to the people of Tamil Nadu an awareness of themselves as a community".

Reservation Policy

Tamil Nadu has a long-standing policy of reservation in education and employment for marginalized communities. The reservation policy includes quotas for Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), and economically weaker sections. This policy has been

instrumental in empowering marginalized communities and promoting social Justice.

Social inequality based on the caste system was a bane of the Tamil society for several centuries. It was challenged in Tamil Nadu with the spread of Western education in the 19th century. Socio-religious reform movements and social legislations could achieve only a little in removing it.

Between 1892 and 1904 out of 16 Indian Civil Service candidates selected 15 were Brahmins. In the case of Engineers, 21 out of 27 selected candidates were Brahmins. Brahmins dominated in all the Government jobs, the bar, the university, and the Government Secretariat. Most of the leading journalists were from Brahmin community. They virtually controlled the High Court of Madras. During 1910-1920 in the Madras Legislative Council, eight out of the nine official members appointed by the Governor of Madras were Brahmins. Thus, in the social, political and economic fields the Brahmins were dominating.¹⁷

Brahmins who formed three per cent of the population were occupying the majority posts in all the departments of Administration. According to the 1911 census of Madras presidency, among the students of Madras University, 67.71 per cent of undergraduate students were from the Brahmin community and they occupied 73.57 per cent of the seats in law. The Medical education was also in favour of them because they made Sanskrit knowledge compulsory for admission.¹⁸

The impact of the reservation policy in matters of Government appointments initiated by the Justice Party Government in the Madras Presidency brought the social transformation in Tamil Nadu. The Board of Revenue of the Madras Government issued a Standing Order No. 128(2) as early as 1854 which says, "Collector should be careful to see that the subordinate appointments are not monopolized by members of a few influential families. Endeavour should always be made to divide the main appointments in each district among several castes. It should be a standing rule that the two chief revenue servants in the collector's office should be of different castes."

The above Standing Order was issued because in 1853 the entire revenue office in Nellore was administered by 50 Brahmins that too from the same family group. The edge that the Brahmin Community had over the other backward classes in controlling the bureaucracy under the British rule was a well-established fact.¹⁹

With the introduction of Montague-Chelmsford reforms, Justice Party contested and won in the 1920 election and formed the Ministry. The Justice Party Government's main work was to bring fair distribution of Government appointments among the various communities as stipulated in the Standing Order of the Madras Government.²⁰

On 16 September 1921, the Government passed the first communal Government Order, thereby becoming the first elected body in the Indian legislative history to legislate reservations, which have since become standard policy in India. However, the Justice Party Government had to pass this G.O. with limited power under the Diarchal form of Government in the Madras Presidency of British India.

The social justice movement in Tamil Nadu, which began with the 'Communal G.O.', issued by the Justice Party Government, has come a long way. The Government Order has empowered the non-Brahmins to secure the space due to them in the field of education, administration, and politics.

The order, issued on September 16, 1921, sought "to increase the proportion of posts held by non-Brahmins," which also encompassed Indian Christians, Muslims and Adi-Dravidars, in the Provincial Services, including the Madras Secretariat. Before issuing the order, a resolution was moved in the Legislative Council.²¹

The Communal G.O's main aim was to extend the employment benefits to revenue department and to increase the number of non-Brahmins in all Government departments. The G.O also instructed the district officials to send reports once a year to the Government on the distribution of public appointments among the various communities. The first Ministry of the Justice party, a precursor to the present DMK, saw to it that two

Government Orders popularly called 'communal G.Os' was issued in September 1921 and August 1922. For the first time, caste became the basis for appointment to public services. However, the Justice Party Government during their tenure was unable to implement these orders.²²

After Independence, following pressure from many caste outfits, including the Backward Classes League, the Government revised the Communal G.O. on 21 November 1947.²³ In 1947, Nehru's Government asked the then Premier of Madras Presidency, Omandur Ramaswamy not to implement this Communal G.O. But the premier did not oblige to Nehru went on implementing the reservation policy.

After the Indian Constitution came into effect from January 1950, the 1947 communal G.O. was challenged in the Madras High Court by Champakam Dorairajan. The challenge was that the Communal G.O. was against the equality clause enunciated in the Constitution. The Madras High Court gave a verdict in favour of her. An appeal was made in the Supreme Court. The Supreme Court also confirmed the verdict of the High Court. (State of Madras V Champakam Dorairajan, Citation (s) AR 1951 SC 226, Case history-Subsequent action(s) - Enactment of the First Amendment to the Constitution of India).

Following the constitutional amendments, the Government of Madras issued a Government Order on 27 September 1951. It made 15 per cent reservation for the scheduled caste and Scheduled tribe and 25 per cent reservation for the backward classes.s+After coming to power in 1967, the DMK government set up a Backward Classes commission. Based on its recommendations, the reservation for OBCs, SCs and STs was increased. In the year 1969 Government of Tamil Nadu appointed the A.N. Sattanathan Commission in order to monitor the implementation of the concept. On the basis of the recommendation of Sattanathan Commission, in May 1971, the D.M.K Government increased reservation by 18 per cent to schedule cast and Scheduled Tribes 31 per cent to the backward classes.²⁵

The AIADMK Government issued a G.O. in July 1979 stating that whose families income below Rupees 9000 could be considered as Backward Classes. This policy was against the Constitutional mandate of classifying people on the basis of socially and educationally backward. This move was opposed by the majority of the political leaders. Hence the Government of Tamil Nadu issued another G.O. This G.O increased the reservation of the backward classes from 31 per cent to 50 per cent. And it made the total reservation of 68 per cent. In 1989, the DMK Government introduced 20 per cent separate reservation for the most backward classes within the 50 per cent for the backward classes. As per the Madras High Court's verdict in 1990 a separate 1 per cent reservation was made for the Scheduled Tribes. Hence the total reservation has gone up to 69 per cent in the year 1990.

Quoting the Mandal Commission, the Supreme Court gave a verdict in 1992 that reservation should not exceed 50 per cent. The scheme of 69 per cent reservation for Backward Classes, Most Backward Classes, Scheduled Castes and Scheduled Tribes was in vogue in Tamil Nadu State only through executive order till then. However in December 1993, it got legal safeguard when the Assembly adopted a Bill, by the AIADMK Government. The President of India gave the assent to this act in July 1994. The law was subsequently included in the Ninth Schedule of the Indian Constitution in August 1994 under Article 318 of the Indian Constitution.

The DMK Government in 2007 announced 3.5 per cent reservation for the Backward Class Christians and Muslims within the 30 per cent for the Backward Classes.w The DMK government in 2009 announced three per cent reservation for the Arunthathiyars within the 18 per cent for scheduled caste was announced.

A century is a long time in politics. The communal G.O which provided representation for all communities in Government jobs was issued exactly a hundred years ago and it had a big impact on politics and society.

This G.O enabled the empowerment of non-Brahmins in society and politics. Tamil Nadu which has

69 per cent reservation for the people belonging to the BC, MBC, SC and ST communities is a model for the rest of India in providing reservation.

Education

Education is the most powerful weapon, which you can use to change the world. Tamil Nadu has a long-standing reputation in the field of education. With the great efforts of the State Government to improve access to education, it has resulted in higher literacy rates and increased enrollment in schools and colleges. The transformation in the field of education has led to a more educated and skilled workforce, contributing to the state's development.

Education plays an important role in the process of social change. It is a powerful instrument to bring changes in the society. Education gives strength to the person and knowledge to discriminate right from wrong. Through education we inculcate values in the students and readers. Education is a vehicle for social transformation and empowerment, and political emancipation of the poor.

Two areas in which Tamil Nadu has achieved tremendous success are education and healthcare. The focus of successive Dravidian Governments on education has made Tamil Nadu one of India's leading states in human resource development.

Another unique accomplishment of the Dravidian movement in education is its inclusion of marginalized communities and women in attainment of educational outcomes. While enrollment of girls in High school stands at 85 per cent, enrollment of women in Higher Education is 46 per cent, the highest in India. Tamil Nadu is one of the most literate states in India. As per latest population census 2011, literacy rate in Tamil Nadu is 80.09 per cent, which is above the national average of 74.04 per cent. The state boasts of a male literacy rate of 86.77 per cent while the female literacy is at 73.44 per cent.²⁷

Early growth of Education

In 1826, Sir Thomas Munroe, the Governor of Madras Province, established the Board of Public Instruction. In 1855 and by 1881 grants for aided schools

were issued. In 1871 with the Local Boards Act, Local Boards were established, and they were given powers to open schools, and they have got aid from the Government. In 1920, The Madras Elementary Education Act was passed.

Justice Party's Government Reforms in the field of Education

The Justice Party came to power in 1921. The main aim of the justice Party Government was to provide free and compulsory elementary education²⁹.

Midday Meal Scheme

The Primary Education Act of 1926 was the first attempt to make primary education compulsory. The Madras Elementary Education Amendment Act was enacted making elementary education as compulsory for both boys and girls of a particular age. justice Party leader P. Theagaraya Chetty had opened the door of opportunity for those who go to work during the day to study at night. He allowed the Corporation school teachers to run free night schools. The Raja of Panagal as Chief Minister abolished the practice of learning Sanskrit for admission to medical colleges.

The Important decrees and laws brought by Justice Party in Education

- Ordinance (20.5.1922) to form committees for admitting students from all walks of life in colleges.
- Action to admit non-Brahmin children who were denied education in primary schools (21.6.1923).
- Legislation was passed to establish a new university. This later led to the formation of Annamalai University.
- Measure for mass enrollment of disadvantaged students in educational institutions (24.9.1924).
- Andhra University was formed (26.4.1926)
- Order for Admission of Non-Brahmin Students to State Colleges, Chennai (15.9.1928).
- The justice Party thus succeeded in bringing Social justice to the non- Brahmins in the field of Education.

In February 1937, the first legislative assembly election for the Madras Presidency was held and C.Rajagopalachari became the Congress Chief Minister of Madras State. In 1937, C.Rajagopalachari's Government introduced compulsory Hindi in Schools. People revolted against this move under the leadership of E.V.R. Periyar. The anti - Hindi Agitation had a great impact on Tamil Nadu's politics.

In 1946 the next election was held. O.P. Ramasamy Reddiar served as the Chief Minister of the Madras State and he ruled from 1947 to 1949. He implemented a few schemes towards the Development of Education. The Government directed the Director of Public Instruction to start elementary schools, where there was no school.³¹ T.S. Avinashilingam Chettiar served as the Education Minister in the ministry of O.P. Ramasamy Reddiar. T.S.Avinashilingam Chettiar's contribution in the field of education was remarkable. He advocated for the introduction of Tamil as a medium of instruction.³² With his efforts many colleges were established in Coimbatore and Perianaicken Palayam. Avinashilingam's name has been inscribed in the pages of history for his yeomen service to the cause of Higher Education and the establishment of Avinashilingam Home Science College in Tamil Nadu. This premier college for women was accorded Deemed University Status in 1988.

On 16 April 1953, Madras State Chief Minister C. Rajagopalachari (1952 - 1954) announced a Modified Scheme of Elementary Education (MSEE). This scheme was implemented in 35,000 elementary schools in rural areas. It encouraged imparting school children with training in tune with their father's occupation. Accordingly, half day regular teaching and remaining half day students help their father's job.³³

Noon Meal scheme

Mid-day meals scheme was already in existence in a smaller proportion introduced by the Justice Party in 1925. It was extended by K.Kamaraj to all villages and supported by Government's munificence and subsidies. KKamaraj brought in a free meal scheme to all Panchayat and Government-run primary schools in Madras State in 1956-57. This scheme was introduced

in 8000 schools and nearly two lakh children were benefited. As a result, the school noticed an increase in student attendance.³⁴

Tamil Nadu was always in the forefront of providing educational facilities for all children irrespective of castes and communities. According to Article 45 of the Constitution, education must be made free and compulsory for all children until they complete the age of 14 years. From 1955 half fee concessions were granted to girls under Rule 92 of the Madras Educational Rules.³⁵

Evening College

In 1965-66 the Congress Government in the Madras State, under the leadership of M.Bakthavatsalam introduced evening courses in Arts and Science subjects in order to provide opportunities to employed persons who desire to pursue collegiate education. This attracted a large number of married women namely, 75 girls joined the Queen Mary's College, Madras in 1965.³⁷ In Madurai, a University was established in 1966 known as Madurai University, later the University, name was changed as Madurai Kamaraj University in 1978.

In the field of education DMK patriarch M.Karunanidhi had played a pivotal role to establish social Justice. As a Chief Minister, he drafted and implemented several landmark policies, to uplift the marginalized sections of people through education. Backward Classes Commission was set up by the DMK Government. Based on its recommendations, the reservation for OBCs, SCs, and STs was increased. Successive Dravidian Governments expanded this reservation up to 69 per cent. Tamil Nadu is the only State in the country to implement 69 per cent reservation in educational institutions.

The government concentrated on establishing Government and aided colleges in the State. With this he provided an opportunity for students from the marginalized sections to pursue higher education. It made reservation of seats in educational institutions, special scholarships for backward students, establishment of free hostels and libraries were some of the major reforms. The Government of Tamil Nadu

issued orders for the extension of free education up to pre-university level from 1969-70.³⁸

Distance Education provides an opportunity to transmit educational benefits to all its citizens, who were deprived of opportunities to get education due to socio-cultural and economic barriers. Since 1971, Distance education has been introduced in Tamil Nadu to educate those who could not go to college. In 1971, the Institute of Correspondence Course and Continuing Education was started. It was renamed as Directorate of Distance Education in 1976. The Madurai Kamaraj University started correspondence courses in 1971. Soon the Annamalai and the Madras Universities established Directorates of Correspondence Courses.

Anna University was established on 4 September 1978 during his rule. This was the first Technical University in Tamil Nadu.

On 26 March 1982, in the Tamil Nadu Assembly, M.G.R. announced the Noon Meal Scheme. This scheme was introduced mainly to increase the enrolment and reduce school retention rates. In 1982, his government included Anganwadi (rural Child Care Centre) children to the scheme. After two years the Government extended this scheme to all school children of the entire State.

The AIADMK Government established in 1982 the Bharathiar University at Coimbatore, in 1984 Mother Teresa Women's University at Kodaikanal and in 1985 Alagappa University at Karaikudi.

In 1989 when DMK came to power, the government continued the noon meal scheme and he included the provision for one egg to be distributed fortnightly along with the lunch. Due to long distance and especially the bus fare which prevented the rural area girls to pursue middle and secondary education, in 1989 the free bus pass scheme was introduced for students studying up to VIII Standard.

In 1991 the AIADMK came to power under the leadership of J.Jayalalitha and continued the welfare measures of MGR Government. In 1996 the DMK Government of Tamil Nadu extended the free bus pass up to plus-two students. Dr. Ambedkar Law University,

first of its kind in India, was established by the Government of Tamil Nadu by an act of State Legislature (Act No.43 of 1997) on 20 September 1997. Another landmark decision by the DMK Government was the introduction of the Single window system for admission to engineering colleges.

In 2001 AIADMK Government in order to eliminate dropout ratios in schools, Government offered to double the number of free uniforms for school children namely from two sets to four sets, revived the free footwear scheme and even gave them free Geometry boxes and bags. This scheme contributed to improve the quality of school education. Further this also helped to minimize school dropout rates.

In 2006 DMK Government revolutionized education in Tamil Nadu by the removal of tuition fees for Under-Graduate students. No tuition fees for the girl students and those who are pursuing Post Graduate course. In order to prevent dropouts from schools, Government constructed hostels for girl students. To help the differently abled students he has passed two Government Orders namely that classes must be held only in the ground floor and educational institutions should build ramps. In 2007 the DMK Government abolished the entrance examination for professional courses. It helped the student's particularly rural students. DMK Government established universities like Thanthai Periyar Institute of Technology, Thiruvalluvar University, Manonmaniam Sundarar University, Bharthidasan University and Central University at Thiruvavur in 2008.

DMK Government made higher education free for first generation learners. They introduced "Sarnacheer Kalvi" programme which provided a uniform syllabus for all school students in Tamil Nadu. DMK Government introduced computer science education in Government Schools under the banner of Samacheer Kalvi for class VI to X. While former Chief Minister K.Kamaraj nurtured school education; the DMK Government in later years led by M.Karunanidhi extended the growth of Higher Education.

The AIADMK in 2011 increased the special cash prize to students belonged to backward, most backward and SC students for scoring the highest marks in the public exams in 10th and 12th standard. Tamil Nadu Government provided free laptops to all the students studying in state-run higher secondary schools.

In 2021, DMK came to power under the leadership of M.K.Stalin. He introduced some revolutionary schemes such as Illam Thedi Kalvi, Pudhumai Pen Thittam and free breakfast for primary school students. With the Pudhumai Pen Thittam the Government provides

Rs.1,000 per month for every girl student both from Government and aided schools during her college education. The Tamil Nadu Government's breakfast scheme was launched on 15 September 2022 at Madurai. In the beginning this scheme covered Corporations, Municipalities and Panchayats schools. With this new scheme school strength is expected to increase.

This Chief Minister's Breakfast scheme has now been extended to 31,000 Government primary Schools covering the entire Tamil Nadu State benefiting seventeen lakh students. This scheme was inaugurated on 25 August 2023 at Thirukkuvalai by the Chief Minister M.K Stalin. The scheme's main aim was to ensure that children attend school without hunger, to enhance the children's nutritional status, to increase the attendance and reduce dropouts of children in schools and to reduce the burden of working mothers.

Women Empowerment

During the end of 19th and the 20th centuries there was a change in the position of women. This can be attributed to social legislations, English education, and political movements. The print media also played an important role in improving the status of women. The social legislations relieved Indian women from Sati, infanticide, child marriage, widowhood and many other evils.

Western education is a measure which emancipated Indian women. The Christian missionaries

played a vital role for the cause of female education. They started many educational institutions for women in the country.

Empowering women through Education

"Education is one of the most important means of empowering women with knowledge, skills and self-confidence necessary to participate in the development process

The landmark in Indian women educational history was Charles Wood's Despatch of 1854 which first evinced a special interest in girls schooling. The famous Wood's Despatch reported that there were 256 girls' schools in the Madras Presidency, attended by over 2,000 girls. In 1868 the Government of India envisaged to start female normal school in Madras Presidency.⁴²

In 1875-76, the Directorate of Public Instruction said that there was an improvement in the enrolment in Madras Province. A large number of Christian and Malayalee Hindu girls joined colleges, but Tamil caste-Hindu girls stayed behind for two more decades. Tamil caste -Hindu girls did not continue their education, because girls got married after they attained puberty. This shows the need for social reform among them in the Madras Presidency during latter half of the 19th Century⁴³." In 1882, the Hunter Commission Report recommended more liberal grants-in-aid for girls' schools and special scholarships and prizes for girls.

During the Justice Party's rule great impetus and encouragement were given to girl's education. The growth of education certainly added a new dimension to the uplift of women. Omandur Ramasamy served as the Chief Minister in Madras State and his rule witnessed a comprehensive development in the female education. Four secondary schools for girls were started at Srirangam, Karur, Madurai and Coimbatore. In 1948, the Ethiraj College for Women, Madras.v' Lady Doak College for Women, Madurai.⁴⁵ and Nirmala College for Women, Coimbatore.w were established. S.Avinashilingam Chettiar was a proponent of the empowerment of women. In 1957 he established the Avinashilingam Home Science College in Coimbatore.

This premier college for women was accorded Deemed University Status in 1988.

Both the Dravidian Governments have taken measures to improve women's education from 1967 onwards. In 1984 by the enactment of Tamil Nadu Act 15, Mother Teresa Women's University at Kodaikanal was established by MGR with the objective to exclusively develop women's research activities and education.

Contribution of the Justice Party towards Women's Liberation

The Justice Party, advocated for women's freedom, made gender justice top priority. In April 1921, the Justice Party Government abolished the Devadasi system. During the Justice Party's rule great impetus and encouragement was given to girl's education. For the first time the Justice

Party gave women the right to vote and also the right to contest in election to the Legislative Council. In the Madras Legislative Council, a member of the Justice Party moved the resolution on 1.04.1921 that the qualification which entitled men to vote in the elections for the Legislative Council should be made equally applicable to women. Suffrage for women was a pioneering move in the country (10.05.1921).

In the 1920 women were not allowed to vote in the election. Hence in the Madras Legislative Council, in its first session in April 1921, it resolved to provide voting rights to women. Subsequently, it decided to remove the restriction on women getting elected as members. In early 1927, Muthulakshmi Reddy, the well-known medical practitioner and social activist, became the first woman member of the council. Later she became the Deputy President of the council.

Muthulakshmi was appointed as a member of the Legislative Assembly in the then Madras Provincial Assembly and served in this role from December 1926 to June 1930. Later she was also elected as the Deputy Speaker of the Legislative Assembly.

Her important contribution is the legislation she brought to abolish the Devadasi system. She introduced a bill in the Legislative Council on 2.2.1929 for the

abolition of Devadasi system by seeking an amendment to the Hindu Religious Endowments Act. The Bill was passed into a Law. But only during Omandur Ramasamy's tenure the Devadasi Dedication Abolition Act of 1947 was implemented. It brought an end to the Devadasi system that was in vogue in many Hindu temples. Through this the dedication of Woman to the temple becomes illegal.

Periyar EVR's measures to improve women empowerment

Periyar EVR believed that education was the key to social revolution.

As a rationalist social reformer, Periyar EVR advocated forcefully, throughout his life that women should be given their legitimate position in society as the equals of men and that they should be given good education and also the right to property. He was keen that women should realize their rights and be worthy citizens of their country. He was a leading figure in the struggle for women's emancipation. In 1928, he published, "*Pen Yean Adimaiyana*", a pamphlet in which he wrote a series of essays on women's slavery. He also started a movement known as Self Respect Movement.

Social Legislation and Women - Post-Independence Era

The Constitution of India laid down equality for all citizens. It provided for special status to be taken by the Government to improve the conditions of women by establishing separate institutions. The Indian Government has passed various legislations to safeguard the constitutional rights of women namely, the Hindu Marriage Act 1955, the Hindu Succession Act 1956, Dowry Prohibition Act 1961,

Equal Remuneration Act 1976, Child Marriage Restraint Act 1978 and the Immoral Trafficking Act 1986, the Prohibition of Child Marriage Act 2006 and the Sexual Harassment of Women at Workplace Act 2013.

The DMK Government had passed a law to legalise the self-respect marriages. This law grants legal

recognition to marriages performed without traditional rituals, priests or ceremonies.

Hindu Succession (Tamil Nadu Amendment) Act, 1989

In 1989, the Government of Tamil Nadu had introduced a progressive alteration to the Hindu Succession Act of 1956. The Tamil Nadu Legislative Assembly had presented the Bill in the Assembly on 13 April 1989.⁴⁹ Then Chief Minister M.Karunanidhi had reported the enforcement of Hindu Succession Act impact from 25 March 1989. This enactment gave equivalent rights to women in the hereditary property.

Property Rights of Women in Tamil Nadu

The property rights of women in Tamil Nadu is determined depending on which religion she follows, if she is married or unmarried, which part of the country she comes from, if she is a tribal or non-tribal and so on. Under the Hindu Succession Act of 1956, daughters were given equal rights as sons in their father's self-earned property, if the father dies intestate. However, they had no rights to ancestral property. In 1989 a more progressive legislation was passed in Tamil Nadu -the Hindu Succession (Tamil Nadu Amendment) Act by the DMK Government of Tamil Nadu, which gives equal rights to daughter as son over the ancestral property.

Tamil Nadu Prohibition of Eve-Teasing Act, 1998

Eve-teasing has been a perpetual issue in public places. In 1998, eve-teasing led to a college student's death in the State of Tamil Nadu. With this the Tamil Nadu Government introduced the Tamil Nadu Prohibition of Eve- Teasing Act, 1998.

Tamil Nadu State Commission for Women Act 2008

In order to promote the welfare of women and to make suggestions on women specific issues, to the Government for appropriate action the State Commission for Women was formed in 1993 and the Tamil Nadu State Commission for Women Act, 2008 was enacted. And it came into force in July 2008.

Women's Reservation in Tamil Nadu

For a long time, women were asking for reservation both in the Corporation council and in employment. Reservation issue was dropped in the

Tamil Nadu Legislative Assembly in 1958, by the Congress Ministry. When, this issue was raised in the Assembly in 1989, by A.S.Ponnamal, the then Chief Minister M.Karunanidhi promised that the Government would present a bill to accommodate reservation. In 1990, he declared that there would be a 30 per cent reservation for women in Government administration local bodies, public and private institutions. In the Same year the Government introduced a bill to reserve 30 per cent seats for women in local bodies like Village Panchayat, Town Panchayat, Municipality and Corporation.

Importance of women in politics

Women have played an important role in the development and growth of democratic politics in India, especially in Tamil Nadu. They have held prominent positions in both the legislature and the executive. We can proudly say that had a woman Prime-Minister, Indira Gandhi. We had first woman President Pratiba Patel and now we have Droupadi Murmu.

Women Welfare measures

The empowerment and improvement of social status of women is the prime motto of the Social Welfare Department of Tamil Nadu. Various legislative efforts aiming at giving protection to women have been made by both the DMK and AIADMK Governments from 1967 onwards.

DMK Government has introduced many welfare measures for women i.e., for the first time it has started a working women's hostel in Madras city, 225 women benefited from this scheme. For 1000 destitute women the Government distributed sewing machines.⁵²

The AIADMK Government introduced a new welfare programmes for the uplift of women. Vocational training in typewriting to benefit the women was implemented in 1977. The Government introduced a new welfare scheme of marriage assistance to the poor orphan girls. During J.Jayalalitha's tenure she has brought many welfare measures for women, launched a scheme known as the "Chief Minister's Cradle Baby Scheme" in order to put an end to the practice of female infanticide. This was her first welfare scheme. In 1992, she introduced the All Women police Stations in

Chennai. In 1993, Girl Child Protection Scheme was initiated.⁵³

DMK Government introduced the women Entrepreneurs scheme (SHG) and women's Small Trade Loan. In 2001 AIADMK Government has announced many welfare measures for women. "Thalikku thangam thittam" or _ Gold for marriage scheme was implemented in 2011. This scheme was known as "Moovalur Ramamirtham Ammaiyar Ninaivu Marriage Assistance Scheme". In 2011 the AIADMK Government has announced a Pension Scheme for Destitute Transgender of Rupees 1,000 per month.

In 2013 AIADMK Government inaugurated Amma Canteen. All the canteens are run by city Corporation and offer food at a subsidized rate. ⁵⁴

During the modern period many women movements were started in Tamil Nadu . The Non-Government Organizations are also playing a vital role for the women emancipation namely, Women Indian Association (1917) and the latest Tamil Nadu Joint Action Council for Women are playing a vital role for the women's development.

The present DMK Government of Tamil Nadu has been implementing many flagship schemes, such as free bus travel for women and Pudhumai Penn thittam "The Government will continue to execute welfare measures following the principles of social justice of following in the footsteps of the leaders of the Dravidian Movement" says the Chief Minister of Tamil Nadu.

In the social sphere, new schemes are being implemented to improve literacy, health family welfare and family planning. In the political arena many women are contesting in the general elections.

With regard to the status of woman law serves useful purpose in promoting social change. In the cultural field, individual women have made a remarkable contribution to the growth of music, dance, literature and sports.

Social Reform Movements

Tamil Nadu has witnessed many social reform movements. Its main aim was to eradicate caste discrimination, promote gender equality, and uplift

marginalized communities. Self-Respect Movement founded by Periyar EVR was at the forefront of e challenging social hierarchies and advocating for the rights of lower castes. Other reform movements, such as the administration of Dravidian parties and the Women's Liberation Movement, have also contributed to social transformation in Tamil Nadu.

Ramalinga Adigal (1823-1874), popularly known as Vallalar, questioned the rituals of Hinduism. He founded the Suddha Sanmarga Sangam, and its aim was to remove the caste system. Vallalar recommended the concept of worshipping the flame of a lighted lamp as a symbol of the eternal power.⁵⁶ Vallalar is considered as the first modern social reformer in Tamil Nadu.

Maraimalai Adigal (1876-1950) removed the Sanskrit influence from the Tamil language and promoted the use of pure Tamil words. The modern revival of the Pure Tamil Movement is attributed to Maraimalai Adigal. This reform created a great impact on Tamil culture especially in Tamil language and literature.

In India social oppressions had been prevailing for many centuries. In 1897 a section of the Nadar community demanding access to temples, entered the Meenakshi Sundareshwar Temple at Kamuthi in present day Ramanathapuram district. A local Court and later the Madras High Court ruled against them in a case filed by the Raja of Ramnad. An appeal to the Privy Council in London fell through.

Pandithar Iyothethassar (1845-1914) was the one who defended the rights of the socially underprivileged and marginalized sections of the people He gave more importance to social transformation rather than political transformation. Further he has been recognized as the first anti- Brahmin leader of the Madras Presidency. In the early 20th century, he gave Tamils a new identity.⁵⁷

The Justice Party had decided to fight against the domination of the Brahmins in the religious field. After the formation of the Justice Party in 1916, the Coimbatore Conference was the first Conference to be held under the banner of the Non-Brahmin Movement on 19 August 1917. The Conference's main aim was to bring together and organize the various social groups,

which comprise the non-Brahmin Communities, on the broad and enduring basis of social justice.⁵⁸

The Justice party advocated non-Brahmins to promote inter-caste marriages. The Justice Party Government removed the barriers that prevented Adi Dravidars from the use of public wells and tanks. Justice Party's social reforms and reconstruction of the social structure greatly reduced the Brahmins' influence in the religious field. They propagated the idea of the performance of weddings without Brahmins priests. The Justice party leaders followed what they have preached. For example, K.V. Reddy Naidu, a prominent leader of the Justice party conducted his elder son's wedding without the rituals performed by the Brahmin priest. Dr. C. Natesa Mudaliar another eminent leader of the Justice Party performed the marriage of his daughter without the services of the Brahmin priest. The Justice party had a strong social reform orientation. It was the first political party in India to condemn Varnashrama Dharma.

Vaikam Sathyagraha

From 1919-1925 Periyar was in the Congress party and he also served as the Congress President of the Tamil Nadu Congress Committee. As a President he proposed a resolution regarding the rights of untouchables to temple entry. The Lower caste people were denied access to the temples and also the streets surrounding the temple. In Vaikam a town in the Princely State of Travancore and in present day Kerala, people protested against the temple authorities. In the beginning George Joseph, a lawyer from Madurai, played an important role in the agitation. After the local leaders were arrested they invited Periyar to lead the movement. Periyar led the movement and was imprisoned. People called him as the VaikamVeerar.

Periyar EVR was the founder of the Self -Respect Movement. He had resigned from the Indian National Congress Party in 1925, mainly because his "Communal representation" resolution was not passed in the Kanchipuram Conference of the Tamil Nadu Congress. He declared his political agenda as "no God, no religion, no Congress, and no Brahmins'v

The most significant movement for social reform was a movement for self-respect among non-Brahmin communities. The Self-Respect movement advocated a society without a caste, devoid of rituals and differences based on birth. The movement emphasized on self-respect as the birthright of all human beings.

Milestone in Social Justice

The self-respect conference at Chengalpattu was held in February 1929. In the introductory remarks given by P.T. Rajan in this conference, he stated "The main aim of this conference was to remove the social disparities among the people, to remove the caste feelings, to make all community people to entry into temples and finally equal status to women with men."

The main Resolutions passed in the conference were wide-ranging in nature: The girls should get married only at the age of 16; Widow Remarriage should be accepted Compulsory elementary education for girls, only women teachers should be appointed in the primary schools. Mother tongue should be the medium of instruction in educational institutions and Property Rights of Women.

Periyar EVR realized the importance of mass communication to spread his rationalist thought. He started the Kudi Arasu magazine in 1925 and its main aim was to spread the ideology of Self Respect Movement. He has started a number of journals and newspapers, Viduthalai is a newspaper, till today it exists, which was founded by Periyar EVR.

Some important steps taken by the Self. Respect movement to avoid caste symbols were to encourage inter- caste marriages and other matters that championed social reform. They wanted to remove the social restrictions that applied to women. He advocated to follow self-respect marriages without the intervention of any priests or religious leader. Further he campaigned for widow remarnage and inter-caste marriage⁶². Thus Periyar EVR played a vital role in the social reform movement of Tamil Nadu.

Apart from the Justice Party Government, the Congress Government headed by Omandur Ramaswamy brought an Act. During his tenure in 1947, the Madras Temple Entry Authorization Act was

passed. This Act gave way for the Dalits and other excluded Hindus to enter into the temples. On 11 May 1947 the Governor approved this, known as Madras Act of 1947. Hereditary posts of priests were abolished by an Amendment. It was passed by the Hindu Religious and Charitable Endowment's (Amendment) Act.

Major reform movements led by Dravidian parties

The ideology of the Social Reform Movement was adopted in governance by the Dravida Munnetra Kazhagam (DMK) and later by the All India Anna Dravida Munnetra Kazhagam (AIADMK) Their attempt was to create a society that was more reflective of the diversity of the Tamil population. They have adopted the methods of welfare policies, programmes and projects.

The founding of DMK in 1949 was historic, as it marked the beginning of regional parties in a significant manner. DMK was founded by

C.N. Annadurai, a writer, orator and script writer. He was popular and respected for his public oratory and also for the fiery dialogues in films in which he attacked the existing social order of Tamil Nadu. The political ideology of the DMK was drawn from the activities of EVR's Self-Respect Movement and the social agenda of creating opportunities for non-Brahmins. Pride in the Tamil language and culture and in a Dravidian identity was part of the party's propaganda.

The renaming of Madras State as "Tamil Nadu" was a historic event during his period. On 18 July 1967, Tamil Nadu Legislative Assembly unanimously adopted and recommended that steps be taken by the State Government to secure necessary amendment to the Constitution of India to change the name of Madras State as "Tamil Nadu". Accordingly, the Madras State (Alteration of Name) Act, 1968 (Central Act 53 of 1968) was passed by the Parliament. The Act came into force on 14 January 1969.⁶⁵ He passed an ordinance that Government offices should not have pictures and images of any religion related to God. C.N. Annadurai's life was cut short when he was at the pinnacle of his glory. He died on 3 February 1969.

M. Karunanidhi became the Chief Minister of Tamil Nadu in 1969, after the demise of

C.N. Annadurai. Karunanidhi's participation in the Periyar movement, his association with the Dravidian cause, his oratory and literary skills, his command over Tamil language and literature are well documented. He was always confident that he could reach the poor and the downtrodden directly.

P.V. Rajamannar Committee suggested amending the Constitution to decentralize the powers concentrated in the Union Government and increase the power of the States. This is the first time in the country that a state government had set up such committee. To study feasibility a separate flag for the states that later won the state chief minister the right to hoist the national flag at the headquarters on Independence Day. Karunanidhi secured the right for Chief Ministers to hoist the national flag on Independence Day in 1974.

In 1977, AIADMK Government has introduced social reforms in Tamil Nadu. He ordered the removal of caste names from the streets.

The World Classical Tamil Conference was conducted in June 2010 by the DMK Government at Coimbatore. Tamil received classical recognition. A Central Institute was brought up in Chennai for the study of Classical Tamil.

Women Liberation Movement

In the early twentieth century several streams of women's movements and organization were established mainly to discuss the ways to improve the status of women in the Madras Presidency. The Women's Indian Association played a vital role in Tamil Nadu to improve the status of women.

One of the important objectives of the Self-respect Movement's was women's liberation. The Movement provided an opportunity for women to express their views. There were several women activists in the Self-respect Movement. To name a few Dr. S. Dharmambal, Moovalur Ramamirtham, Nagammai, Nilavathi, Ruckmani, Alarmelumangai Thyammal, Nilambikai and Sivakami Chidambaranar.

Tamil Nadu is the first State to launch a free breakfast scheme for students of Government primary schools, a massive public breakfast scheme crossing another milestone.

Many trends appear to provide concrete evidence to the observation that Tamil Nadu has carved a distinct political space over a period of time for 76 years ever since India attained independence. Socially speaking, in no other state has the social order - steeped in caste, religion and gender- based discrimination - been so ruthlessly removed thanks to the pervasiveness and penetration of the Dravidian movement.

I would like to conclude with the assessment made by the Former President of India Ram Nath Kovind about our State. He hails Madras Legislature's contribution to society, "The concept of the welfare State has taken deep roots in this legislature, irrespective of who rules here".

He said while addressing the centenary celebrations of the State Legislature at Fort St.George, Chennai. According to him, "the Madras Legislature can rightly be credited with nurt. by focusing on governance to uplift h unng the roots of democracy Further he said that the aboliti fl h t e poor and purge social evils". Further he said that the abolition of the Devadasi System, encouragement of widow remarriage, introduction of mid-day meals in schools and distribution of agriculture land to the landless were some of the revolutionary ideas of the Tamil Nadu Government that transformed the society.

APPENDIX I

From the following table we come to know about the Brahmin domination in the field of Administration.

Table- I

Caste group	Deputy collectors	Sub judges	District Munsifs	% of total male population
Brahmins	77	15	93	3.2
Non-Brahmin Hindus	30	3	25	85.6
Muslims	15	Nil	2	6.6
Indian Christians	7	Nil	5	2.7
Europeans and Eurasians	11	Nil	3	1

Source: K. NambiArooran (1980). Tamil renaissance and Dravidian nationalism, 1905-1944, p. 37.

APPENDIX II

Composition of the Provincial Services in Madras Presidency in April 1935.

Table-II

Caste Group	Gazetted		Non Gazetted	
	Number	Percen -tage	Number	Percen -tage
Brahmans	852	40.7	16658	44.4
Non-Brahmans	490	23.4	14151	37.8
Schedule Castes	12	0.6	214	0.6
Muslims	124	6	2762	7.4
Anglo Indians & Indian Christians	604	29	3631	9.7

Source: A.N. Satta nathan, Report of the Backward Classes Commission: Tamil Nadu, Madras Director of Stationary and Printing 1971 I, 91.

Composition of the Provincial Services in Revenue Department of Madras State in 1951

Caste Group	Gazetted		Non Gazetted	
	Num ber	Percen -tage	Caste Group	Number
Brahmans	52	23	4174	32.2
Non-Brahmans	85	37.6	4782	36.9
Backward Classes	18	8	1331	10.3
Schedule Classes	10	4.4	310	2.4
Muslims	23	10.2	1078	8.3
Anglo Indians and Indian Christians	36	15.9	1263	9.8
Others	2	0.9	13	0.1

Table-III

Source: A.N. Sattanathan Report of the Backward Classes Commission: Tamil Nadu, 1,92.

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DR. M. THILAGAVATHY ENDOWMENT LECTURE

அறக்கட்டளைச் சொற்பொழிவு

புவிமியல் அமைவிடமும் இலங்கையின் வரலாற்றுப் போக்கும்

கலாநிதி அனுகுயா சேனாதிராஜா*

இந்து சமுத்திரத்தில் இலங்கை பிரதானதீவாகும். இந்தியாவிற்குத் தெற்கே இந்து சமுத்திரத்தில் கேந்திர நிலையமாக உள்ளது. இலங்கை 32 கிலோ மீட்டர் குறுகியபாக்கு நீடகணையால் பிடகக்கப்பட்டுள்ளது.

இது 65,610 சதுர கிலோ மீட்டர் (25, 418 சதுர மைல்) பரப்பளவுடையது. இலங்கையின் வட பகுதியிலுள்ள பருத்தித்துறைக்கும் தென் பகுதியிலுள்ள தெய்வேந்திர முனைக்கும் இடையிலான தூரம் 447 கிலோ மீட்டராகும். இலங்கை 1000 கிலோ மீட்டர் நீளமுடைய கடற்கரையைக் கொண்டது. இலங்கையில் மாதோட்டம், மன்னார், கற்பிட்டி, கொழும்பு, பேருவளை, காலி, வெலிகம, தேவேந்திரமுனை, அம்பாந்தோட்டை, மட்டக்களப்பு, திருகோணமலை போன்ற துறைமுகங்களும் நீர்கொழும்பு போன்ற கடல் நீரோணிகளும் காணப்படுகின்றன. நாட்டின் புவிமியல் அமைப்பானது மத்திய பகுதியில் மலைகளும் அங்கிருந்து கடற்கரை வரை சமவெளியும் காணப்படுகின்றன. கடல் மட்டத்திலிருந்து 300 அடிக்கு மேற்பட்ட உயரத்தையுடைய நாட்டின் மத்திய, தென், தென்கிழக்குப் பகுதிகளின் சாகவுகளே மலைநாடு எனக் கொள்ளப்படும். இதில் உயரமான பகுதி கடல் மட்டத்திலிருந்து 2500 மீட்டர் உயரமாகும். பீதுருநாலகல, கிடணீகாலபொத்த, நமனுசுல, சிவனொளிபாதம் முதலான மலைகளும் ஹட்டன், வெலிமட மேட்டு நிலங்களும் சீத்தா எலிய, ஹோட்டன் முதலான உயர்ந்த சமவெளிகளும் ஹப்புத்தளை,

பலன், கடுகண்ணாவ போன்ற கணவாய்களும் மலைநாட்டில் அமைந்துள்ளன. சமவெளிகளில் மிகிந்தலை, தம்புள்ளை, சிகிடகயா, யாப்பஹுவ, குருணாகலை போன்ற குன்றுகள் காணப்படுகின்றன. மத்திய மலைநாட்டில் இருந்து ஊற்றெடுத்துப் பாயும் மகாவலிகங்கை, மல்வத்து ஓயா, கலா ஓயா, தெதுரு ஓயா, களனிகங்கை, நில்வளகங்கை, வளவகங்கை, கிடகந்தி ஓயா போன்ற ஆறுகளின் எண்ணிக்கை 103 ஆகும்.

இலங்கையின் இயற்கை வளங்களும் ஆறுகள், மரங்கள் என்பனவும் யானை, கரடி போன்ற மிருகங்களும் நாட்டின் வரலாற்றில் தாக்கம் செலுத்துகின்றன. முத்து, இரத்தினக்கற்கள், யானை, கறுவா, வாசனைத் திரவியங்கள் என்பன இந்நாட்டின் வரலாற்றில் பலவித தாக்கத்தை ஏற்படுத்தியுள்ளன.

இந்தியாவுக்கு அண்மையில் அமைந்துள்ளதால் ஏற்பட்ட தாக்கம்

கி.மு. 6ஆம் நூற்றாண்டு முதல் இலங்கையின் சில பகுதிகளில் இந்தியாவின் மேற்கு, கிழக்கு, தெற்கு முதலான பிரதேசங்களிலிருந்து இங்கு வந்து மக்கள் குடியேற்றங்களை அமைத்தனர். அதன் பின்னர் தம்பபண்ணி, அநுராதபுரம் போன்ற தலைநகரங்கள் அமைக்கப்பட்டு முடியாட்சி முறை அறிமுகம் செய்யப்பட்டதும் இந்தியாவிலிருந்து இங்கு வருகை தந்த குடியேற்ற வாசிகளாலாகும். அக்காலத்தில் இந்தியாவில் நிலவிய ஆட்சி முறைக்குச் சமமான ஆட்சியே இலங்கையிலும் அறிமுகம் செய்யப்பட்டது. அரசன், இணை அரசன், அமைச்சர், புரோகிதர், சேனாதிபதி,

*சமூகவியல் துறை, கலை கலாச்சார பீடம், தென்கிழக்குப் பல்கலைக்கழகம், இலங்கை.

காப்பாளர், நகரகுத்திக, காமனி, காமபோஜகர், ரட்டிகர் முதலான பதவிகளும் இந்திய முறையை ஒத்தன. எமது வம்சக் கதைகள், கல்வெட்டுகள் என்பவற்றிலிருந்து அறிய முடியும். ஆரம்பம் முதல் அரசர்கள் பின்பற்றிய முடிசூடல் முறை, 'தேவநம்பிய' எனும் அடைமொழி மௌகய பேரரசாலேயே இங்கு அறிமுகமானது. ஆரம்ப காலங்களில் இந்நாட்டில் நகரங்கள், கோட்டைகள் என்பன அமைக்கப்பட்டதும் இந்திய முறையிலாகும். இலங்கையில் உள்நாட்டுக் குழப்பங்கள் அரசியல் சிக்கல்கள் என்பன ஏற்பட்ட எல்லாச் சந்தர்ப்பங்களிலும் இந்நாட்டில் தென்னிந்திய படையெடுப்புக்கள் நிகழ்ந்துள்ளன. 2ஆம் சேனன் (853 - 887), 1ஆம் பராக்கிரமபாகு (1153 - 1186), 6ஆம் பராக்கிரமபாகு (1412 - 1467) முதலான மன்னர்கள் தென்னிந்தியா மீது படையெடுத்தனர்.

அநுராதபுர ஆட்சிக் காலத்தில் ஆட்சியுடனீமையைப் பெற்றுக்கொள்ளும் பொருட்டு அரச குடும்பங்களுக்கிடையே மோதல் ஏற்பட்ட சந்தர்ப்பங்களில் இந்நாட்டு மன்னர்கள் இந்தியாவிற்குச் சென்று கூலிப்படையைக் கொண்டு வந்து ஒருவரோடு ஒருவர் சண்டை இட்டதாகக் கூறப்படுகின்றது. கி.பி. 1ஆம் நூற்றாண்டில் இளநாகன் (35 - 44) தன் சிங்காசனத்தைப் பறித்துக் கொண்ட இலம்பகர்ண வம்சத்திற்கு எதிராகப் போராடும் பொருட்டு கூலிப்படையைத் தருவித்தான். அதற்குப் பிற்பட்ட காலத்தில் அபயநாயகனும் (236 - 244) முதலாம் முகலன் (495 - 512) மூன்றாம் ஜெட்டதீசன் (632) முதலான மன்னர்களும் உள்நாட்டுப் போடனீன் பொருட்டு இடையிடையே இந்தியாவில் இருந்து கூலிப்படையைப் பெற்றனர்.

இலங்கையில் அரசியல் குழப்பம் நிலவிய சந்தர்ப்பங்களில் இந்திய இளவரசர்களை இங்கு வரவழைத்து ஆட்சியை ஒப்படைத்த சந்தர்ப்பங்களும் உண்டு. 5ஆம் மகிந்தனின்

மகனான 6ஆம் காசியப்பனின் மரணத்தின் பின் இலங்கையில் நிலவிய குழப்பமான காலத்தில், முறையே விக்ரம பாண்டியன் (1042 - 1043), ஜகதிபால (1043 - 1046), பராக்கிரம பாண்டியன் (1046 - 1048) ஆகிய இந்திய இளவரசர்கள் மூவர் உருகுணையில் ஆட்சி செய்ததாக வரலாறு கூறுகின்றது. பொலன்னறுவையில் அரசாட்சி செய்த நிசங்கமல்லனும் (1187 - 1196) சாஹஸ்ஸமல்லனும் (1200 - 1202) இந்தியர்களாவர். இவ்வாறு அண்மையில் இருப்பதால் இரு நாடுகளுக்கிடையில் விவாகத் தொடர்பும் ஏற்பட்டது. இந்நாட்டின் முதல் மன்னனாகக் கருதப்படும். விஜயனுக்கும் அவனது அமைச்சர்களுக்கும் திருமணத்தின் பொருட்டுத் தென்னிந்தியாவில் மதுரையிலிருந்தே பெண்கள் அழைத்து வரப்பட்டனர். சந்தமுகசிவ (44 - 52), மகாநாம (410 - 432) ஆகிய இரு மன்னர்களும் தென்னிந்தியாவிலிருந்தே அரசிளங் குமாடககளை வரவழைத்து அவர்களைத் திருமணம் செய்து கொண்டனர். 4ஆம் மகிந்தன் (956 - 972), முதலாம் விஜயபாகு (1055 - 1110) ஆகிய மன்னர்களின் மனைவிமார் கலிங்க தேசத்தைச் சேர்ந்தவர்கள். விஜயபாகுவுக்கு லீலாவதி என்ற இந்தியாவைச் சேர்ந்த வேறொரு மனைவியும் இருந்தாள். விஜயபாகுவின் சகோதரனான மித்திராவைத் தென்னிந்திய பாண்டிய மன்னனுக்கு திருமணமுடித்துக் கொடுக்கப்பட்டது. 2ஆம் பராக்கிரமபாகு மன்னனும் (1236 - 1270) தம் மக்களுக்கு இந்தியப் பெண்களையே திருமணம் செய்து கொடுத்ததாக வரலாற்று ஆதாரங்கள் உள்ளன.

சியின்போது அர்த்த சாஸ்த்திரத்தைப் பயன்படுத்தியதாகத் தொனீகிறது. 1ஆம் பராக்கிரமபாகு மன்னன் கௌடில்லியாணீன் அர்த்த சாஸ்த்திரம் போன்ற நூல்களைக் கற்றதாகக் கூறப்படுகின்றது. அரசியல் விபரம் தொடர்பாக நிலங்கமல்லனுக்கு அறிவு இருந்ததாகப்

பொலன்னறுவை கல்பொத்த செப்பேடு நிரூபிக்கின்றது. அதுமட்டுமன்றி கி.பி. 8ஆம், 9ஆம் நூற்றாண்டுகளில் தென்னிந்திய அரசுகளின் அதிகாடணிகளின் பொருட்டுப் பாவிக்கப்பட்ட பதவிப் பெயர்களைக்கூட இந்நாட்டில் சில அதிகாடணிகள் பயன்படுத்தியுள்ளதை 9ஆம், 10ஆம் நூற்றாண்டைச் சேர்ந்த எமது கல்வெட்டுக்கள் தெளிவுபடுத்துகின்றன. மெய்க் காப்பாளர், உல்லாடு, கணக்கர், வனுடின, மெலாட்சி, பெரநாட்டியம், கோல்பாட்டி முதலான பதவிப் பெயர்கள் தென்னிந்தியத் தொடர்பால் எமக்குக் கிடைத்தவையாகும்.

சமுகத் தொடர்புகள்

இந்தியாவிலிருந்து, இலங்கைக்கு வந்த ஆடகயர் திராவிட மக்களாலேயே இலங்கையர் என்ற சமுதாயம் உருவானது. இந்தியாவிலிருந்து சிலர் ஆக்கிரமிப்பாளர்களாக வந்தனர். பின்னர் சிங்களவர், தமிழர் என்ற இரு இனத்தவர் இங்கு உருவானது இந்தியாவிலிருந்து வந்த இவ்விரு பிடணீவினராலாகும். இவ்வாறு அவர்கள் இந்நாட்டிற்கு வந்தது இரு நாடுகளும் அண்மையில் அமைந்திருந்ததாலாகும். தென்னிந்தியர்கள் இலங்கைக்கு வரும்போது அக்காலத்தில் அவர்களிடையே நிலவிய பழக்கவழக்கங்கள், சமய நம்பிக்கைகள் என்பவற்றைத் தம்முடன் எடுத்து வந்தனர். தம்பபண்ணி, உதேனி, உறுவெல, கல்யாணி, மகாநதி எனும் பெயர்கள் இவர்களால் இந்நாட்டு இடங்களுக்கும் ஆறுகளுக்கும் வழங்கப்பட்டன. அக்காலத்தில் தென்னிந்தியாவில் நிலவிய வர்ணமுறை, விவாகமுறை, பெயர் வைத்தல், முதல் முறையாகச் சோறு ஊட்டுதல் போன்ற வழக்கங்கள் இங்கு அறிமுகம் செய்யப்பட்டன. கி.மு. 5ஆம் நூற்றாண்டளவில் அல்லது அதற்கு முன்பிருந்து இந்தியாவில் நிலவிய சிவன், இராமர், வருணன், அக்கினி வழிபாடு போன்றவை இங்கு

இருந்தமை பற்றி கல்வெட்டு மூலம் தெளிவாகின்றது. பௌத்தமதம், இந்துமதம் என்பனவும் எழுத்துமுறையும் இலக்கியமும் இந்தியாவிலிருந்து எமக்குக் கிடைத்தன.

பொருளாதாரத் தொடர்புகள்

இலங்கையில் குடியேற்றங்களை அமைத்தவர்களாலேயே ஆறுகளை அண்டி விவசாயமும் கால்நடை வளர்ப்பும்இங்கு அறிமுகம் செய்யப்பட்டன. முறையான வர்த்தகமும் அவர்களாலேயே ஆரம்பிக்கப்பட்டது. அயல் நாட்டவர்களாலேயே இங்கு குடியேற்றங்கள் அமைக்கப்பட்டதாகப் பாகியன் குறிப்பிடுகிறார். விவசாயம், வர்த்தகம் என்பவற்றுடன் பல்வேறு தொழில் முறைகளும் அறிமுகம் செய்யப்பட்டன. விஜயனும் அவனது கூட்டத்தினரும் தென்னிந்திய மதுரையிலிருந்து பெண்களை வரவழைத்துத் திருமணம் செய்ததோடு அவர்களுடன் பதினெட்டுக் குலத்தொழிலைச் செய்யும் ஆயிரம் குடும்பங்கள் வந்ததாகவும் தேவநம்பியதீசனின் காலத்தில் பிக்குணி சங்கமித்தையுடன் வேறு பல குழுவினரும் வந்ததாக மகாவம்சம்கூறுகின்றது. அவர்கள் பல்வேறு தொழில்களில் ஈடுபட்டிருந்தனர். அவர்களது பரம்பரையினரே பல தொழில்களைச் செய்தனர். இவ்வாறு எமது பொருளாதாரம் அமையப் பெற்றது.

சமயத் தொடர்புகள்

இந்தியாவிலிருந்தே பௌத்த மதமும் இந்து மதமும் இலங்கையில் பரவியது. பௌத்த மதத்துடன் கட்டடக்கலை, சிற்பக்கலை, ஓவியக்கலை என்பனவும் வளர்ச்சியடைந்தன. பிக்குணி சங்கமித்தையுடன் வருகை தந்தோரே ஆரம்பத்தில் இச் செயற்பாடுகளில் ஈடுபட்டனர். ஸ்தூப (தூபி) வழிபாடு, உரு வழிபாடு, போதிமர வழிபாடு என்பனவும் இந்தியத் தொடர்பால் ஏற்பட்டவையாகும்.

கி.மு. மூன்றாம் நூற்றாண்டில் மௌனியப் பேரரசு காலத்தில் இலங்கையில் மௌனியக் கட்டடக் கலை, சிற்பக்கலை என்பன அறிமுகமானது. பின்னர் சாதாவாகன, குப்த, பல்லவ, சோழ, பாண்டிய, விஜயநகர அரசுகளின் கட்டட, சிற்பக் கலைகளும் இங்கு அறிமுகமாகின. மகா இலுப்பல்லாம எனுமிடத்தில் கண்டெடுக்கப்பட்ட புத்தர் சிலை, சாதவாகனர் காலத்தில் சிறப்புற்றிருந்த அமராவதி கலையம்சம் பொருந்தியது. இசுறுமுனி காதலர் சிலையும் அபயகிடணியிலுள்ள சமாதி சிலைகளும் குப்தர் காலக் கட்டிடக் கலைக்கு அமைவானது. இசுறுமுனியில் காணப்படும் யானை உருவம், மனிதன், குதிரை போன்றவற்றை வெளிப்படுத்தும் செதுக்கல்கள் தென்னிந்திய பல்லவ கலையமைப்பைக் கொண்டன. கம்பளைக் காலத்தைச் சேர்ந்த கடலாதெனிய விகாரை விஜயநகர கட்டடக்கலைக்கு அமைய நிர்மாணிக்கப்பட்டதாகும். இலங்கை மக்களுள் தமிழ் மொழியும் சிங்கள மொழியும் பேசுவதுடன் பின்பற்றும் மதங்கள் பௌத்த மதமாகவும் இந்து மதமாகவும் இருக்கின்றன. அவர்களது கட்டடக் கலையும் சிற்பக் கலையும் இந்தியக் கலைகளைப் பின்பற்றியதாக இருப்பதுடன், பழக்க வழக்கங்களும் தென் இந்தியாவுடன் நெருங்கிய தொடர்புகளைக் கொண்டிருக்கின்றன.

இந்தியாவிலிருந்து பிடணீந்திருத்தலால் ஏற்பட்ட விளைவுகள்

இலங்கை இந்தியாவுக்கு அண்மையில் அமைந்திருப்பதானது வரலாற்றில் பல தாக்கத்தை ஏற்படுத்திய அதேவேளையில், இரு நாடுகளும் கடலால் பிடகக்கப்பட்டிருப்பதால் பலவிதத் தாக்கங்களை ஏற்படுத்தியுள்ளன.

ஆடகயர்கள் இலங்கைக்கு வந்த சில காலத்தின் பின் முறைப்படி இங்கும் முடியாட்சியும் நிர்வாகமும் ஏற்படுத்தப்பட்ட போதிலும் பிற்காலத்தில் இலங்கைக்கேயுடனிய ஆட்சி முறை

உருவானது. ஆரம்பத்தில் இலங்கை இராசரட்டை, உருகுணை ரட்டை எனும் இரு பிடணீவாகப் பிடணீக்கப்பட்டு, இராசரட்டை பிரதான மன்னனாலும் உருகுணை இணை அரசனாலும் நிர்வகிக்கப்பட்டது.

பின்னர் நாட்டின் மேற்குப் பகுதியில் பிறிதோர் ஆட்சி அமைக்கப்பட்டு அது மகா ஆதிபாதனால் நிர்வகிக்கப்பட்டதுடன் உருகுணை ஆதிபாதனொருவனால் நிர்வகிக்கப்பட்டது. நிர்வாகப் பகுதிகள் ஜனபத, நாடு, பஸ்ஸ, கம (கிராமம்) எனப் பிடகக்கப்பட்டன. அரசனுக்கு நிர்வாகத்தில் ஆலோசனை வழங்குவதற்குப் புரோகிதர் ஒருவர் நியமிக்கப்படுவது தென்னிந்தியாவில் வழமையாக இருந்த போதிலும் இங்கு பௌத்த பிக்குவே அதற்குப் பதிலாக நியமிக்கப்பட்டார். அரசிளங்குமாரர்கள்

அடகயணை ஏறுவது தொடர்பான பிரச்சினைகள் எழும்போது பிக்குகளின் ஆலோசனை பெறப்பட்ட சந்தர்ப்பங்களும் உண்டு. இந்நாட்டில் முடியாட்சி முறை ஆரம்பமாகிய காலத்தில் தந்தையின் பின் மூத்த மகன் அரசாள்வது என்ற இந்தியாவில் நிலவிய முறையே இங்கும் இருந்தது. எனினும் பின்னர் இம்முறை மாற்றம் அடைந்தது. சகோதாண்டமிருந்து சகோதரனுக்கும் அதன் பின்னர் மூத்த சகோதரனின் மூத்த மகனுக்கும் அரசுடனீமை உடனீத்தாகும் முறை இந்நாட்டில் உருவாகியது. புத்தாணின் பற்சின்னம் (தந்ததாது) யாடனீடம் உள்ளதோ அவரே அரசாளத் தகுதியானவர் என்ற நிலைப்பாடும் பின்னர் ஏற்பட்டது. முடியாட்சி முறை இங்கு ஆரம்பமாகிய காலத்தில் இந்தியாவில் அரசர்கள் 'ராஜா' எனும் பதவிப் பெயரைப் பாவித்தனர். இந்தியாவின் பெரும்பகுதியைத் தம் ஆட்சியின் கீழ் வைத்திருந்த அசோகனும் இப்பெயரையே பாவித்தான். அரசர்கள் மகாராஜா எனும் பெயரைப் பாவித்ததாகச் சான்றுகளிலிருந்து தொனீய வருகிறது.

இந்து சமுத்திரத்தின் கேந்திர நிலையத்தில் இலங்கை அமைந்துள்ளதால் கிறிஸ்துவிற்கு முற்பட்ட காலங்களில் அது ஐரோப்பாவுக்கும் தூரகிழக்கு நாடுகளுக்கும்மிடையில் நடைபெற்ற வர்த்தகத்தில் இலங்கை மத்திய நிலையமாக

கைப்பற்றியதாக வரலாறு கூறுகின்றது. 5ஆம் மகிந்தன் அநுராதபுரத்தை விட்டு உருகுணைக்குச் சென்ற பின்னர், இராஜராஜசோழன் தென்னிந்தியாவிலிருந்து இங்கு வந்து ஆட்சி

அமைத்தான். முதலாம் பராக்கிரமபாகு பர்மாவை ஆக்கிரமிப்பதற்கு ஒரு காரணமாக அமைந்தது. இரு நாடுகளுக்கிடையிலான வர்த்தக உறவிற்குப் பர்மிய மன்னன் இடையூறு விளைவித்ததாகும். 6ஆம் பராக்கிரமபாகு தென்னிந்தியாவில் மளவராயர் எனும் அதிபதிக்கு எதிராக யுத்தக் கப்பல்களை அதிவீரராம பட்டணத்திற்கு அனுப்பியதும் இரு நாடுகளுக்குமிடையேயிலான வர்த்தகத்திற்கு அந்த அதிபதி இடையூறு விளைவித்தமையே ஆகும். 14ஆம் நூற்றாண்டின் இறுதியில் இலங்கையில் செல்வாக்குடைய குடும்பமாகத் திகழ்ந்த அழகேஸ்வரக் குடும்பத்தில் ஒருவர் முதலில் இலங்கைக்கு வந்து வர்த்தகம் செய்தார். நியகம்பாயக் கல்வெட்டின்படி அவர் வணிகக் குலத்தைச் சேர்ந்தவர் என அறியலாம்.

கறுவாவையும் வாசனைத் திரவியங்களையும் நாடி வந்த வர்த்தகர்கள் இங்கு வந்தமைக்குக் காரணம் நாட்டின் அமைவிடமேயாகும். அவர்கள் இலங்கையை மையமாகக் கொண்டு இந்தியாவுடன் வர்த்தகத்தில் ஈடுபட்டனர். இலங்கையின் இயற்கை அமைப்பின் முக்கியத்துவத்தால் போர்த்துக்கேயர், ஒல்லாந்தர், ஆங்கிலேயர் ஆகிய ஐரோப்பிய இனத்தவர் இந்நாட்டின் கரையோரப் பிரதேசங்களைத் தமது கட்டுப்பாட்டிற்குள் கொண்டுவந்தனர்.

இலங்கை பிரதான கடற்போக்குவரத்துப் பாதையில் அமைந்திருப்பதால் அரசர்களால் வெளிநாட்டு வர்த்தகர்களிடமிருந்து சுங்கவாணி அறவிடுவதன்மூலம் ஏராளமான வருமானம் கிடைத்தது. முதலாம் கஜபாகு மன்னனின் கொடவாய் கல்வெட்டு, 1ஆம் பராக்கிரமபாகு மன்னனின் நயினாதீவு தமிழ்க் கல்வெட்டு, 2ஆம் பராக்கிரமபாகு மன்னனின் தெவிருவர சுவர்க்கல்வெட்டு, கம்பளைக் காலத்தைச் சேர்ந்த லங்காதிலக்கக் குன்றுக் கல்வெட்டு ஆகிய கல்வெட்டுக்களிலிருந்து இவற்றை அறியக்கூடியதாக உள்ளது. வர்த்தகத்தின் பொருட்டு இங்கு வந்த வெளிநாட்டு

வர்த்தகர்களால் வெளிநாட்டு நாணயங்கள் இங்கு அறிமுகமானது. ஆரம்பத்தில் இங்கு பாவனையில் இருந்த கஹவனு, மசுரன் போன்ற நாணயங்கள் இந்திய வர்த்தகர்களால் கொடுக்கப்பட்டவை என அறியலாம். இலங்கைக்கு வந்த உரோம வர்த்தகர்கள் இங்கு 'சொலிகுஸ்' எனும் உரோம நாணயங்களைப் பாவித்தனர். பாரசீக வர்த்தகர்கள் 'டினார்' எனும் பாரசீக நாணயங்களை உபயோகித்தனர். அநுராதபுர காலத்திலும் பொலன்னறுவைக் காலத்திலும் அதன் பின்னர் தம்பதெனியக் காலத்திலும் இங்கு தென்னிந்தியர்கள் அறிமுகம் செய்து வைத்த கஹவனு, மசுரன் போன்ற நாணயங்களே உபயோகிக்கப்பட்டன. அதன் பின்னர் கம்பளைக் காலத்திலிருந்து 'பணம்' எனும் இந்திய நாணயம் உபயோகத்தில் வந்தது. தற்போது இங்கு பாவிக்கப்படுவது ஆங்கிலேயரால் அறிமுகம் செய்யப்பட்ட ரூபா, சதம் எனும் நாணயங்களாகும்.

வியாபார நோக்கில் இலங்கை வந்த முஸ்லிம்கள் தொடர்ந்து இங்கு வர்த்தகத்தில் ஈடுபட்டனர். மாதோட்டம், மன்னார், புத்தளம், நீர்கொழும்பு, கொழும்பு போன்ற துறைமுகங்களை அண்டியே அவர்கள் வர்த்தகத்தில் ஈடுபட்டனர். இதனாலேயே இன்று இப்பகுதியில் முஸ்லிம்கள் அதிகமாக வாழ்கின்றார்கள். போர்த்துக்கேயரும் ஆரம்பத்தில் வர்த்தகர்களாகவே இங்கு வந்தனர்.

தென்னிந்தியாவிலிருந்து இங்கு வந்த வர்த்தகர்கள் தாம் பின்பற்றிய இந்து மதத்தையே இங்கும் பின்பற்றினர். சமய அனுட்டானங்களுக்காக அவர்கள் ஆலயங்கள், வழிபாட்டு நிலையங்கள் என்பவற்றை அமைத்தனர். கி.பி. 500ஆம் ஆண்டளவில் அநுராதபுரத்தில் வாழ்ந்த பாரசீக வர்த்தகக் குழுவினரைப் பற்றியும் நாம் அறியக்கூடியதாக உள்ளது. 11ஆம் நூற்றாண்டளவில் தென் இந்தியாவில் இருந்த வர்த்தகப் பிடணீவைச் சேர்ந்த வர்த்தக மத்திய நிலையங்கள் இலங்கையின் பல பகுதிகளில்

இருந்தமைக்கு வரலாற்றுச் சான்றுகள் உள்ளன. சமஸ்கிருதம், தமிழ் ஆகிய மொழிகளிலான அவர்களது கல்வெட்டுக்கள் பல வாஹஸ்கட, பதவியா, பொலன்னுவை ஆகிய இடங்களிலும் கண்டுபிடிக்கப்பட்டுள்ளன. இவர்கள் சிவன் கோயில்களை அமைத்தும் ஏற்கனவே இருந்த கோயில்களுக்கும் பெளத்த விகாரைகளுக்கும் பணம், காணிக்கை என்பன செலுத்தியும் அம்மதங்களுக்குத் தம் ஆதரவை வழங்கியிருந்தனர். கோட்டை காலத்தில் தேவேந்திரமுனையில் இருந்த சிவன் கோயில், பிள்ளையார் கோயில் என்பன இராமச் சந்திரன் எனும் தென்னிந்திய வர்த்தகரால் கட்டப்பட்டது. அக்காலகட்டத்தில் கோட்டையிலும் ஏனைய சில நகரங்களிலும் குடியேறியிருந்த இந்திய வர்த்தகர்களால் கோயில்கள் அமைக்கப்பட்டமைக்கான சான்றுகள் காவியங்களில் காணப்படுகின்றன. இலங்கையில் காணப்படும் கத்தோலிக்க, மற்றும் ஏனைய கிறிஸ்தவ ஆலயங்கள், முஸ்லிம் பள்ளிவாசல்கள் என்பன இந்நாட்டிற்கு வந்த வர்த்தகர்களாலேயே கட்டப்பட்டன.

இலங்கையின் புவியியல் அம்சங்களும் வரலாற்றுப் போக்கும்

இலங்கையின் புவியியல் அம்சங்கள் அரசியல், சமூக, பொருளாதாரப் பண்பாட்டு டகதியில் பல்வேறு தாக்கங்களை ஏற்படுத்தியுள்ளன. இலங்கையில் மகாவலிகங்கை, களுகங்கை, களனிகங்கை, தெதுறு ஓயா போன்ற ஆறுகள் காணப்படுகின்றன. இவைஇலங்கையின் அரசியல் வரலாற்றைப் பாதித்துள்ளதைக் காணக்கூடியதாக உள்ளது. இந்நாட்டில் குடியேற்றங்களை அமைத்தவர்கள் நதிகளை அண்மித்த பகுதியையே தொகவு செய்தனர். இவற்றில் தம்பபண்ணி, அநுராதபுரம் என்பன மல்வத்துஓயாக் கரையில் அமைந்துள்ளதைக் காணக்கூடியதாக உள்ளது. உபதில்லகம எனும் கிராமம் மல்வத்து ஓயாவின் கிளைநதியான கணதரஓயாவின் அருகில்

அமைந்துள்ளது. உருவல, விஜிதபுர எனும் குடியேற்றங்கள் கலாஓயாவுக்கு அண்மையில் அமைந்ததாகக் கூறப்படுகின்றது. களனி, உறுகுணைக் குடியேற்றங்களும் ஆறுகளை அண்மித்தே அமைக்கப்பட்டன. இவ்வாறு ஆரம்பமான குடியேற்றங்களில் பலவற்றை அரசியல் டகதியாக ஒன்றிணைத்து முடியாட்சி நிறுவப்பட்ட பின், பண்டுகாபய அரசன் மல்வத்து ஓயாவுக்கு அண்மையிலிருந்த அநுராதபுரத்தைத் தலைநகராகத் தொகவு செய்தான். அரசியல், நிர்வாக டகதியாக நாடு பிடகக்கப்படும்போது ஆறுகள் முக்கிய இடத்தைப் பெற்றுள்ளன. இராசரட்டை, மாயரட்டை, உருகுணரட்டை என நாடு பிடகக்கப்பட்டு இருந்தபோது அப்பிடகவுகளை மேற்கொள்ள மகாவலிகங்கை, களுகங்கை, பெந்தரகங்கை, கலா ஓயா, தெதுறு ஓயா என்பன பங்களிப்புச் செய்துள்ளன.

அக்காலத்தில் சிங்கள மன்னர்களை விடப் படைப்பலம் வாய்ந்தவர்களாக இருந்த போர்த்துக்கேயர், ஒல்லாந்தர் போன்ற ஐரோப்பியர் பலமுறை கண்டி மீது படையெடுத்த போதிலும் அதன் இயற்கையமைப்புக் காரணமாகக் கண்டி இராச்சியத்தை அவர்களால் கைப்பற்ற முடியாது போனது. கி.பி. 1815ஆம் ஆண்டு பிடணீத்தானியரால் மேற்கொள்ளப்பட்ட படையெடுப்பு வெற்றி அடைவதற்குப் அமைச்சர்கள் அவர்களுக்கு உதவியமையும் மக்களின் ஒத்துழைப்பு மன்னனுக்கு இல்லாமையுமே காரணமாகும்.

இலங்கை தென்னிந்தியப்படையெடுப்பிற்கு உள்ளானபோது தோல்வியுற்ற சிங்கள அரசர்கள் பாதுகாப்புத் தேடி மலைநாட்டிற்கே சென்றனர். அக்காலத்தில் மலையரட்டை எனப்பட்ட நாட்டின் மத்திய பகுதிக்குப் பாதுகாப்புத் தேடி வட்டகாமினி அபயன், 1ஆம் சேனன், 1ஆம் விஜயபாகு ஆகியோர் சென்றுள்ளனர். இவர்களுக்கு மலை நாடு சிறந்த புகலிடமாக அமைந்தது.

நாட்டில் ஏற்பட்ட உள்நாட்டுப் போர்களின்போதும் அவற்றில் தோல்வி அடைந்தோர் அரசனுக்கு எதிராகக் கிளர்ச்சி செய்து அரசனின் வெறுப்புக்கு ஆளான இளவரசர்களும் பாதுகாப்புத் தேடி மலைநாட்டிற்கே சென்றனர். இலங்கைக்கு வந்த தென்னிந்தியப்படையெடுப்பாளர்கள் எவராலும் உருகுணையைக் கட்டுப்படுத்தி இலங்கை முழுவதையும் தமது ஆட்சியின் கீழ்க் கொண்டுவர முடியாமைக்கு நாட்டின் மத்திய பகுதியில் காணப்பட்ட மலைகளே காரணமாகும். மலைநாட்டின் இயற்கை அமைப்பானது அநுராதபுரத்தை ஆட்சி செய்த சில ஆட்சியாளர்கள் உருகுணையைத் திறம்பட நிர்வகிக்கத் தடையாக இருந்தது. பலவீனமான அரசர்கள் அநுராதபுரத்தை ஆட்சி செய்த காலத்தில் உருகுணையில் சிலர் சுதந்திரமாகத் தமது ஆட்சியை நடத்துவதற்கு இந்த இயற்கை அமைப்பே காரணமாகும். மலைகளின் அமைவிடம் காரணமாக அநுராதபுர இராசதானிக்கும் உருகுணைக்கும் இடையே போக்குவரத்து, செய்தித் தொடர்பு என்பவற்றை ஏற்படுத்துவதும் சிரமமான செயலாக அமைந்தது.

இந்தியாவுடன் ஒப்பிடுகையில் இலங்கை மிகச் சிறிய நாடாகும். இதனால் வரலாற்றில் தாக்கத்தை ஏற்படுத்தியுள்ளது. பண்டுகாபய மன்னன் தனது பத்தாம் வருட ஆட்சியில் நாடு முழுவதும் கிராம எல்லைகளை அமைத்ததாக மகாவம்சமும் தீபவம்சமும் குறிப்பிடுகின்றன. இவனது பத்தாவது ஆட்சியாண்டில் நாட்டின் பெரும்பகுதியை ஒன்றிணைத்தான். இவ்வாறு குறுகிய காலத்தில் நாட்டை ஒன்றிணைக்கக் கூடுமானதாக இருந்தமைக்கு இந்நாடு சிறிய நிலப்பரப்பாக இருந்தமையே காரணமாகும். இதனால் ஒரு அரசனின் கீழ் ஒன்றுபட வாய்ப்பு ஏற்பட்டது. கி.பி. 1ஆம் நூற்றாண்டின் பின் இந்தியாவில் பேரரசைக் கட்டியெழுப்பிய மன்னர்கள் தமது பதவியையும் ஆதிக்கத்தையும் வெளிப்படுத்த ராஜாதிராஜன், மகாராஜாதிராஜன்,

விக்ரமாதித்தன் போன்ற பட்டங்களை உபயோகித்தனர். ஆனால், இலங்கை மன்னர்கள் ராஜா, மகாராஜா, ரஜபா போன்ற சாதாரண பட்டங்களையே உபயோகித்தனர்.

தென்னிந்திய மக்கள் இலங்கைக்கு வரும்போது, அவர்களின் முக்கிய உணவாக அடணீசியே இருந்தது. எனினும், அவர்கள் குடியேறிய பின்னர் இலங்கைக் காலநிலைக்கு ஏற்றவாறான நெல்லைப் பயிடணீட்டுச் சோற்றை உணவாகக் கொண்டனர். பழங்கள், காய்கறிகள் என்பவற்றை உணவாகக் கொண்டனர். பழங்காலத்திலிருந்தே இங்கு செல்வமாகக் கருதப்பட்ட பசுக்களின் பால் உணவாகக் கொண்டனர்.

விஜயன் குவேனியை முதன்முதல் சந்தித்தபோது அவள் நூல் நூற்றுக் கொண்டிருந்ததாக மகாவம்சம் கூறுகிறது. அக்காலம் முதலே இங்குள்ள மக்கள் பருத்தி உடை அணிந்தனர் என்பதை இதன்மூலம் அறியக்கூடியதாயுள்ளது. இவற்றை

நோக்கும்போது நாட்டின் இயற்கை அமைப்பு, இயற்கை வளங்கள் என்பன வரலாற்றில் தாக்கத்தை ஏற்படுத்தியுள்ளமை தெளிவாகிறது.

இலங்கைக்கு வந்த ஆடணியர்கள் இந்நாட்டின் விவசாயத்திற்கு மிகவும் பொருத்தமான இடங்களிலேயே தமது குடியிருப்புக்களை அமைத்தனர். கலா ஓயா, மல்வத்து ஓயா போன்ற நதிக்கரைகளின் வடக்கு சமவெளிகளிலும் வளவை கங்கை, கிடணீந்தி ஓயா, மாணிக்க கங்கை, குமுக்கன் ஓயா போன்ற ஆறுகளை அண்டிய தென்கிழக்குப் பிரதேசங்களில் நிலவிய காலநிலை, பருவக் காற்றினால் கிடைத்த மழை, அங்கு பாய்ந்த ஆறுகள் என்பன விவசாயத்திற்கு, குறிப்பாக நெற் பயிர்ச்செய்கைக்கு ஏற்றதாக அமைந்தன. இப் புவியியல் அமைப்பானது நெடுங் காலமாக இந்நாட்டு மக்களை விவசாயத்தில் ஈடுபடச் செய்தது. ஆறுகள், குளங்கள் மழையை நம்பியும் பயிர்ச் செய்கை நடைபெற்றன.

கி.மு. மூன்றாம் நூற்றாண்டு தொடக்கம் இந்நாட்டு மக்களிடையே கொல்லர்கள், தச்சர்கள், பொற்கொல்லர்கள், குயவர்கள் போன்றோர் இருந்ததாகத் தொனிகிறது. இரத்தினக் கற்கள், மரங்கள் பல்வேறு கனிப்பொருட்கள், களிமண் போன்றவற்றை நாட்டின் பல்வேறு இடங்களிலிருந்து பெறக் கூடியதாக இருந்தது.

ஏராளமான துணி வகைகளை எடுத்துக்கொண்டு இந்நாட்டிலிருந்து இந்தியாவின் பாருகச்ச துறைமுகத்திற்குச் சென்ற வர்த்தகர்களைப் பற்றித் தீர்த்தகல்பயில் கூறப்படுகின்றது. தேவையான கப்பல்களை இந்நாட்டு மக்கள் தயாடணித்தனர் என நாம் எண்ண இடமுண்டு. சீனாவில் பிக்குணி சாசனத்தை அமைக்கும் பொருட்டு அங்கு சென்ற சிங்களப் பிக்குகள் நந்தி எனும் கப்பல் சொந்தக்காரனின் கப்பலில் அங்கு சென்றதாகச் சிகலவத்துப்பகரயில் குறிப்பிடப்பட்டுள்ளது. 1ஆம் விஜயபாகு, 1ஆம் பராக்கிரமபாகு ஆகிய மன்னர்களின் காலத்தில் இந்தியாவுக்கு அனுப்பப்பட்ட பல வர்த்தகக் கப்பல்கள் தொடர்பாகக் 'கிளி விடு தூது' என்ற நூலில் கூறப்படுகிறது. இவ்வாறு கப்பல் கட்டும் தொழிலும் இங்கு நடைபெறுவதற்கு இந்நாடு இந்து சமுத்திரத்தில் வர்த்தக மத்திய நிலையமாக இருந்தமை காரணமாகும்.

பௌத்த சமயம் இலங்கைக்கு வந்த ஆரம்ப காலத்தில் பிக்குகள் கற்குகைகளில் வாழ்ந்தனர். அங்கு பொறிக்கப்பட்டுள்ள சில தகவல்கள் இதனை வெளிப்படுத்துகின்றன. அந்தக் குகைகள் இந்நாட்டின் இயற்கைக் கொடையாகும். இவை தவிர்ந்த கிளைகளைக் கூரையாகக் கொண்டு அமைக்கப்பட்ட பன்னசாலைகள்பௌத்த பிக்குகளின் வசிப்பிடமாகக் காணப்பட்டன. பின்னர் பிடகவெனாக்கள் அமைக்கப்பட்டன. இங்கிருந்து பெறப்பட்ட கற்கள், தரையிலிருந்து பெறப்பட்ட களிமண்ணைச் சுட்டுப் பெறப்பட்ட செங்கல், ஓடுகள் என்பவற்றின் மூலமே இவை அமைக்கப்பட்டன. கட்டடக் கலைஞர்கள்

கட்டடங்கள் அமைக்க இலகுவில் பெறக்கூடிய பொருட்களை உபயோகப்படுத்தினர். சிற்பம், சித்திரம் மற்றும் செதுக்கல் வேலைகளுக்கும் அங்கு கிடைக்கப்பெற்ற களிமண், கருங்கல், சுண்ணாம்புக்கல் என்பவற்றைப் பயன்படுத்தினர். இந்நாட்டில் விகாரைகள் அமைக்கப்பட்டதிலும் புவியியல் காரணிகள் செல்வாக்குச் செலுத்தின. பிக்குகளின் வதிவிடம் அநேகமாகக் குன்றுகளின் மீது அல்லது உயரமான இடங்களில் அமைக்கப்பட்டன. மிகிந்தலை, கித்துல் பவ்வ, முல்கிடணீகல போன்ற இடங்களில் விகாரைகள் அமைக்கப்பட்டிருந்தமை மூலம் இது தெளிவாகின்றது.

பௌத்த மதம் இலங்கைக்கு வந்து பரவியதைக் கி.மு. 2ஆம், 3ஆம் நூற்றாண்டைச் சேர்ந்த குகைக் கல்வெட்டுக்கள் மூலமும் மகாவம்சத்தின் மூலமும் அறியலாம். அந்தக் காலத்தைச் சேர்ந்த நூற்றுக்கணக்கான கல்வெட்டுக்கள் இலங்கையின் பல இடங்களில் கண்டுபிடிக்கப்பட்டுள்ளன. அரசனின் ஆட்சியின் முதலாவது ஆண்டு நடைபெற்ற அரச மர நடுகை விழாவிற்கு உருகுணையில் கதிர்காமம், சந்தனகாமம் ஆகிய இடங்களிலிருந்து மக்கள் வருகை தந்ததாக மகாவம்சம் கூறுகின்றது. கி.மு. 2ஆம் நூற்றாண்டளவில் நாட்டின் பல பாகங்களில் பௌத்த மதமும் தமிழ் பௌத்தமும் பரவியிருந்தன. இதற்கான சான்றுகளும் காணப்படுகின்றன. தென்னிந்தியப் பண்பாடும் கலாச்சாரங்களும் தமிழ் மக்களிடையே பரவியிருந்தமைக்கான சான்றுகளும் காணப்படுகின்றன.

முடிவுரை

இலங்கை இந்து சமுத்திரத்தில் மேற்கு - கிழக்குக் கடற்பாதையில் இந்தியாவுக்கு அருகில் அமைந்திருப்பது இந்நாட்டின் அரசியல், சமூகப் பொருளாதாரப் பண்பாட்டு வரலாற்றில் செல்வாக்கினைச் செலுத்தியிருந்தது. அவ்வாறே

உள்நாட்டுப் புவியியல் அமைப்பும் வரலாற்றில் செல்வாக்குச் செலுத்தியிருந்த தன்மைகளையும் அவதானிக்க முடிந்தது. கி.பி. 15ஆம் நூற்றாண்டு வரையிலான காலப் பகுதியையும் உள்ளடக்கியிருந்தது. எனவே, இலங்கையின் அமைவிடமும் பௌதிக அமைப்பும் தற்காலஅரசியல், சமூக, பொருளாதார வரலாற்றில் செல்வாக்குச் செலுத்துகின்றது என்பதுமறுக்க முடியாத உண்மை.

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TAMIL SEMMAL DR. RATHNA NATARAJAN

ENDOWMENT LECTURE

Gender and Indian Nationalism: A Feminist Approach

Dr. K. Sankari*

Introduction

The investigation on the involvement of women in the Indian Freedom Struggle has emerged as a prominent area of historical research in recent times. Numerous scholarly investigations have been conducted on the role of women in the Indian freedom struggle but they are not gender neutral and the works have been written on the fundamental edifice of hegemonic masculinity. Undoubtedly, a substantial number of women actively engaged in the Indian freedom struggle across the nation.

This topic takes a feminist approach in focusing participation of women in Freedom Struggle and how they were silenced both in published literature and government documents. Much of the historical narratives, make women invisible both in the mainstream (malestream) politics as the society was embedded with hegemonic masculinity. Hence, documenting the role of women in Indian freedom struggle should be neutral and unbiased though cumbersome and tougher.

The task of filling the gap i.e. putting women into the historical narratives has been main proposal of feminist and subaltern historians. Documents of general nature do not provide much of the information however on the other side government documents such as Fortnightly Reports, Under Secretary's Safe Files, History of Freedom Movement Bundles, Vernacular and English Newspapers reports censored by government of India, proceedings of department of law (legal), law (general), home (political), public (political), criminal investigation reports, private papers, autobiographies, personal diaries, literary works, documented speeches of women nationalists, oral history and other miscellaneous evidences could be a tool to understand

and reconstruct the histories of women nationalists. Who's Who of Freedom Fighters compiled by various state governments including Tamil Nadu provides only short insight of biographical accounts of the women. Such type of directories must be revisited and updated scrutinizing all the documents both private and government.

Concentrating on national level would not secure for detailed scrutiny of data. Hence, the present attempt is confined to Tamil Nadu. There is no doubt that women in Tamil Nadu participated in Indian freedom struggle in large numbers either as leaders or volunteers or sympathetic supporters. There are about 12,000 entries in 3 volumes of Who's Who of Freedom Fighters of Tamil Nadu with merely 236 entries about women. The Government documents of Madras presidency particularly Fortnightly Reports and procedures of law department have reported a large number of women who were arrested and released but the data is scattered and hence, the number reported in Who's Who is much lower than the actual number of the women participated in the liberation struggle.

With the above understanding, we can raise these questions:

1. Why fundamental edifice of nationalist discourse in India embedded in hegemonic masculinity or patriarchy? Why not considered women even if they are called as mothers of father land?
2. Why government documents obscure women's contribution? Was it for limiting the intensity of freedom struggle?
3. Why was it believed that there was a male factor behind each and every women's involvement in politics?

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4. Why society defined specific role to women in the freedom struggle? Was it because of tradition?
5. Why public activism of women brought disapproval from conservative society? Did they fail to recognize the significance of women's participation?
6. Why political activities of unmarried women and lower caste women were not duly recognized?
7. Whether male chauvinistic society was triggered by women's active participation that challenged traditional gender roles?
8. Why women activists were portrayed negatively in the media and why colonial authorities attempted to undermine women's credibility and tarnish their reputation?

Nationalism and Nation Making is not Just a Product of Men only: An overview

From the anecdotes of history of nations across the world, it is understood that nationalism and nation making is supposed to be by men, but it cannot be done without women. Cynthia Enloe, the well-known feminist, in her book 'Bananas, Beaches and Bases' remarks "Nationalism has typically sprung from masculinized humiliation and masculinized hope". She adds that men are portrayed as the real actors, defending their freedom, their honor, their homeland and their women. She has suggested that histories of nation must be written not omitting women in the process.

Glenda Slunga says, "Nationalism is based on masculinized traits. Most theorizing of nationalism is based on historical narratives that have rendered the 'depictions of nationalism and nation building' as sex neutral, justifiable and acceptable."

Ida Blom has argued, "History of nations and nation building have been captured through the public sphere of artifacts of states, governments, kings and statesmen, whereas the private sphere inhabited by women in roles of progeny bearers, care-givers and cultural producers, who never become part of the history."

According to Gandhi, "to call women the weaker sex is a libel, it is men's injustice to women. If by

strength is meant moral power, then women is immeasurably men's superior. Has she not greater institution, is she not more self sacrificing.... Has she not greater power of endurance, has she not got greater courage? Without her man could not be. If non-violence is the law of our being, the future is with woman. Who can make a more effective appeal to the heart than woman?"

Mrs. McDonald, wife of Ramsay McDonald wrote that a storm like movement is running through the women.

Leela Kasturi and Veena Mujumdar say "the historical narratives at most extent gender biased which requires more local and regional studies to make the subject matter impartial."

Nagel says that "one of the most insidious ways in which the differences are channeled and consolidated through gendered expressions of nationalism."

Women Associations, Initiation of Women's Entry into Public Life

First wave to feminist activity occurred during 19th and early 20th century in the world had its repercussion in India. Geraldine Heng has rightly said feminist movement in the third world have almost always grown out of the same historical soil and at a similar movements as nationalism. Moreover, as the first wave of feminism swept in America and Europe, it had its impact on India too. Hence, women entry into public life and voicing against their grievances slowly had its tentacles in Tamil Nadu.

The Madras Hindu Widow Marriage Association was founded in 1874 at Madras and it was reorganized as Hindu Women's Remarriage Association by Raghunatha Rao in 1882. It tried to draw women of Madras and other cities out of their homes to get education and arouse them socially conscious. The association submitted a petition to government of India to invalidate some of the sections of the Hindu Marriage Act of 1856. Under the auspices of the association, first widow remarriage was celebrated on Mylapore on June 7, 1883.

In 1884, the Madras Tamil Mission was founded by G. Joseph Israel, a European in 1884 to promote down trodden women by resolving their problems like illiteracy, female infanticide, child marriage and superpositions. Its activities were expanded with 15 night schools in 1896-97. T.A. Thayarammah of Madras countered her Sree Satya Samajan (Hindu Women's Association) in 1896. Initially, she would visit the homes of poor rural women to join night schools run by her. In the school, poor women were taught needle work and mat making for their livelihood.

The Madras Hindu Association started in 1903 discouraged child marriage, dowry and widowhood. In 1908, a Women's Congress was held at Madras attended by women all over South India. Women participants presented their papers on the above mentioned issues.

Women's Entry into Vortex of Politics – Swadeshi Movement in Tamil Nadu, 1905-11

The resentment against the British rule and nationalistic fervour started to gather momentum against the partition of Bengal on 16 October, 1905. The protests against the partition was transformed into Swadeshi Movement in 1905-1911. Now, the women in Tamil Nadu slowly came into the vortex of politics. It is quite surprising to state that some of the patriotic women abstained from using foreign ma household utensils such as plates, dishes and buckets. The women with rare intellectual calibre adopted a rare tactics to mobilize support. For example, Mrs. Agilandam Ammal of Chidambaram, Cuddalore district composed inspiring songs called "Vandematram songs" or 'Swadeshi Kummikal' to convey the message of swadeshi movement in 1906-07. The songs gave a new impetus to the growth of the patriotic sentiments among the rural people. They were known for elegant language and lovely musical sound. Everyone could easily understand the message of the songs. They traced the British exploitative economic policy and the doctrines of boycott and swadeshi. These songs were sung especially by women folk, who showed more enthusiasm in singing the songs during festive occasions. It seems that it would have enabled the rural folk to become well

acquainted with the political message of the songs. The author Agilandam Amman was popular among the public. About the author of the poem Agilandam Ammal, a government report says that she was earliest energetic woman nationalist who ranked topmost amongst the nationalist who ranked topmost amongst the national leaders of Tamilnadu during her period. The growth of Tamil literature served as an important factor in stirring the swadeshi spirit among the people in Tamil Nadu.

Home Rule Movement in Tamil Nadu, 1916-1917

Mrs. Besant started the All India Home Rule League in 1916 to spearhead India's fight for freedom and to address the grievances of different sections of Indian people. The Home Rule surge was kept intact till 1917. The women's resurgence in support of Home Rule was limited but classic in nature.

With the objective of preventing Indian youths from drifting towards anarchism Mrs. Annie Besant started 'Daughters of India' in 1908 Enlightened women in Madras. Trichirappalli, Kumbakonam, Madurai and other cities enrolled into it and took special pledge. The "Daughters of India" was a mechanism whereby Mrs. Besant planned to harnessing the youthful energy for good purposes and ensuring them not to be tempted by parochialism and anarchism. The members of "Daughters of India", Madras, rendered their mite by running a night school and visiting homes of the poor and helping them in many ways. The students associations, namely the 'Madras Students' Convention', Tirunelveli Students' Associations" and the like sprang for the enrolment of girl students in large numbers. It is worthy note to here that some of the girls kept higher portfolios in the associations.

The rural women also plunged in to the politics due to their political proclivity. They indulged in discussions on political matters with the elder people of the their families freely, frankly and frequently. This secured them to gain political knowledge. Besides, their political endeavour and anxiety to liberate India found a spiritual manifestation during the Home Rule days. The women called Mrs. Besant as 'Allkatti Duraisani' with love and affection. The terminology "Alikatti Duraisani

was derived from the words Olcott and Duraisani. The word Olcott refers to H.S. Olcott, one of the founders of Theosophical Society and Duraisani represents a revered term for a European lady. As Mrs. Besant was a European lady who had the closest link with Theosophy, the people referred to her with that epithet. As the phenomenon of woman leadership was new, the women of Tamilnadu aspired to have a glimpse at Mrs. Besant as well as to hear her deliverances. They even offered prayers for the well being of Mrs. Besant and the success of her Movement.”

On March 3, 1916 at Madras, Women’s Writers Union organised a meeting at their union office to discuss the methods and means to kindle public opinion in favour of Mrs. Besant’s political mission. On July 18, 1916 the students (women) of Kumbakonam College organized a rally condemning the government’s measures prohibiting students in political matters. They shouted that they should not be deprived of getting trained themselves on Indian politics and their fight for freedom and justice never be quelled out at any cost.” Ms. Leelavathi of Madras University explained in meeting that in achieving justice to India was the duty of the youths who were index of bravery and they should not ever be cowardice, GO. No.559, dated 1 May. 1917” About 300 people including 60 women were invited. To name a few, Mrs. Kamalini of Cuddalore, Padmasini of Madurai and Indhumathi of Chidambaram. Mrs. Besant addressed seeking mass involvement in the ongoing struggle for the goodness of India. The audience including women exposed their support by shouting ‘allikatti duraisani ki jai’.

On June 16, 1917, Mrs. Besant was interned. The Women’s Indian Association, Madras Dindigul, Mayavaram, Cuddalore and other places offered prayer for the release of their leader. The Women Indian Association, Madras, sent a memorandum to the government of Madras to revoke the internment. Many a protests were staged for against the arrest of Mrs. Besant which fruited with the release Mrs. Besant. In August, 1917, Government of India made its historic announcement that a responsible government for India was its goal. This marked the successful ending of Mrs.

Besant’s civil resistance. The women’s response was though sporadic but unequivocal and vibrant.

The year 1917 was considered a milestone in the history of women’s progress in India. Mrs. Annie Besant became the first women president of the Congress. Under Annie Besant’s presidentship a resolution was passed demanding equal voting rights for women. A women’s deputation led by Smt. Sarojini Naidu met Mr. Montague, Secretary of the State for India and Viceroy Lord Chelmsford. Although in the name of social incapability of women, the British reforms scheme, but the provincial legislature council was given the right to think over the matter of it so desired. Women Indian Association, Mahila Sewa Sabha, Women’s Home Rule League and Indian Women’s University joined together to register a strong protest against it and intensified their activities. Consequently the British Government was compelled to pass on the issue to the State Legislative Councils. Thus, it can be claimed as a great success of women in the history.

Rowlatt Act Satyagraha, 6 April 1919

Rowlatt Act Satyagraha was started in April 1919. The most significant event in the Satyagraha was observance of Satyagraha day on 6th April, 1919. Women in the cities like Madras, Chingleput, Vellore, Tiruchirappalli observed fasting giving heed to the words of Gandhi. It has been reported that a few women bathed in the holy river Cauvery at Thanjavur. At a village near Kumbakonam most of the female members of the village observed fasting for the whole day. It was seen that the political activism was there even in the rural areas of Tamil Nadu, but historical narratives lack projecting women.

Non-Cooperation Movement, 1920-22

It was during the Non-cooperation movement of 1920-22, Gandhi consciously involved women in the struggle for independence. The program for women was devised in a way that they could remain at home and still contribute to the movement. As a part of non-cooperation movement, Congressmen were asked to boycott government educational institutions, law courts and legislatures in a peaceful manner. But the

constructive programme evolved for non-cooperation movement revolved around spinning and weaving of khadhi. Spinning and weaving eminently suited to the limitations imposed upon the contribution of women.

Abiding Gandhi, the women who kept certain socio-economic ranks and gained apprenticeship under their family members plunged into the Non-cooperation Movement in 1920-22. However, women from the lower strata of the society were reluctant in entering into the politics. The women's participation though confined to certain sections, but the nature of their participation was intense and speedy. A few instances may be briefed here. The women indulged in home spinning, weaving, picketing and temperance agitation to keep the Congress creed alive.

The women by defying the government order picketed toddy shops in a number of places in Tamil Nadu. On October 19, 1920 about 20 women went to a toddy shop at Panruti raising anti-drink slogans. On reaching the spot they thronged in front of the gate and exhorted the consummated drinkers to renounce drinking. They also insisted the man who was selling snacks to support the Congress movement as everyone should have the responsibility of liberating India.

On November 15, 1920 there was a disturbance when a team of about 100 women paraded towards a toddy shop at Moovalur in Thanjavur district and picketed the shop by dissuading the customers not to be addicted to alcohol. Meanwhile, a police term intervened. Three of the women offered themselves voluntary arrest and the rest were dispersed. On January 2, 1921 at Madurai around 20-30 women blocked the lane leading to a toddy shops by stretching strongly in a way to curb the accessibility to the shop. This resulted in pelting of the stones on the women. Two of the women sustained serious injuries.

Nagammal, wife of E.V.Ramasamy Naicker and Kannammal, his sister had been in the forefront of the protests during the non-cooperation movement. They organized mammoth processions and door to door propagation. Many toddy shop picketings were organized by them. Such women's protests shocked the government of Madras and which becoming more

suppressive and cruel. Considering this milieu when the Congress asked Gandhi to stop the movement he replied that it was only in the hands of the two ladies and not in his hands.

Most of the patriotic women in Tamil Nadu felt proud spinning daily in their leisure times. Mrs. Padmasani Ammal of Madurai, Subbammal of Madras, Anjalai Ammal of Cuddalore and others organized swadeshi propagations by supplying free of cost, Tahkli. As they were habitual khadi sari wearers, it inspired their fellow women. They dragged the women, who were a bit reluctant to enter in to the Indian politics by training them on spinning by charkha. Some of them took the message of Congress to the docile rural masses by their door to door khadi propagation."

Padmasini, wife of R. Srinivasa Varadhan Iyengar of Madurai used to spin daily and enrolled more than 500 ladies in the Congress. She addressed meetings and made fiery speeches, carried on campaigns of khadi sales from house to house and was mainly responsible for the political awakening among women in Tamil Nadu. She was incharge of Bharata Matha Ashram founded by Subramanya Siva for same time. V.T.Kamalambal, wife of N Dhandapani Pillai of Chidambaram joined the movement. She took part in toddy shop picketing in 1922. On January 15, 1922, some women went in to a procession to a toddy shop at Thirukovilur and they thronged in front fiend of the shop demanding the shop owner not to sell toddy. In third week of the same month, Anjajali Ammal of Cuddalore took some women and they paraded the town and last they set in to flame a heave of foreign cloths. The situation became tense and it was viewed with both hope and despair."

In pursuance of the Non-cooperation Movement, the women with literary acclaim made an unflinching effort to compose national poems and epics to advocate Congress ideologies and charisma of national leaders. Asalambigai Ammal of Cuddalore composed two poetical works called "Tilakarpuranam" and 'Gandhipuranam'. She was married at the age of 10 and widowed when she was 12. Being influenced by nationalist movement, after gaining expertise in

literature and grammar, she addressed political meetings. She wrote in women's section of *Anandha Bodhini* for many years on the concept of swadeshi, boycott, temperance, women's rights etc. She also wrote an eight volume book describing the events in Gandhi's life spanning a period of 30 years. The first two volumes describing the events leading upto his arrest and imprisonment and the third and fourth volume about Gandhi's services through Khadi movement published in 1923 and 1925 respectively. The rest of the 4 volumes were published after 1947.

When Gandhi visited Cuddalore on September 17th 1921, Asalambigalai met him on behalf of Women's organization, South Arcot District. She followed Gandhi's non-violence philosophy and wrote *Gandhipuranam*. She participated and spoke at political meetings held at various places which includes Thiruvannamalai, Vellore and Kumbakonam. She fuelled the public quest for independence through her songs and speeches. She also wrote 'Tilakarpuram'. Subramaniya Bharatiyar published Asalambigai's literary pieces in the magazine 'Chakravarthini'. Asalambigai participated in South Arcot political conference organized by OP Ramasamy Reddiar along with the Hindu Rangasamy Iyengar and Kanchipuram Krishnasamy Sarma. These puranas mainly designed to project the virtues, sacrifices and sufferings of the two leaders for the cause of India. Besides, they revealed the Congress ideology, the struggle between the Congress and the British repressive measures. The message of the epics made the recites politically conscious and awakened. To quote a verse from *Gandhipuranam*:

"The English economic policy

Washed away Indian abundance

It'll be too soon that

The socio-cultural policies and polity will fall to the dust."

In this poem the author highlights the colonial exploitation of Indian economy, the growth British political power in India and the resultant loss of India's political sovereignty Besides many popular songs and poems on temperance, charka (spinning wheel) boycott,

Gandhi, swaraj, etc. They could be easily understood by everyone. Even now these songs are in the lips of the rural masses.

K. Saraswathi Ammal of Madras worked hard to instill non-cooperation surge by her writings. In association with Ambujam Ammal and Muthulakshmi Reddi, she carried out Swadeshi propagation. Besides, her *Nilavum Olium* a story explored the experiences of a family which involved in Indian liberation struggle. In other work, she depicted a hero, a Gandhian, presenting a charkha to his nephew for his birthday."

In consequence with courage and valour, Subbammal of Madras organized picketings in front of the foreign cloth shops appealing shopkeepers to stop dealing with foreign clothes and stock khadi only. If challenged British despite their threat of arrest. She also formed a women's cadre called "Deva Sevikas (Devoted Servants of God). Because of her involvement in Non-Cooperation Movement, she was arrested and sent to jail. She organized meetings, processions, etc. and also picked foreign cloth and liquor shops. It is the first case in Tamil Nadu where Subbammal of Madras defied the role of traditional society and volunteered arrest displaying masculine traits. However, the conservatives vehemently opposed her imprisonment, considering it a violation of societal notions of modesty or virtue.

Neill Statue Satyagraha, 1927

In August 1927, there started a mass movement in Madras with the object of removing the statue of General Neill. Neill was a British military officer who played a role in maintaining the British authority in India. He suppressed the Mutiny of 1857 with his iron hand. His atrocities and outrages during the Mutiny were so many. He died on 25 September, 1857. The British erected a bronze statue valued at Rs.12,000 to honour his military service to them in 1861 at Mount Road, Madras. In 1927, the Tamil Nadu Volunteers Corps conceived an idea that the statue of this cruel foreigner must be removed from the soil of mother India, The women members of the corps associated themselves in this protest and contributed for the

removal of the statue and proved that they were a mighty force to relieve India from its foreign yoke.

A batch volunteers headed by K.V. Ganapathy Ayya, an astrologist of Viridhachalam near Chidambaram went to Madras on 29 August, 1927. It is worthy to note here that Angachi Ammal, wife of Ganapathy Ayya was included in that batch. The volunteer went to Madras by foot after sparing about 15 days attempted to wreck the statue by the axe and hammer. This daring act excited the passers by and by standarders. After some moment, the crowd began to swell more and more. At the same time, the Madras City Police came to the spot and strictly and repeatedly warned them to leave the place. But the volunteers did not obey the words of the police. So the police arrested Ganapathy Ayya and his wife and fined Rs.50 along with one week's simple imprisonment each under section 106 of Criminal Procedure Code."

Another batch headed by Anjalai Ammal of Cuddalore reached Madras on 1 September, 1927. She attempted to break the statue. The city police interrogating her, she said that, "It was a shame on the part of all Indians and that the statue should not be kept in a public place. His arrest aroused anxiety and tension. "She continued to offer satyagraha by collecting her supporters in mass by attempting to break the statue. On 12 September, she and her daughter were arrested and they were sentenced to one week's simple imprisonment each. The daughter was detained at Children's Home, Madras. The war demanding the remove the statue did not gain the desired result in 1927. However, the Congress ministry, headed by C Rajagopalachari, keeping in mind the goal of the movement, removed the statue from the public gaze in 1937. No doubt it was the effect of the Satyagraha of 1927, to which the women of Tamil Nadu rendered their mite.

Gandhi state, "To call woman the weaker sex is a libel". It is proved that with moral strength, women travelled for days together towards Madras to break the statue.

Civil Disobedience Movement, 1930-34

Civil disobedience movement in 1930-34 was undoubtedly a major landmark of women's participation

in political activity. Salt satyagraha was one of the major offshoots of the movement. The women of Tamil Nadu volunteered themselves to manufacture salt and to make marches and speeches by violating the salt law of the British. A few of the instances may be cited here.

On the whole of the Madras Presidency the salt law was broken at first at Kille near Chidambaram on April 11, 1930. About 20 volunteers including a few women such as Anjalai Ammal of Cuddalore, Mrs. Nainaiyappa Pillai of Chidambaram and Angachi Ammal of Viridhachalam reached Kille sea shore at 9.00 am and started to prepare salt by boiling sea water. Immediately reaching the spot each and every civil resister engaged in setting ovens with clay blocks, collecting fire woods and bringing sea water in mutpots. Within 20-30 minutes a handful of salt was prepared. The ladies collected the manufactured salt in a new decorated pot and returned Chidambaram with eclectic mood. Then the women shared their experience with their friends and neighbours. However, women's political participation was ridiculed by conservatives. They started to treat such women as impure and spoke if they were converted themselves from one religion to another."

For more than a month, from April, 16 1930 under the guidance of Nainaiyappa Pillai of Chidambaram. Sundarasa Naidu and Kumarasami Pillai of Cuddalore. Congress volunteers manufactured salt at river Gadilam at Devanapattinam, a coastal village adjacent to Cuddalore town. Anjalai Ammal of Cuddalore with few of ladies from her neighbourhood set ovens and boiled sea water on April 17, 1930. On the next day her team went for propagation in near by villages like Kandakadu and Pudukuppam. In the evening there was a meeting at Gadilam dry bed Nainaiyappa Pillai said "Englishmen were sticking to India like leeches and the leeches could be removed only by putting salt on them. Salt satyagraha was the only remedy to get Englishmen to leave India." Anjalai Ammal while addressing exhorted the audience that as mark of supporting the Indian liberation movement each woman should at least take a pot full of seawater and boil then in their homes. She distributed also some pots and induced them to boil water as a mark of violating salt law. "On April 27,

1930, a political propaganda meeting was held at the Gadilam river bed addressed by Nainaiyappa Pillai. In his speech he asserted that women should better be involved in the national uprising to keep the tempo in tact and he stated he would bring his wife in that week for preparing salt.”

On 13 April, 1930, with 98 volunteers C. Rajagopalachari started his salt march from Trichirapalli to Vedaranyam to violate the salt law and on 30 April, 1930 he broke the salt law. Mrs. Rukmani Lakshmi pati, President, League of Youth, Madras had already provided a fitting background for the success of the salt movement. She toured most of the places in Tanjore region enlisted mass support by delivering speeches and making rallies, Rajagopalachari expressed that her service would guarantee the success of the Vedaranyam Satyagraha. Rukmai Lakshmi pathy was arrested for her seditious speech at a public meeting at Vedaranyam held in the last week of May, 1930.

In Madras, T. Prakasam Nageswara Rao and others organized salt agitations continuously during April May, 1930. Manufacturing of salt at Marina beach and organising matches and speeches became regular routine. Women like Durgabai, Varahala Ammal and few others violated the salt law and organized rallies. Meanwhile, T. Prakasam and Nageshwara Rao were arrested when Durgabai took up the mantle of leadership and continued the salt war, In mid April, 1930, Durgabai led a band of civil resisters including women to Marina beach. C.B. Cunningham, surprised at her courage and sorted out a design to quell the resistance. He appeared near the beach with a contingent of constables and revenue offices to crush her endeavours. The police officer asked to cease the march, but she coolly refused. The authorities being lost their temper resorted to beat brutally. About 20 sustained wounds Durgabai, having less injured managed herself and tried to soothe others by giving first aid. Then, on 5 May, 1930, she with a team of nine ladies violated the salt law by manufacturing salt by boiling the sea water at Santhome beach. Mylapore. While they were manufacturing salt, a contingent of policemen came and thwarted their attempt by breaking the pots and ovens. They also extinguished the fire by pouring sea water on the ovens. The manufactured salt

was destructed.” The above narratives relating to political participation of women need to be viewed horizontally and vertically. The above case Durgabai Ammal was arrested and imprisoned at Vellore jail. She requested permission to hold Hindi exam for 9 women in Vellore jail. The officials argued that she was a political nuisance and which presumed to be her political stunts, officials therefore turned down the request. The accounts thus about her are totally biased which tried to malign the efforts and role of her in the freedom movement.

On May 28, 1930 Anjalai Ammal and Saraswati Ammal organized a meeting at Santhome beach in defiance of section 144 of criminal procedure code. Hence, the chief presidency magistrate ordered to disperse the volunteers and three women were convicted for six months each”.

In the case of V.M.Kothainayagi a well renowned Tamil novelist. She was written 150 Tamil novels with the purpose of inculcating nationalistic ideas. She disseminated nationalist ideologies by introducing certain characters. For example, a teacher telling students to wear Khadar for Deepavali. Participating the political procession, with religious bonfire of foreign cloth. She used to end up all her novels with ‘Vande Mataram, Wear Khadar and Hail Mahatma Gandhi’.

Simon Commission Boycott, 1928-29

Simon commission visited India on 3rd February 1928 and 11th October 1928 and left in April 1929. The Women India Association, Madras submitted petition rejecting the commission. The Commission was vehemently opposed by Mrs. Padmasani of Madurai. Padmasini Ammal spoke a women gathering at Madras on 1 February 1928. In the meeting it was resolved to Boycott the Simon Commission totally. The press carried the news of the woman and focused on their views. It created a deep impact in the minds of the women. The Women’s Indian Association continuously criticized the Commission through the Sri Dharma for not having Indian representation. Due to the voices of the women community, the Simon Commission reserved five pages in its report especially for Indian women.

Mrs. Padmasini Ammal delivered a number of public speech throughout Tamil Nadu opposing the

Simon Commission as well as tracing cruelty of the politicians. About a hundred people attended. It was chaired by Krishna Kunthu. She spoke for about 30 minutes. She said,

“About 150 or 180 years ago, these foreigners were uncivilized; they were not able to distinguish their country from other countries. They were using leaves as clothes and lived upon the flesh of brutes. In those times, what was the state of our country? Our country was full of gold. All kinds of grains and germs were in our country only. They feasted on the product of this country, became fat and preached all kinds of gospels. We sold away all our rights, our sisters, and mothers for our own maintenance. We have reduced ourselves to such a state. What is the present state of our country, which was once over full of gold? We have sold away our honor to foreign bureaucracy. Owing to their haughtiness, they forgot that they were once uncivilized, that they lived upon raw flesh, that they begged for a piece of land from us, and started the Britishers thinking that they are civilized, that the whole world depends on them, they have the greatest military power and they rule us by divide and rule policy.”

Scrutinizing the role of Mrs. Padmasani's struggle for Indian freedom movement, it is a truth that she was a full fledged politician with powerful and impressive leadership skills. She was known for oratory. The copy of the speech in English is available at Tamil Nadu State Archives which goes more than 15 pages in Legal Size. There is a note in the margin that “someone must be helping her. If not her husband, whoever it is... send for him and warn him that [she will be arrested] if she does not curb her tongue. “Kamala Visveswaran says, ‘the implication of the note is that women would not be capable of formulating or expressing their own thought and actions. The women's words do not make them nationalist subjects.’

Anti-Second World War Effect Agitations, 1940-42

In 1941, the Thayammal and Sitalakshmi agitated in support of temperance at Madurai. They were placed in C class in prisons. C. Natesan, brother of Thayammal petitioned that women's standard of living rather than the case should be considered when deciding upon their jail classification. Petitioner says that considering the

status based on economic assets of the imprisoned, they were entitled to A class treatment. Thayammal was a member of the Madurai Ratepayer's Association organized by Rao Sahib R. Narasimha Iyengar. She was also a member of Tamil Nadu Province Committee and Madurai District Congress Committee. Adding to these, it can be noted that she was the President of Bharata Sevika Samiti. Sitalakshmi studied upto 10th standard. She has owned Gramophone set, agricultural land, jewellery and other movable property, thus economically well-off. The petitioner also said that by birth, breeding, habits and upbringing, the two ladies have always been used to high standard of life. By their own wealth and social position, they were used to amenities and comforts of an elegant, cultured life. To be now suddenly deprived of all these, would unduly depress them in both body and mind. They were convicted of only technical political offence, of picking foreign cloth shops, which they did in an absolutely non-violent fashion and the moment they were arrested, they submitted quickly.

These two women were true patriots. However, the colonial officials being influenced by the fact that the two ladies belong to Devadasi community and as such are not entitled to an elegant and high standard of life, allotted them C class prisons. The district magistrate defends his judgment on moral ground by saying. “It may be that these prostitutes were accustomed to a certain amount of what may be termed ‘luxury’ at the expense of their patrons, but they were certainly women of no social status and are not fit associates for the persons of respectability who are supposed to constitute the ‘B’ class of convicts.”

Even in 1942, number of women agitated against the British. At Madras Maheshwara Arya and his wife Kamala Devi Arya went into a procession in Washermanpet, Madras and distributed leaflets in Hindi to the Indian troops in the area, exhorting them to resign their jobs. The Quit India Movement of 1942 was spontaneous resistance and the women of Tamil Nadu remained a fighting force and the tempo of the movement was kept steady by indulging anti-British demonstrations with intense patriotism. A demonstration of Women's Indian Association was held at Madras on August, 10, 1942, which was ended up

with a meeting. In the meeting a resolution was passed condemning the arrest of Gandhi and his associates. When Gandhi's health was deteriorating, Ammu Swamithan, and Manjubhashini, members of the Association organised prayer meetings in different parts of the city.

Mrs. Antony Ammal and Patchi Ammal, spinners, Pankaja Textiles, Coimbatore, along with a large number of fellow workers launched a strike on August 18, 1942, and on the following day they burnt down a factory building and also indulged in some other sabotage. These two were detained at Coimbatore jail for three months each. Five other women also arrested and punished in this connection. Due to suppression the Quit India Movement lost its creep in December, 1942.

Women's participation in Quit India Movement was unique. On October 2, 1942, a large number of patriots including more than 20 women, went into a procession, on the occasion of Gandhi Jayanthi. Viswanathan Nair, circle inspector of Police, Madurai, lathi charged the processionists and took two women who were on the fronts. They were into a police lorry to a place in Natham road about 12 km away from Madurai. They were stripped and naked and were left on the road at midnight. The local people and their relatives, designed a plot and revenged Viswanathan Nair. According to the Circle Inspector, the ladies in question exhibited characteristics of poverty, illiteracy, conceit, and insolvency. The inherent worth and value of women should never be undermined or disparaged under any circumstances. The act of using an individual's socio-economic standing as a means of humiliation cannot be morally or ethically justifiable.

Conclusion

Women in India with reference to Tamil Nadu played a vital role in the Indian Freedom Struggle, setting the stage for future women's movements. However, there is a notion that the women's role in the freedom struggle was directed was destined by men and that making of a nation and nationalism was considered typically that of men. This research finds that the women's participation was numerically low, their challenging of social stigma can be considered as

pioneering of feminism. The silencing of women particularly in the Government records seems to reduce the intensity of women in particular and the struggle in general. The research finds that some of the women freedom fighters joined the struggle without any male factor, they took part on their own. There are references of women freedom fighters from the lower strata and unmarried women. Despite lacking financial and familial assistance, and facing significant public criticism, these women defied the odds by their unwavering inner spirit driven by their sense of patriotism.

Unfortunately, their contributions are often overlooked in official records and historical narratives. Recognizing and celebrating their role is essential to honoring their legacy and inspiring future generations to champion gender equality and social justice. The continued inequality, women face in the 21st century stems from deep-rotted biases and societal norms that persist despite their significant historical contributions. To rectify this, society must actively acknowledge and value women's achievements across all strata, ensuring that gender equality is prioritized in documented history as well as in life.

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POLITICAL AND ADMINISTRATIVE HISTORY THE SECTIONAL PRESIDENT ADDRESS

Reservation Policy in Tamil Nadu

Dr.K. Krishnamoorthy*

Respected Dignitaries on the Dias, learned members of the Executive Committee, Advisory Committee of the Tamil Nadu History Congress, Principal of the Holy Cross College, Local Secretary, Sectional Presidents, Eminent Professors from various Universities and Colleges, Scholars, Distinguished delegates and my dear Students of the Tamil Nadu History Congress. Good morning one and all. It is indeed a great privilege to be the Sectional President in Political and Administrative History of the Tamil Nadu History Congress on 30th Annual Session – 2023 being held at Holy Cross College (Autonomous), Nagercoil, and familiar and historical place.

Introduction

There was no reservation system in India before independence. But, the then Madras Presidency was the only state under British Government reservation for ensuring justice to the people who are underprivileged. This was due to complaints made by many stating that Brahmins have dominated in the government and they have overshadowed others and held senior roles in most of the government was due to their better educational positions which has attracted superior status in the caste hierarchy. As a result, Dr.C.Natesan, Sir.P.Thiyagarayar and T.M.Nayar the South Indian Liberal Federation popularly known as the Justice Party in 1916 to provide employment opportunities in the Government and bring equality in the caste system. In 1921, Mr. Subbaroyalu became Chief Minister of Madras Presidency issued order for reservation to the marginalized community. The main motto of the reservation was to enjoy all the

powers and offer education opportunities to all region and suppressed people who lived in Madras Presidency.

Periyar, a man whose struggle for social justice left an indelible mark on Tamil Nadu's politics and history, wins praise. The results of that struggle are apparent in today's Tamil Nadu. It has the second highest literacy rate (73.47 per cent) among States whose population exceeds 50 million, the first being Maharashtra (77.27 per cent). Tamil Nadu also accounts for the largest number of institutions of higher learning, particularly professional colleges.

This is no mean achievement in a State that is one of the worst affected by caste-based prejudice and discrimination and where around 80 per cent of the population of 62 million 159 belongs to the socially disadvantaged sections, categorized as the Other Backward Classes (OBC), the Most Backward Castes (MBC) and the Scheduled Castes (S.C.) and the Scheduled Tribes (S.T.).

Social scientists attribute Tamil Nadu's impressive performance in education and other social sectors, including health, to the system of reservation in education and government employment followed in the State since 1927. It was a response to a decade-long struggle for social justice in the Madras Presidency in early 20th century, which successive governments have seen fit to improve upon.

The credit for mobilizing mass support for the cause and keeping the movement alive for decades goes indisputably to Periyar E.V. Ramasamy, or Periyar, as he is popularly known. When vested interests put

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roadblocks to the measure in the wake of Independence, purportedly to be in tune with the Constitution of India, he motivated the State government to press the Centre to amend the Constitution and save reservation.

Periyar sustained the campaign for reservation for nearly five decades until his death in 1973. The system faced impediments at every stage of its expansion, the latest being the recent Supreme Court stay of the 2006 Central Act that provides for reservation in Central institutions of higher education.

Present practice

At present, reservation works out to somewhat less than 69%, depending on how many General category students are admitted in the super-numeracy seats. If 100 seats are available, the top ranking 31 candidates are given admission first, followed by remaining 60 seats being filled as per the reservation system. The General category students ranking between 32 and 50 are then admitted on supernumerary seats added just for them. The 69 160 reserved seats are filled up using the 69% reservation formula (30 seats OBC, 20 seats MBC, 18 seats SC and 1 seat ST). The effective reservation percentage depends on how many General category students are ranked between 32 and 50. At one extreme, all 19 may be General category students, in which case the total reservation works out to 69% (100+19) or about 58%. At the other extreme, none of the students ranking between 32 and 50 may be from General category, in which case no super-numeracy seats are created and reservation works out to be 69% as mandated by the state law.

Present Reservation Scheme Details

Below are the details of Reservation followed in Tamil Nadu. Main Category as per Government of Tamil Nadu Sub Category as per Government of Tamil Nadu Reservation Percentage for each Sub Category as per Government of Tamil Nadu Reservation Percentage for each Category as per Government of Tamil Nadu. Category as per Government of India.

Backward Class (BC)-26.5% BC Muslims-3.5%	30%
Most Backward Class (MBC), Denotified Community (DNC)	20%
Scheduled Castes (Only Scheduled Castes) 15% SCA (Arundhathiyar) 3%	18%
Scheduled Tribes	1%
Total Reservation Percentage	69%

Timeline

Conclusion

Periyar was the Icon who is immortal had continuously struggled for promoting human rights and bringing all the people equal through reservation. The main motto of this continuous struggle was to provide the opportunities to all the people of Tamil Nadu and bringing them to the mainstream of the society by removing the caste order. The reservation is functioning even after his death and relevant to be continued until the caste system in India is removed. His message with regard to social justice and human rights and his revolutionary ideas have spread over the world and even today majority of the people are praising and following his ideas. If want to write about Periyar, it needs more and more time and there is a need for separate research. But, in this study, we have tried to provide his great impression about different aspects of Periyar. From the above discussions, we can come to a conclusion that Tamil Nadu is the pioneer stand and has made remarkable progress on the path of equality and social development which is not being spoken in the rest of the states, which are significant features in human development, inequalities, oppression, and untouchability were generally observed, and we learned that the individual sought to change all of this from some different angle. With these features in mind, this section continues with recommendations and conclusions made in various sections of the state and

other development angles, and further propose ways to overcome the current difficulties.

Thanthai Periyar was the one who taught the people of the community who benefited, who worked tirelessly day and night for the benefit of any community and people, to forget to thank and oppose today. They do not know that the one who stood alone on the day when sin did not know them will appreciate the opposition of unity more today. Periyar's greatest achievement was to make the ignorant think.

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The Language and Religion of the Kalabhras

Dr. R. Paramasivam*

The Language of the Kalabhras

We do not have any direct evidence bearing on the language of the Kalabhras. 'Their language was certainly not Tamil. We learn that Satakarni who ruled the land bordering on the Tamilnad of the 2nd century A.D. had issued coins in the bilingual form, where prakata or prakrita was given on one face and Tamil words were given on the other side. We can take it that persons or tribes hailing from outside the Tamilnad had been using some form of prakrit. So we may conclude that the Kalabhras were using some kind of prakrit in their transactions. This prakrit might have been the Ardha magadhi(1). with probably a smattering of Vadugu and Kannada also. As the Kalabhras hailed from the Sravana Belgola area, we have no difficulty in considering their regional language to be Kannada. " But the Kannada of the period was not a developed language. Hence it may be more appropriate to say that the language of the raiders as well as the educated and the cultured among them was some kind of prakrit. It may also be of interest to note here that the poet Jayamkondar (1105 A.D.) calling upon the Karunataka damsels to come out and open their doors to the victorious heroes returning from the Kalinga battle, addresses them'(2): 'O damsels of Karunataka who lisp a few words from the Vadugu and more from Tamil, rise up and unlock the doors'. Probably a section of the Kalabhras knew Pali and most of them had of course a good Knowledge of Sanskrit.

Speaking about the Jains of Madurai by about 650 A.D., Saint Tirujnanasambandar says that many were the languages used by people of the world for worshipping the Lord but the Jains deceitfully used all of them, that they speak the pakata (prakrit) loudly; that their leaders go about like beasts without learning the essence of the Sanskrit and the Tamil languages.'(3) St. Appar says in his song on Palaiyarai-Vadatali, where he

caused the Siva temple closed by the Jains to be re-opened by the king, that the Jains did not study the Tamil language and did not dedicate their lives to God(4) This will be understandable, because the Kalabhras came from a different land, a different religion and culture, and a different language, and so they did not care to learn the language of the land which they conquered. This can easily be understood from contemporary modern history. We have known our British overlords of the recent past imposing their language on all walks of life including education and administration. Even their churches used the English language and the Latin language for their rituals in the Tamilnad till a few years back. Such is naturally the linguistic bigotry of the conquerors. No wonder Appar has scolded them in this manner in the next century (7th).

Besides, -he says in the same song that they spoke through the nose. This naturally has reference to the prekrit which had softened all harsh sound and made profuse use of the nasals. We may also remember the ridicule which St. Sundarar, a generation after Appar, heaps on them, imitating their nasal sounds, in a song(5). All these would go to show that those in power, the Kalabhras, did not set great store by the local or regional language but stuck to their own language. The converts to Jainism and the domiciled Jains probably after a few generations had of course no difficulty in speaking and using the Tamil language.

The establishment of the Dravida sangha at Madurai by Vajranandi also supports this view. The Sangha was not called a Tamil sangha, but was called a Dravida sangha; dravida was then a word which had not entered the Tamil vocabulary either then or even till a much later date. Digambara darsana saram was the book

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published by Vajranandi in the sangham. Except for this we have no record in any form of the existence of the Jain sangham or its achievements in the fields of religion or language.

The Shadow of the Kalabhra Rule

The shadow cast by the Kalabhras had indeed been long. St. Manikkavacakar who lived in the days of the Pandiyan Varaguna IT (862-880) was, according to the legends about him, a minister of the Pandiya. In his soul-melting Tiruvacakam, we find one decad of ten verses with the title Arut-pattu. This has the refrain 'athenduve enru arulaye' in each of the verses. The concluding lines in all the verses are: 'My Lord, when I fondly call you, who do you not deign to reply to me, what is the matter (7)'" What is the matter is represented in the text by the term, athendu. This is not a Tamil term; it appears to be Kannada. It has been puzzling all scholars and annotators. The term is a compound made up of two words adu-that, and endu-what, Endu is not Tamil; in the Kannada language it means, what. How does it happen that the Kannada word is used by St. Manikkavacakar? Trying to explain this, some writers have even taken Manikkavacakar to modern Bellary saying that he came from that area or that his guru came from that area, and so, because he is familiar with the Kannada language of that area, he uses this word here. This is not the right interpretation. The Kalabhras were Kannada speaking people and during their sway over Madurai, naturally many of their terms had been used in the administration. Even after the land had been rescued from them, remnants of their rule in the form of terms and customs would have stayed on in the administration, if not in the popular use. A remembrance of the many English terms and the very many Urdu terms which still linger in the administration and threaten to linger for ever in our country

10 day may make this clear. Manikkavacakar in the name of Tennavan Brahma rayan was the minister of the Pandiya. Naturally many of the residuary Kannada terms in the administration would have been familiar to him. although they might not have been familiar to the ordinary people. So unconsciously this term endu, one such, could have crept into his Tamil

vocabulary. Quite naturally and very simply, he asks adendu, The passing of three hundred years from the fall of the Kalabhras to the days of Manikkavacakar does not make a difference in the language of a person who was the administrative head,

The Religion of the Kalabhras

The Kalabhras who seized power in Madurai by the middle of the third century were Jains. Coming as they did from the area around Sravana Belgola, they were a deeply religious clan which was intent upon suppressing whatever was alien to their cult. The group that went into Cholanad and seized power and was ruling from Kaverippattinam was a Buddhist clan and we find that it was not so very bigoted and intolerant as the clan that invaded Madurai. We have relics of Jainism in pre-Kalabhra days in Pandinad no doubt. But all of them relate to Jain monks who led a retired life of self-negation and self-mortification. They even commanded the respect of the people by their personal conduct and austerities But the Jains in power were not the same. The culture and the might of the Pandiyas were founded on their religion. So naturally the first work of the invader was to undermine and suppress the established religion of the land. The lines from Kalladam, a poem which was earlier than Sekkilar's Pertyapuranam, bears evidence to this fact. The Karunata king who captured Madurai with his four-fold army drove away the Pandiyas; he was of the Aruhata persuasion and he closed down all Siva worship.(8) This is clear and definite in labelling the intruder into Madurai as a king from the Karnataka and of the Jain religion.

The political history of the Kannada territory tells us that its earliest rulers including the later Gangas were all Jains. The literature in the Kannada language was the Jain Puranas, It is therefore no wonder the Kalabhras who hailed from that area were ardent Jains.

The overthrowal of the Kalabhras by Kadumkon is quite significant. An enthusiastic writer? has gone to great lengths and taken great pains to formulate a theory that the Kalabhras were only Tamil people, they were the spear-head of a native revolution which rose against the brahmins who were imposing their Vedic culture of

sacrifices on a too willing Tamilian society, and the whole thing was just an uprising against the growing brahmin influence and it voiced a cultural antagonism against the brahmins. However, we know the course of history was otherwise and the attempt to evaluate all ancient history and events by modern political trends and values is neither scientific nor is it real research.

The fusion of the Vedic culture with the indigenous Tamil culture had taken place long before the dawn of the Christian era. Tolkappiyam and the entire Sangham poetry reflects fully this fusion. If the Kalabhras typify a revolt against the Vedic cult, it is exactly because they were foreigners to the culture of the Pandinad and not because they were Tamils. The Kalabhra antagonism was not merely against any brahminism, it was against all Tamil culture, as can be gleaned from the songs of Tiru Jnanasambandhar.

Conclusion

i grant gives us a picture of a foreign impact on Madurai, which was not merely the seat of one of the Tamil dynasties of the ancient past, but was the arterial centre in the day, for all that can be called Tamil language, literature, culture and religion, for the whole of Tamil nadu. The fusion of what is called the Tamilian and the Aryan in all spheres had already taken place and the society of the Sangham age is certainly a product of the fusion. Kadumkon's overthrowal of the Kalabhras replaced the Tamil language on its pinnacle of eminence, as otherwise it was just possible that the prakrita of the Kalabhras might have suppressed the native language. Kadumkon's action in the political

field was followed up by Tiru Jnanasambandhar in the next century in the fields of language and culture, including religion, and the Tamil nation once again came into its own. The elaborate description given by him clearly vindicates his fight for the vaidika religion in Tamilnad as against the religion of the Kalabhras. The Kalabhras had left no relics of their rule or activity and the cumulative effect of all evidence then and later only shows that they were Jains.

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Contribution of Nayaks to the Growth of Language and Literature

M. Kousalya* and P. Malarvizhi**

Introduction

In the fifteenth and sixteenth centuries, during the period of Vijayanagara rulers, Krishnadevaraya (1509-29) and Achyutadevaraya (1529-42), the military

leaders or nayakas emerged in large numbers in the administration. These nayakas were assigned territories by the Vijayanagara kings. In exchange, the nayakas had to maintain an armed contingent and collect taxes

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on behalf of the state. Such a landed assignment, known as the *nayakatana* or *nayakkattanam*, became the basis for the emergence of independent political formations, which gradually acquired the status of kingdoms during the Vijayanagara rule. Numerous literary texts commissioned by the *nayaka* courts of Senji, Madurai, Tanjavur, and other polities have lately been considered significant sources of *nayaka* history. These texts were composed in Telugu, Sanskrit and Tamil. They were primarily meant for 'an educated, multi-lingual audience of courtiers, courtesans, pandits and officials.' (Rao et.al.1992: 334). These literary texts were usually courtly dramas in the form of *yakshgana* plays consisting of songs and dance and themes of love, *kavya* texts which were a mixture of prose and poetry (*campu* style) with mythological themes, chronicles, treatises on grammar, philosophy and astrology, devotional (*bhakti*) poetry, other minor works (*laghukavya*, *prabandha*) and several others.

Literature Development of Nayaks

During the period of Thirumalai Nayak, the multiplicity of poets and the variety of literary output, representing new tendencies, were coming up in the form of *prabandhams*. Pillaiperumal Aiyankar was a scholar, a Vaishnavite Seer and a famous court poet of Thirumalai Nayak. Moreover, he contributed a lot to the growth of *prabhandam*, a new form of literature called 'Chittriellakkiyam' or minor literature in Tamil. Pillaiperumal Aiyankar was the last illustrious poet in Vaishnavite literary history. The Tamil grammatical forms, called *Yappu*, *Ani*, *Viruttham*, *Venba*, and *Siledai*, or their double meaning, are available in the works of Pillaiperumal Aiyangar. Such facts testify to the Tamil language, grammar and literature development during that period. He was also a scholar in Sanskrit. Pillaiperumal Aiyankar was called as *Alagiya Manavalathasar*. Tamil literary style forms such as *Kovai*, *Ula*, *Anthathi*, *Kalambakam*, and *Pillaitamil* were written on a large scale, and in a major way, in the Tamil country. During the rule of the Nayaks of Madurai, Kumaragurparar, a prodigious poet in Tamil, was in the court of Thirumalai Nayak. In his famous *Meenakshiammai Kuram*, he profusely blesses Thirumalai Nayak in the last verse. Robert-de-Nobili

was the most important Jesuit priest who greatly contributed to Tamil literature. He not only got the support of Thirumalai Nayak for his Missionary activities but also received all sorts of help from the *poligars*. The Nayak age also witnessed the development of a type of musical language called *Kirthanam* in Tamil. Purandaradasa, the contemporary of Visvanatha Nayak of Madurai, wrote several *Kirtanas* in Tamil and started the tradition of *Kirthanai* composition in Tamil Music¹¹. The poets of the Nayak age accepted this tradition of *Kirthanam*. Purandaradasa wrote the first *Kirthanam* in the Tamil language. Another renowned scholar of the 17th century was Saminatha Desigar, who wrote about Tamil grammar and called it *Ilakkanakkothu*. Due to this contribution, Tamil grammar and literature developed. Many of the seventeenth and eighteenth-century puranic works in Tamil were composed in honour of the deities of the different shrines of Tamil country. Ballads and folk songs based on the themes of contemporary persons or events appeared in this period. Ramappaian Ammanai hails Ramappaian, the *Dalavay* and *Pradhani* of Thirumalai Nayak. The war between the Nayak of Madura and Ramnad was narrated dramatically. It was one of the most valuable historical documents of Thirumalai Nayak¹¹. The religious mutts and temples stood for championing the cause of learning. In turn, they were duly supported by liberal grants from the kings of Madurai. Vijayaranga Chokkanatha Nayak issued grants to maintain *Sankara Mutt* at Thiruvaniaval in Tiruchi. As the Nayak kings were staunch Hindus, they stood for the propagation of Vedas and the protection of Hinduism. They patronised Brahmins, scholars, and pandits and donated lands and gifts to them. During the reign of Vijayaranga Chokkanatha Nayak, a village grant called *Bhupalasamudram* was given to Pandits or Scholars of *Anaipatty*, near *Sholavandan*, by the order of the Nayak¹². Temples became centres of literary activities, where religious hymns were recited. Vedas and Puranas were propagated and preached. Many religious and educational centres were opened in the temple complex, namely *Saiva Siddhantna Khazhagam*, *Panrriru Thirumurai Khazhagam*, *Thirukkural Khazhagam*,

Sakthi Vallipattu Mandrametc. These centres imparted religious ideas and thoughts in Sanskrit and Tamil. They promoted the growth of religion on the one hand and languages on the other. The scholars and learned men of the Nayak kingdom either received due patronage and encouragement or were granted full freedom to express and compose poems and write prose at their own cost and efforts¹³. Islam and Christianity contributed to the growth of language and literature during the period of the Nayaks. Christian Missionaries were dedicated and concentrated on the growth of their religious activities through literary development. Among the Jesuit missionaries, Father Robert de Nobili came to Tamil Nadu from Italy in 1606 A.D. He was the first foreign priest to master the Tamil language and literature and adopted himself as a Tamil saint. He established the Madura Mission at Madurai, widely toured Tiruchi and Salem, and established its branches. He was a scholar and writer, and his various Tamil works are Mandiramali, Yesunathar Charitham, Gnanopadesam, Athumanirnayam, Saguna Nivaranam, Thattuva-kannadi and Tamil Portuguese Dictionary. Missionary Father Ziegenbalg came to Tamil Nadu in 1705 A.D and established a paper industry at Tranquebar. His magnum opus was a Comparative study of Tamil and Latin grammar. He took Tamil to common people by printing more Tamil books and circulating them widely during the Nayak rule. Thus, he promoted the Tamil language and education. Constantine Joseph Beschi, popularly known as Viramamunivar, was also an Italian Missionary who reformed the Tamil language and literature. He compiled a Latin-Latin-Tamil dictionary and wrote the classic Tembavani on the life of Jesus in Tamil poetic convention. Thus, the Tamil language and literature had its revivalism and rejuvenation during the Nayak age. The Nayaks responded to religious challenges, impacting many literary works during that age. These works promoted the growth of Tamil language and literature. Islam penetrated this kingdom through Arab traders and Muslim invaders; Christianity had its advent in the Tamil country only during the rule of the Nayaks. Though only a minor population in the society had faith in Islam or Christianity, they were granted liberty and religious freedom¹⁴. The intrusion of

alien religions had an impact on the culture of the kingdom. Though the Muslims spoke Urdu, many were proud to claim Tamil as their language. They made substantial contributions to the development of Tamil literature and language. For instance, Sirappuranam added glory to 100 Tamil pieces of literature. Along with Christians, Muslim scholars also contributed to the growth of language and literature. As the Nayak period was known for religious freedom and toleration, even without adequate royal patronage, scholars and literary men of different religions wrote poems, prose, grammar and dramas, mostly in Tamil but rarely in Telugu and English. One of the most prominent Muslim Tamil poets of the Nayak age was Umaruppulavar, the author of Sirappuranam, a verse narrating the life of Prophet Mohammad. This work is written by observing the tradition of Tamil poetry. Words of Arabic origin were freely used to highlight the incidents inherent in them. Next to him in importance was Mastan Sahib of Tiruchinoppolly, whose devotional lyrics and philosophical verses resembled those of Tayumanavar. They were edited and named Kunangudi Masthan Padalgal¹⁵. The Tamil, Telugu, English and Arabic languages witnessed tremendous developments. Literary men of Tamil, Telugu, and English contributed to the Tamil literary works of this period. The literature of the period of the Nayak was met with a turning point in form, theme, and style.

Thus, the Nayaks rendered valuable and remarkable service for the growth of Languages. Their service for the progress of languages must be remembered forever.

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The Mughal Administration – A Historical Study

Dr. A. Sakthivel*

Introduction

Mughal dynasty, Mughal also spelled Mogul, Persian Mughūl (“Mongol”), Muslim dynasty of Turkic-Mongol origin that ruled most of northern India from the early 16th to the mid-18th century. After that time it continued to exist as a considerably reduced and increasingly powerless entity until the mid-19th century. The Mughal dynasty was notable for its more than two centuries of effective rule over much of India; for the ability of its rulers, who through seven generations maintained a record of unusual talent; and for its administrative organization. A further distinction was the attempt of the Mughals, who were Muslims, to integrate Hindus and Muslims into a united Indian state.

Mughal dynasty, or Mogul dynasty, Muslim dynasty that ruled most of northern India from the early 16th to the mid-18th century. The dynasty’s rulers, descended from Timur and Genghis Khan, included unusually talented rulers over the course of seven generations, and the dynasty was further distinguished by its emperors’ efforts to integrate Hindus and Muslims into a united Indian state. Prominent among the Mughal rulers were the founder, Bābur (r. 1526–30); his grandson Akbar (r. 1556–1605); and Shah Jahān. Under Aurangzeb (r. 1658–1707) the empire reached its greatest extent, but his intolerance sowed the seeds for its decline. It broke up under pressure from factional rivalries, dynastic warfare, and the invasion of northern

India in 1739 by Nādir Shah.

The Mughal dynasty in India is founded by Bābur, a descendant of Mongol conqueror Genghis Khan and of Turkic conqueror Timur (Tamerlane). Bābur defeats the sultan of Delhi, IbrāhīmLodī, in the Battle of Panipat in 1526. At the time of Bābur’s death in 1530, his empire includes all of northern India from the Indus River on the west to Bihar on the east and from the Himalayas south to Gwalior. The Mughals, who are Muslims, will become noted for their well-organized government, sophisticated culture, and their attempt to integrate Hindus and Muslims into a united Indian state.

The Muslims thronged to the Indian subcontinent after Sindh was invaded by Muhammad Bin Qasim in 712 AD. Later on, QutbuddinAibak of the Slave Dynasty established the first Sultanate of Delhi. Five different dynasties, namely: the Slaves, the Khiljis, the Tughalqs, the Sayyids and the Lodis, ruled the subcontinent from 1206 to 1526 until Ibrahim Lodhi was defeated by Zahiruddin Babar who founded the first ever Muslim Empire in the subcontinent. India firmly remained in the hands of the Mughals until1706, after which it gradually descended into the hands of the British. The British formally took over India in 1857 after the native defeat in the War of Independence History explicate that the Muslim rule was at its apex during the period of the Great Mughals and there

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arrived a golden period of people-oriented reforms in all aspects of administration. The Indian society was a heterogeneous one consisting of the Muslim, the Hindu and the Buddhist, making equitable administration of justice indispensable for a viable political dispensation. Akbar was an administrative genius, unlike his predecessors (Babur and Humayun) who were overly preoccupied with the consolidation of the newly founded empire. The Mughal administration of justice was partly borrowed from Central Asia and Persia, which was delicately blended with the indigenous modes of administration. Furthermore, the Mughals also incorporated various administrative norms, as practiced by the Sultans, into the new system. Undoubtedly, the Hindu justice system was also intact in the Hindu states existing at that time. Akbar, in his political wisdom, must have been attracted to the adjustable norms of Hindu justice system, which he later incorporated into his own system. As a result, the Mughal system of administration was admired and adopted by the contemporary Rajas of vassal and independent Hindu states, which was modified and retained by the British. In order to run the state affairs, the Mughal Emperor delegated authority to the state functionaries. This authority, however, was ministerial in nature and the functionaries were not allowed to use their subjective judgment; rather they had to act according to the directions of the emperor who was the final authority in any matter. Likewise, there was no authority or document which could control the misuse of king's power. This paper, with qualitative research methodology, examined how the Mughals designed and operated the bureaucratic structure in the Indian subcontinent and how their dynasty continued in its effect for more than two centuries. This work also highlighted the capabilities of the Mughals' emperors who, through seven generations, maintained the empire's administrative organization. For its operational framework, the research has been divided into the following segments: in first segment of the research, an overview of the Mughals epoch along with

corresponding challenges has been given. In second segment, the administration of justice in context of the Mughal regime has been given. In third segment of the research, main heads of the Mughal administration of justice have been examined, which included administration both at central and provincial levels, judicial system, office of the Muhtasib, and mechanism for remuneration to the state officials. In fourth segment, sovereign status of the king, his officials, and status of Shariah has been explicated. In last segment, the research article has been concluded.

Mughal administration was neither totally Indian nor foreign in nature. Rather it was a synthesis of Indian, Arabic and Persian framework of administration. Some historians call it a Paper government. Akbar's administration is known as Police state as well for the administration was based on Military and its every high official (Mansabdar) had to maintain army. Some historians opine that the Mughal administration was a fine synthesis of Indian and foreign factors. "I as a Perso-Arabic System in Indian setting".

II. Central Administration

(i) Emperor: Emperor was the hub of whole administration. He enjoyed the sole authority of making and enforcing law to meet out justice, to maintain peace and declare a war.

(ii) Council of Ministers: A king had constituted a council of Ministers for his assistance whose main function was to advise the king on important issues. However it was different from its modern counterpart.

(a) Vakil or Prime Minister: Prime-Minister was known as the Vakil. Finance and supervision of the other ministers were his main functions. He was also called Vakil-e-Aala and he enjoyed the confidence of the emperor.

(b) Diwan-e-Ala or Finance Minister: The finance minister maintained the account of state income and its expenditure. Finance was wholly under the charge of Diwan, who appointed and supervised the working of the provincial Diwans.

(c) **Mir Bakshi:** Mir Bakshi used to be a prominent Central Minister, who recruited, trained and prepared the nominal rolls of the soldiers. In the absence of the emperor, he led military expeditions as well.

(d) **Sadr-us-Sadur:** Akbar's council of Ministers had a high official known as Chief Sadr who was called Sade-us-Sadur as well. He managed the Government Grants given to Saints, Fakirs, religious places, educational centers and scholars.

(e) **Khan-i-Saman:** Khan-i-Saman held an important position in the Council of Ministers. He was also called Mir-i-Samon (Lord High Steward). He was a special confidant of the emperors whose main functions were to manage the affairs the Emperor's department of manufactures.

(f) **Chief Qazi:** Chief-Qazi assisted the emperor in judicial matters. He decided the suits as per the tenets of Quran and Islamic traditions. The various courts in the various parts of the country functioned under his supervision.

(g) **Some other functionaries:** Besides the above mentioned central Ministers, there were some other functionaries such as Mir-e-Adil, Mir-e-Tozak and Mir-e-Manzil, Akbar had appointed several detectives and Waquianavis.

Based on the above discussion it can be concluded that, as there is a division of the Mughal Empire such as Gram, Pargana, and sarkar, it was effectively easy to control. . The article has discussed the structure of Mughal administration as well as the analysis of central administration, provincial administration, and local administration. The main features of the Mughal administration were the rule of aristocracy, centralised power, revenue administration, and benevolent despot.

The Mughal administration was the mostly centre based administration. The main aim of the Mughal empire was to set up the Mughal administration to keep an eye and rule the different parts of the empire. The Mughal administration divided the Mughal empire into the 12 subas. To control and regulate these subas, the uniform administrative model for each suba was adopted.

During his half-century-long reign from 1556 to 1605, Akbar's repeated victories enabled him to build a multi-regional empire from the territories of defeated kingdoms. He and his advisers devised innovative and durable centralized institutions. But dynamic expansion did not end with Akbar's death. Instead, the Mughal empire continued to expand and to deepen its administrative control from 1556 until 1689.

Imperial dynamism was at its core military. The Mughal empire was a war-state. The dynasty and nobles were warriors governed by an aggressively martial ethos. By far the greater proportion of the state's resources was devoted to war and preparation for war. Every year Mughal troops were engaged in active campaigning against foreign enemies or domestic rebels. The Mughal emperors made little apology for attacks on neighboring states and needed still less by way of provocation. In common with all imperial rulers, they regarded adjoining states as either tributaries or enemies – no other category was possible.

To the north it was only when Mughal arms reached the extremities of the Indian subcontinent that the limits of expansion were established. Beyond the subcontinent the physical and social landscape together presented overwhelming obstacles. In the mountainous zones of the north Mughal armies found themselves precariously extended on their supply lines. They had difficulties foraging for firewood and fodder for their animals and could not rely upon the Indian grain merchants who supplied their needs when campaigning in the subcontinent.

To encapsulate, the Muslims ruled the subcontinent after the invasion of Sindh, which lasted until the war of independence, 1857. The Mughal regime in the Subcontinent reached its heights in the administration of justice before the introduction of representative democracy by the British. The Mughals, keeping in view the indigenous needs, borrowed a prominent portion of administrative practices from the Persio-Arabic system and mingled it with its native setup to ensure the welfare of people. Although the founders of the Mughal kingdom could not pay the

desired level of attention to the administration of justice because they were engaged in consolidating the newly established Empire, history credits Akbar with the installation of a true administrative system, having been influenced by Sher Shah Suri. The leadership, in terms of public reforms and welfare, as claimed by the historians, reached its apex in the reign of Mughals. Nonetheless, the King, being the ultimate and absolute sovereign, could use the administrative and legal system for personal whims. All the state organs and their authority were subject to the mercy of the King, who possessed unlimited authority. The concept of devolution of powers was out of the question. The division of state functions was aimed only at facilitating the King's ability to rule the populous. Central administration was one of the main areas of the administration in which the Ministers were at the disposal of the King. Vakil, being the highest official, served as a liaison between the Emperor and the rest of the Ministers. The central administration was dealt with by the ministers who were delegated with ministerial functions. This ministerial setup can be compared to the present day cabinet. The Dewan was entrusted with the financial and general supervision. The officials were delegated with the authority to run the affairs of the state but they could not challenge nor restrict any capricious act of the Emperor. To ensure expeditious justice to the masses, reforms were brought about in the judicial system as well. The hierarchy of the courts, reforms in the system of appeals, and the disposition of the criminal cases on daily basis are the achievements of the Mughals. The contributions of Aurangzeb in the reformation of the judicial system can never be taken for granted, as some of the reforms are still intact and are being practiced both in India and Pakistan. The central judicial system of Mughals was comprised of three main heads, i.e., the Mufti to expound the law; the Qazi to deliver the verdict and the Mir Ad'l to ensure the presentation of the parties in the court and the enforcement of decrees. Despite of the claims of judicial autonomy, the Mughals had hardly taken any initiative to secure the judicial officers, and their services

revolved around the mercy of the King who intruded irrationality in their decisions. Similarly, no such legislation was enacted nor proposed to prosecute the King in any court of law. The King was considered above the law and there existed no parameters to counter the King. The Provincial administration was the replica of the central administration. For effective administration of the state affairs, the Empire was divided into administrative units, headed by a Subdar, termed as governor in the modern manifestation of the bureaucratic fabric, as assisted by a number of Ministers to run the affairs of the state. Nevertheless, no mechanism was devised that could differentiate between pure judicial and executive functions. In Subas, the administrative mechanism, language and the rules and regulations reflected administrative unity in all the concerned provinces. Moreover, the hierarchy from Subas to Parganas was administered by the state designated officials from Subedar to Kotwal respectively. Unlike modern world Ombudsman, the Muhtasib was entrusted with various functions, e.g., public prosecutor to represent state in criminal cases, to examine weights and measures, to recover debts, to inspect infrastructure of streets and markets and to look after some of the religious affairs. The state officials were highly remunerated for their services either in form of cash or Jagirs. However, to avoid a monopoly over Jagir, Sher Shah Suri and Akbar were reluctant to confer the same to the state officials. In running affairs of the empire, the emperors conferred certain powers on the officials, but kept themselves with the ultimate authority for addressing public grievances, which in modern manifestation may be corresponded with the concept of totalitarian state. However, the reforms brought about by the Mughals cannot be overlooked, which are still practiced both in India and Pakistan in its modern manifestation of welfare state.

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Lusiads of Camoes: Analysing the Maritime History of Cochin and Portuguese in the Sixteenth Century

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The study entitled, '**Lusiads of Camoes: Analysing the Maritime History of Cochin and Portuguese in the Sixteenth Century**' attempts to examine the early trade relations between the Portuguese and Cochin State from 1458 to the 1572 AD. Lusiads or Os Lusiadas was a Portuguese epic poem composed by Luis Vaz de Camoes and regarded as the most important work of Portuguese language and literature which narrates the discovery of a sea route to India by the Portuguese explorer Vasco Da Gama.

Lusiadas Narration on Historical Facts

In Lusiadas historical facts are mixed with romantic narration and descriptions. The poem describes on the Battle of Cochin or the Seige of Cochin of 1503 AD. According to historical records, Vasco da Gama was welcomed by the Zamorin of Calicut and gave him the permission to trade within his territory. But the traditional Arab merchants who enjoyed the monopoly of trade in Calicut were not at all happy with Gama and they tried to get rid of the Portuguese traders. They created conspiracies against the Portuguese as they were not traders but enemies of Zamorin. This resulted in an open fight between the Portuguese and Zamorin and Gama's troupes decided to move toward Cochin State.

The Cochin Raja and Zamorins had hostilities each other they claimed themselves as the direct heirs of Cheraman Perumal, the founder of first Chera Kingdom. But Zamorin was more prominent ruler among all the Naduvazhies of Medieval Kerala and they adopted his suzerainty. The Zamorin became more powerful with direct trade with Arab merchants and also got the support from Perumpadappu Kaimal, Edappally Swaroopam , Palluruthi Kaimal etc. From the beginning of fifteenth century, Zamorin became more powerful and treated the Cochin Raja as Samantha and restricted him in minting his own gold coins and forced to accept the hegemony of Zamorin through customs and rituals. All these accelerated the hostilities between each other. It was under these circumstances the Portuguese troupes entered into the land of Cochin.

Vasco da Gama sent precious gifts to Cochin Raja as 'Tirumulkazcha' which include, a silver plate, a silver pot filled with rose water, precious stones four bottles of perfumes, velvet rolls known as Villees, a large bundle of round pearls and precious stones and specially decorated hats and ornamented knives. Cochin Raja whole heartedly welcomed them and gave permission to buy products like pepper, cardamom and cinnamon from Cochin. Later he entered into a treaty

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with the Portuguese and declared them as the Brother in arms.

Camões beautifully narrates the hospitality and kind heart of the Cochin Raja in *Lusiadas*. Zamorin understood the alliance between Cochin and Portuguese and decided to attack Cochin. From March to July 1504, a series of confrontations and attacks took place between Zamorin and the Portuguese garrisons at Cochin allied to the Cochin Raja. These were known as the Battle of Cochin or Siege of Cochin. Zamorin was supported by local rulers and Swaroopams especially the Vadakkumkara Raja or Pimenta. Gradually, the Cochin Raja lost the support from minor Desavazhies and Naduvazhies, and they joined in the side of Zamorin.

Cochin Raja sent his small troupes of 5000 soldiers under the leadership of Marumahan Thampuran Lorenzo – Retino, a Portuguese officer also assisted them and Camões vividly describes the journey of Cochin army in *Lusiads*. The huge army of Zamorin could not enter into the territory of Cochin with force and therefore he bribed some army officials and soldiers of Cochin to their side. The Cochin Raja defeated in the war and forced to move to the temple *Sangetham* of Vaipin. Zamorin's army entered in to Cochin and put forward a compromise treaty with Cochin Raja demanding the handover of the Portuguese. But he refused to do so and Zamorin revenged with destroying the Cochin city, and burned streets, public buildings and plundered the Raja's palace.

The brave attitude of Cochin Raja was praised by Manuel de Faria –e- Sousa, a Portuguese historian and poet who wrote commentary on *Lusiads* in later periods. In June 1504, the Armada of Francisco de Albuquerque arrived at Cochin to help the Cochin Raja and visited him at Vypin palace. The Portuguese and Cochin Raja again prepared to fight against Zamorin. Palluruthi Kaimal Attulli Panikar and other *Koviladhikarikal* also joined with the alliance of Cochin – Portuguese and defeated Zamorin's huge army of around fifty thousand soldiers.

Camões compared the Battle of Cochin with the Battle of Marathon of 490 BC. He praised the bravery

of Cochin troupes with the Tempophyle in the Battle of Victory of 480 BC. In order to celebrate the victory Cochin Raja gave of permanent grant – of – arms to Portuguese Commander Durate Pacheco Pereira. Cochin declared its freedom from Zamorin's authority and got the power of minting gold coins of the State.

The defeat in Battle of Cochin gave a humiliating defeat to Zamorin and he not only failed to conquer Cochin but also showed his inability to crush the tiny opposition that undermined the faith of his vassals and allies. Zamorin lost most of his traditional authority over Cochin and it accelerated the presence of Portuguese in Cochin. The Raja also gave permission to build a place and church in Cochin. However the Portuguese built a palace at Mattancherry and gifted to Cochin Raja and the relationship between Cochin and Portugal improved in later periods. Later, Portuguese officials and merchant sailed to Cochin and settled near the new palace. As a result of this these place known as Fort Kochi which became a major hub of European Portuguese culture.

Conclusion

Lusiadas the epic poem of Portugal not only described the opening up of a new trade route to India, but also highlighted the naval relationship between Portuguese and Cochin. With the Battle of Cochin, the Portuguese succeeded in establishing a direct trade route with Cochin and also resulted in the assimilation of two cultures in Fort Cochin, where even now we can see the past remnants of Portuguese influence as beautiful buildings, places, structures, trade and commercial buildings and finally people with Portugal roots. All these are considered as a part and parcel of heritage symbols of Cochin in modern times.

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Shaping South India: Exploring the Early Colonial Administration Influence on Madras

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Historical Background

The British East India Company established its first factory in India in the early 17th century. Over the next few centuries, they gradually expanded their presence and influence across the Indian subcontinent. The British arrival in South India was not as early as in the northern parts, primarily due to the presence of formidable regional powers like the Vijayanagara Empire and the Marathas. However, the Carnatic Wars and the Anglo-Mysore Wars in the 18th century paved the way for British control in South India.¹

Colonial Governance

Like in other parts of the subcontinent, the British administration in South India was characterized by a complex bureaucratic structure. The region was divided into presidencies, with the Madras Presidency encompassing much of South India. British officials were appointed as Governors, and they exercised considerable power. Local princely states, such as Travancore and Mysore, retained some autonomy but were under British suzerainty.² The British introduced a revenue collection system known as the Permanent Settlement, which led to the establishment of the

zamindari system. This system had a profound impact on landownership and agriculture in South India. It also introduced a new class of intermediaries between the British government and the rural population.³

Economic Impact

One of the most significant aspects of the British administration in South India was its economic impact. The British encouraged cash crop cultivation, including tea, coffee, and indigo, leading to the transformation of agriculture in the region.⁴ Infrastructure development, such as railways and ports, facilitated the movement of goods and people, promoting trade and commerce. However, these economic changes also came at a cost, as traditional agrarian societies underwent significant transformations, leading to social and economic disparities.⁵

Education and Cultural Exchange

The British administration also played a role in the spread of Western education in South India. Establishing schools and universities, such as the University of Madras, contributed to the region's intellectual and cultural growth. The interaction with Western ideas and institutions also gave rise to the

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Indian Renaissance, leading to the reform and revitalization of Indian society and culture.⁶ The administrative structures and legal systems introduced by the British form the foundation of modern governance in India. The educational institutions established during this period continue to thrive and produce leaders in various fields. However, it is essential to acknowledge that British rule also had its dark side. The exploitation of resources, social inequalities, and the suppression of local cultures and languages left scars that are still felt by some communities in South India. Therefore, the legacy of British rule is complex and multifaceted. The British administration in South India was a crucial chapter in the region's history. It brought about significant governance, economy, education, and culture changes. While it contributed to the modernization of the region, it also had adverse consequences that continue to be debated and discussed.⁷

Madras was one of the first significant settlements established by the British East India Company in 1639. It was founded by Francis Day and Andrew Cogan. However, what is less known is that they obtained a piece of land as a part of a dowry from a local Nayak ruler, Damarla Venkatadri Nayaka. This transaction marked the beginning of British influence in South India. The British built Fort St. George, which later became the nucleus of Madras, in 1640. This fort played a pivotal role in the British colonial administration in India. What is hidden is that the fort was originally intended for trade, not as a military outpost.¹¹

The Madras Presidency was one of the significant administrative divisions during British rule in India. It encompassed a vast area, including modern-day Tamil Nadu, Andhra Pradesh, Karnataka, and Kerala. The vastness and diversity of this region are often underappreciated.¹² Madras has a vibrant cultural history. It was home to the Carnatic music tradition, and great composers like Tyagaraja, Muthuswami Dikshitar, and Shyama Shastri lived and composed music here. The hidden history lies in the contributions of many lesser-known musicians and scholars who enriched this musical heritage.

Impact of Pepper Trade on European Culinary Culture

The historical significance of the pepper trade in the 16th century focuses on its impact on European culinary culture. During this period, pepper was a highly sought-after spice in Europe, and its availability was primarily facilitated by the Portuguese and Dutch traders. Pricing strategies of these traders, particularly the Portuguese, affected the availability of pepper to European consumers, specifically focusing on an incident where the Portuguese doubled the price of pepper on Christmas Day.¹³ The response of English traders, who refused to buy pepper at the inflated price, disrupted the pepper trade. Consequently, the absence of pepper had implications for traditional Christmas culinary practices. Subsequently, this paper discusses how British companies, armed with knowledge of pepper's source, ventured to the west coast of India to secure a steady supply. India emerged as a significant market for those seeking to purchase chillies and pepper, reshaping European spice trade dynamics. The British, who had previously seized Chennai, now sought to conquer several other areas, such as Muthiyal Pett, Yehukinaru, Pethanayakkan Pett, Ennore, and Tiruvottiyur. To prevent access to these regions, they constructed a lengthy wall that extended to the present-day Central Station. In order to fund its construction, a toll was imposed on the residents of Chennai. The road parallel to the wall became Valdox Road (Wall Tax Road).¹⁴

The Evolution of Madras Presidency From Elihu Yale to the Pitt's India Act

The history of Madras's Presidency is a captivating tale of transformation, colonial governance, and the influence of notable figures such as Elihu Yale, Thomas Pitt, and George Macartney. Established as a presidency in 1684, Madras played a pivotal role in British India until significant reforms were introduced by the Pitt's India Act in 1785. This article delves into the evolution of Madras Presidency, highlighting key milestones and the leaders who shaped its history.²¹ The story of the Madras Presidency began in 1639 when the British East India Company acquired a piece of land on the Coromandel Coast, where the city of Madras (now

Chennai) stands today. Initially, this settlement was administered as a factory, but it gradually expanded in importance. In 1684, Madras was officially elevated to the presidency status, signifying its growing significance within the British colonial administration. Elihu Yale, an English merchant and philanthropist, assumed the role of the first President of Madras on 8 August 1684. His tenure marked the formal establishment of the Madras Presidency. Yale played a crucial role in shaping the early administration of the region and laid the foundation for the presidency's future development. Madras Presidency's history also includes a brief period of French rule from 1746 to 1749. During this time, the French East India Company took control of Madras, making it a governorship under French authority. However, this period was relatively short-lived. British control was restored in 1749, reaffirming Madras as an integral part of British colonial India.²²

Thomas Pitt and George Macartney

Thomas Pitt and George Macartney were prominent leaders who served as Presidents of Madras during the 18th century. Thomas Pitt, the grandson of the renowned English statesman William Pitt, held the presidency from 1698 to 1709. He made significant contributions to the development of Madras and the expansion of British influence in South India. Another notable figure, George Macartney, served as President from 1781 to 1785. His presidency coincided with a period of significant change in the administration of British India. The Pitt's India Act of 1785 reformed the governance structure of the East India Company, altering the status of the Madras Presidency. While Madras continued to be an essential part of British India, the act introduced new regulations that changed the dynamics of colonial administration.

The journey of the Madras Presidency from its inception in 1684 to the reforms of the Pitt's India Act in 1785 is a remarkable chapter in the history of British India. Leaders like Elihu Yale, Thomas Pitt, and George Macartney shaped the region's governance and influence. Madras Presidency's evolution reflects the changing dynamics of colonial rule in India and the enduring impact of key individuals on its development.

Between 1746 and 1749, when Madras was under French rule, the British ran a provisional government from Fort St. David, near modern-day Porto Novo.²³

In 1752, when Madras had been returned to the British, the then President of Madras, John Saunders, shifted the seat of government from Fort David to Madras. The British gained much territory during the mid-18th century, so by the time the French military power was crushed at the Battle of Wandiwash in 1761, the territory under the Presidency of Madras had increased manifold. In 1785, the Province of Madras was created, and the President became the Governor of Madras. The British East India Company was a powerful trading company that played a significant role in the colonization and administration of India before it was dissolved in 1874. The company was governed by various "Governor" or "Governor-General" individuals.²⁴

The British East India Company played a pivotal role in the history of India, and these leaders played essential roles in shaping the company's policies and actions in the subcontinent.²⁵

Conclusion

Exploring the Early Colonial Administration's Influence on Madras" is a topic that delves into the significant impact of early colonial administration on the region of Madras, a part of South India. The early colonial administration, primarily under the British East India Company, brought about a radical transformation in the governance structure of Madras. It replaced indigenous governance systems with a more centralized and bureaucratic model, laying the foundation for modern administrative practices in the region. Economic interests drove colonial rule in Madras. The administration focused on resource extraction, particularly agriculture and textiles, which had long-lasting effects on the region's economy. This exploitation of resources contributed to the economic development of Britain but often came at the expense of local livelihoods.

The interaction between British administrators and the local population in Madras led to a cultural exchange. This exchange influenced language, education, and social norms, with English becoming a

prominent language in administration and education. This cultural exchange had a lasting impact on the identity of the region. The British administration attempted social reforms in Madras, including efforts to eradicate the practice of untouchability and promote Western education. While imperfect and controversial, these reforms positively affected caste dynamics and social progress in the region. The British administration played a significant role in developing infrastructure in Madras. They introduced modern transportation systems, such as railways and roads, facilitating trade and communication and contributing to the region's overall development.

The influence of early colonial administration in Madras continues to shape the region today. It left behind a legacy of administrative practices, legal systems, and cultural influences that are still visible in the contemporary landscape of South India. The colonial administration in Madras was met with resistance from various population segments. This resistance contributed to the broader Indian nationalist movement, eventually leading to India's independence in 1947. The early colonial administration had a profound and multifaceted influence on Madras and South India. Its impact extended across governance, economics, culture, and society, leaving a complex legacy that continues to shape the region's identity and development. Studying this historical period provides valuable insights into the dynamics of colonialism and its long-term consequences on a region and its people.

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சென்னை மாநகராட்சி - ஓர் வரலாற்றுப் பார்வை

முனைவர் ஏ.இரவி*

தமிழகத்தைப் பொறுத்தவரையில் உள்ளாட்சி அமைப்புகளுக்கான பழம்பெரும் வரலாறும், பாரம்பரியம், பாராட்டும் நிறையவே உண்டு. வணிகத் தலைமையிடமாகத் துவங்கி ஒரு மாநிலத்தின் தலைநகராகவும், தென்னகத்தின் தன்மை நகரமாகவும் விளங்கிய பெருமை சென்னை மாநகராட்சியைச் சாரும். பதினாறாம் நூற்றாண்டில், சென்னை மீன் பிடிக்கும் ஒரு சிறிய கிராமமாகவே இருந்தது. 1620 இல் ஆங்கிலேயர்கள் சென்னையில் ஒரு தொழிற்சாலையைக் கட்டினர். புனித ஜார்ஜ் கோட்டையை கட்டிய இடத்தை ஆறாம்ரங்கராயர் எனும் விஜய நகர அரசர் 1639-இல் ஆங்கிலேயருக்குக் கொடுத்தார். ஆரம்பத்தில் மதராஸ் பட்டினம் என்றழைக்கப்பட்டு 1696-இல் சென்னை என்று பெயர் மாற்றப்பட்டது. ஆங்கிலேயர்களின் தல் பணி வர்த்தகமாகவே இருந்தது. பிறகு படிப்படியாக தங்களது கோட்டை எல்லைக்குள்ளும், அருகிலும் நடைபெற்ற குற்றங்களில் தலையிட்டு நீதி வழங்கியதில் தொடங்கி கொஞ்சம் கொஞ்சமாக அவர்களது ஆதிக்கம் ஆட்சி பலம் அதிகரிக்கத் தொடங்கியது. ஜார்ஜ்பாக்ஸ்கிராப்ட், என்பவர் கம்பெனியால் ஆளுநிராக நயமிக்கப்பட்டார். 1641-60 சென்னை நகரத்தின் வளர்ச்சி திருப்தியாகவே இருந்தது. 1687, 1688, 1753, 1793, 1856, 1867 முதலிய காலகட்டங்களில் சென்னை மாநகராட்சியின் வளர்ச்சி மெச்சத்தகுந்ததாகவே இருந்தது. இந்த காலகட்டங்களில் பல சட்டங்கள்

இயற்றப்பட்டன.

1688-ல் வளர்ந்து வரும் மாநகரத்தின் தேவைகளை கவனிக்க தனி அமைப்பு அவசியம் என்பது உணரப்பட்டு இந்தியாவிலேயே முதன் முதலாக சென்னையில் மாநகராட்சி தொடங்கப்பட்டது. மேயரின் கீழ் பனிரெண்டு இந்தியர். அப்போதிருந்த சென்னை நகரம் எட்டு பிரிவுகளாக பிரிக்கப்பட்டு நிர்வகிக்கப்பட்டது. எனினும், மாநகராட்சி 1856-ல் தான் முமையாகச் செயல்படத் தொடங்கியது. ரிப்பன் பிரபு 1880-84 இந்தியாவின் தலசு ஆட்சியின் தந்தை எனப்படுகின்றார். தலசு ஆட்சியைப் பற்றி ரிப்பனின் கருத்து 'சீரான சிறந்த பயிற்சி சான்றோரும் செல்வாக்கு மிக்கோரும் உயிர்த்துடிப்போடு நலப் பிரச்சனைகளில் பங்கேற்றல்.... இவற்றைத் தான் நான் விரும்புவது'. இந்த ஆசையினை ஈடேற்ற ரிப்பன் பிரபு இடைவிடாமல் யன்றார். இவருக்கு ன்னதாக மேயோ பிரபு இந்தியாவில் தலசு ஆட்சியினை அறி கப்படுத்த ஆரம்பயற்சிகளை மேற்கொண்டார். ரிப்பன் பிரபு 1881, 1882 ஆகிய இரண்டு ஆண்டுகளில் இரண்டு முக்கியமான தீர்மானங்களை இயற்றித் தந்தார். இவற்றுள் 1882-ல் இயற்றப்பட்ட தீர்மானம் இந்திய தலசு ஆட்சியின் மைல்கல் என கருதப்படுகின்றது.'

1913-ல் எழிலார்ந்த ரிப்பன் கட்டிடம் திறக்கப்பட்டு மாநகராட்சி அங்கிருந்து செயல்படத் தொடங்கியது. மாநகராட்சி ஆணையர்கள் 1919 முதல் மன்ற உறுப்பினர்கள் என

*வரலாற்றுத்துறை பேராசிரியர், அரசு கல்லூரி, பொன்னேரி- 601 204

அழைக்கப்பட்டனர். நிாதேனியல் ஹிக்கின்சன், முதல் மாநிகரத் தந்தையாக ஆறு மாத காலம் மட்டும் தான் பணியாற்றினார். அவர் பணித்துறப்பு செய்ததையடுத்து லிட்டில்டன் என்பார் இரண்டாவது மேயராகப் பதவியேற்றார். பல இனத்தவர் அடங்கிய ஆலோசனைக் குழு ஒன்று 1692 தல் செயல்படத் துவங்கியது. இக்குழுவில் இந்து, அமெரிக்கர், ஹிப்ரு, போர்த்துகீசியர், -ர் தலிய இனத்தவர்கள் அங்கம் வகித்தனர் என்பது குறிப்பிடத்தக்கதாகும். பிராந்திய அளவில் அந்தந்த பகுதிகளில் வசிப்போருக்கு பிரதிநிதித்துவம் அளிப்பது சென்னை மாநகரத்தின் நிறைவையாயிற்று வலிமையான நீதி நர்வாகம் நிறைபெற கிழக்கிந்திய கம்பெனிக்கு உரிமை சாசனம் ஒன்றை 1726-ல் ஆங்கில அரசாங்கம் வழங்கியது. இதன் மூலம், மேயருக்கு ஆலோசனை வழங்கும் குழு ஒன்றை ஏற்படுத்துவதற்கு சூழ்நிலைகள் சாதகமாக அமைந்தன. ஜூலை 1727-ல் மேயர் மற்றும் ஒன்பது உறுப்பினர்கள் அடங்கிய சபை அங்கீகரிக்கப்பட்டது. இதை ஜனநாயக மரபுகளை மதிக்கும் சென்னை வாசிகள் வரவேற்றனர். புதிதாக நயமிக்கப்பட்ட ஒன்பது உறுப்பினர்களுள் ஏழு போர் ஆங்கிலேயர் ஆவர். தாங்கள் திறமையாகவும், சிறப்பாகவும் செயல்பட வசதியான நீதிமன்றங்களை ஏற்படுத்திக் கொடுக்க வேண்டுமென அவர்கள் நீதிமன்றத்தின் நிறைவை செயல்படுத்த வெஃரீப் அலுவலகம் நறுவப்பட்டது

வரலாற்று சிறப்பு மிக்க செய்தியாகும். 'இங்கிலாந்து வரலாற்றில் தலை சிறந்த அரசராக விளங்கியவர் மூன்றாம் ஜார்ஜ் மன்னர் ஆவார்.

1792-ல் இயற்றப்பட்ட பாராளுமன்றச் சட்டம் கிழக்கிந்தியக் கம்பெனி வரலாற்றில் பதிக்கப்பட்ட ஓர் மைல் கல்லாகும். இதன் படி, நிகர் புறவரிகளை வசூலிக்கும் உரிமையை ஆங்கில அரசு கிழக்கிந்தியக் கம்பெனிக்கு வழங்கியது. எந்த ஒரு ஸ்தல சுய ஆட்சி ஸ்தாபனத்திற்கும் வரி வசூலிக்கும் முறை அதன் கண்காணிப்பில் சம்மந்தப்பட்ட அமைப்புடன் பிணைப்பு

இருந்தால் நதிநலை திருப்பதியாக இருக்கும் என்பது எல்லோராலும் ஏற்றுக் கொள்ளப்பட்ட உண்மையாகும். இந்த நலையில் பார்க்கும் பொழுது, சென்னை மாநகராட்சிக்கு வரி வசூல் செய்து கொடுக்கும் பணியை கிழக்கிந்தியக் கம்பெனி ஏற்றுக் கொண்டது மெச்சத் தகுந்ததாகும். வீடுகளின் வருடாந்திர வாடகையை கணக்கில் கொண்டு, அதில் ஐந்து விழுக்காடு சொத்து வரி விதிப்பது என கிழக்கிந்தியக் கம்பெனி டிவு செய்தது. வரி விதிப்பின் மூலம் கிடைக்கும் வருமானத்தைக் கொண்டு சாலைப் பணிகள், துப்புரவுப் பணிகள் மற்றும் சுகாதாரப் பணிகள் செய்திட வழி வகுத்தது. மேலும், மாநகராட்சி எல்லைக்கு உட்பட்டப் பகுதியில் நீதியை நலைநாட்ட நீதி அரசர்களை நயமனம் செய்யவும் 1792 சட்டத்தின் உட்பிரிவு 151 மூலமாக அனுமதிக்கப்பட்டது.

ஆணையர்களுக்கு உதவி செய்ய குடிமக்களின் முன்று பேர் கௌரவ உறுப்பினர்களாக நயமிக்கப்பட்டனர். 1863-ல் பிறப்பிக்கப்பட்ட சென்னை சட்டம் ஒன்பதாம் பிரிவு இதற்கு வழி வகுத்தது. 1867-ல் பிறப்பிக்கப்பட்ட சட்டம் மாநகராட்சியின் நிர்வாகத்தையும், கண்காணிப்பையும் நிர்வகிக்க தலைவர் ஒருவரையும் முப்பது கௌரவ ஆணையர்களையும் நயமிக்க ஏற்பாடு செய்தது. இவர்களில் ஒருவர் தலைவராக செயல்பட்டார். செயல்பாட்டு அதிகாரங்கள் தலைவரிடம் இருந்தன. 1878-60 ஆணையர்களின் எண்ணிக்கை முப்பத்திரண்டாக உயர்த்தப்பட்டது. முப்பத்திரண்டு ஆணையர்களில் பதினாறு நபரை வரி செலுத்துவோர் -லம் நயமனம் செய்ய 1878 ஆம் ஆண்டு சட்டம் ஏற்பாடு செய்தது. மேலும், இரண்டு துணைத் தலைவர்கள் பதவிகளையும் உருவாக்கி இரண்டு துணைத் தலைவர்களை நயமித்தனர். 1884-60 சென்னை நகராட்சி சட்டம் பிறப்பிக்கப்பட்டது. மாநகராட்சி நிதி எவ்விதம் செலவிடப்பட வேண்டும் என இந்தச் சட்டம் தெளிவாக்கியது. மக்கள் நில்வாழ்வு, பொது

மக்கள் பாதுகாப்பு, ஆரம்பக் கல்வியின் வளர்ச்சி, கழிப்பிடங்கள் மற்றும் பொதுமக்களுக்குரிய அடிப்படை வசதிகள் முதலியன இச்சட்டத்தின் படி முக்கியத்துவம் பெற்றன. முப்பத்திரண்டு ஆணையர்களுள் இருபத்து நான்கு பேர் தெரிவு செய்யப்பட வேண்டும் என்றும் ஒப்புக் கொள்ளப்பட்டது. 1904-ல்

பிறப்பிக்கப்பட்ட சட்டம் ஆணையர்களின் எண்ணிக்கையை ப்பத்தி ஆறாக உயர்த்தியது.

இரண்டாவது தளத்தில் அமைந்துள்ள மன்றக் கூட்ட அரங்கு செவ்வக வடிவமானது. இக்கூட்டத்தில் ன்னாள் மேயர்களின் உருவப் படங்கள் நான்கு புறம் அலங்கரிக்கின்றன. இந்தக் கூட்டத்தில் உள்ள அலங்கார நிற்காலியில் தான் மேயர்

1919-ல் சென்னை மாநகராட்சி சட்டம் இயற்றப்பட்டது. இச் சட்டத்தின் -லம் மாநகராட்சிக் குழுவுக்கு மதிப்பீடு தயார் செய்தல், வரிவிதிப்பு, நர்வாகம் தலியவற்றில் முழு அதிகாரம் அளிக்கப்பட்டது. இதன்படி ஐம்பது நிபர்கள் அடங்கிய உறுப்பினர் குழு ஏற்படுத்தப்பட்டது. சென்னை, முப்பது கோட்டங்களாகப் பிரிக்கப்பட்டது. கோட்டத்திற்கு ஒருவர் வீதம் முப்பது பேரும், நறுவனங்களிலிருந்து பதினோறு பேரும், அரசால் ஒன்பது பேரும் நயமிக்கப்பட்டனர். நயமன உறுப்பினர்கள் கமதியர் மற்றும் சிறுபான்மை இனத்திலிருந்து தேர்ந்தெடுக்கப்பட்டது குறிப்பிடத்தக்கதாகும். நான்கு நலையான குழுக்கள் உருவாக்கப்பட்டு அவற்றின் பணிகளும் நர்ணயம் செய்யப்பட்டன. வரி விதிப்பு மற்றும் நதி, பொதுப் பணிகள், நிலவாழ்வு, கல்வி தலியவற்றை அக்குழுக்கள் கவனித்தன. ஆணையர் செயல்பாட்டு அதிகாரி என்பதால் மாநில அரசாங்கத்தால் அவர் நயமிக்கப்பட்டார். மாநகராட்சி ஆணையர்கள் 1919 முதல் மன்ற உறுப்பினர்கள் என அழைக்கப்பட்டனர். 1919

நிவம்பர் மாதத்தில் ந்தைபெற்ற முதல் குழு கூட்டத்தில் தங்கள் தலைவரைத் தாங்களே தேர்ந்தெடுத்துக் கொண்டனர். முதல் தலைவராக நீதிக் கட்சியின் முத்த தலைவர்களுள் ஒருவரான பி.தியாகராய செட்டி 1919-1923 தேர்வு செய்யப்பட்டார். மன்றக் கூட்டங்களை தலைவரும், தலைவர் இல்லாத நேரங்களில் மன்ற உறுப்பினருள் தேர்ந்தெடுக்கப்படும் ஒருவரும் அவைக் கூட்டத்தை நடத்துவார்.

சென்னை மாநலத்தின் ஆளுநர் மாநகராட்சியின் ஆணையரை நயமிப்பார். ஆணையர் அரசு சார்புடையவர்; நிகராட்சிக் குழுவின் உறுப்பினர் அல்ல. ஆணையரின் பதவிக் காலம் முன்று ஆண்டுகள் ஆகும். இருப்பினும் மாநில அரசு நனைத்தால் அந்தப் பதவியை மீண்டும் புதுப்பிக்கலாம். ஆணையர் தவறு செய்தால் இடையில் பணி நீக்கம் கூட செய்யப்பட்டலாம். ஆணையர் நிகராட்சியின் அனைத்து அலுவல்களிலும் பங்கேற்பார். நிகராட்சி ஆவணங்களின் காவலரும் இவரே. சில அவசரப் பணிகளை

மேற்கொள்ள போர்க்கால அடிப்படையில் ஆணையருக்கு அதிகாரங்கள் வழங்கப்பட்டன. மாநகராட்சியில் மொத்தம் நான்கு குழுக்கள் ழு வீச்சில் பணியாற்றிக் கொண்டிருந்தன. மத்தியக் குழு, ஒப்பந்தக் குழு, மாநகராட்சிக் கணக்குக் குழு, இடைக்காலக் குழு தலிய நான்கு குழுக்கள் மாநகராட்சியில் சுறுசுறுப்பாகச் செயல்பட்டன. இவைத் தவிர பல்வேறுத் துறைகள் சென்னை மாநகராட்சியில் உள்ளன. அவற்றில் மிக க்கியமானத் துறைகள் வருமாறு : பொதுத் துறை, வருவாய்த் துறை, மத்தியக் கணக்குத் துறை, பணித் துறை, நீர் வழங்கும் துறை, இயந்திரத் துறை, பொறியியல் துறை, கட்டிடத் துறை, கல்வித் துறை, மின் துறை, மக்கள் நிலவாழ்வுத் துறை தலியனவாகும்.

சென்னை மாநகராட்சி சட்டம் 1919, பிரிவு தொன்னூற்றெட்டின் படி சொத்து வரி, தொழில் வரி, கால் நிலைவரி, மரவரி, விளம்பர வரி, கேளிக்கை வரி தலியவரிகள் வசூல் செய்யப்பட்டன. சென்னை நிகர நிகர்மன்ற திருத்தச் சட்டம் 1933-ல் கொண்டு வரப்பட்டது. அதன்படி தலைவர் எனும் பதவி நிகரத் தந்தையாக மாற்றப்பட்டது. இங்கிலாந்து மற்றும் சென்னை, பம்பாய், கல்கத்தா மாநகராட்சிகளின் தலைவர்களும் இனி மேயர்கள் என்று தான் அழைக்கப்படுவர். மார்ச் மாதம் ஏழாம் நாள் 1933-ல் மேயர் எனும் வார்த்தை நரந்தரம் ஆக்கப்பட்டது.

அவர் அளித்த மேயர் இருக்கையே இன்று மாநகராட்சி மன்றத்தை அலங்கரிக்கிறது. 'இலண்டன் மேயர் அணிவதைப் போன்ற மேல் உடையை சென்னை மேயரும் அணிநிறார் என்பது குறிப்பிடத் தக்கதாகும், மென்னையான பட்டு வெல்வெட்டில் செய்யப்பட்ட தங்க சரிகைகள் இழைக்கப்பட்ட மேலுடையே மேயரால் அணியப்படுகின்றது.

1936-ல் சென்னை நிகர் நிகர்மன்ற திருத்தச் சட்டம் சென்னை மாநகரத்தை நிர்ப்பது பகுதிகளாகப் பிரித்தது. இச்சட்டம் உறுப்பினர்களின் எண்ணிக்கையை அறுபதாக உயர்த்தியது. ஒரு பெண் உட்பட ஐந்து ஆலோசகர்கள் தேர்வு முறை நிலைமைக்கு வந்தது. மன்ற உறுப்பினர்களில் ஒருவர் துணை மேயராகத் தேர்வு செய்யப்பட்டார். நலைக் குழுக்கள் ஆறு என உயர்த்தப்பட்டன. வரி விதிப்பு றையீட்டுக் குழுவும் ஏற்படுத்தப்பட்டது. 1947 ஆம் ஆண்டுச் சட்டம், 1919 ஆம் ஆண்டுச் சட்டத்தைத் திருத்தியது. மாநகராட்சிப் பகுதிகள் ஐம்பதாக அதிகரிக்கப்பட்டன. எண்பத்தைந்து மன்ற உறுப்பினர்கள் இடம் பெற்றனர். அவர்களுக்காக இருக்கைகள் ஒதுக்கீடு செய்யப்பட்டன. வணிகர்கள், தொழில் அதிபர்கள் தலானோருக்கு இட ஒதுக்கீடு உருவானது. மன்ற உறுப்பினர்களின் பதவித் காலம் மூன்று

ஆண்டுகளாக நர்ணயம் செய்யப்பட்டது. மாநகராட்சியின் தல் தேர்தல் 1948-ல் நிலைபெற்றது.'

1965-ல் மாநல அரசு திருத்தச் சட்டம் ஒன்றுக் கொண்டு வரப்பட்டது. இதன் படி 1965-ல் மாநகராட்சியைக் கலைக்கவோ, அதன் தீர்மானங்களைத் தள்ளுபடி செய்யவோ மாநல அரசுக்கு அதிகாரம் வழங்கப்பட்டது. மீண்டும் மாநகராட்சியின் குழுவை அமைக்கவும் மாநல அரசுக்கு உரிமை வழங்கப்பட்டது. 1967 ஆம் ஆண்டு சட்டம், உறுப்பினர்களின் எண்ணிக்கை 120 ஆக உயர்த்தியது. 1971 திருத்தச் சட்டம் வட்டக் குழுக்களைக் கலைத்து நலைக் குழுக்களை மீண்டும் உருவாக்கியது. சாலை வசதிகள், நீர் பிரச்சினை, வடிகால் பிரச்சினை தலியவற்றை உதவி ஆணையர்கள், இரண்டு செயற்பொறியாளர்கள் உதவியுடன் நர்வகிக்கலாம் என வழி வகை செய்யப்பட்டது. 1972-ல் -ன்றாம், நான்காம் பிரிவு ஊழியர்களை நயமனம் செய்திட ஆணையருக்கு அதிகாரம் வழங்கப்பட்டது. 1973-ல் இயற்றப்பட்ட சட்டம் மாநகராட்சியை 150 பகுதிகளாகப் பிரித்தது. இதில் பதினைந்து ஆண்கள் மற்றும் ஆறு பெண்கள் தாழ்த்தப்பட்ட/பழங்குடி இனத்தோராய் இருக்க வேண்டும். இப்பிரிவில் யாரும் தேர்தலில் தேர்ந்தெடுக்கப்படவில்லை எனில் அரசே இவர்களை நயமனம் செய்யும்.

இவ்வாறாக பல நூற்றாண்டுகளுக்கும் மேலாக வரலாற்றுச் சிறப்பு கொண்ட சென்னை மாநகராட்சி 50க்கும் மேற்பட்ட மேயர்களைக் கொண்ட பெருமைக் கொண்டது.

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The Valour of Veerapandiya Kattabomman an Analytical Study

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Kattabomman is considered as Robin Hood like figure in local Folklore which is the subject of several traditional ballads in Kummi Verse form. Veerapandya Kattabomman was the 18th Century poligar. He was the king of Panchalamkurichi in Tamil Nadu. Kattabomman's father was Jagaveera Pandiya and mother Arumugathammal. Poligars were Military chiefs and Administrative Governors. The poligars collected taxes from the peasants and in times they almost acted as independent small kings.

Kattabomman's valour might be compared to that of Napoleon Bonaparte the Great of France. Veera Pandiya Kattabomman used the practice of Night Vijayams in his jurisdiction. Kattabomman was the pioneer of India's Freedom Movement. The Panchalamkurichi Fort was captured on the 24th May 1801. The poligar brothers escaped and reached Sivaganga. The English cavalry forces brought them to Panchalamkurichi and were executed and their relatives were imprisoned and the Fort was demolished.¹

The Tamils along with Veera Pandiya Kattabomman were, Pulithevan, Ondi Veeran, Oomathurai (Younger brother of Kattabomman),

Marudhu Brothers etc. Pulithevar was a Tamil Polayakar who ruled Nerkattum Seval. The English were permitted to collect the tax from the East Jagaveera Pandian. In favour of Pulithevar by supporting him with Dutch's Tank Troups the whites returned with empty hands. Pulithevar's victory strengthened the poligars and they refused to pay the Tax. The Governor of the Nawab, Mafurkhan went with an army and defeated Pulithevar. Ondiveeran and Venni Kaladi were the Generals of Thevar's Army. Ondiveeran was known for the Polayagars' revolt against the British. He maintained a good relationship with a Kingdom of Travancore². Oomathurai (Kumarasamy Naiyakar) was an Indian poligar from Tamil Nadu who fought against the British East India company in the Polygar wars. He was the younger brother of Veerapandiya Kattabomman. In the poligar war Oomathurai was imprisoned in the Palayamkottai central prison. He escaped from the Prison and rebuilt the Panchalamkurichi Fort³.

In the second polygar war, Oomathurai formed an alliance with the Maruthu Brothers of Sivagangai, Dheeran Chinnamalai and some others to resist the British East India company. The Fort was captured by

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British once again. Oomaithurai and Marudh Brothers escaped to the Jungle Fort at Kalayarkoil. The British captured the Fort of Kalayarkoil. Oomaithurai and Sevathaich were captured and beheaded at Panchalangurichi on 16 November 1806. Ondiveeran Pagadi (or Ondiveeran) was an Indian commander-in-Chief who fought against the British East India company in Tamil nadu. Knowing the war –abilities of Sundralingam a youngman, Kattabomman, annexed him to his troupe. India post issued a commemorative postage stamp of Denomination Rs.5 on Ondiveeran on 28.08.2022. Memorial to Ondiveeran, the foundation stone was laid in 2011⁴.

The Marudhu Pandiyas (Peria Maruthu and Chinna Marudhu were Diarehal kings of Sivagangai. Both the brothers were born at Mukkulam in the year 1748 and 1753 respectively. The Marudhu Pandians, planned to war against East India company in India. They gave the protection to Oomaithurai Kumarasamy. They were captured and hanged in the Fort of Tirupputhur. Marudhu Brothers founded guerilla War tactise A commemorative postage stamp was released in October 2004⁵.

Conclusion and Findings

The site of Veera Pandiya Kattabomman's execution at Kayathar has become a 'Powerful Local

Shrine and Sheeps were sacrificed. The Tamil Nadu Government Maintains a memorial at Kayathar. The old Fort at Panchalamkurichi is protected by the Archaeological Survey of India. In 2006 A.D in Tirunelveli the district Administration organized a festival at Panchalamkurichi on his birth Anniversary. To commemorate the bicentenary of Kattabomman's hanging. The Government of India, released a postal stamp in his honour on 16th October 1999. The Indian Navy Communications centre at Vijayanarayanan is named INS Kattabomman. The Tamil language film Veerapandya Kattabomman. Starring Actor Sivaji Ganesan is based on Kattabomman's life.

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A Study on the Rulers and Revenue Administration in the Western Region of Tamil Nadu (1775-1795)

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The importance of rulers and revenue administration in the history of the Baramahal region was greatest between 1775 and 1795. Although there have been many rulers in history, this western part of Tamil Nadu has been ruled by different rulers in different periods. This is an area with mountains and rivers. Everyone has a passion for the products grown here. Many rulers and warriors wanted to rule this

region and many administrations and wars took place in different periods finally the British administration adopted some administrative methods. Although it was an administration that started to collect taxes, it was well received by the people. Therefore the present aim of this research article is to trace out the development in revenue administration occurred in the Baramahal region by different rulers.

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Hyder Ali in Baramahal

The rule of the Mysore Rajas had been succeeded by the iron grasp of Hyder Ali. However, under him, there was the redeeming feature that, if the revenue was extracted rigidly, there was some hope of justice in the last appeal. However, with Tipu, matters were different. Exactions went on before, but the band of locusts, multiplying under the guise of revenue undertakings, preyed on the people. Less reached the tyrants' treasury, but more was wrung from the suffering ryots, who had no hope of redress at Srirangapatam. Tippu knew no way of checking abuses but by augmenting the number of men in the office and sending two Assophs to almost every province, instead of one, to prey upon the inhabitants.¹

The default of the revenue, which had formerly been about twenty per cent, was now above fifty. His bigotry led him to make none but Mussalmans as Tahsildars; most of them could neither read nor write and were often selected from the lowest ranks of the military, at the annual muster in his presence, merely from some fancy that he took to their looks. These men were frequently recalled in a year or two and placed at one of the main boards. This so disgusted the old servants of his father that many of them retired from public affairs to lead a private life in their own houses. This chapter deals with the changes these four able administrators introduced in the revenue system at Baramahal.

Tipu's Revenue Arrangement

Tipu had a strong aversion for non-Muslims, and this was proved by the fact that he replaced Hindu officers with Muslims in critical situations under his administration.² People, who were thus affected by Tipu's anti-Hindu stance, felt that they need to be all freed from the clutches of Tipu's rule and must live without much harassment under the new administration. On the other hand, the servants of Tipu, who were enjoying extraordinary privileges, felt that they might not continue to enjoy the same facilities.³

Each petty landlord created a boundary for his territory, with a check posts at all the entry points and

collected heavy taxes on transport and customs duties. A total fixed amount was paid to Tipu.⁴ Thus, the merchants faced many difficulties importing and exporting goods even within the district. Several unauthorized people, under the guise of revenue officials, were threatening and collecting money from the merchants.

In addition to this, several evil practices continued to prevail. For example, a band of locusts, under the guise of revenue underlings, preyed on the people, less reached the tyrant's treasury.⁵

Most of the Tahsildars could neither read nor write and were often selected from the military department. They looked into the annual musters and the faces of the individuals out of fancy. These men were usually promoted to one of the main boards in a year or two. Even Tipu got disgusted with this practice.⁶ When the territory fell into the hands of the British, it created a feeling among the public that the British would not administer the territory without their help. It could thus be seen that during the transfer of power from Tipu to the British, everyone tried to exploit the situation as much as they could to their advantage.

Naturally, the administration fell into the hands of his corrupt subordinates, who had no efficient supervisors to control them. While Tipu remained ignorant of the activities of his subordinates, they exacted as much as they could from the ryots, who were thoroughly discontented.¹³

Lord Cornwallis who directed the war against Tipu in person had the opportunity to observe at close quarters the incompetence of the civil servants attached to the presidency of Fort St. George. He discovered that the civil servants possessed no knowledge of the local languages, and conducted official business with the aid of dubashes, the native interpreters in the service of the company. Cornwallis, the then Governor General of Bengal, visited Madras presidency and the newly acquired Baramahal territory, and reacted that, his first job was to devise a stable administrative structure that would secure the ends of a good Government.

The maintenance of law and order, the collection of revenue and the administration of justice were considered the hallmarks of a good administration. The first necessary step for securing them was the establishment of a stable, vigorous and efficient executive, capable of bearing responsibility and rising to the demands of any occasion. The structure of such an executive could not easily be built up. It had to grow out of trials and experience accompanied with tribulations and sorrow. Then, such executives were not found at Madras.¹⁴

Land Revenue under the British

The land revenue policy of Madras, distinct in form and practice, began under conditions very similar to those of revenue administration in Bengal. In both territories, the East India Company's staff was fit for trade and commerce rather than for the Government of districts and the control of revenue assessments. Although Madras had its *'President and Council'* (afterwards called 'Governor and Council'), and its array of 'writers', 'factors', 'junior merchants', 'senior merchants'; and military forces, they were entirely unprepared to take the responsibility of the regular Government of a populous and not unfertile region. To supervise the administration of justice and to settle the land revenue and control its collection, seemed like a herculean task.¹⁷

The 'Board of Revenue' and the 'Provincial Councils' were familiar titles. It was decided by the central authorities that a permanent settlement of the land revenue made with Zamindars could be carried out in Madras as it had been in Bengal. After some years of tentative measures, this idea was put into practice. Experiences from Madras proved that other methods of settlement and revenue administration would have to be developed. A readily formulated system wasn't available. So time and the trial of different plans, with many failures and disappointments, could ultimately solve the problem of managing the land revenue.

It has been rightly pointed out that the land revenue system of India is to gain an excellent

knowledge of the Indian Government because the agricultural class represented about five-sixths of the entire population.¹⁸

From the time the East India Company first acquired the sovereignty of the territories in India, land revenue constituted a significant public resource. Close connections with the great agricultural body of the people was of paramount financial importance. So, discussions representing the preferable mode of managing this revenue received considerable attention not only from the servants of the company in India but also from the controlling authorities, i.e. the Court of directors and even the British Parliament. Thus, land revenue, the heart of the British administrative system, brought the British rulers into intimate contact with the lives of the Indian peasantry.

Due to political uncertainties and fluidity of the British rule in India, different land revenue systems were adopted in different periods. The zamindari settlement, the village settlement and the ryotwari settlement each had their advocates both in India and England, and each was adopted, established and abandoned. It is this changing nature of the land revenue policy of the company that made the authority of Indian land revenue sum up the situation as follows:

From time immemorial, the rulers in India were accustomed to taking from the cultivators of the soil a particular share of the produce of every cultivated acre unless this share was remitted as a special favour. Although fluctuating with the necessities of the times, the state's share was usually maintained at one-sixth of the produce in theory. But during the turbulent periods before the effective establishment of British rule in the presidency, the land revenue administration was so mismanaged that it produced no lasting effect on the tenures "except in breaking down old privileges and making land holding a burden rather than a valuable right".¹⁹

It was in 1765 that the question of land revenue first came up before the company's servants, first in

Bengal and then in Madras Presidency. Up to this time, the English in India had been "buyers and sellers of produce". But in 1765, the Moghul Emperor granted the company in perpetuity the provinces of Bengal, Bihar and Orissa. The whole civil and military administration of this fine tract of the country came under its control. From that time onwards, the company's servants were vitally concerned with matters like taxation and land revenue in India.

Even after establishing its direct authority over the Northern Circars, the company was not in a position to undertake any revenue administration reform. It relied on expediciencies to save it from the bother of detailed administration and management of such an unfamiliar business. So it permitted the big renters and zamindars to appropriate the revenue on the condition that they paid a certain stipulated amount to the government. "Little or no progress was made", says J.W. Kaye, "towards the good government and probably none for some time would have been made but that the state of affairs in the Northern Circars fixed the attention of the home authorities."²¹ In 1775 the court of directors ordered that a special commission, the committee of Circuit, composed of certain members of the Madras council, should proceed and institute strict enquiries into the state of the Northern Circars to ascertain the population, the produce, and the condition of manufactures as well as the gross revenues and the customary rights of the zamindars and cultivators. The court directed the Madras council to ascertain the possibility of introducing some regulations which would secure the zamindars' annual incomes and save the cultivators from undue exaction.²² A committee was appointed but abolished in 1778 by Sir Thomas Rumbold, the Governor of Madras. Revived in 1783. It continued its enquiries till 1788.

Revenue Settlements

The closing years of the eighteenth century saw the introduction and establishment of the permanent zamindari settlement in Bengal. It had its advocates in

very high places both in India and England. The Madras Board of revenue had been studying Sir John Shore's and Lord Cornwallis's minutes. The court of directors "being thoroughly sensible of the propriety and expediency of the late revenue and judicial regulations established in Bengal", had directed the Madras Government to consider the practicality of adopting similar plans for the Northern Circars, including the Jaghir and the ceded districts.²³ But it was not until 1799 that the board of revenue could fulfil the wishes of the court. In that year, a special commission was appointed to carry out these instructions, and between 1802 and 1805, the Northern Circars and the Jaghir were permanently assessed and settled.²⁴

Thus the principles of the permanent zamindari settlement were applied to the Northern Circars and the Jaghir in the Madras Presidency, which passed into the hands of the Company.

The district of Baramahal fell into the hands of the British after the treaty of Srirangapatnam, which was signed on 17th March 1792 between Tipu Sultan and the British. Though the war between Tipu Sultan and the British ended with the treaty of peace, the British East India Company kept a sizable military contingent at Krishnagiri, the border of Tipu's territory,²⁵ as a precaution against the incursion of Tipu's men into the British colony.

The Ryotwari land revenue system had its origin in Baramahal in Salem region, which was ceded to the East India Company in 1792. The region was surveyed for the new revenue experiment by Sir Alexander Read with his assistants. Under the Ryotwari settlement the government was the proprietor of the land and undertook to determine the right of every man who paid an assessment to the government.

The British revenue system is one of the important aspects in Western region of Tamilnadu. The objective of the British was to capture the land and tax its prolific wealth. Land revenue was the backbone of their growth and development. The system of Ryotwari settlement

consisted of contracts for payment of government revenue, assessed in monetary terms. The system was known as Ryotwari, which literally means direct payment by ryots in revenue collection.

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Indian National Congress Sessions at Madras (1887-1927): A Journey of Transformation and Ideological Evolution

Dr. T. Abdul Khadar* and Mrs. Ummu Aimen**

Introduction

The Indian National Congress, established in 1885, transcended its role as a mere political party. It served as a platform where a diverse spectrum of nationalist opinions found expression. The foundation of the Indian National Congress in 1885 stands as a landmark event in the history of the Indian Sub-Continent. Spearheaded by India's most educated

individuals, it garnered the attention of millions, even in the remotest corners of the country. Throughout the struggle for independence, the Congress attracted a wide array of ideologies, including Moderates, Extremists, Socialists, Communists, Liberals, and Capitalists. This diversity was instrumental in driving the anti-Imperialist national movement in India. The all-encompassing, inclusive nature of the Congress played a pivotal role in

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effectively addressing the challenge of establishing democracy and nurturing democratic institutions in a financially challenged, culturally diverse nation. This was possible because, in the fight against British colonialism, the Congress represented the collective interests of all Indians, transcending class, caste, language, or religious divisions.

The 3rd Session of Indian National Congress

The third session of the Indian National Congress took place in Madras from 27th to 30th of December, 1887. This marked the first occasion when the INC Session was convened in Madras. The session was presided over by Barrister Syed Badruddin Tyabji, who served as the President of the Indian National Congress during this period. The gathering witnessed the participation of 607 delegates. This session stood out from the first two sessions due to the active presence of common individuals. Moreover, what made this session particularly unique was the attendance of Eurasians and Europeans along with Muslims. This collective participation earned the session the distinction of being referred to as a "truly representative national gathering."

Additionally the session saw the distribution of Veeraraghavachariar's Congress Vina- Vidai Booklet, containing Questions and Answers, and G. Subramanya Iyer's "Suya Arasatchi Vina Vidai" (Self-Government Catechism) in Tamil. These materials were circulated widely, even reaching places like Singapore, Mandalay, and Rangoon, garnering significant interest and support, returned with huge response and donations". The 3rd INC Madras Session laid the foundation for future Congress activities and resolutions, reflecting the organization's commitment to the diverse interests and concerns of the Indian people.

The 10th Session of Indian National Congress

The Tenth session of the Indian National Congress took place in Madras for the second time, spanning from 26th to 29th of December 894. This session was under the presidency of Alfred Webb and

saw the active participation of 1163 delegates. An interesting aspect of this session was the significant presence of European attendees. What added further significance to this session was the enthusiastic involvement of nearly 200 students, who actively participated and notably established the Volunteer Corps during the session for the very first time.

The 14th Session of Indian National Congress

The fourteenth session of the Indian National Congress convened in Madras for the third time, running from (29th to 3rd of December) 898. Ananda Mohan Bose presided over this session. However, the number of delegates in attendance was notably lower, totaling on 614. This decline in participation could be attributed to the session's unfortunate timing, as it took place immediately after the Great Depression and Famine of India in 1897. Additionally, there was a prevailing fear of the plague among the public in Madras, which likely contributed to the lower attendance. The 14th INC Madras Session covered a range of critical issues, from civil liberties and governance to economic policies and resource management, reflecting the Congress's commitment to addressing the pressing concerns of the Indian population during that time.

The 19th Session. Of Indian National Congress

The Nineteenth session of the Indian National Congress took place in Madras, marking the fourth time the city hosted this prestigious event. The session spanned from 28th to 30th of December, 1903 and was presided over by the sixteenth President of INC, Lalmohan Ghosh. A total of 538 delegates participated in this gathering. During this session, noteworthy events unfolded in Madras. The Hindu Association, established with the aim of promoting the social advancement of the Hindu community on national lines and furthering Hindu civilization, made its presence felt". Additionally, an Educational Conference on Theosophical Society, organized by Anne Besant for various groups of people in India, featured a compelling address by Annie Besant herself in Madras". One of the most significant

occurrences during this session was the hosting of first-ever Industrial and Arts Exhibition of its kind in the whole of India, which was an honor for Madras. District Committees contributed substantial sums of money to make this exhibition possible, and it drew more than 50,000 visitors, underscoring its success and importance".

The 23rd Session of Indian National Congress

The twenty third Indian National Congress session took place in Madras from 28th to 30th of December in 1908, with Rash Behari Ghosh serving as the president. This session saw the gathering of over 1400 delegates. Notably, it followed the tumultuous Surat Session. This session was also referred to as the "Krishnasamy Tyer's Congress Session of Madras". For the first time in the history of the Congress movement, it was convened under a constitution, and framed the constitution and the rules of procedure, shaping how this session of Congress would conduct its proceedings.

The 29th Session of Indian National Congress

The Twenty ninth Session of the Indian National Congress was convened on 28th & 29th of December, 1914 in Madras, presided over by Bhupendra Nath Basu, with 900 delegates. During this session, Congress leaders did not speak in vernacular languages, and the resolutions passed were not adequately explained to the people. A notable incident during the 1914 Madras Session was the presence of Lord Pentland, the Governor of Madras, who attended with his staff. He was amused by the enthusiastic crowd and the warmth of the people's reception. The governor of a presidency attending the Congress proceedings in his official capacity left a significant impression on the Madras Session itself.

The 42nd Session of Indian National Congress

The Forty second Indian National Congress Session, held in Madras on 26th & 27th December, 1927, was indeed a historic event. With an enthusiastic turnout of 2694 Delegates and the participation of 2500

reception members, along with over 20,000 visitors, it truly marked a significant milestone in the history of the Independence Movement. This pivotal session was presided over by M.A. Ansari, and it commenced with a warm and inspiring welcome address delivered by C.N. Muthuranga Mudaliyar. The energy and dedication displayed by all those in attendance were a testament to the unwavering commitment of the Indian people to the cause of independence. The deliberations and resolutions made during this session undoubtedly played a crucial role in shaping the path toward India's eventual freedom.

During the 29th INC Session, a total of 23 resolutions were passed, addressing a wide range of important issues:

- a. **First World War:** The outbreak of the First World War in 1914 had significant implications. It opened the way for higher-ranking positions in the Indian Army for Indians and called for the repeal of the Arms Act.
- b. **Boycott of Foreign Goods:** A bold resolution to boycott foreign goods was adopted during this session.
- c. **Industrial Development:** There was an emphasis on the growth of industries, provincial autonomy, and the enforcement of Indian Council Reforms.
- d. **Equality in South Africa:** Repeated resolutions addressed the issue of equality for Indians in South Africa, indicating the ongoing concerns regarding discrimination.
- e. **Separation of Judicial and Executive Functions:** The Congress reiterated its support for the separation of judicial and executive functions in governance.
- f. **Deprecation of Separate Electorates:** There was a resolution deprecating the concept of separate electorates in the imperial and provincial legislative councils.

During the 42nd INC Session, several resolutions were passed, including some that built upon previous resolutions and addressed contemporary issues:

- a. **Boycotting the Simon Commission:** An outstanding resolution was the call to boycott the

Simon Commission, "at every stage and every form" reflecting the Indian National Congress's stance against the commission's composition and purpose.

- b. **Constitution Drafting:** The working committee was authorized to cooperate with other bodies and draft a constitution for India. This draft constitution was to be presented for special convention approval.
- c. **Ending the Danger of War:** The Congress expressed its condemnation against the separation of Burma and India and demanded the release of individuals who were detained for their opposition to imperialism.
- d. **International Relations:** Resolutions were passed regarding China's refusal to issue passports and visas to Indians, as well as the use of Indian troops in China, Mesopotamia, and Persia.
- e. **Communal Harmony:** The Congress stressed the importance of communal harmony, emphasizing that Swaraj was not about Hindu rule or Muslim rule but about protecting the legitimate rights and privileges of all communities.
- f. **League of Nations:** Attention was called to the League of Nations regarding infringements on Indian territories by Europeans, reflecting a broader international perspective.
- g. **Joint Electorates:** The Congress advocated for joint electorates in all provinces and the Central Legislature.
- h. **Complete Freedom - Purna Swaraj:** The concept of complete freedom, or Purna Swaraj, was emphasized as a core objective. These resolutions reflect the evolving political landscape and the Indian National Congress's determination to address a wide range of issues related to India's struggle for independence during the 1927 Madras Session.

Conclusion:

The Indian National Congress (INC) sessions held in Madras played a pivotal role in shaping the course of India's struggle for independence. These sessions marked a new era of nationalism, characterized by

hospitality, generosity, and universal brotherhood. Each of the seven INC Madras Sessions contributed significantly to the formation of the Congress's ideology and principles. These sessions were truly a "March of Success" etched in the annals of history. They celebrated communal harmony and witnessed active participation from diverse groups, students, and women, achieving remarkable feats.

The INC sessions adhered to the principles of "Ahimsa" or non-violence, championed by moderate leaders. While some of the resolutions passed during these sessions might have been perceived as mere jests by the British, a few represented genuine appeals based on humanitarian grounds. The INC sessions focused on the development of technical and industrial skills, education, eradicating poverty and famine, and ensuring equal rights in examinations, posts, ranks, and social status. The enthusiastic speakers, native leaders, and the influential role played by the press and magazines in spreading the message of unity made these historical sessions a pioneer for generations to come. The legacy of the Madras sessions continues to inspire the spirit of patriotism, unity, and the relentless pursuit of justice and freedom in India's history.

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Criminal Tribes Act and Madras Presidency

Abiramee M*

Introduction

In simple terms, crimes can be defined as violations of law. Crime has always been an integral part of the society since time immemorial. What is more important in studying crime is the cause of crime. The nineteenth century criminologists attributed crime to various reasons. Different schools of criminologists emerged. One of the major causes attributed which sought the attention of the people is that criminality was hereditary. Crimes were considered to be genetically transmitted. Though in India, individual crimes are considered to stem from hereditary causes, seeing an entire community with hereditary criminality was not possible. Crimes in India when viewed through social structural lens, were never determined by biological inheritance rather they were passed on one generation to another. Crimes as profession was passed on from one generation of a criminal caste to their off springs.

Causes of Crime

But when analysed these cannot be the actual reasons as to why their offsprings were supposed to carry out crime as their profession. The question whether the construction of the Indian society forces them to take up crime as their hereditary profession arises in our mind. It is not so. The economic discomfort

and environmental stress is actually what forces them to take up this profession of crime. The concept of Crimes in India had changed its course since 1871 and socio scientific explanation was required for a pragmatic approach to the problem. The need for a practical governance attributed the causes of crime to introduction of railways, new forest laws, repeated famines and so on. Thus the economic policies of the British to extract revenue on a large scale affected the livelihood of this itinerant community. A chief example is the Korava community who were affected by the forest laws of 1880 and the salt laws of 1880s. As their barter was based on the forest products, and also their salt trade being affected, these people suffered great economic distress which forced these people to take up such occupations of crime.

Criminal Tribes ACT and Its Implementation in Madras Presidency

The Criminal Tribes Act was first introduced in 1871 and initially it was applied to the Northern provinces of India. This act provided for the strict vigilance and surveillance of certain tribes which were declared as criminals by this act and further this act also provided for the registration of such tribes. According to this act, certain members were supposed to report at the

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police Station at regular intervals and they were allowed to leave the confined area only after obtaining license from the police. The act was amended in 1908, 1911 and 1924. This act got implemented in Madras Presidency since 1911. There are various reasons as to why this act was not introduced in the Madras Presidency in 1871.

Major C.S. Hearn, the Inspector General of Madras at that time did not ascribe to this act because he had hoped that these trading itinerant communities would settle down subsequently. This act required the government to establish settlements for the itinerant communities in order to restrict their movement, about which the government had thought that the itinerant communities would resist settling down. The then Government of Madras also thought that this act would instigate the tribes to enter into the princely states.

The underlying reason was that Madras Government wanted the help of these tribes (especially koravas and lambadis) to transport salt to the inland areas which was not yet covered by the railway lines and no cart traffic was also possible. These villages could be supplied with salt only through cattle and also these tribes were the ones who were ready to sell salt at a lower price in the interior villages. Since the Salt law of 1805, these tribes started to lose their livelihood subsequently. During the 1870s, only few areas were uncovered by the railway lines. After the Madras Salt Commission of 1876, Famine of 1876 and with the introduction of the policy of Laissez Faire, the predominant tribes of koravas, Yerukalas, Lambadis which involved in salt trading lost their livelihood completely. The forest act also prohibited free grazing of animals in the forests.

The successors of William Robinson showed an inclination towards the Criminal Tribes Act as the reports of the famine years showed an increase in the crime rate. The *Notes on the criminal classes of madras presidency* by F.S. Mullaly was one of the reasons for the percolation of the idea of Criminal tribe in the Government of Madras. It was further substantiated by Edgar Thurston's seven Volume *Castes and tribes of Southern India*.

It is stated by the government itself that it was mainly due to the report of Indian Police Commission the 1911 Criminal tribes act came into effect. This commission suggested that the police should be vested with more powers to deal with the Criminal Tribes.

Criminal Tribes Settlement in Madras Presidency

Various criminal tribes settlements are established all over the Madras Presidency as per the Criminal Tribes Act of 1911. Until 1908, the Criminal Tribes Act was more preventive in nature by confining the particular tribe to an area and restricting its movement. This cannot be the permanent solution to the problem. The reason for instituting settlements was to reform these tribes by providing them education and industrial training. These settlements can be classified under four divisions:

- Agricultural
- Penal
- Voluntary
- Reformatory

The six main settlements of Madras Presidency are discussed below. These settlements were established to provide employment to people there by to reduce stress on economy. The success of this motive differs from each settlement. Even though the motive of these establishments was to provide economic relief to the people, few obviously exploited the people. For instance, Relocation of these tribes from their natives. Also according to the Criminal Tribes Act of 1908, Children between the age of six and eighteen were separated from their parents so that they do not get influenced by the parents.

Economic Aspects of Criminal Tribes Settlement. (As Per Indian Jails Committee Report)

Mr. O.H.B. Starte ICS, who had a long experience working among the criminal tribes in Mumbai comments that the economic causes are the basis of criminality among these people. He also mentions that these settlements should provide adequate remunerations to the people. Hence settlements should be located in places where work with adequate wages could be provided to these people. He suggested that the

settlements which did not yield satisfactory results could be abandoned and new settlement could be created with keeping in mind the importance of Economic factor in weaning away the criminality of the tribes.

Role of Salvation Army : Reality

The salvation army had been function in India since the 1882. The salvation army wanted to include the provision of Criminal Tribes Settlement in the Criminal Tribes Act. Hence, William Booth, the founder of the Salvation Army wrote a letter to the Governor General in Council and proposed for the establishment of Criminal Tribes Settlements in India. He had defined a scheme for the establishment of settlements. He assured that he would not advocate relaxation of the present system of vigilance and suppression and he also put forth that remuneration and reformation should also be given to those tribes. William Booth had mentioned in his book regarding the details of how the poor people in England should be dealt with. He also told that he wanted to convert the thieves, prodigals, drunkards, paupers and harlots ignoring the industrial workers, whose economic condition was even more worse to salvationism and employ them SA supervised enterprises. He wanted to adopt the same in India. He had established the Farm colonies and City Colonies in England which is parallel to that of Settlements in India. The Industrial Schools for the children in England also had its parallel in India. Booth had been interviewed by a journalist among the top 20 odd personalities of 1907 1908 and Booth had been referred to have had acute business sense. In actual sense Booth had been planning to rise a a generation of blackleg workers who would not create disruption in the business. Criminal Settlements were managed like jails and strict discipline was imposed. Criminal Settlements in real sense were business institutions funded by the Government and run by the Salvation Army in Madras.

CTA Act : Preventive or Reformative?

The CTA act apart from policing tried to provide employment and remuneration to the tribes. Apart from being exploited, these tribes were stigmatised and prejudiced. There also arose prejudices in the minds of

the people concerning the Criminal Tribes. After the notification of the Tribes under the Criminal Tribes Act, it only worsened the condition of the tribes as they were mistrusted by the people and they were unable to find employment. They were not allowed to settle within the villages as a they were prejudiced to be only criminal. The conviction whether decades old were used to stigmatise them and they were considered in dealing with these people. The fact that certain tribes were itinerant is in itself was a prejudice that the itinerant communities always resorted to crime as their profession. Thus even after getting released from the settlements, these people met great difficulties to lead a peaceful life. Thus, these settlements though ostensibly reformatory, it was rather preventive in nature.

Are Criminal Tribes Social Bandits?

There arises a question our mind whether dacoities were absent before the pre colonial era. Disbanded soldiers, Poligars, ousted landlords preyed upon the villages of the other side, pillaged them when there no administrative stability. Thus crimes occur when there is instability in administration. The criminal Tribes were defined purely on crude colonial sociology. The dacoities committed by the Criminal Tribes were in fact a reaction to the oppressive economic policies of the government, forest laws, salt laws, but with a limited objective. Yes the crimes that occurred during this time can be called a banditry but on a limited scope. Crimes that existed in colonial India are basically classified into four groups as per David Arnold. They are,

- Famine crimes
- Professional crimes
- Kaval
- Crimes that lead to insurrection

Conclusion

Thus the Britishers in their venture of criminocurology had actually stigmatised these people. They were forcibly relocated. They served as a mere workforce who were threatened with prosecution of false charges. The role of famines in forcing people to take up criminality can never be undermined. The Salvation Army even tried to relocate people to Assam Plantations to achieve considerable profit as they had

become a blacklegged workforce. The people were restigmatised after Independence under the Habitual Offenders Act. The prejudices and Stigma around the Criminal tribes was the main reason to their backwardness and this can be attributed to the Criminal Tribes Act as it was preventive in nature rather than being reformative.

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A Dissenting Voice in Nineteenth Century Madras

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The nineteenth century witnessed the outbreak of a series of epidemics assuming pandemic proportions in several cases. Among the many epidemics cholera was one of the most frequent and unfathomable disease. As with many of the diseases that the west had not encountered or could not understand the underlying causes of their origin and spread, cholera too was described as peculiar to the tropics and labelled as a tropical disease. Cholera whose origin was traced to the Sunderbans in Bengal became an epidemic not only in the Indian subcontinent but travelled all through the world as a pandemic. It created a worldwide panic and response to the spread of cholera in the nineteenth century. It is interesting to note that the British policy towards containing the spread of cholera was at variance with the international approach. This variant approach derives from the epistemic construction of the disease, which in turn is rooted in the British colonial interests. The paper attempts to unravel the colonial approach to epidemics through a study of the British policy towards Cholera in Madras Presidency.

Cholera in the Nineteenth Century

Cholera as other epidemics has created panic, confusion, and fear worldwide in the nineteenth century.

The situation was similar in India too. "Few diseases in nineteenth- century India appeared to be as violently destructive as epidemic cholera. None provoked more sustained medical controversy, and, until the plague epidemic of the 1890s, none was the cause of greater administrative concern."2

Cholera was bewildering to the people and medical practitioners alike. No other known contagious disease spread as quickly as cholera. "In all these, after the infection has been received, a certain time elapses before the disease can be developed a period of incubation, as it is termed. The minimum of that period, in all known infectious diseases, greatly exceeds the maximum in cholera. That disease may be, and frequently is, of immediate development; that is, a person, coming within the range of choleric infection, is taken ill immediately....(referring to the incident of infection among the soldiers of H.M. 41 regiment) 'the men were seized before they had their knapsacks off their backs'. William Scott concluded that the incidents of immediate infection signified the 'extreme power and subtlety of cholera, and 'peculiarity in its mode of action.

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Another alarming feature of the epidemic was its high mortality rate. According to Dr. Paisley the mortality rate was particularly higher among the natives than among the English. He writes, "It is often epidemic among the Blacks, whom it destroys quickly... The first campaign made in this country, the same disease was horridly fatal to the Blacks, and fifty Europeans of the line were seized with it." During his travels in India in the late eighteenth century Sonnerat mentions about an epidemic very similar to cholera. "There is also another epidemical disorder which reigns, and in twenty-four hours, or sometimes less, carries off those who are attacked." Dr. Duffin portrays a similar scenario in Vellore. "The cholera morbus rages with great violence, with every symptom of putrescence, and so rapid in its progress, that many of the men are carried off in twelve hours' illness.

Spread of Cholera

On the spread of cholera, it is pertinent to note the observations made by William Scott in his Report on the Cholera. "Whatever may be communication from man to man individually, there is undoubted evidence that bodies of men, travelling through a country in which cholera prevails, have the disease imparted to them that they carry the disease along with them, and at times impart it to the inhabitants of the country which they are traversing. The rapid and intimate intercourse established, in the present day, between all parts of the world, must enhance the danger of the imported disease..."⁶

Cholera was first spotted and reported by the Portuguese at Calicut in 1503. After the English East India Company acquired territories in India, one of the earliest reported cholera epidemics was during the years 1781 to 1783. Edward Balfour provides the report of the disease by the Madras Hospital Board of 29th November 1787. "A disease having, in October last, prevailed at Arcot, similar to an endemic that raged amongst the natives about Paliconda, in the Ambur valley in 1769/1770, in an army of observation in 1783, and the Bengal detachment at Ganjam in 1781, and several other places at different times, as well as epidemic over the whole coast in 1783, under the

appearance of dysentery, Cholera-morgue or Mordexym, but attended with spasm at the preordain and sudden prostration of strength, as characteristic marks..."⁷ Describing the severity and fatality of the disease, Duffin, Head Surgeon at Vellore stated that several of those affected were dead in a span of 12 hours. He was of the opinion that filth and weather were the reasons behind the disease.

In the nineteenth century, there had been several cholera epidemics which devastated the country. The first epidemic broke out in 1817 in Jessore from where it spread to Calcutta and then to other parts of the country. This was followed by epidemics beginning in 1829, 1856, 1859 and almost a yearly occurrence till 1870. According to Michael Zebeter, there had been the case, in respect of at least six pandemics in the nineteenth century. "Most historians analyzing them in retrospect have counted six pandemics (1817-24, 1829-51, 1863-79, 1881-95, and 1899-1923)..."⁸

Understanding the Spread of Cholera

The studies on cholera in the early nineteenth century in colonial India including the Madras Presidency led to certain assumptions by the colonial officials. They observed that cholera was spreading fast and becoming a pandemic. The known measures to prevent the spread of an epidemic were found to be inadequate in this case. Quarantine and seclusion were found at times to be ineffective in containing it. Further, it seemed to have spread even when direct contact was not there. "The morbid agent seems to be too subtle, too powerful, too unconfined, to be kept within those bounds which limit the infecting powers of pyrexial diseases. When cholera has once established itself in a town or village, or in the camp of a marching regiment, absolute contiguity, or personal intercourse, does not appear to be necessary for the spread of infection. The choleric poison pervades the air."¹⁰ Thus colonial administrators assumed that it was not communicated through human contact but through air. William Scott's Report after studying the various reports on the incidence of cholera observed that cholera was 'equally virulent, during all states of the atmosphere, amidst all diversities of the surface of the country, and under

variety of the circumstances of the people." Then he comes to conclusion that troops on the move were more likely to contract the disease than those confined to their quarters. Further, it was difficult to identify the specific causes of the disease. Most causes identified were equally applicable to other epidemics too. A number of causes such as atmosphere, soil and its productions and or a power sui generis was considered in detail.

While there was proclivity to assign the cause of the epidemic to atmosphere, the observations on the ground proved otherwise. It is mentioned in the reports 5 from all parts of the country had shown that the epidemic occurred in all types of atmospheric conditions. It was also perplexing to note that despite the different atmospheric condition it has followed a uniform line of progression across the country. Even more perplexing was the immunity enjoyed by certain towns and villages which lay on the path of progression of the epidemic. Despite the contradicting observations, the report concludes, "We are thus furnished, on one hand, with arguments to prove that the cause of cholera exists in the atmosphere; and, on the other hand, with no less powerful reasons for thinking the morbid influence may be something arising from the soil, not generally and equably diffused through the air."¹² By such a conclusion they tried to overcome the evidences against atmosphere as a cause for the epidemic. To ensure that the atmosphere was the mode of propagation they reasoned that the soil condition affected the former. Another cause put forward was the change in the electricity of the atmosphere. Similarly, yet another cause that was insisted upon was the Sol-lunar influence. The report also puts forward the suggestion by Dr. Tytler namely influence of deleterious food as the sole cause of cholera. After an extensive discussion about the possibility of the above causes comes to an important conclusion. "An attentive consideration, too, of the history of cholera will show that many of the circumstances connected with it are peculiarly unfavorable to the opinion of miasma being the cause of the disease"¹⁴

Cholera and Quarantine

One of the most contentious debates on the prevention of the spread of cholera was the implementation of quarantine. The colonial a8 quarantine as an effective measure. It propounded and supported the miasmatic theory in an effort to obviate the need for quarantine measures. The position itself was in contradiction to the position held by the colonial government prior to the adoption of the miasmatic theory. Sheldon Watts pointed out that "The Madras practice was to have the port marine surgeon visit arriving ships (accompanied by an armed guard). If he learned that cholera had occurred on board, he had the entire crew taken off to a quarantine camp on shore and kept under guard for ten days after cholera last appeared among them. This procedure had recently been used against the cholera-infested ship Challenge coming in from Calcutta."²² Cunningham himself in 1867 adopted quarantine measures to prevent the spread of the epidemic. "He had sent orders to sub commissioners and provincial commissioners in places along the routes the infected pilgrims were expected to take (such as A.C.C. DeRenzy in the Punjab) instructing them to establish cordons around large cities to prevent the entry of pilgrims. He also ordered DeRenzy and his other subordinates to establish quarantine camps where suspects were detained from two to five days. Within the quarantine camps Cunningham ordered to be established, his agents provided detainees with clean drinking water and food."²³ However, soon the position was revised, and improved sanitation was provided as the solution.

Quarantine was disposed off as not suited for the prevention of disease as it would affect the commercial interests of the British. J.M. Cunningham himself changed his position and 'used the authority of his office to discipline subordinates who dared claim that cholera was something other than a disease of locality or that it was often transmitted by drinking cholera- infected water.

A memorandum submitted to the Privy Council by deputation of influential members such as the President of the College of Physicians and Director General of the Medical Department of Administration decided against the utility of the report and prayed for the appointment of a Royal Commission to deal with the issue. They argued that quarantine as a preventive measure against cholera had failed. They also pointed out that for long several conferences were held on the question of quarantine and no unanimous decision could be arrived at. As it had major implications for public health, commerce and military and naval services in Britain and its colonies they demanded a commission to enquire into its need. Thus, it has been aptly stated by Harrison and Pati that, "...some of the most important colonial interventions came about in response to external pressure. More often than not, the pressure came in the form of quarantine and other restrictions on Indian shipping....Quarantines in the Red Sea, the Suez Canal and the Mediterranean damaged colonial trade, interrupted mail and caused great inconvenience, whether for Europeans on leave or pilgrims on the Haj."

Conclusion

The colonial policy adopted the traditional western approach to cholera as caused by miasma. The miasma theory dominated the colonial narrative and accordingly introduced and adopted measures to deal with cholera in India. This was in sharp contrast to the ground reality. W.R. Cornish in his report on Cholera in Southern India: A Record of the Progress of Cholera in 1870 after a detailed study of the incidence of the cholera concludes that the epidemic was not caused by miasma or bad air while himself being uncertain of the true cause of the epidemic. However, he agreed with the proponents of the miasma theory that better sanitary conditions reduced the incidence of cholera, which development was only coincidental. It was effective only because it reduced the spread of cholera through water contamination. His was a dissenting voice which did not get the approval of the colonial government. The dissenting voice was drowned by voices of Bryden and

others which were supported by the might of the colonialhe10

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Historic Perspective of the Relation between the Travancore Queens and the British

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Introduction:

Travancore was one of the most picturesque regions of India. Travancore which once formed an integral part of ancient Tamilagam remained 'the garden of India in the extreme south-west of Indian sub-continent. Travancore became the second most prosperous princely state in British India, with reputed achievements in education, political administration, public work, and social reforms. The Travancore

throne of Travancore. Thereafter Queen Gowri Lakshmi Bai became the ruler of Travancore. At the time of the coronation she declared "But being a young female unprepared and unqualified for such a high and responsible position, I cannot do better than to place myself under the guidance and support of the Honourable East India Company whose bosom had been an asylum for the protection of an infant like Travancore, since the time Sri Padmanabhaswamy had

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Government initiated various innovative programmes on the socio-economic and political front during the reign of Gowri Lakshmi Bai and Gowri Parvathi Bai. Queen Gowri Lakshmi Bai died in 1815; Gowri Parvathi Bai took over the administration as the Regent. The regency of Queen (1815-1829 AD) was an era of administrative and social progress in the history of Travancore. The Queen introduced several reforms calculated to establish social freedom and civic equality.

Gowri Lakshmi Bai:

Following the premature death of King Balarama Varma, Queen Gowri Lakshmi Bai became the ruler of Travancore and she ruled for a short span of five years from 1810 to 1815. She ascended the throne amid several problems. Her right to the throne was greatly challenged by the hostile factions headed by Dewan Ummini Thampi, Kerala Varma, Elaya Raja, and others. Kerala Varma the only son of the elder sister of the Thampuratti of Attingal was adopted by King Balarama Varma when there was no male member in the royal house to act as the heir -apparent after consulting all the responsible persons of the state including Ettarayogam, Pottis and others. They approved the adoption based on the precedents and the Hindu Sastras. Since he followed an anti-British attitude and moved into the group of the enemies of the British, the Madras Government declared him a usurper and ordered him to abdicate from the

effected an alliance with such a respectable company of the European nation. To you Colonel, I entrust everything connected with my country, from this day I look upon you as my elder brother and need to say no more". John Munro who succeeded Col. Macaulay as the Political Resident took a lively interest in all matters and extended full support to the Rani Gowri Lakshmi Bai. As a next step, Rani Gowri Lakshmi Bai proceeded against Dewan Ummini Thampi and wanted his dismissal and banishment. She invited Resident John Munro to assume the post of the Dewan.

She wrote that her wishes were that the Resident should superintend the affairs of the country as she had a degree of confidence in his justice, judgment, and integrity, which she could not place in the conduct of any other person. Col. John Munro took up the additional responsibility of Dewan with immense happiness. It enabled him a free hand in all matters of the government. Queen Gowri Lakshmi Bai who succeeded King Balarama Varma, entrusted the administration of the country to Col. John Munro. This was an unusual period of peace and prosperity and a turning point in the history of Christianity in Travancore. Female sovereigns seem to excel everywhere in the art of administration and such was the case in Travancore too when to the natural advantage of sex they added real talent and grip for management of

public affairs as Queen Gowri Lakshmi Bai and her sister Parvathi Bai did, they managed to leave an imperishable reputation. On 16th April 1813 Queen Gowri Lakshmi Bai gave birth to a son who later became Swathi Thirunal Rama Varma. In presenting the prince to the distinguished audience in a durbar, the Queen said that she placed the child of hers on the bosom of the Company observing that the future support and respectable treatment of the royal scion shall rest with the Honourable Company. Queen Gowri Lakshmi Bai was not destined to live long. Following her premature demise in 1815 Col. John Munro recommended the succession of her younger sister. He believed that the appointment of a Regent would maintain the ancient form of the government and prevent the appearance of innovation or intrusion. Moreover, he felt that it would be easy for him to prevail upon the Queen as the Resident and Dewan. Through a royal proclamation of Thulam 990 M.E. thirteen years old Queen Parvathi Bai was appointed as the ruler of Travancore.

Queen Gowri Parvathi Bai:

The years from 1814 to 1829 became a golden period in the history of the London Missionary Society. She regarded the British as her mother, uncle, and sister and placed her whole reliance on the protection of herself and her sister's children on its power and friendship. She further entreated the Resident to consider the tender age of the young king and the necessity of a system of judicious and decided measures to be pursued to preserve him from the machinations of his enemies, who were also the enemies of the friendship which subsisted between the two states. Queen Gowri Parvathi Bai was recognized as Regent in 1815 A.D. Being very young she was without any experience of the country and its affairs. Naturally, the world entertained serious apprehensions of her capacity to rule. But her natural intelligence, mild and kindly disposition, and robust patriotism combined to make her one of the greatest rulers of Travancore. Col. Munro continued to give her his advice with unabated ardour. Of the Queens who ruled Travancore her reign is the longest. It is also remarkable for the peace she could

maintain in a land notorious for petty rivalries. Kerala in other words was called Parasuramashetram.

Since she was intelligent she introduced many changes in the educational system. Many English Schools, Vernacular Schools, and Training Schools were started during the period throughout the length and breadth of Travancore. Before her period traditional education system existed. She gave an impetus for the development of free and compulsory education.

Relation with the Missionaries:

The missionaries were primarily concerned with the religious and spiritual life of the people but they extended their activities for their social uplift too. Many social legislative enactments passed by the Queens through Col Munro originated with the missionaries. The proclamations abolishing the poll tax and exempting the Christians from Sunday Oozhium Service were passed as a result of the initiative taken by Rev. Ringeltaube. The Seminaries at Kottayam and Nagercoil produced many eminent people. No wonder they were fully encouraged and promoted by the Ranis and Munro, in their fight against spiritual and social backwardness, illiteracy, and disease. "Charles Mead was the "Master-builder" who developed the infant mission left by Ringeltaube and shaped it into an extensive organization". Following Meads, many missionaries came and made the missionary enterprise a success. During development, it extended up to Quilon in the north. Charles Mead commenced his evangelization in Tamil; the local dialect of the people gave added enthusiasm to the people. On 4th April 1818, he wrote to the Board of Directors that the South Travancore Mission was assuming a pleasing aspect. Many are applying continually for instructions and baptism. The former Christians feel that their drooping courage is revived, while others undecided before, have to the determination on the side of truth".

The first English school in Travancore was established by the L.M.S. in 1819 when the mission seminary was begun. The teaching of English had been regular since 1814. This seminary developed steadily

until today it is a reputable second-grade college. The first girl's school was also started in Nagercoil in 1819 by Mrs. Charles Mead. It was in this boarding school that embroidery and pillow lace making were first introduced. The lace industry grew to large proportions and continues to this day, making available the most beautiful hand-made lace. In the days before the abolition of slavery the mission taught little slave girls to make lace and purchase their freedom.

Conclusion:

Queens of Travancore were undoubtedly the shining light in the galaxy of India's ruling chiefs. She belonged to that select group of women who not only had visions and dreams but also strove valiantly to realize them. They were neither impetuous in action nor impractical in policy. They planned wisely, executed bravely, loved greatly, and in turn dearly loved. They were in every inch a queen imbued with noble endeavor. The supreme merit of the queen was that she was essentially a large-hearted woman. Therefore, they were anxious and able to understand her subjects.

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Services of Salvation Army in Kanyakumari District

Dr. N. Santhy*

Introduction

The Salvation Army is a Christian international religious and charitable movement, organised and operated on a military pattern. The French Revolution of 1789AD, British Victory at Waterloo, and the Industrial Revolution changed the social and political trend in Europe. Consequent upon these changes, unemployment, indiscipline, riots and revolts became the order of the day. People were ill fed, ill housed and under paid. These wretched people stretched their arms

to the social, political and religious organizations. Unfortunately, the foreign organizations reached only the rich and the privileged sections but not the poor of the population. The Catholic congregations and the clergy become partial. They were keen in contesting with the Protestant clergies for power and honour. Consequently, there was fissiparous tendencies and division in the Church. The oppressed class in the Eastern World was forbidden to worship in the church. Consequently, Mr. William Booth started the Salvation

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Army in 1865 to preach the Gospel to the uncared and untouchable people in India and Tamil Nadu and provided upliftment to them in their life. He trained his workers in the military pattern. His soldiers were expected to go wherever they were sent had to endure hardships like the military soldiers.¹ William Booth laid down certain rules and regulations to be followed by the followers of Salvation Army. The Salvation Army aimed at preaching the gospel and sharing peoples' thoughts to give consolation and peace from the torture that they underwent.² The condition of the poor, forced the Salvation Army to accept the object of changing the character of the people, transform their homes, redeem the society and save the world.³ Thus, the Salvation Army became one of the greatest religious and philanthropic forces.

In 1880 AD, a battalion of Army officers started their voyage to India and landed in Bombay on 19th September 1882. The welfare activities of the Army among the poor and the downtrodden and the tender care they gave to the people made them very popular among the Indians in the South. In spite of the innumerable difficulties found regarding caste, customs, language, the Army could bring numerous people into its fold. They sacrificed personnel comforts, lived in huts and walked bare footed. These tactics enabled the Army to have easy access to the people. In an attempt to strengthen their access, they adopted Indian names. One Frederick took an Indian name Fakir Singh which means the "religious beggar" and dressed like an Indian Fakir. Not only, they wandered with begging bowls, they also walked barefooted, slept under the shadow of trees and travelled in third class compartments in the train.⁴ Some of them even married Indian women. Fredrick Alias Fakir Singh wore Indian dresses. It worked as a blessing in disguise, because the change in the mode and pattern of dressing was well-suited to the Indian heat and it did not affect their health. Hymns were also composed in Indian languages.

Frederick Tucker Alias Fakir Singh started an "Indian Village Welfare Association" to provide economic relief and social upgradation. It provided drinking water facilities to the poor villagers and untouchables and distributed better seeds and agricultural implements to the poor farmers.⁵ Thus, the various methods adopted by Tucker and his comrades

quicken the growth of their Mission work in different directions particularly in South Travancore.

Major William Johnston was the founder of the Salvation Army in South Travancore. During the early period, the Army's work was concentrated around Oliver's Estate at Black Rock. Following the growth and development of the Army's congregations, the District Office at Nagercoil was established and Major William Stevens was appointed as the District Officer. Though, the London Missionary Society had strong followers in this part of Travancore, the beautiful songs of the Salvation Army and the preaching of Major Stevens attracted many and they embraced Salvation Army.

Even though, many joined the Army. The growth of the Army was not satisfactory. They could not form sufficient congregations because, the Nadars who formed the majority of the community were under the influence of the London Missionary Society. First, the officers went to Attakulam a nearby village which was a stronghold of Sambavar community. The coming of Attakulam under the flag of the Army was followed by a series of Sambavar villages. Aladi, Karkadu, Ettamadai, Eathamozhi, Manakudi, Chemponvilai, Navalkadu, Vadassery and Erachakulam were some of the important villages. Of these village, the Vadassery centre was opened on a Christmas day in 1892AD. Later, it became an important centre in the whole of Travancore.⁶

From the humble beginning at Black Rock, the Army began to grow from strength to strength. The Army spread all over Travancore, Cochin, Nagercoil and Tirunelveli and in the Madras Presidency.⁷ In Hindu villages, thousands and thousands of people from alien religions embraced the Salvation Army. As the work of the Army increased, the Cape Division of the Salvation Army was formed in 1892.⁸ As the growth of the Salvation Army increase, new divisions like Marthandam, Eraniel, Agasteeswarm, Thittavilai and Kulasekharam were created. All these places are in the Kanyakumari District. In an attempt towards furtherance of the faith, the Salvation Army Officers conducted "Boom Marches". Inspired by their preaching and attracted by their musical performances, some of the villages forsook their idol worship and

handed over their temples to the Salvationists with a request to convert them into schools or halls for worship.⁹ The Army officers worked among the untouchables and led them towards liberty from untouchability. They represented the matter of the untouchables to the Army headquarters and secured immediate redressal.¹⁰ Some of the officers sacrificed their wealth and health to work among the downtrodden. Some other officers lost their lives, while they were at work due to the climatically condition which was unsuitable to the Europeans. Thus, the sense of toleration of the pioneering officers enabled them to overcome difficulties. Later on, they adopted healing ministry as one of the instruments of propagation. Consequently, the Catherine Booth Hospital was started at Nagercoil. It won the appreciation of the people who now came forward to follow the Salvation Army.

Conclusion

The work of the Salvation Army was mainly concentrated among the Sambavar community. Yet their work did not reach, all the sections of the Sambavar community of South Travancore, because they had much opposition from those who professed other denominations of Christianity. In spite of their opposition, the Army officers broke the Hindu faiths of many and converted them. The untiring and relentless work of the Army officers, the agony of the untouchables and their craving for social uplift favoured the growth of the Army in South Travancore and in Kanyakumari. Compared to Bombay and London, the

opposition in Travancore was not so serious. The ground for their growth was already prepared by the London Missionary Society. The domination of the Nadars in the L.M.S., the denial of benefits to Christians and the downtrodden forced them to seek shelter under the banner of the Salvation Army. But in course of time, it won the appreciation and support of the people. In spite of the hard work of the Army workers, a section of the Sambavar community was dissatisfied which led to the misunderstanding of senior people. This paved the way for the arrival of “The Missouri Evangelical India Mission” which was later came to be known as the “The India Evangelical Lutheran Church”.

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Kadambini Ganguly: A Symbol of Women's Liberation

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Kadambini Ganguly was one of the earliest women physicians from South Asia. Ganguly combined her work as a doctor with social philanthropy and political activities.

Kadambini was born in Bihar on 18 July 1862. She belonged to an upper caste Bengali community that opposed women's education. However, Ganguly fought

against all odds to overcome that. She was born during the Bengali renaissance which was a period of religious, social and educational advancements in the Bengal region from the 19th century. Kadambini was impacted by this cultural movement, as her father was a influential member of the Hindu reformation movement Brahmo Samaj and also the co-founder of India's first women's rights organization, Bhagalpur Mahila Samiti.

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This was a time when Indian women had scarce educational opportunities, Kadambini's father understood the importance of education and allowed Kadambini to attend school. After primary school, Kadambini attended the India's first college for women, the recently established Banga Mahila Vidyalaya. She completed her studies in 1883, becoming the first woman to graduate college in India.

After graduating, Kadambini married Dwarkanath Ganguly. Dwarkanath, a passionate leader of India's women's rights movement, encouraged his wife to pursue a medical degree. But the road to becoming a doctor was a difficult one. Calcutta Medical College refused to admit Kadambini as a candidate despite her merit because there was no history of Indian women studying there. It was only after the couple legally threatened the authorities did they allow Kadambini to study. In 1886, she was the first women physician, eligible to practice western medicine.

She even left for the United Kingdom in 1892 to get more experience in her field and received various certificates from Edinburgh, Glasgow and Dublin. After returning to India, she worked for a short period in Lady Dufferin Hospital and started her private practice later.

Social Movements:

Kadambini was in the forefront of a number of social movements in India. She worked hard for women's education, women's professional opportunities in medicine, and women's public voice. Kadambini was also a leader in the fight to improve working conditions for female coal miners in Orissa in Eastern India and served as the president of Transvaal Indian Association. In 1915, when the Calcutta Medical College did not admit female candidates at their medical conference, Kadambini led public protests, as a result of which the college was forced to revise its policies.

Politics:

A champion of women's rights Ganguly was among the six members of the first all women delegation to the 1889 Indian National Congress. When Lord Curzon announced the Partition of Bengal in 1905, Kadambini organized the Women's Conference in Calcutta to protest the plan. She also supported the

Satyagraha movement and worked to support families of imprisoned political workers.

Humanitarian Services:

Kadambini's journey was commendable and achieved spectacular. But after an orthodox society treated her no better than a midwife. She was even referred to as a prostitute in Bengali magazine Bangabashi. Dwarkanath went to court which sentenced the editor to jail for six months and imposed a fine.

The death of Dwarkanath in 1898 made her mostly withdraw from public life and affected her health too. On October 1923, 63 years old Kadambini conducted a critical operation on a patient. She came home and on the same evening, passed away.

Conclusion:

In a male dominated society, Kadambini Ganguly fought all restrictions and prejudices to study medicine. She actively campaigned for the emancipation of women and their admission into academic institutions. After having led a life, overcoming challenges and breaking barriers for herself and other women. Incredibly confident, determined and multifaceted Kadambini Ganguly was the voice of women's education and rights. The achievements of Kadambini Ganguly a gynaecologist drew the attention of well-known people of the era including Florence Nightingale and Annie Besant. Though Kadambini is gone, her virtues and determination still exist as an inspiration for all the women.

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Movement for One's Own Country: Swadeshi in Tamil Nadu

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Introduction

Historically speaking, multiple movements have contributed to strengthening India's freedom movement. Leaders from various backgrounds extended their support to its evolution. The Swadeshi movement was one of its constituent forces. Though the Swadeshi movement was formally started from Town Hall Calcutta on 7 August 1905 to curb foreign goods, it had its evolution from the past. Right from 1850, several leaders raised their voices against colonialism and supported indigenous production. Dadabhai Naoroji, Gopal Krishna Gokhale, Mahadev Govind Ranade, and Bal Gangadhar Tilak became the forerunners in connecting the idea of Swadeshi to the freedom movement. Boycott of English cloth began much earlier. Between 1871 and 1872, Namdhari Sikhs boycotted English cloth in Punjab. Ram Singh Kuka boycotted English clothes, education and courts and promoted hand-spun cloths, khaddar, and vernacular education. When the partition of Bengal was ordered in 1905 by Lord Curzon, the idea of Swadeshi became popular. Revolutionary groups were organised in some parts of India. Anushilan Samiti and the Jugantar Party made attempts to arm revolts and assassinations of notorious administrators. Several parts of India came forward to support the Swadeshi. It became a moderate and effective force when Mahatma Gandhi combined with his Satyagraha. Mahatma Gandhi decided to boycott foreign goods by burning 150,000 English clothes at Elphinstone Mill in Mumbai on 31 July 1921. Further, he organised Khadi spinning all over the country. He specifically called Khadi spinners freedom fighters. Khadi and Gramodyog societies started cloth production in every household. It also included other village industries to make the village self-sufficient.¹ Tamil Nadu supported the Swadeshi and contributed to its growth in moderate and extremist terms.

The Foundation

Britain extracted a significant economic advantage from India. Since the late 1700s, British rule had essentially reversed India's historic trading position in the world economy. The first Indian economic nationalist was Sir Dadabhai Naoroji. He published *The Poverty of India* in 1876 and, in 1901, the *Poverty and Un-British Rule in India*. Naoroji postulated the drain of wealth theory. He argued that the colonial connection with Britain had been draining wealth out of India without giving anything back. Naoroji sought to inform an educated Indian public about the actual net losses of British rule. He thought that home charges were unacceptable. Able-bodied Indians could do the same jobs for much less. Naoroji argued that the cost of the Raj was stunting Indian economic growth. British colonialism created costs for its maintenance, and this had been depleting India's wealth. Naoroji, however, pressed the British government to provide opportunities in the Indian government to qualified, educated Indians.²

The concept of Swadeshi was first used in 1716 during the period of Peshwa by Goudpad Charya in Nasik.³ On this subject, Subodh Patrika opines that the Swadeshi initiative was started by Shankar Shashtri Gokhale and Bhau Wadekar in 1846. The primary purpose of Swadeshi was to employ the people to encourage the existing indigenous industries towards prosperity. The partition of Bengal ignited the Swadeshi movement in several parts of India.

The annual conference of the Indian National Congress was held at Banaras in 1905, and the call for Swadeshi was formally adopted under G. K. Gokhale. He supported the Swadeshi and boycott movement for Bengal. Though the moderates confined the movement to Bengal, the extremism led by Tilak, Bipin Chandra Pal, Lala Lajpat Rai, and Aurobindo Ghosh advocated extending the movement to the rest of India and

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carrying it beyond the programme of just Swadeshi and boycott to a full-fledged political mass struggle. It had different meanings with different leaders. For Tilak, Swaraj meant Indian control over administration but not a total severance of relations with Great Britain. At the same time, Bipan Chandra Pal believed that no self-government was possible under the British. For him, Swaraj was utterly autonomous and free of British control. It meant an absolute political independence for Aurobindo Ghosh.⁴ Thus, they opposed colonial rule by violating unjust laws, boycotting British goods and institutions, and developing alternatives to Swadeshi and national education.

Scenario in Tamil Nadu

Tamil Nadu significantly influenced the Swadeshi Movement from 1905 to 1912. Prominent Swadeshi leaders like V.O. Chidambaram Pillai, Subramania Bharathi, Subramaniya Siva, V.V.S. Aiyar, and Vanchinathan consistently involved themselves during the Swadeshi Movement. Apart from these prominent leaders, leaders like Neelakandan, Parali Nellaiappar, Madasamy Pillai, Madathukadai Chidambaram Pillai, Sankara Krishna Iyer, Padmanabha Iyyangar, Harihara Iyer and others also deeply exhibited their anti-British sentiments by participating every activity of the Swadeshi leaders.⁶

V.O. Chidambaram started practising in the Sub-Magistrate's court in Ottapidaram and excelled in criminal cases. Chidambaram Pillai's activities induced some local merchants to urge him to start a new venture. They wanted Chidambaram Pillai to do something to break the strangling monopoly of the British shipping concern in the coastal trade with Ceylon. At that time, the Tuticorin port was the hub of India-Ceylon trade. It was when indentured labourers were sent in large numbers to distant places like Fiji, South Africa, and South America. Annually, at least a lakh of passengers were embarking at Tuticorin. British merchants had established themselves in Tuticorin primarily because of its textile and salt potentialities, and they could always get a clear advantage from the British shipping company.

V. O. Chidambaram Pillai in Tuticorin took over the British India Steam Navigation Company, converted it into Indian-owned shipping company, and named it Swadeshi Shipping Company on 16 October 1906. Pandya Dorisamy Thevar was made the company president, and V.O. Chidambaram was the assistant secretary. The company also had 31 members as directors. The National Bank of India provided funds to the company. C. Vijayaraghavachariar, K.R. Guruswamy Aiyar, M. Krishnan Nair, Paul Peter Pillai and Vengu Aiyar were the company's five legal advisors. The Swadeshi Steam Navigation Company was not just a commercial shipping service but the basis of an all-round shipping industry in India; the main objects were to facilitate travelling and trade as well as to establish a cheap and reliable steamer service between Tuticorin and Colombo and to promote and bring about union and co-operation among the Indians, Ceylonese and the other nations of the East, concerning navigation and trade. Lokmanya Tilak was delighted and wrote in his papers that Kesari and Maratha lauded the effort and called for the most entire support. Poet Subramania Bharathi, editor of India, lauded Chidambaram Pillai's daring entry into the unknown field of modern shipping and appealed to everyone generously to invest in the company's shares.⁷ It was reported that the Swadeshi steamer carried more passengers than the British ship.⁸ This naturally aroused the jealousy of the British India Steam Navigation Company, which had hitherto monopolised the shipping competition between the two companies and was very keen. Each company lowered its tariff and fare daily. Secret instructions were issued by the Indian Government to officials in Tirunelveli District to render all help to the British Company as against the Swadeshi Company. The British Company attempted to buy Chidambaram Pillai off. They offered him a lakh of rupees. Chidambaram Pillai spurned the offer as unworthy of any response. Subramaniya Siva He retired

to Tuticorin, where he became a guest of Chidambaram Pillai.⁹

The idea of Swadeshi and the boycott of V.O. Chidambaram led to the birth of the Swadeshi Steam Navigation Company against the British Indian Steam Navigation Company and mobilising the workers of Coral Mills in Tirunelveli. This brought him into increasing conflict with the British Raj. Swadeshi meant for him the revival of the glorious sea-faring traditions of the Tamils, and the boycott was both an economic and emotional weapon to free India of the unwanted presence of foreigners.¹²

Swadeshi, along with Extremism

In the Madras Presidency, extremist ideas acquired considerable influence in two widely separated areas, the Andhra Delta region in Andhra and Tirunelveli in Tamil Nadu. An official report in December 1906 singled out Tirunelveli as the only district in Madras where significant anti-British feelings were reported. G. Subramaniya Iyer toured the district several times in 1906 and 1907. Then, V.O. Chidambaram, a prominent lawyer at Tirunelveli, was influenced by extremism. In October 1906, he started a Swadeshi Steam Navigation Company in Tuticorin to run steamers up to Colombo.

The bitter hostility towards this Swadeshi venture shown by the British India Steam Navigation Company sharpened anti-foreign feelings in Tuticorin. A sharp lurch towards radicalism became apparent from January 1908 with the arrival of Subramania Siva, who began addressing almost daily meetings in Tuticorin beach together with Chidambaram preaching the message of Swaraj, extended boycott, and occasionally urging more violent methods. By late February, they had struck a new note of direct appeal to workers.

Allegedly, as a direct result of such speeches, the workers went on strike at the foreign-owned Coral Cotton Mills, and a 50 per cent rise in wages was obtained in the first week of March. British efforts in mid-March to stop meetings and prosecute Subramaniya

Siva and V.O. Chidambaram led to the closing of shops, protest strikes by municipal and private sweepers and carriage drivers in Tuticorin, attacks on municipal offices, law courts, and police stations at Tirunelveli, and firing in both towns on 11-13 March 1908. The Calcutta Bande Mataram on 13 March hailed the Tuticorin events as forging a bond between the educated class and the masses, which was the first significant step towards Swaraj. It was believed that every victory for Indian labour was a victory for the nation. After the removal of Subramaniya Siva and V.O. Chidambaram, the Tirunelveli radicals either became inactive or formed a small terrorist group that was responsible for the murder of district magistrate Ashe in June 1911. The small group of Tamil revolutionaries incidentally included a significant poet, Subramaniya Bharati. A political exile in Pondicherry from 1910, he followed a path sharply different from his fellow emigre V.V.S. Iyer, who became a disciple of the Hindu revivalist Savarkar.¹³

Conclusion

The difference between us and others is the essential awareness to claim one's identity securely. Swadeshi is a culturally, economically and politically significant movement for several nations that underwent colonial imperialism. The Swadeshi movement skillfully drove the freedom movement in India. Of course, it was often turned to be extremism to bring speedy results. In the south India, Tamil Nadu has contributed its share effectively. The leaders who supported and led the movement proved to be the pillars of the freedom movement and provided a rich impetus for future generations whenever the undemocratic governance attitude emerged.

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Neelakanda Bramachari: A Militant Nationalist of Tamilnadu

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The wave of anti-British agitations prepared the ground for the vigorous Swadeshi Movement after the partition of Bengal in July 1905. The leaders like S.N.Thirumalachari, M.P.Thirumalachari, C.Subramania Bharathi, S.Srinivaschari, G.Subramaniya Iyer, V.O.Chidambaram Pillai, V.Chakkarai Chetti and Surendranath Arya became the torch bearers of the extremist movement in the Madras Presidency.¹ This paper attempts to bring out the selfless sacrifices of Neelakanta Brahmachari, a prominent Swadeshi Nationalist and his involvement in the National Movement, which helped spread Indian Nationalism in the Madras Presidency.

His Early Life

Neelakanta Brahmachari was born in small town of Erukker, Tanjore district, on December 4, 1889. His father was Sivaramakrishna Iyer, and his mother was Subbulakshmi. Agriculture was the Neelakantan family's occupation. Neelakantan had two brothers and five sisters.² Neelakantan was uncontrollable in his childhood. He was sent to Sirkazhi for his early education. He studied up to XI Standard.³ One day, he

left the school without any information and reached Travancore. After a year, he returned home.⁴ In 1906, Neelakantan came to Chennai. He applied to the Triplicane Urban Co-operative Society (T.U.C.S) Store for a Clerical post and got it. Later, he got the post of purchasing agent at the age of 17.⁶

Association with Swadeshi Leaders

During the summer of 1907, India's political atmosphere changed. At that time, the Swadeshi movement and Swadeshi slogans were propagated vehemently by national leaders of India.⁷ Bipan Chandra Pal visited the Madras Presidency in May 1907. He attended the three Swadeshi meetings in the Madras Presidency from May 1 to May 4, 1907.⁸ Neelakantan liked Bipan Chandra Pal's speech. Chandra Pal gave a new dimension to Neelakantan's life. Neelakantan met the Chandra Pal in person in Chennai on 2nd May 1907. After that, Neelakantan became involved in national politics, but he did not resign from his job. Every day, he discussed Indian politics with his friends. At that time, Bharathi's *India* reached the people and became a famous newspaper among them.

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Meanwhile, Neelakantan was closely associated with Bharathi's Swadeshi activities. Bharathi called Neelakantan as his first disciple. He introduced Neelakantan to V.O.C. V.O.C utilized the services of Neelakantan for his Swadeshi fund collection for starting the Swadeshi Navigation Company in Tuticorin.⁹

Contact with Chandrakanth Chakkravarthy

Once, Neelakantan frequently visited Bharathi's *India* office. Bharathi introduced Neelakantan to Chandrakanth Chakkravarthy of Bengal. Neelakantan wanted to know all the news about Swadeshi's work with Chandrakanth. Then Neelakantan decided to dedicate to the revolutionary movement. Neelakantan discussed with Chandrakanth the methods to instil revolutionary thoughts. Chandrakanth gave some novel ideas. As a result, Neelakantan travelled all over the southern parts of Tamilnadu.¹⁰ At that time, he conducted public meetings and delivered the political situations in Tamilnadu.

Neelakantan and Swadeshi movement

On February 15, 1908, Neelakantan came to Tuticorin and was surprised at the works of V.O. Chidambaram Pillai. At that time, Robert William Ashe was appointed the Sub-Collector of Tuticorin. He gave full support to English traders. So, the native traders were affected heavily. The English Merchants told Ashe about the works of V.O.C. Pillai and his Navigation company. Meanwhile, Neelakantan came to Tirunelveli and attended the public meetings. Irked by this, the local Sub-Inspector, Veera Ragava Iyer, stopped Neelakantan's speech and dissolved the meeting.¹¹ Neelakantan met the local leaders such as Pulam Periyasamy Thevar and Pitchandi Thevar to seek help. Pulam was a small village. The main occupation of the people was robbery, where Neelakantan was arrested and taken to Pulam police station.¹²

Neelakantan met the leaders of the Marava Community and sought help from his revolutionary team. They said, "3,000 youths will be provided to you, and you give them the Pistol training". Neelakantan took an oath before the leaders. On March 9, 1908, the 'Swaraj Day' was observed in India. V.O.C. Pillai and

Subramania Siva were charged for their seditious speech. On the next day, the riots occurred in Tirunelveli.¹³ Neelakantan met Maduthu Kadai Chidambaram Pillai and Sankara Krishnan at Tenkasi. They gave their support to Neelakantan's activities. The police secretly followed the activities of Neelakantan.¹⁴

Further, he met local Tuticorin leaders like Mappilaisamy and Milaguratham Reddiyar. Mappilaisamy belonged to the Kampalathu Nayakkar community.¹⁵ He approved Neelakantan's plan and provided all sorts of help to Neelakantan. The family members of Neelakantan gave full support to his activities. In 1908, financial problems occurred in Neelakantan's family. However, Neelakantan could not extend help to his family.¹⁶ Neelakantan came back to Chennai in July 1908.

Neelakantan's Secret Society

The Secret Society called Bharatha Matha Association, organized by Neelakanta Brahmachari on April 10, 1910.¹⁷ Neelakantan's Secret Society members were contacted by using nicknames like Brahmachari, Hari and Govindan. He collected funds from the landlords and other privileged persons of the society. These funds were utilized only for revolutionary purposes. The society aimed to kill all European officers in order to discourage them from coming to India. The members of the society firmly believed in extremism to drive the British out of India, which would pave the way to obtain Swaraj. It aimed at people to be prepared to rise rebellious on a started day and massacre the Europeans to attain Swaraj. Every member of the Bharatha Matha Association vowed on blood before the picture of Goddess Kali.¹⁸ Vanchi Iyer was one of the members of the Secret Society.

Neelakantan and Thirunelveli Conspiracy Case

From January 1910, Neelakantan frequently visited Kerala, Coimbatore and other parts of Tamilnadu. He met Vanchi Iyer at Tenkasi. Vanchi was one of Sankara Krishnan's relatives. Neelakantan disseminated the national feelings amongst the members of the Bharatha Matha Association, including Vanchi Iyer. So Vanchi became a furious Swadeshi member of the Secret Society.²⁴

Neelakantan's Conflict with V.V.S.Aiyer

In October 1910, Vanchi went to Pondicherry to meet Neelakandan. However, he did not meet Neelakantan. At that time, V.V.S. Ayer met Vanchi and changed his ideology. He gave pistol training to Vanchi. After Neelakantan returned to Pondicherry, he heard about the news. Controversies grew between V.V.S. Ayer and Neelakantan. Then, Neelakantan left Pondicherry with all his things to Calcutta without informing Bharathi.²⁶ On 17th June 1911, Ashe, the Collector of Tinnevely, left Tinnevely Bridge station accompanied by Mrs.Ashe, travelling in 9.36 a.m. train for Maniyachi on his way to Kodaikanal.

On the arrival of the train at Maniyachi, Vanchi Iyer shot Mr.Ashe. After that, Vanchi committed suicide. Sankara Krishna Iyer, who accompanied Vanchi Iyer, escaped from the scene but was subsequently arrested and convicted.²⁷ At that time, Neelakantan was in Varanasi. He was shocked to hear about the death of Vanchi. Finally, the Commissioner of Calcutta, Charles Deccord, arrested Neelakantan on July 1911²⁸, and he was sent back to Madras for the Conspiracy Case.

Judgment of the Tinnevely Conspiracy Case

After that, Neelakantan was brought to Tinnevely court. The Britishers ill-treated Neelakantan. The Tinnevely conspiracy case was inquired by Apex court by the three Magistrates. There were 14 persons convicted for the Tinnevely conspiracy case; among them, the first was Neelakanta Brahmachari²⁹ at age 21. He was a journalist by profession. Barrister J.Si.Adam favoured Neelakantan, but it did not work out.³⁰ At the end of the trial, judgment was made against Neelakandan. Neelakantan got seven years of rigorous imprisonment.

Neelakantan in Prison

Neelakantan was imprisoned at Coimbatore jail. The secret society members issued warning letters to the government's higher authorities. Damboo Coomarasamy I.C.S, Sub-Collector of Tinnevely, was closely associated with Neelakantan. Neelakantan frequently talked to Damboo about the ill-treatment of

the jail officials. Neelakantan got a special jail status. He was permitted to wear coloured dresses and read books.³¹ Neelakantan escaped from the jail on September 17, 1914 and reached Pottipadu village in Andhra province. Linga Reddy helped Neelakantan with all sorts of things. On September 20, Neelakantan reached Dharmavaram railway station, where the police arrested him.³²

Neelakantan got an additional six years imprisonment. He was released on August 14, 1919, from the Central Jail of Visakhapatnam. Neelakantan had a good contact with Bharathi. On September 12, 1921, Bharathi passed away. Friends of Bharathi requested Neelakantan to do the last rites of Bharathi. But Neelakantan refused.³² The Russian Revolution of 1917 gave a new spirit to Neelakantan. Neelakantan was back to active politics and involved in secret activities. At that time, Neelakantan was arrested for having used the unlicensed revolver. He was accused under sections 124(A) and 153(A) of I.P.C., and Neelakandan got ten years of rigorous imprisonment.³⁴ In 1931, Neelakantan left Chennai and was involved in spiritual life; Neelakantan changed his name to 'Sadhu Om Khar'.³⁵ and became a full-fledged saint.

Neelakantan Sadhu Om Khar

Sadhu Om Khar travelled all over India as a pilgrim. In 1933, he reached the village of Nandi in Karnataka state. He propagated the Hindu dharma and philosophy. Apart from Pooja time, Sadhu is deeply interested in meditation³⁶. On May 30, 1936, Gandhi and his friends, Vallabhai Patel and J.C. Kumarappa, met Sadhu Om Khar at Nandi village. Sadhu taught Gandhi to control the soul.

Sadhu Om Khar's Last days

On December 4, 1976, Neelakantan changed to an entirely new man. When he reached 86, he firmly believed in Hindu dharma and Philosophy. On March 4, 1978, the Sadhu Om Khar breathed last. The historians called him "Purachi Veerar Neelakanta Brahmachari".

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Thiru. VI. Kalyana Sundaranar -A Pioneer Leader of the Labour Union

Mallika Begum*

Thiru. Vi. Kalyana Sundaranar is briefly known as Thiru. Vi. Ka among the Tamils in Tamil Nadu. He was born in Thundalam village in Porur, Chennai. His parents were Viruthachalam and Chinnamal. In 1894, he enrolled at Wesley School for his studies and left school in 1904 without completing it correctly. He had a keen interest in the Tamil language and the literature of the eminent personalities of the Tamil language. He was keenly interested in the literary works of Karaiverpillai,

Thanikachala Mudhaliyar, and Pamban Kumaragurudhasa Swamigal. He also learnt the language from the great Tamil scholar Maraimalai Adigal. He learnt the concepts of Jain religion from Parganaatha Nayinar and Chakravarthi Nayinar. He learnt science, human history, and evolution from Darwin, as well as the scientific inventions of Western countries from South India's first communist comrade, Singaravelu.

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Due to his poverty, he joined the Britishman Spencer company in 1907. During lunch breaks, he catalyzed the momentum of the struggle for independence among his colleagues by reading the newspaper, '*Vande Mataram*'. Thiru.Vi.Ka warned the British against their activities among the workers. He had been enraged by British action in the company; Therefore, he was relieved by the company and later joined Wesley School as a Tamil teacher. He served as the Head Master of the school in 1916.¹

Attraction towards Keir Hardy

In 1908, while Thiru.Vi.Ka worked at the Spencer Company; the British Labor Party leader, Keir Hardy, arrived in India and stayed in Madras for a few weeks. Thiru.Vi.Ka had a relationship with Hardy for a while, purchasing some materials from the company. During that time, a short history of Geer Hardy was published in a magazine. Thiru.Vi.Ka enriched his knowledge of union development and labour research with the writings of Keir Hardy and his history. Thiru, Vi.Ka then developed a continuous reading on the same.² Thiru.Vi.Ka was too influenced by the Russian Revolution of 1917. All the factors mentioned were mainly the initiation of labour union activities of Thiru.Vi. Ka.³

Dawn of Madras Labour Union

After finishing school hours, Thiru.Vi.Ka would give a speech on patriotism, religious order and humanity. In 1917, he was invited to lecture at the Venkatesa Gunaamirtha Varshini Sabha at Barex in Perarnbur, Madras. Selvapathy Chettiar invited him there.⁴ The audience on that occasion were the workers of Binny Mill and Carnatic Cotton Mill. After the occasion, Thiru.Vi.Ka became immensely worried after learning about the workers' obstacles in those mills. Later he decided to establish a labour union for them. On 8th April 1918, with the utmost efforts of Thiru.Vi.Ka. the Madras Labour Union (MLU-Madras Labour Union) was established, and Wadia became the first president and a leader of the Home Rule Movement and friend of Annie Besant. Thiru. Vi.Ka. was elected joint president.³ Workers from Binny Mill and Carnatic

Cotton Mill joined this union. Later, the workers of the Choolai Mill also established a union at their workplace. Thus, the Madras Labour Union was the first formal union in India. There were 13,000 members of this union. All credits for the dawn of the union went to Thiru.Vi.Ka . who was the primary key to achieving this union.

The backbone of Labour Unions

At Binny Mill, the British and their office assistants attacked and tortured the workers with physical beatings, and everything continued as usual. The culmination of the atrocity was the heating of the iron bar and the wounding of the workers' bodies as punishment. The union founded by Thiru.Vi.Ka. put an end to all the atrocities committed at the Binny Mill. Due to the union's continuous struggle, a labour commissioner was appointed in Madras. However, many other labour issues were negotiated and resolved. He then founded the M&SM labour union of railway workers, the tram labour union, the electrical board labour union, the kerosene oil labour union, the printing press union, and the aluminium labour union. The workers who worked among the European people also had a separate labour union in the name of the European Domestic Workers Union. The Saloon Workers Union, the Scavenging Labour Union, the Riksha Drivers' Union and the police union were other labour unions that flourished in different parts of the Madras.⁶ Thiru.Vi.Ka was the backbone of many such unions and was the leader in many unions. The labour struggle did not only take place in the Binny Mill labour union but also extended to all other unions to demand their rights regarding salary increases, bonuses, and carousel allowances and to protest against staff reduction and closing of the companies without reason.

There was a need to centralize all labour unions in Madras. Therefore, the concept of the Central Union emerged. On 21st March 1920, the labour conference was held in Madras. Thiru.Vi.Ka., in his presidential address at the same conference, emphasized the need for

the Central Union. Three thousand delegates, including observers, attended the conference. Many demands were passed as resolutions of the conference. They were the right to vote for workers in the provincial elections of the Madras Presidency, representation of labour unions in the state council/state assembly, wages to be paid for holidays and Sundays, continuous assessment and research should be conducted among working women to address their particular issues and problems. On 4th July 1920, the Central Labour Union of the Madras Presidency was started. Thiru.Vi.Ka. was elected president, and Mirunalini was secretary.⁷ In those days, every weekend on Sunday, the Central Labour Union conducted its meeting on the beachside. The workers actively participated in these meetings, raising slogans and waving union flags. This paved the way for the emergence of the unity among the workers.

If a labour union's company carried out a lockout or proposed a strike, all the other unions also participated in labour solidarity. The Central Labour Union helped the weaker unions financially, recovering the jobs of workers lost due to union activities and ensuring the workers' families were involved in union activities.⁸ This greatly affected the British and the owners of the company. This union in Madras was the critical factor underlining the need for labour unions at all India levels. Later, in 1920, the A.I.T.U.C. (All India Trade Union Congress) existed.

Thiru. Vi.Ka. has achieved many achievements in building workers' unity as a labour union leader. He was a Tamil scholar, a fine journalist, a fighter for women's liberation, a Marxist, a patriot and an incomparable labour union leader. In all the roles he had played, he marked his record of success. It is impossible to write the Union's history without his rewarding work. He had laid a solid foundation for the emergence of labour unions in India. His notable victory came in the cotton workers' strike with demands for increased wages and reduced working hours. Other union leaders also focused on increasing wages and working hours,

such as Thiru.Vi.Ka was profoundly concerned and discussed the socio-economic situation of the workers' conditions. He challenged the company's management, which not only increased the salary but also shared the company's profits. He called for factories and businesses to operate under the control of the government, not the private sector. He defeated the government's attempts to relieve him from the union. He was involved entirely and sacrificed his life for the union after joining until the end. On 17th September 1953, Thiru.Vi.Ka died with poor eyesight. In April 1943, on the occasion of the silver jubilee of the Madras Labour Union, Thiru.Vi.Ka. delivered an important speech that the working class should never forget in history.¹⁴ As a labour leader, the contribution of Thiru.Vi.Ka. was immense. He worked hard to bring unity among the labourers. He had served as the president of the many labour unions in his days. As a patriot, his labour activities supported the cause of the spirit of nationalism among the workers involved in the nationalist movement.

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Historical review of administrative reforms and its implications in welfare of the people in Madras Presidency- A critical appraisal of Montagu-Chelmsford Reforms of 1919

S.Vengatesan*

Introduction

As the latter years of British colonial control, the British era, which lasted from 1920 to 1947, was a major time in India's history. A number of administrative reforms and welfare programmes were implemented during this time under the British government in India with the goal of handling the many issues associated with governance and meeting the socioeconomic requirements of the populace. This article looks at the major administrative changes and welfare programmes the British colonial administration in India adopted, with a focus on the Montagu-Chelmsford Reforms of 1919 and an analysis of their effects on society and governance. A pivotal period in the history of the region was marked by the administrative changes that the British administration enacted, beginning with the act in the Madras Presidency. These changes attempted to modernize administration, strengthen local autonomy, solve socioeconomic issues, and broaden political participation. While some reforms had an immediate effect on organizational structures, others had larger effects on women's empowerment, labour, health, and education. Even after India attained independence, the

legacy of these reforms remained to influence the governance environment, highlighting its permanency in the course of social development. These changes, which had broad ramifications for governance and the socio-economic environment, were observed by the Madras Presidency, a significant administrative entity. This article discusses the important administrative changes that the British government made as a result of this legislation and looks at how they affected society and governance.

Significance of Montagu Montagu-Chelmsford Reforms

The Government of India Act 1919, commonly referred to as the Montagu-Chelmsford Reforms of 1919, was a turning point in the development of British colonial rule in India. These reforms attempted to increase Indian involvement in political processes and create limited self-governance. These reforms had a mixed effect on the Madras Presidency, with both positive and bad results. The Madras Presidency's impact of the Montagu-Chelmsford Reforms is examined in this critical analysis, which also identifies major areas of influence and considers the reforms' long-term ramifications.

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Positive impact of the Act

Dyarchy's introduction was one of the major changes brought about by the Montagu-Chelmsford Reforms. This dual governance system split topics into "reserved" and "transferred" categories. The purpose of this system was to give Indians a voice in governing. The establishment of transferred topics in the Madras Presidency gave Indian lawmakers some sway over regional concerns like public health and education.

Increased Representation: The changes led to a higher percentage of Indians in legislative councils. Indians now had a bigger say in the legislative process and had the chance to bring up concerns that affected their communities and geographical areas. This was a step in the direction of a more inclusive government system.

Local Self-Government: The Montagu-Chelmsford Reforms also emphasized the importance of local self-government. In the Madras Presidency, this led to the establishment of local bodies and the devolution of certain powers to local representatives. The introduction of local self-governance aimed to enhance the responsiveness of governance to local needs.

Adverse Impact:

Limited Power and Influence: Despite the reforms' intention to promote Indian participation, Indian representatives' power and influence were still relatively little. Reserved topics like economics and law and order were governed by the British. The efficiency of Indian representation was weakened by this power disparity.

Issues with Communal Representation: The changes created distinct electorates for different cultic and communal groupings. Although this was done to safeguard the interests of minorities, it really served to strengthen social divides and identity-based politics. Community participation frequently resulted in fragmented government in the Madras Presidency and hampered larger policy talks.

Influence of Montagu-Chelmsford Reforms of 1919 on successive administrative reforms

The Government of India Act 1919, commonly referred to as the Montagu-Chelmsford Reforms of 1919, represented a pivotal point in the development of British colonial power in India. These changes attempted to increase Indian involvement in political processes and bring limited self-governance. Although these changes had a mixed immediate effect, they had a lasting impact on later administrative changes that occurred both during the colonial era and after independence. This article investigates how the administrative changes in India have been affected long-term by the Montagu-Chelmsford changes.

The Montagu-Chelmsford Reforms established the idea of dyarchy, a dual governance system that classified topics into "reserved" and "transferred" categories. This was a precursor to demands for full self-government. The foundation for aspirations for complete autonomy and self-governance was created by this idea. These reforms' modest concessions encouraged Indian leaders to push for more extensive self-governance, which ultimately sparked the movement for independence.

Influence on Administrative Structure: The 1919 reforms emphasized the value of decentralized governance and local self-government. Local participation in government was first introduced by dyarchy, and successive reforms expanded on this idea. Following independence, the Panchayati Raj system was created to strengthen local self-governance by adopting the tenets of the Montagu-Chelmsford Reforms.

The 1919 reforms boosted Indian participation in legislative councils, advancing the development of legislative bodies. The councils' original role was advising, but later revisions gave them more authority. The Government of India Act of 1935, which expanded upon the Montagu-Chelmsford Reforms, established a

federal system and gave Indian legislators additional legislative authority.

Transition to Independent India: The Montagu-Chelmsford Reforms contributed to the development of Independent India's administrative structure. The post-independence governance systems in India adopted the ideas of local self-government, representation, and decentralisation that were part of these changes.

The Montagu-Chelmsford Reforms had a significant impact on decentralization policies because they emphasized the value of incorporating local communities in governance. This focus on local involvement had a long-lasting effect on administrative practices that came after. The 73rd and 74th Amendments to the Indian Constitution, passed in 1992, drew their inspiration from the ideas put out by the reforms of 1919 and placed an emphasis on decentralization and gave local councils more power.

The Montagu-Chelmsford Reforms served as a catalyst for ideas on self-government, representation, and governance among Indian administrative theorists. These conversations encouraged a conversation about good governance and impacted the thinking behind later administrative changes.

Conclusion

The 1919 Montagu-Chelmsford Reforms permanently altered India's governmental structure. Although these changes had a mixed immediate effect, they had a significant impact on later administrative improvements. The reforms established the foundation for administrative policies and practises in post-independence India, from influencing the development of legislative bodies to inspiring local self-governance ideas. The concepts of representation, decentralization, and local engagement established by these reforms still serve as the foundation for India's governance structure, highlighting their ground-breaking role in determining the direction of administrative reforms and the evolution of governance in the country. The Montagu-Chelmsford

Reforms had a significant impact on India's path to independence. Future calls for autonomy and self-governance were sparked by them. Dyarchy's establishment, the notions of local government, and more Indian participation had an impact on later administrative and constitutional changes. The changes served as a start in the direction of political engagement but also served as a reminder of the drawbacks of colonial authority. The conflicted results of the Montagu-Chelmsford Reforms highlighted the difficulty in reconciling Indian desires for increased autonomy and self-governance with British colonial powers. In India's colonial history, the Montagu-Chelmsford Reforms of 1919 were a crucial but complicated occurrence. Their shortcomings, such as communal representation and bureaucratic control, were obvious despite the fact that they brought limited political participation and decentralization. The legacy of these reforms still has an impact on debates about representation, autonomy, and governance. As a precursor to broader demands for self-governance, the Montagu-Chelmsford Reforms played a crucial role in shaping India's path towards independence and governance evolution.

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Justice Party's Promotion of Education for The Depressed Classes

Prof. S.S. Sundaram*and P. Tamil Selvan**

Introduction

In a world of science and technology, education determines the level of prosperity, welfare and security of the people. It was in this context that special attention has been given to the education of the Depressed Classes, which ensured them to receive a fair share of the benefits of education. The Justice Government introduced as an innovative measure the mid-day meals scheme to retain the poor children in schools.

Non-Brahmin manifesto of 1916

In the Madras Presidency the Justice Party played a great role in the welfare activities of the Depressed Classes. The basic principles of the Justice Party ever since its foundation in 1916 was that elementary education must be made free and compulsory. A demand for it had been made in the original non-Brahmin manifesto of 1916 and the demands were passed in the Coimbatore conference held on 19th August 1917.

The Justice Party was the only Party that contested the elections under the Act of 1919 in Madras Presidency. It offered the electorate specific programmes of immediate concern such as the promotion of the primary education, besides, stating the ultimate objectives of national importance. It promised improvement in the condition of the Non-Brahmins in general, to provide for proportionate representation of all Castes and communities in the public services and educational institutions improve the condition of the agriculture Classes, to ensure better administration of religious endowments and to liberalize the law relating to local self governing institutions. A demand was raised among the Depressed Classes for their education. The Madras Government created the Labour Department under which separate schools for the benefit of the Depressed Classes were started.

In order to remove caste prejudices, the Government wanted to amalgamate 'panchama' schools with caste Hindu schools. Due to the reform activities of the Congress there was some change in the attitude of the people as it was noted at Erode and other places. In 1921 the education was transferred to Indian hands. Madras Elementary Education Act of 1920 aimed at introduction of compulsory education for both boys and girls. But the British Government objected to compulsory education because of financial difficulties. In 1920-21, the numbers of schools were 109 with 3037 pupils.

Demand of the Depressed Class leaders

The Depressed Class leaders like M.C. Rajah, Veerian, Rattamalai Srinivasan and others were always active in the Madras legislative Council to express the grievances of the Depressed Classes. One of its leaders, Vandanam, demanded fee concessions for scheduled castes in schools and villages. M.C. Rajah sought free education for them in all public schools. Actually, Government provided free education for them in elementary schools, both in Government and private. He declared that compulsory education was a must, not only for boys but for girls too. Following the Elementary Education Act, the Madras Government created district education councils. School should be started in which ordinary education should be imparted and at the same time. Handicrafts, arts and trades, covering the whole field of life should also teach. He welcomed the scheme for vocation training.

Girl's Education

M.C. Rajah also took a great interest in girl's education. There were no sufficient numbers of secondary schools, as it was very difficult to find suitable lady teachers for the secondary schools. To meet this demand, M.C. Rajah suggested that the widow's home which was started with the idea of

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education in a class of women, should be maintained in full strength. Later large group of lady teachers were available among them. The Raja of Panagal administration too paid special attention to the educational development at the Presidency. the Madras Elementary Education Act reduced the Government's direct control over the elementary schools ;they were left to the control of the local bodies.

In 1923, steps were taken to ensure that every village with a population of five hundred and more should have a school. In 1924, a survey of elementary education was conducted to collect accurate information regarding the educational facilities existing in the rural areas. It revealed that more than 4037 villages with a population of 500 and more had no schools. To provide educational facilities in these villages, the Government directed the boards to open single teacher schools and offered to pay a subsidy for their maintenance. But this policy produced of little consequence. In 1929 the special officer for the development of elementary education recommended the gradual elimination of these schools.

Lack of Adi-Dravidia Medical Personal

The Raja of Panagal lamented on the poor representation of the Adi-Dravidian community in the medical field. He informed the Legislative Council that there was very few assistant surgeon or sub-assistant surgeons from that community. Therefore, he wanted to give special incentive to them to take up medic education so that they would be able to provide medical help to the poor. He assured the Council Members that his government would amend the medical education system so as to accommodate the Adi-Dravida community.

Voice in the Central Legislative Assembly

In February 1928, M.R. Jayakar moved a resolution in the Central Legislative Assembly recommending that local Government be instructed to provide special facilities, for the education of the Depressed Classes and also for opening all public services to them, especially the police. Another nationalist veteran Lala Rajpat Rai moved an amendment, recommending that a sum of a crore of

rupees be set apart for affording special educational facilities for these Classes.

The Government granted money for the establishment of libraries provided local bodies one willing to bear half the cost. In the case of the depressed classes,the entire cost must be met by the Government as the Opening of libraries would have much educative value. In the same year under review 271 new schools were opened as compoun with 231 in 1927. There were 1178 schools, there with the strength of 36,885 boys and 5914 girls. During the period of 1920-1936 a number of schemes were prepared for the expansion of elementary education. They consisted of the following items.

- Opening of special schools wherever necessary and payment of grants to philanthropic bodies and others interested in the education of the Depressed Classes.
- Maintenance of hostels or the payments of boarding grants.
- Grant of scholarship and stipends

Scholarships

The Justice Party established separate labour department to handle the educational Department for sanctioning of scholarships and stipends.In 1922 M.C. Rajah brought a resolution to the effect if there were no eligible students it should be given to other community members. The legislators also demanded similar scholarships for backward Non-Brahmins and for a small number of poor Brahmins. M.C. Rajah withdrew the resolution as the minister, opposed the amendment. In January 1922 three more resolutions were discussed in the council: scholarship for students of the Depressed Classes, liberalization of the Grants in-Aids Code, and exemption of examination fee for the students of the Depressed Classes. The Government accepted all the three resolutions. Scholarships were given to the pupils of the Depressed Classes, but in 1923 M.C. Rajah moved a resolution in the Madras legislative council demanding an increase in the number

of scholarships for the pupils of Depressed Classes. But the education minister opposed this.

The scheme of scholarship was initiated by the Government in 1923-24. They were mainly intended to defray the school f any cost of books. The scope of the scholarship was subsequently enlarged to enable them to meet the cost of lodging also 64 in the same year there were 317 labour schools were started, At the end of the Year, the Government granted 400 scholarships for these Schools, From 1922 the Department of Industries granted forty-nine scholarships for the study of weaving in the industrials schools. Since 1924, the Government sanctioned five scholarships every year to the pupils of the Depressed Classes for training in weaving. .

Hostel facilities

To meet the needs of the scheduled caste students who deserved further study and to create an environment conducive to their education, the Madras Government itself began to run hostels and also provided aid to the hostels run by private organizations. Hostel for Scheduled Castes were maintained from 1923. In December 1923, the Government of Madras started the first hostel, with 34 pupils. Four more hostel were opened similarly in 1930, two at Madras, one in Masulipatnam and in Calicut.

During 1928-29, a hostel was opened at Perambur for the benefit of the Depressed Classes for studying in industrial institutions in the city serving as apprentice in industrial concerns. Pupil hailing from poor circumstances who were deprived of higher education selected from outstations where provided with hostel facilities. In addition they were given scholarship to meet the expenses of paying fee and purchasing of books and other requisites. But the Justice Party under Dr. Subbarayan abolished the system of separate hostels for Brahmins, Non-Brahmins and the Christians studying in Madras city and the system of common hostels were introduced. Then the Government also

decided to restrict the admission of the Scheduled Castes only and not to the converts.

Mid-Day Meals Scheme

The Mid Day Meals Scheme was one of the best. The Government felt that the reason for the non enrolment of the children belonged to the depressed class was poverty. The families of these classes lived on borrowed food or cooked herbs and plants to survive. Sending a child to school in the morning was often a nightmare. Being hungry or half-starved he was hardly able to concentrate on his studies in the classroom. Many school teachers referred to this pitiable state. Some parents, on the other hand, felt compelled to ignore the physical needs of their children on account of several poverty-stricken conditions. The net result was the discontinuation of the child's studies, which could not claim a priority in a situation where hunger and starvation reigned supreme.

The Madras City Municipal Act of 1919 did not provide any such expenditure. Theyagaraya Chettiyar asked the Government to sanction the expenditure and the Government sanctioned it. Theyagaraya Chettiyar, the founder and president of the Justice Party, passed a resolution at the Corporation Council meeting on 16 September, 1920 to provide the boys at mid-day at a cost not exceeding one anna per head per day, He gave a fill up to the cause of elementary education by introducing a humanitarian measure. As early as 1920, the corporation of Madras provided breakfast to the backward pupils of corporation school at thousand lights at a cost not exceeding one anna per head, per day and per pupil.

The introduction of Mid-Day Meals Scheme in 1922 in the Madras Corporation area opened a new chapter in the annuals at the growth of education in Tamil Nadu. By 1911 itself, this scheme was started by an effort of a private organization which was run by the subscription of the philanthropists.

At first as an experimental measure mid-day meals system was introduced in Tanjavur and East Godavari district by the Government. Swamji Shajunandu Rao. Sahid, Mr. Abdul Hameed Khan, P.

Sundaram Chetti, V.G. Vasudeva Pillar and C. Basudev brought a resolution for the introduction of mid-day meals through the Presidency but the resolution lapsed due to the propagation of the council.

In fact, the mid-day meals served as an added incentive for the poor parents to send their children to schools though not with the aim of providing them with education but at least to get one meal free. By providing mid-day meals there were excessive entries first standard and children were cheerful and healthy and made a longer stay in the schools, the experiment was carried on. So extension of these activities was carried on with a restriction on new entries in first standard.

Conclusion

The Justice Party took more active measures to improve the education for the Depressed Classes by introducing a number of schemes such as scholarship, construction of hostels, the remission of fees and, best of all, mid-day meals, which increased the enrolment of pupils in various schools. But all these measures were taken up on experimental basis and became the foundation of the welfare state after independence.

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Promoting the Interests of Non-Brahmins – Role of Madras Government and Madras ICS Officials

Dr. G. Rengaraju*

The Government of Madras and Madras I.C.S. officials showed much interest in enhancing the interests of non-Brahmins and their demand for communal representation in the erstwhile Madras Presidency in the second decade of the Twentieth Century. The Governor of Madras, Lord Pentland, and his Executive Council, including Sir Alexander Cardew, directly assisted the non Brahmins' cause by insisting on communal representation as the basis of the entire reform plan. Several officials from Madras I.C.S.

actively assisted the cause of the non-Brahmins, in particular the Justice Party, in its constant demand for communal representation as the best way to curb the Brahmins' supremacy. These British officials began to realize that the preponderance of Brahmins in the Indian National Congress and in the British administrative and state services would be dangerous to their prosperity. Therefore, they tried to control the influence of the Brahmins in every possible way.

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The ways in which Madras government officials helped the cause of the Justice Party differed depending on the people involved and the situation. As a member of the Madras Executive Council, Sir Alexander Cardew appeared before the Public Service Commission in 1913 and furnished positions of both Brahmins and non-Brahmins in the Public Services of the Madras Presidency and it obviously showed the domination of the Brahmins. He also believed that if simultaneous examinations for admission to Indian Civil Services were introduced in England and India, the Brahmins, whom he called "a strictly exclusive small caste," would flood the public administration.¹ According to Kasturi Ranga Iyengar, editor of *The Hindu*, even before the publication of the Reforms Scheme, a high-ranking member of the I.C.S. in Madras, H.F. Gillman told K. Vyasa Rao, journalist and Brahmin, to stop supporting the Home Rule Movement.² T.M. Nair claimed this was false.³ But it is undeniable that an I.C.S. member, a former Vellala convert to Christianity named Kumaraswami Tampoe, actually joined the Justice Party,⁴ and another Indian ICS member from Madras, a Beri Chetti named V. Venugopal Chetti, a high-ranking man serving in 1917, played a very active role as a Collector in increasing the proportion of non-Brahmins recruited for government services.⁵

In response to a question from the Indian Government about the nature of the Madras government's preferred franchise structure, the acting chief secretary of Madras replied that the Governor was convinced it was premature enough to implement any scheme of the franchise for the Madras Presidency "on accepted theories", although he acknowledged that the Indian Government was committed to moving in this direction.⁶ If the burden of the Montagu-Chelmsford report was to transform provincial legislative councils from advisory bodies to ones with binding powers, the Madras Government declared that such a council would not represent the interests of the Presidency. Any scheme employing a franchise system using territorial constituencies would lead to the capture of most seats

by Brahmins, as the unique spirit of Brahmins would ensure a solid Brahmin vote for Brahmins candidates.

In response to the argument that the vast majority of voters who would have obtained the right to vote would not be Brahmins, but non-Brahmin caste Hindus, the Madras Government speculated that as the right to vote moves lower and lower in the social hierarchy, the more castes were under the control of the Brahmins. They believed that this control would result in the election of a large number of Brahmin politicians by a largely non-Brahmin electorate. In support of their claim, they pointed to the results of elections to Legislative Councils under the Minto-Morley reforms. In 1909, of the 13 seats that were "open" electorates available to members elected by local bodies (the indirect system by which elections to Legislative Councils were held), 9 seats went to non-Brahmin Hindus and only 3 for the Brahmins. In 1916, out of the 15 seats opened to these representatives of local authorities, 10 were for Brahmins and only 5 for non-Brahmin Hindus. The Madras Government was of the opinion that these Brahmins had been elected not only by Brahmin voters (there were 1,921 in 1916), but by a considerable number of non-Brahmin caste Hindu voters (3,495 in 1916).

The Madras Government rejected both the extension of suffrage and the formulation of a franchise system based on territorial rather than communal electorates. Firstly, these measures would give the vote to a large number of illiterate voters. Secondly, the untouchables, Indian Christians, Anglo-Indians (i.e., Eurasians) and Europeans would not find representation in the councils. Thirdly, it would be impossible to have staff trained enough to run elections in which large numbers of illiterate people participated. An extension of the right to vote would simply not represent the interests of the "great mass of the people of the Madras Presidency".⁷ To address the fears of non-Brahmin Hindus and to ensure adequate representation of all communities in the Madras Presidency, the Madras Government recommended a franchise system that freely allowed communal constituencies to a large

extent. The candidacy will only be used when communal electorates cannot be used. But because the Indian Government had requested the Madras Government to provide a scheme based on territorial constituencies, it did so, but also worked out its own franchise structure based on communal electorates in which they would have non-Brahmins Hindus. It had reserved for them 30 of the 76 seats open in the elections.

The Madras Government had cooperated neither with the Southborough Committee nor the Peetham Committee, and its simultaneous insistence on both communal representation and a very limited extension of suffrage can be seen in part as a means by which a government bureaucratic had been protecting their interests from pressure from Britain and, to some extent, the Indian Government to make the Madras Presidency Government a more popular institution. The Madras Government's refusal to compromise was also fundamentally related to its fear of an acquisition of the Brahmin, which Lord Southborough well emphasized when he appeared before the London Joint Select Committee in 1919 as follows: I am not sure we wouldn't have been able to reach an agreement with the Madras Government on the number of voters and on the suffrage if there were not superimposed difficulties around us, the principle of which, as the Joint Committee knows, was the dispute over communal representation in order to curb the preponderance of power claimed in the Brahmin community. . . I have not been able to indicate any consensus from the Madras Government, but I believe that the dissent from the Madras Government, when we concluded our work with them, remained on communal issues, and not on the electorate.¹⁴

The Madras consultations were unpleasant to Southborough and the members of his committee, and he had no hesitation in reporting it to the joint select committee. The non-Brahmin demands of the communal electorates were, Southborough said, "like a detailed question, as opposed to a real difficulty ... the

most uncomfortable thing we had to face. It was really a question of peculiar to Madras."¹⁵

Both the Feetham and Southborough committees ignored protests from the Madras Government. Couchman's pleas that excise duties and fisheries should remain reserved departments were rejected by the Feetham Committee. The Southborough Committee set about building a franchise system for Madras that applied communal representation only to Muslims, Europeans and Anglo-Indians and Indian Christians and used territorial constituencies for the remaining constituencies which accounted for about 1.3% of the total population.¹⁶ Southborough's investigation not only considered a system whereby the number of Brahmins elected to legislative councils could be limited¹⁷, but also a system that grants reserved seats to non-Brahmins in multiple constituencies. According to the second system, if there were two seats in a territorial constituency, one would be reserved for a non-Brahmin and in that constituency, the non-Brahmin with highest votes would win the seat, and the other seat would be occupied by anyone, Brahmin or non-Brahmin, who obtained the second most number of votes. This proposal, to reserve a certain number of seats for non-Brahmins in the electoral constituencies in which Brahmin and non-Brahmins could vote, appealed to the Southborough Committee and recommended that this line of inquiry be resumed in future negotiations.¹⁸

In all of this, it was the fear that Brahmins would usurp political power in an electoral structure without communal electorates that determined the attitude of the Madras government. Both the Southborough and Feetham Committees considered the Madras Government an institution as impossible as Montagu a year earlier, was unwilling to change the view of its role and demanded that the problems in Madras be unique and required special treatment. In the same way that the Madras Government resented Annie Besant's release as instigator of the Brahmins-backed political unrest in South India, it had also met with requests from the Secretary of State to expand voting rights and

expose the policy of non-Brahmins with respect to Brahmanic politics was unwarranted and unnecessary. T.M. Nair's reluctance to cooperate with the Southborough Committee stemmed in partly from the Justice leadership's awareness of the Governor and his Council's sentiments towards the Justice Party's demands, and suggested a startling confidence in the belief that a boycott of an entity government would not harm its chances of ultimate victory. The boycott movement was seen by some Justicites as a bad political strategy. But the belief of T.M. Nair eventually prevailed over them on the matter. He too was aware of the risks of antagonizing the committee. However, the non-Brahmin leaders' expect of support from Madras I.C.S. men and Lord Pentland might have led them to such an extreme boycott.²⁰

As advocates of communal justice, some Madras I.C.S. British officials with a sense of fairness, justness and righteousness such as Governor Wenlock, Governor Elphinstone, Governor Pentland, Charles. Todhunter, M.E. Couchman, W.R. Carnish and Alexander Cardew realized that the Brahmins misused and monopolized most positions. With the idea of providing reservation and cutting the feathers to the Brahmin-dominated Congress, the British Government voluntarily came forward to the rescue of non-Brahmin leaders like T.M. Nair, P. Theagaraya Chetty and Natesa Mudaliar. The British administrators such as Alexander Cardew provided the necessary data about the dominance of Brahmins in all public and state services. The injustice inflicted on non-Brahmins in the administrative structure prompted the British to evolve a reservation policy with the aim of obtaining communal representation for all. The Madras Government strongly opposed the ulterior motives of the Southborough and Feetham Committees. T.M. Nair, the captain and leader of the non-Brahmin movement, openly boycotted the Southborough Committee on the patronage and support extended from the Madras I.C.S. officials and the British bureaucrats.

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The Participation of Salt Satyagraha Movement in Salem District of Tamilnadu, 1929-1931 –A Study

P. Singaram*

Introduction

The National Movement was Tamilnadu. It was the organized in Salt Satyagraha and region of Tamilnadu Districts. The following of Madras issued of started measures in C.Rajagopalachari and C. Vijayaraghavarachi, Rangiah Naidu to the arrested congress leadership including in Indian state of Tamilnadu Satyagraha's brings forth to limelight.¹³ The fact of that immediately with launching of the salt satyagraha by Mahatma Gandhi under the Tamilnadu also volunteered to fan out the national spirit in the state of Tamilnadu.¹⁴ As tunewith the ongoing the struggle and in response to the call made of the congress supported in the state of Tamilnadu. The registered their active of participation in the salt satyagraha movement Freedom fighters in Man's and women struggle for affairs waned to wards in 1930.¹⁵ The Salt Laws place of Tamilnadu Districts in Salem Nagapatma, Madras, Vedaranyam of South Arcot Chidambaram, Cuddolre, Attur, Erode, Madurai, Sivagasi, Karaikudi, Tirunelveli, Kaniyakumari, Coimbatore at Salt Satyagraha Movement in announced of before. The British Rule, the repercussion in some of the state Tamilnadu.¹⁶

The Participation of Salt Satyagraha in Tamilnadu

The Congress leaders and volunteers of Madras decided to launch of Salt Satyagraha. In the reported to the Madras that Local Congress men continued to overthrow organize the Salt Movement.¹⁷ The Congress working T. Prakasam and T. Nakeshwara Rao the local activity and the students of supported to the leaders encamped in the Madras. T. Prakasam became in the Salt Satyagraha. He was the editor of the News Paper Swarajya which was published in both in Tamil and English at Madras presidency. The volunteer's people of Tamilnadu.¹⁸ The Rajagopalachari of Salt Satyagraha started on April 13th in 1930 at March to Trichirapalli

and Vedaranyam. T. Prakasam also started his satyagraha in Madras. Along with forty six volunteers in Swarajya at the Marina Beach. The tried to T. Prakasam. Manufacture salt at this residence in the afternoon of the same day. At about 2.30 was arrested under section 55 of the Madras salt Act and was produced before in the special Magistrate surprisingly released him and the public meeting was held at the high court and Marina beach which was attended about six thousand people.¹⁹ To protest against the arrest of Jawaharlal Nehru the local people of Madres organized. A Hartal on 15th April 1930. The public meeting was convened on which was attended about the people of Ten thousand are arrested under section IPC 145 in Madras City.²⁰ The Tamilnadu in Rangaiya Naidu and Organised. The April 23, 1930 witnessed great-activities in the Madras to Satayagraha's under the leadership of Natarajan and Durgabai and volunteers in the Number of participations in public meeting of the salt Satyagraha. The Movement continued to arrested the leaders of T. Prakasam was and under section 74 of the salt act and sections 117 and 143 of the movement appointed to the T.Prakasam, Dr.Natarajan, E.Krishna Iyer were arrested and sentenced to one year imprisonment.²¹ The village of Madras carried in Salt and Sholinganallur. The Munusamy on 15th April 1930 same of the people volunteers in North Arcot district at view to organize of salt agitation. The satyagrah's were also supported of the leaders of Madras. There was the T. Prakasam other visited to the Sholinganallur. The salt Satyagraha movement leaders like to Rangaiya Naidu Munusamy Mudaliyar on people interest in the satyagraha activities.²² The congress working committee and volunteers from the Several of meetings Durgabai, Lakshmipathi and Bakthavatsalam. Leading congress congressman visited the village and geared upto the congress organizers to March into villages with pots on 2nd May 1930 Saidapet issued an order section 144

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Cr.P.C. Satyagrah's.²³ The Madras 1930 May 18th Sankara Iyer and Shanmugananda. Six month Saidapet under 117. IPC and 74 Salt Act. This was the beginning of impressments in the districts of Tamilnadu. The Ponnai Ganapathi Naicker Saidapet to whole of the State in Tamilnadu.²⁴ The volunteers began to frequent. The village but as soon they as appeared they were arrested. The bus dropped on the road some of miles three constables were injured fire ways opened and dispersed in villages.²⁵

Throughout the district asked the people to support. The present salt satyagraha either by participation in were unable to participate of satyagraha to the people. Who lived in coasted areas of Tamilnadu. Leaders as Swaminatham Pillai, Sirkali N. Annamalai Pillai Tanjore, District of Tiruvannmalai in North Arcot of Responsibility for the salt agitation in Cuddalore region May on 6th 1930 to the Birth of India.³⁰ The arrest of the people and Teacher began to indulge in violent and illegal activities T.S.S. Rajan Secretary of the TamilNadu, Congress Committee, organized of the Tindivanam South Madras to the prominent of congressmen of Tindivanam Town. June 12th, 1930 of Sarangapani the people attack on the police force of personal sustained serious injuries. The sub-inspector fled away and took shelter in the agricultural office

Building. Some of the Satyagrah's followed him entered of damaged, in cut of Telephone wires and British documents, and civil disobedience Movement in Madras Presidency.³¹ The lathi charge and disperse of growled in The Tamilnadu in the arrested eight among. The Salem, Cuddalore, Tanjore, Tiruchinopoly Madras, Madurai, Tirunelveli, Kanyakumari, Calicut out the Chidambaram, South Arcot and North Arcot and Jails. That they died in lockup due to savage of police beating of the began salt satyagraha to concentrate on congress ideologies as temperance boycott and Swadeshi.³² Salt Satyagraha of Tamilnadu regard were arrested in 1492 people for the freedom fighters in whole state of effect in the fighters in whole state of effect in Gandhian Irwin pact of March 1931 of all ended Anti - British activities of Tamilnadu.³³

Conclusion

The Tamilnadu Congress committee leadership and the fact of the launching of the salt satyagraha

came under the Gandhi and organized salt satyagraha movement. The congress leader of Rajagopalachari and others A.Vedarathinam Pillai, Nainappa Pillai, T.S.S. Rajan and Natarajan at the Places including of Tamilnadu state of Districts. Vedaranyam, Salem, Madras, Chidambaram, Tindivanam, Kanyakumari, Madurai. The Participation Salt Satyagraha Started C. Rajagopalachari, Trichy to April 13th reached the Vedaranyam on 28 April 1930, into a beehive of political agitation and local people interesting in the history of Tamilnadu. Concerned a noteworthy. The feature of salt Satyagraha in Voluntary participation in 1930 phase of 1500 satyagraha, in Tamilnadu in Vellore, Salem, Madras, Coimbatore, Tiruch, Alipuram Jails and others in Tamilnadu. The state of provincial congress committee leader and village congress of the Districts. The participation students in the struggle of blocked in Telephone wires building and Railway stations affairs Temperance boycotts and Swadeshi fact of March 1931 in all activities of Support of the congressmen throughout the nation of independence of Tamilnadu and service of peoples.

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Enver Ahmed's Artistry in Capturing India's Freedom Struggle: A Cartoonist's Perspective

Dr. K. Vijaya*and T. Sangamithirai**

Introduction

Enver Ahmed, a prominent figure in Indian journalism and artistry, was born in 1909 in Rawalpindi. His journey as a cartoonist transcended mere artistic expression, becoming a powerful medium through which he portrayed the intricate tapestry of India's socio-political landscape, particularly during the crucial years of the nation's struggle for independence.

Enver Ahmed: The Cartoonist Extraordinaire

Enver Ahmed's life and career were marked by his contributions to the field of cartooning, particularly during the country's struggle for independence. Ahmed's journey as a cartoonist began during a time of great

political turmoil in India, as the country sought independence from British colonial rule. Ahmed developed a distinctive artistic style characterized by simple yet powerful caricatures and visuals, known for their keen wit, humor, and biting satire. His cartoons were visually striking and thought-provoking. Ahmed's cartoons played a pivotal role in India's freedom struggle, publishing in leading newspapers and magazines like *The Pioneer*, *Dawn* and *the Hindustan Times* reaching a wide audience.¹ The cartoons of Ahmed often depicted key events and leaders of the freedom movement, providing a visual narrative of the era. He used his art to promote national unity,

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encourage critical thinking, and raise awareness about the injustices of British colonial rule. Ahmed often employs symbolism and metaphor in his cartoons, adding layers of depth and meaning to his work. Humor and satire are key elements of his work, engaging his audience and criticizing political figures, policies, and social issues.

Mobilization and activism were encouraged through his cartoons, encouraging people to join the freedom struggle, participate in nonviolent protests, and challenge the oppressive colonial regime. Ahmed's cartoons also contributed to building a national identity among Indians, featuring symbols like the spinning wheel or the tricolor flag, reinforcing the idea of a united and sovereign India distinct from British rule. During difficult times in the independence movement, Ahmed's cartoons provided emotional catharsis for the Indian population, offering solace, hope, and a sense of collective resilience. He also challenged colonial-era stereotypes and misconceptions about India and its people, providing a more accurate and dignified portrayal of Indians.

The Power of Political Cartoons

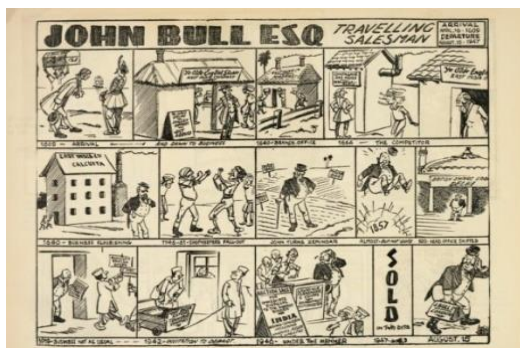
Political cartoons played a crucial role in the Indian freedom struggle by providing accessible and engaging visuals, bypassing censorship, amplifying key issues, creating caricatures of leaders, humanizing leaders, employing humor, satire, and wit to criticize British colonial rule, and mobilizing individuals to join the movement. Cartoonists also humanized leaders by showcasing their struggles, determination, and humility, making them relatable and inspirational figures for the public. Satirical critiques of British colonial rule, policies, and actions were employed by cartoonists to educate the masses about the injustices and absurdities of colonial rule.² British authorities used propaganda to justify their rule and undermine the Indian independence movement, but cartoons provided a counter-narrative, challenging British propaganda and presenting an alternative perspective. International awareness of India's struggle for independence was fostered by political cartoons, which continue to shape public understanding of the pivotal period. In summary,

political cartoons were a powerful and versatile medium for disseminating information, conveying messages, and fostering unity during the Indian freedom struggle.

Enver Ahmed's Iconic Cartoons

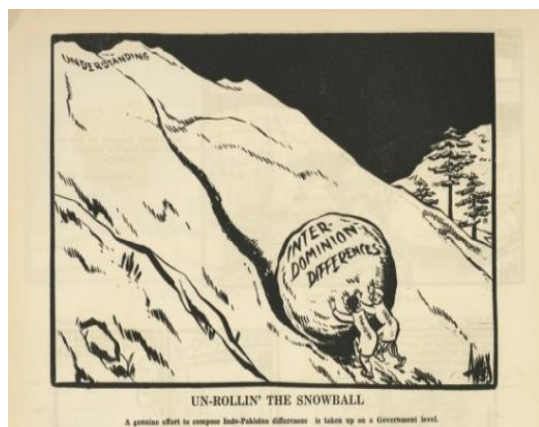
Enver Ahmed's cartoons during the Indian freedom struggle provide a remarkable window into a pivotal period in history when the subcontinent was on the cusp of gaining its independence from British colonial rule. Ahmed's artistry, infused with wit, satire, and a deep sense of patriotism, offers a unique perspective on the tumultuous events that shaped the destiny of India. In this content analysis, the article embarks on a journey through time to explore the themes, symbolism, and historical context that define Ahmed's cartoons from today's transformative era.³

Through a meticulous examination of the visual elements, recurring motifs, and the broader socio-political landscape, we aim to unearth the nuanced narratives concealed within Ahmed's illustrations. These cartoons, often published in newspapers and magazines of the time, played a significant role in not only reflecting the sentiments of the masses but also in mobilizing and galvanizing the Indian populace toward the pursuit of freedom. The article aims to unravel the layers of historical significance, socio-political commentary and the enduring legacy of his work in the larger tapestry of India's fight for independence. Through the analysis, the paper seeks to gain a deeper appreciation for the role of political satire and visual storytelling in shaping the course of a nation's history.

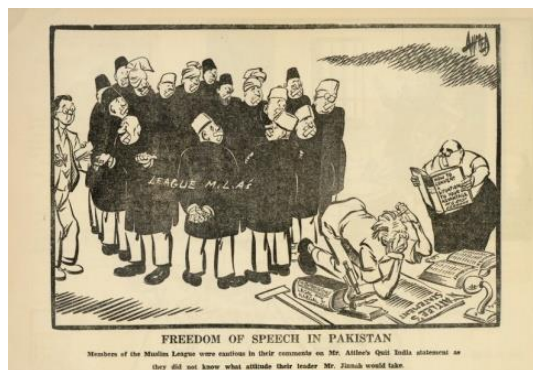


"John Bull" is a symbolic representation of the British. He's typically depicted as a stout patriotic Englishman in traditional attire symbolizing common

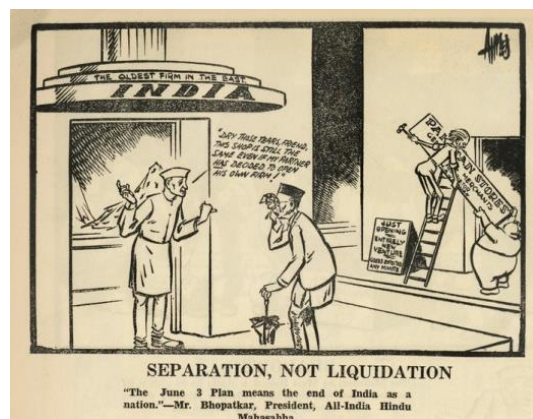
sense and British values. This character has been used in political cartoons and literature to comment on British politics and society.⁴ Enver Ahmed used John Bull as a British representative to narrate the advent and settlement of British in India. The cartoon emphasized the economic motives behind British colonization. It suggests that the British viewed India as a source of wealth and resources and their colonial rule was marked by economic exploitation, leading to significant wealth transfer from India to Britain. This cartoon of Enver Ahmed underscores the one-sided and exploitative nature of British colonialism in India, with enduring consequences for the country's economy and society.



The split between the Muslim League and the Indian National Congress (INC) was driven by rising religious tensions and political differences in the lead-up to India's independence from British rule. The Muslim League, led by Muhammad Ali Jinnah, demanded a separate Muslim state called Pakistan, while the Indian National Congress sought a unified, independent India. This divide culminated in the Lahore Resolution in 1940, and the failure to reach a compromise led to a complete breakdown of cooperation.⁵ Consequently, India gained independence in 1947, and the subcontinent was partitioned into India and Pakistan, with significant social upheaval and violence accompanying the division. The cartoon shows Muhammad Ali Jinnah and Jawaharlal undoing the mess they created by splitting Hindu and Muslim mindset.

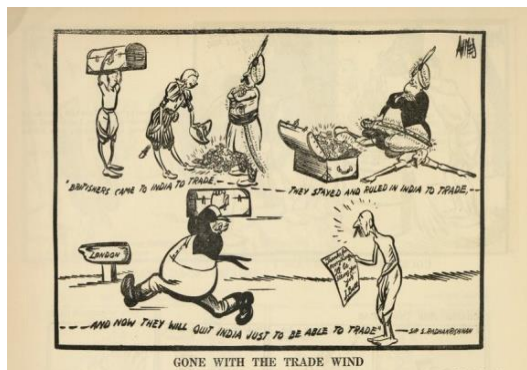


Clement Attlee, the British Prime Minister during India's struggle for independence, played a significant role in the events leading up to India's independence in 1947. During World War II, Attlee and the British government were focused on the war effort, and the Quit India Movement was seen as a major challenge to British rule in India.⁶ The movement called for an immediate end to British colonial rule and was marked by nonviolent civil disobedience and protests. Attlee and other British officials were aware of the growing demand for Indian independence and the widespread support for the movement.⁷ The cartoon of Ahmed illustrates the political tension that prevails within Muslim League and the difference of opinion members had from Muhammad Ali Jinnah which the members could not express. Enver Ahmed through this cartoon criticized Jinnah for restricting the freedom of expression of the league members.



The partition of India and Pakistan in 1947 marked a significant historical event, resulting in the creation of two separate nations: the Republic of India

and the Islamic Republic of Pakistan. The partition was influenced by religious differences between Hindus and Muslims, as well as British colonial rule, which exacerbated religious tensions. Lord Louis Mountbatten, the last British Viceroy of India, proposed the partition on August 15, 1947. The partition led to widespread communal violence and mass migration, with Hindus and Sikhs moving to India from Pakistan, while Muslims migrated from India to Pakistan. This period saw widespread bloodshed, riots, and violence. The All India Hindu Mahasabha (AIHM), a Hindu nationalist organization played a significant role during the partition of India in 1947. They advocated for Hindu interests, particularly in areas becoming part of Pakistan. AIHM opposed the partition, fearing religious division and conflict. They worked to protect Hindu minorities in Pakistan and faced criticism for their nationalist ideology.⁸ Despite their efforts, India was divided leading to the formation of India and Pakistan amidst widespread violence and displacement. AIHM's role highlighted the complex and divisive nature of the partition process.



During the British colonial rule in India from the mid-18th century to 1947, the British Empire exploited India's economy for its benefit. Key aspects of economic exploitation included the "Drain of Wealth," which involved extracting significant resources from India and transporting them to Britain.⁹ The British introduced the Permanent Settlement and Ryotwari System for land revenue collection, imposing heavy taxes on Indian farmers, leading to exploitative practices. Trade policies favored exporting raw materials from India to Britain and importing British

manufactured goods into India, hindering the growth of indigenous industries and keeping India dependent on Britain for finished products.

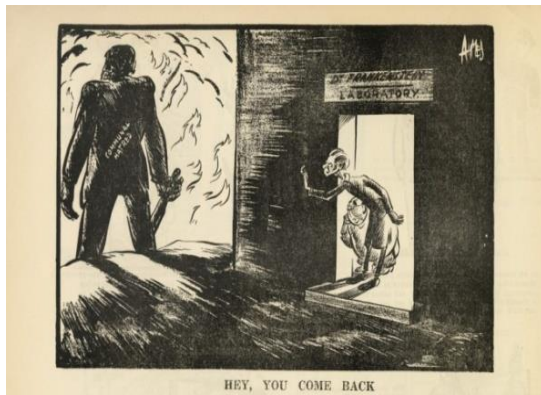
The economic exploitation of India was a significant aspect of British colonialism, but it was also deeply intertwined with political control, cultural changes, and social impact. After Second World War British faced huge fall in economy which made British to leave India.



The Calcutta Press, a renowned journal during the Indian independence movement, gained prominence due to its nationalist orientation and its propensity to criticize British policy. The British administration exhibited a growing concern over the press's involvement in disseminating anti-colonial sentiments. As a reaction, the British colonial administration implemented the Press Ordinance of 1910, which granted the colonial government significant authority to oversee and suppress newspapers, pamphlets, and other forms of publishes. The implementation of the Press Ordinance granted the government the authority to enforce the acquisition of licenses by newspapers, impose penalties, suspend publication, or seize printing presses for publications that were considered seditious or detrimental to British interests.

The implementation of the Press Ordinance in India had a significant impact on the press, resulting in a climate of fear and self-censorship among newspapers. Numerous publications came under close inspection and control by the government, leading to the closure of some newspapers.¹⁰ The Ordinance faced significant opposition from Indian journalists and freedom fighters,

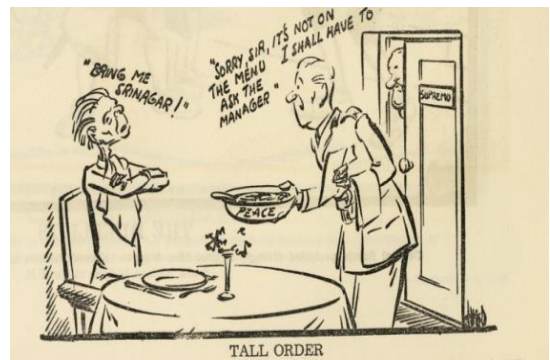
who saw it as a violation of both press freedom and freedom of speech. Enver Ahmed conveyed his opinion on this subject of restricting press freedom through the work of his cartoon.



Muhammad Ali Jinnah, founder of Pakistan and leader of the All-India Muslim League, played a significant role in the 1947 partition of India. His demand for a separate Muslim state was based on concerns about the political and social rights of Muslims within a united India. He believed that Muslims needed their own nation to safeguard their interests in a predominantly Hindu-majority country.

Jinnah's demand was influenced by factors such as political marginalization, religious identity, Hindu-Muslim tensions, and failure of inter-community relations.¹¹ While Jinnah and the Muslim League pursued the demand for Pakistan, not all Muslims supported it or Hindus opposed it. The partition resulted in widespread communal violence and mass migration, resulting in significant bloodshed and suffering on both sides.

Jinnah himself emphasized the need for religious tolerance and coexistence in his August 11, 1947, speech to the Constituent Assembly of Pakistan, where he stated that "you are free; you are free to go to your temples, mosques, or any other places of worship in this State of Pakistan. You may belong to any religion, caste, or creed – that has nothing to do with the business of the State."¹² But in other hand Enver Ahmed felt that Jinnah has already created communal hatred among people that cannot be undone.



Muhammad Ali Jinnah, the founder of Pakistan, played a significant role in the political developments related to the region of Jammu and Kashmir during and after the partition of India in 1947. The accession of Jammu and Kashmir to India led to the first Indo-Pak War between India and Pakistan in 1947-1948 over the territory. The conflict ended with the signing of the Ceasefire Agreement in 1949 and the establishment of the Line of Control, which divides the region into Indian-administered and Pakistan-administered territories. The Kashmir issue was taken to the United Nations, and several resolutions were passed, calling for a plebiscite to determine the future of the region. However, a plebiscite was never held due to various political and security challenges.¹³

Jinnah's efforts to secure the accession of Jammu and Kashmir to Pakistan were unsuccessful, leading to a long-standing dispute that continues to have implications for the region today. Enver Ahmed as a witty caricaturist documented his perceptive on Jinnah's tenacious personality over Srinagar issue.

Conclusion

Enver Ahmed's remarkable artistry in capturing India's freedom struggle through the lens of a cartoonist offers us a unique and invaluable perspective on this pivotal period in history. Through his powerful and often poignant illustrations, he not only chronicles the events and key figures of the independence movement but also provides a mirror reflecting the hopes, aspirations, and challenges faced by a nation in its quest for freedom. Enver Ahmed's cartoons are not merely drawings; they are vivid narratives that evoke a profound sense of the era's political and social

dynamics. His ability to distill complex political ideologies, societal issues, and the human spirit into a single frame is a testament to his skill as an artist and his deep understanding of the Indian struggle for independence. Moreover, Ahmed's work transcends its historical context, reminding us of the enduring importance of artistic expression in preserving and conveying the essence of a nation's journey to self-determination. His cartoons continue to serve as a source of inspiration, education, and reflection, inviting to revisit and appreciate the sacrifices and triumphs of those who paved the way for India's independence.

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Tamil Revolutionaries Abroad: Catalysts and Contributors to the Indian Liberation Movement

A. Manjula*

Introduction

The Indian independence movement significantly impacted the world stage, as it was one of history's

most prominent and successful anti-colonial struggles. Tamil revolutionaries, hailing from the southern state of Tamil Nadu, played a crucial but lesser-known role in

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the Indian Independence movement. They have played a significant role in India and various parts of Europe. These individuals and groups were dedicated to the cause of India's independence from British colonial rule. They used Europe as a base for organising international support. They used various means, including writing, speaking engagements, and advocacy, to further the goals of Indian independence.

Senpakaraman Pillai: A Pioneering Force in the Indian Freedom Movement

Senpakaraman Pillai (15 September 1891 - 26 May 1934) was a prominent figure from Tamil Nadu. He travelled to England and Germany and organised an armed resistance against British colonial rule in India. He shared close ties with Hitler and the Kaiser. Remained in exile outside India, he dedicated his life to expelling the British from India. His notable achievement was the establishment of the Indian National Volunteer Force. However, his life took a significant turn when he journeyed to Europe. Initially, he pursued studies in Italy and later attended Switzerland University, where he earned multiple degrees. He diligently learned several European languages and earned an engineering doctorate from the University of Berlin.

Shifting Headquarters: London to Paris

In the aftermath of Madanlal Tinghra's assassination of Curzon Wyllie in London, Indian revolutionaries found themselves under heightened scrutiny and pressure. Consequently, they shifted their headquarters to Paris, where they sought refuge from British authorities. France's alliance with Britain during World War I posed challenges for Indian revolutionaries operating on French soil. Embarrassed by their presence, the French government initiated stringent actions against them. This led to the arrest and imprisonment of prominent figures like Madame Cama. Subsequently, Indian revolutionaries quietly relocated to Berlin, Germany.

Berlin: A New Base

Berlin became the new hub for Indian revolutionaries. They were joined by the Tamil revolutionary Chenpakaraman Pillai, along with M.P.T.

Acharya and Gurunatha Iyer from Tuticorin, who commanded significant popular support. The renowned Communist leader M.N. Roy also collaborated with the Berlin camp, making it a pivotal centre for anti-colonial activities.

Impact on Calcutta

The Ghadar Movement was an international political movement founded by expatriate Indians to overthrow British rule in India. It extended to Calcutta, where its ideology and activities resonated with Indian nationalists. This movement energised the revolutionary spirit in Calcutta and contributed to the broader struggle against British colonialism. These historical developments highlight the transnational nature of India's fight for freedom and the interconnectedness of revolutionary movements worldwide.

Role of M. P. T. Acharya in the Indian Independence Movement

M.P.T. Acharya was born in 1887. He was an admirer of Swami Vivekananda in his childhood. By 1900, a young Acharya, along with Subramania Bharathi, had begun publication of the weekly journal called *India* and worked hard to popularise the publication within a short time. However, the journal's nationalist editorials and critical and satirical cartoons quickly drew the attention of The Raj, forcing the young editors to quietly shift to the French enclave of Pondicherry, following the trail of notable numbers who migrated to the enclave as refugees.

Under pressure from British colonial authorities, the French authorities in Pondicherry relented, allowing the Indian Imperial Police to establish surveillance centres to monitor the activities of the revolutionaries. Attempts were also made at this time to extradite the Indians to British custody. Subramania Bharathi, S.N.T. Acharya (owner of the *India* magazine) and the latter's cousin were forced to flee to Europe.

M.P.T. Acharya left for Britain. It was here in London that Acharya was introduced to the nationalism of India House. By September 1907, *The Indian Sociologist*, published by the India House, was deemed "seditious literature" and was banned in India. At one

point, Acharya described Indian students treating the India House as a Leper's Home

The European Nexus: Indian Nationalists

A large number of Indian nationalists had moved to Europe. Shyamji Krishna Varma, Virendranath Chattopadhyaya, Har Dayal, and Bhikhaji Cama were among them. Madame Cama founded the *Bande Mataram* in Paris in September 1909. From Paris, Madame Cama arranged for Indian students to be supported in Russia, Germany, Japan, and other countries where they could train in explosives and military tactics, arrange for arms shipments to India, and also facilitate continental connections. After Savarkar's arrest in 1910, Acharya and V.V.S. Iyer decided to leave for Paris, where Acharya worked for Madame Cama's publication.

The British colonial authorities quickly noted the influx of seditious literature from Europe. The result was the Indian Press Act of 1910, which restricted the publication of seditious material in India and the entry of such literature from outside.

The Role of V.V.S. Aiyar in the Political Struggle in London

Among these leaders was V.V.S. Aiyar, whose contributions to the political struggle in London played a pivotal role in shaping India's destiny in the Indian independence movement during his time in London. Aiyar's early involvement with the Indian National Congress and his close association with leaders like Mahatma Gandhi and Jawaharlal Nehru shaped his political ideology. Aiyar's relocation to London in the early 1920s marked a significant turning point in his political career. In London, he immersed himself in the international political scene and became a prominent spokesperson for India's independence movement. He wrote extensively for Indian and British newspapers, articulating the aspirations of millions of Indians under colonial rule. He organised rallies, meetings, and conferences that united Indians living abroad to support the independence movement.

Thambi Naidoo as a companion of Gandhi

Thambi Naidoo (1875 - 1933) was an early collaborator of Mahatma Gandhi. Born in 1875 in Mauritius to Tamil migrants from India, he migrated to Kimberley (then part of the Cape Colony) in 1889. He moved to Johannesburg in 1892, where he worked as a greengrocer. From 1906 to 1913, he helped Gandhi in the South African Indian communities as they struggled against pre-Apartheid racial repression by the local whites and the colonial British authorities in Durban.

Thillaiyadi Valliammai: Championing Freedom in South Africa

South African Tamils are South Africans of Tamil background. Most of them are descendants of indentured labourers brought in by the colonial British government in the 1860s. It was difficult for them to maintain their Tamil culture and their religion due to the Apartheid government. After the fall of the apartheid regime, they are reclaiming their Tamil background and renewing their connections.

The struggle for freedom in colonial India was marked by the unwavering dedication of numerous individuals willing to make immense sacrifices for the cause of independence. Thillaiyadi Valliammai, a nameless person commonly known in the annals of history, was an extraordinary individual whose role and contributions deserve recognition and analysis. This research article delves into the life and activities of Thillaiyadi Valliammai and her pivotal role in the Indian freedom struggle. Thillaiyadi Valliammai was born in 1898 in Thillaiyadi, a small village in the Tirunelveli district of Tamil Nadu, India. Despite hailing from a modest background, she displayed exceptional determination and intelligence from a young age. She received a primary education and was deeply influenced by the growing nationalist sentiment in the country. Her early exposure to the works of leaders like Mahatma Gandhi and Bal Gangadhar Tilak ignited her passion for the cause of Indian independence. Thillaiyadi Valliammai actively participated in the Non-Cooperation Movement led by Mahatma Gandhi. During this period, she joined the call for boycotting British goods, attending protest meetings, and promoting khadi (handspun cloth) as a symbol of self-

reliance and resistance to British rule. Her involvement in these activities earned her recognition among local leaders and the more significant freedom movement.

Imprisonment and Hunger Strike

Valliammai's commitment to the cause led to her arrest by the British authorities in 1932 during the Civil Disobedience Movement. While in prison, she embarked on a hunger strike to protest the harsh treatment of political prisoners. Her determination and resilience during this ordeal gained widespread attention and symbolised resistance and resilience. Thillaiaadi Valliammai's life and actions hold significant importance in the context of the Indian freedom struggle for several reasons. Valliammai's involvement in the freedom movement served as an inspiration to countless women in India. Her fearless participation shattered traditional gender roles and encouraged women to engage in the struggle for independence actively. Her hunger strike in prison exemplified the principles of nonviolent resistance championed by Mahatma Gandhi. Even in the face of adversity, her commitment to nonviolence highlighted the moral strength of the Indian freedom struggle. Valliammai's rural upbringing and background represented the diverse demographics of India's freedom fighters. Her story showcased that the fight for independence was not limited to urban elites but encompassed individuals from all walks of life. Thillaiaadi Valliammai's contributions to the Indian freedom struggle, while lesser-known in mainstream history, were undeniably significant. Her life is a testament to the dedication, sacrifice, and resilience of countless Indians during the colonial era. Valliammai's unwavering commitment to the cause of independence, her willingness to endure hardships, and her role as a symbol of nonviolent resistance make her a remarkable figure in India's struggle for freedom. Her story should continue to inspire future generations to value and uphold the principles of justice, equality, and freedom.

Mohanty Naicker

Gangadhara Mohanty Naicker (30 September 1910 - 12 January 1978) was a medical doctor and a South African anti-apartheid activist of Indian Tamil descent. He was a leading member of the South African

Indian Congress (SAIC) and the Natal Indian Congress. In 1946, he and Yusuf Dadoo led passive resistance campaigns among Indian South Africans to protest the Asiatic Land Tenure and the Indian Representation Act. Along with Yusuf Dadoo of the Transvaal Indian Congress, he visited India, where he received support for the endeavours of the South African Indians from Mahatma Gandhi and other Indian leaders in 1947. Naicker was an early advocate for a multi-racial united front against apartheid. He worked to develop an alliance with the African National Congress (ANC) in 1947, known as the Dadoo-Naicker-Xuma Pact or the Three Doctors' Pact. Naicker was imprisoned numerous times for anti-apartheid activism. In 1948, he and Yusuf Dadoo were sentenced to six months of hard labour under the Immigrant Regulation Act. He was jailed for a month after participating in the Defiance campaign in 1952. During the 1950s, Naicker was president of the SAIC for at least two terms despite being forbidden to attend gatherings by the Apartheid government in 1953. Naicker was one of the accused in the Treason Trial of 1956-1961. However, the charges against him and several other co-defendants were dropped in 1958. He was regularly banned between 1956 and 1973, limiting his political activities.

Naransamy Roy Naidoo

Thambi Naransamy Naidoo (1901-1953) was a South African political activist. He was of South African Indian Tamil descent. He is the son of an early collaborator of Mahatma Gandhi, Thambi Naidoo. He was married to another activist, Amma Naidoo. He was born in 1901 in Pietermaritzburg, Colony of Natal. The family of Mahatma Mohandas Gandhi adopted him and went to India for his education, where he studied under the poet Rabindranath Tagore. He became a trade unionist and leader of bakery workers on the Rand. In 1946, he helped organise the Indian campaign against the Asiatic Land Tenure and Indian Representation Act; he served two terms of imprisonment for passive resistance. He was active again in the 1952 Defiance Campaign. He also served as vice president of the Transvaal Indian Congress and chairman of the Transvaal Peace Council. He died in 1953. He was the father of Shanti Naidoo and Indres Naidoo, both active opponents of the South African regime.

Conclusion

In conclusion, the Tamil revolutionaries residing abroad have undeniably played a pivotal role as catalysts and contributors to the Indian liberation movement. Their unwavering commitment to the cause, strategic thinking, and tireless efforts have raised international awareness about the Tamil struggle and fostered solidarity among global communities. Through their activism, advocacy, and financial support, they have been instrumental in sustaining the momentum of the Indian liberation movement, ensuring that the voices of the oppressed are heard on the international stage. Their enduring commitment to the cause serves as a testament to diaspora communities' power in shaping history, and their contributions continue to inspire future generations of activists and freedom fighters. The Tamil revolutionaries in foreign lands have demonstrated that the struggle for justice and liberation transcends borders, and their role in the Indian liberation movement remains an enduring legacy.

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Colonial Policing and the Animal Allies: the Role of Animals in British Colonialism

V. Vignesh*

Introduction

The key roles played by animals in British colonialism can be categorized as transportation, Military and Security, Communication, Logistics and Supply, Symbol of Authority and Status, Cultural and Social Aspects and Work Animals. While considering

colonial transportation, Horses play a fundamental role. They facilitated the rapid movement of colonial officials, military personnel, and goods across vast territories. For example, in India, horses enabled officials to reach remote regions and respond quickly to emergencies. In arid and desert regions of India and

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Africa, camels, particularly Arabian camels, were indispensable for transportation. They carried heavy loads efficiently, ensuring the supply of essential goods to remote outposts. In parts of Southeast Asia, elephants were used as beasts of burden. They were crucial in moving heavy timber and other resources. In Military and Security, Horses were a cornerstone of British military power. Cavalry units played significant roles in combat, reconnaissance, and patrolling in colonial territories. They were also used in police forces for crowd control and maintaining law and order. Dogs played essential roles in patrolling, tracking, and detecting intruders or explosives. The crucial means of communication in the absence of modern technology was carried out by Horse-mounted couriers. They formed a crucial part of colonial communication networks, carried messages, and dispatched between remote outposts and administrative centers, ensuring timely information flow. Moreover, carrier pigeons were used for communication in challenging terrains. They carried messages over long distances when other means were impractical.¹ Logistical support was provided mainly by camels and elephants. Camels transported supplies, including water and food, to remote garrisons and outposts. They played pivotal roles in sustaining colonial operations in arid regions.

In addition, riding a horse symbolized authority, power, and status. British colonial officials and officers often used horses as a means to convey their dominance over the region. Horses were used in recreational activities such as polo matches and horse racing, which were popular among British colonials and served as social events. In agriculture, bullocks were used as draft animals to plough fields and transport agricultural produce. Cats and terrier-breed dogs were employed on colonial estates for pest control, helping protect crops and resources.

Horses: The Backbone of Colonial Policing

Horses played a crucial role in the British colonial administration in India, serving in transportation,

communication, and military operations to maintain control and expand their influence across the subcontinent. Depending on the specific requirements of each region and purpose, the horse breeds that were commonly utilized during colonial rule in India include Kathiawari, Indian Half-Bred, Arabian, Marwari, etc. Marwari horses were well-suited for various tasks in the arid regions of India. They were used in both transportation and combat. Kathiawari horses were Native to Gujarat, they were valued for their endurance and adaptability to the climate. They were also employed for transportation and mounted cavalry.² Indian Half-Bred are a hybrid breed created by crossing European breeds with Indian ones, they were adapted to Indian conditions and used in various roles, including combat. Arabian horses, prized for their endurance and speed, were occasionally imported and used by the British for communication and cavalry purposes. In different regions of India, various local horse breeds were used, such as the Manipuri Pony in Manipur and the Zanskari Pony in the Himalayan region. Thoroughbreds were used for racing and as officers' mounts. Smaller pony breeds, like the Manipuri Pony and the Chetak breed, were used for transportation and in mountainous terrains.³

Dogs : The Hounds of Imperialism

While dogs were used in various roles during British colonialism in India, including transportation, communication, and combat, it's important to note that their usage was not as extensive as horses and other animals. When the Raja of Mudhol gifted the "two Mudhol Hound pups to the King George V of England in 1937, the breed drew the attention of the British".⁸ They were bred from a strain of the Caravan Hound or the Arabian Hound. They were slender and sleek dogs trained for hunting.⁹ The Indian Pariah Dog, the native Indian breed was versatile and used for various purposes, including as guard dogs, herders, and sometimes as messenger dogs which were well-suited to the Indian climate. As the British established their colonial presence, they utilized breeds like Dobermans

and German Shepherds as police and military dogs for tasks such as patrolling, guarding, and tracking. Labrador Retrievers were occasionally employed as messenger dogs, given their ability to carry messages between posts, especially in challenging terrains.¹⁰ Various terrier breeds were used for hunting and pest control in colonial estates. Dogs played a supporting role in various aspects of colonial operations, providing valuable assistance in maintaining order, security, and communication in the colonial territories.

Dogs, such as German Shepherds and Doberman Pinschers, were extensively used as guard dogs for protecting government buildings, military installations, and colonial residences. They served as a deterrent to intruders and helped prevent theft and vandalism.¹¹ Dogs were used by colonial police forces for patrolling urban and rural areas. Dogs with strong scenting abilities were employed for tracking criminals and fugitives. They could follow scent trails over long distances, aiding in the pursuit and capture of lawbreakers. British colonial authorities often relied on tracker dogs to locate and apprehend criminals, particularly dacoits (bandits).¹²

In the later colonial period and during World War II, bomb detection dogs were used to detect explosives.¹³ They played a crucial role in maintaining security, especially in urban areas. British colonials often engaged in recreational hunting, and dogs like pointers and setters were valuable assets for locating and retrieving game. English Setters were used for bird hunting, pointing out the location of birds, while Labradors were used to retrieve the shot game.¹⁴ Greyhounds were also popular for hunting, particularly for hunting large game such as deer.¹⁵ Their speed and agility made them useful in chasing down prey. In remote areas where conventional communication methods were limited, message-carrying dogs were used. These dogs were trained to carry written messages between distant outposts, providing a reliable means of communication.

Camels: Bedouins of Colonial Ambitions

Camels played a significant role in British colonial India due to their adaptability to the region's diverse landscapes and their utility in transportation, particularly in arid and semi-arid regions. Camels were invaluable for transportation. They could carry heavy loads across long distances, making them essential for the movement of goods and people. For example: The Thar Desert in Rajasthan, India, was a region where camels were extensively used. Camels were also used by the British Indian Army for various purposes, including reconnaissance, transportation of supplies, and even as mounts for camel corps.¹⁶ Bikaner Camel Corps was a unit of Imperial Service troops from India that fought for the Allies in World War I and War II. One notable example is the Camel Corps, which was formed during the Second Anglo-Afghan War (1878-1880) to patrol and protect the northwest frontier. This corps consisted of Indian and British soldiers mounted on camels.^{17 18}

Elephants – the Beasts of Burden:

Elephants played a significant role in British colonial India, serving various purposes from transportation and labour to ceremonial and military functions. Their strength, intelligence, and adaptability to the diverse Indian landscape made them invaluable assets to the colonial administration.²⁰ Elephants were occasionally used in military campaigns for transporting troops, artillery, and supplies in areas with challenging terrain.²¹ Elephants played a role in moving troops and equipment through the dense jungles of Burma during the Anglo-Burmese War, where conventional transportation was impractical. British officials, especially those stationed in remote or hilly areas, often used elephants for personal transportation due to their ability to traverse difficult terrain. In the Nilgiri Hills of southern India, elephants were used by British officials to travel between hill stations and administrative centres. The Nilgiri Mountain Railway, constructed during the colonial period, was initially used to transport officials to the hill stations.²²

Conclusion:

In conclusion, the intertwined history of colonial policing and animal allies is a fascinating and complex aspect of the British colonial era. Animals, including horses, camels, dogs, and even pigeons, were not mere bystanders but active participants in the imperial project. They played indispensable roles in maintaining order, facilitating communication, and advancing colonial interests across vast and diverse territories. Recognizing the significance of these animal allies sheds light not only on the practicalities of colonial governance but also on the multifaceted relationships between humans and animals in the context of power and control. Studying this dimension of colonialism enriches our understanding of the intricate web of forces that shaped the colonial world and invites us to reflect on the often-overlooked actors in history.

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Pivotal Role of Tamil Newspapers in India's Freedom Struggle: A Comprehensive Analysis

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Introduction

Newspapers played a crucial role in the Indian independence movement against British colonial rule. They were powerful tools for spreading information, raising awareness, mobilizing public opinion, and fostering a sense of national identity. Newspapers played a vital role in educating the Indian masses about their rights, the injustices of British colonial rule, and the importance of self-rule. The role of Tamil newspapers in India's freedom struggle cannot be overstated. They acted as agents of change by disseminating information, promoting nationalism, and fostering political activism among the Tamil-speaking populace. Their contributions were instrumental in uniting diverse linguistic groups under the banner of independence. Recognizing and documenting the significant role played by Tamil newspapers in the freedom movement is essential for a comprehensive understanding of India's struggle for independence.

Role of Tamil Magazines in Disseminating Political Ideologies

In India's colonial context, journalism played a pivotal role in shaping public opinion and gradually disseminating political awareness through the freedom to write and speak. With their English-educated knowledge of journalism, the British wielded it as a potent tool in their struggle against British rule. Indigenous publications in local languages served as a source of inspiration for the populace, facilitating political discourse in their native tongues. Recognizing the potential threat this posed, the British government sought to curb it. In 1878, the then Governor General, Lord Lytton, enacted the Indigenous Press Act. According to this legislation, publishing news in Indigenous languages within English-language magazines would not be punished by law. This was a

strategic move by the British to forestall any burgeoning political awakening expressed in native languages. An exception was made only for the province of Chennai, as it was believed that no magazine in the region could catalyze political consciousness. However, the subsequent appearance of numerous Tamil magazines filled with revolutionary ideas defied this assumption. It galvanized the spirit of liberation among the people.

Role of *Swadesamitran* Journal in Fostering Political Awakening

The *Swadesamitran* Journal emerged during a period of significant socio-political transformation in India. The awakening of national consciousness and a growing desire for self-rule marked the late 19th century. *Swadesamitran* was pivotal in channelling these sentiments into a coherent political movement. This research article elucidates the journal's multifaceted contributions to this awakening. To understand the role of *Swadesamitran*, it is essential to consider the historical context in which it operated. During the late 19th century, India was under British colonial rule, and discontent with British policies and exploitation was rising. Various factors, such as the introduction of English education, the spread of railways, and the dissemination of Western ideas, contributed to this discontent and paved the way for political awakening. G. Subramania Iyer, a prominent lawyer and nationalist leader, founded *Swadesamitran* in 1882 in Madras (now Chennai). Iyer served as the journal's editor and used it as a powerful tool to advocate for political reforms and raise awareness about British rule's injustices. His leadership and editorial vision were instrumental in shaping the journal's character and influence. *Swadesamitran* was a staunch advocate for political reforms within the framework of British colonial rule. It regularly published articles and editorials that called for increased representation of

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Indians in legislative bodies, civil service, and the judiciary.

The journal played a crucial role in shaping the demands for constitutional changes, which would later materialize in the Morley-Minto Reforms of 1909. Apart from advocating for reforms, *Swadesamitran* actively promoted nationalist ideals. It highlighted the rich cultural heritage of India and called for a revival of Indian traditions and values. The journal celebrated Indian history, literature, and art, fostering a sense of pride and identity among its readers. *Swadesamitran* dedicated substantial space to political education. It provided a platform for intellectuals, activists, and leaders to articulate their views and ideas. The journal carried articles on subjects ranging from constitutionalism and self-governance to the rights of citizens, enlightening its readers on the principles of democracy and governance. *Swadesamitran*'s impact extended beyond the printed page. It played a significant role in galvanizing support for the Indian National Congress and other political movements. The journal's editorials and articles inspired many individuals to participate actively in the struggle for independence.

India Magazine

India Magazine, originally established on May 9, 1906, with Bharatiyar as the editor, bears a unique historical significance. Despite its designation as a journal, it was predominantly recognized as a magazine, and the credited author of its content was M. Srinivasa Iyengar. The Mandayam family, known for their staunch adherence to Tilak's radical nationalism, was the proprietors of *India Magazine*. Published as a weekly periodical in Chennai and Puducherry, *India Magazine* underwent a crucial transformation in 1908. Government pressure compelled its relocation from Chennai to Puducherry on September 5th of that year. The inaugural issue in its new home was released on October 10, 1908, and it continued its publication until March 12, 1910. *India Magazine* was not confined to traditional news, articles, and editorials. It displayed political caricatures prominently on its front page every week, making it the pioneering platform for political

propaganda. The content encompassed a wide array, including articles about legendary mothers from the Puranas, reports on foreign liberation struggles and movements, and various news items. During a specific period, from February 29, 1908, to June 27, 1908, the magazine published 20 articles that were eventually deemed seditious and detrimental to the state. Subsequently, a legal case was filed against the publication for disseminating pieces such as 'Mahabharata stories,' 'This is one robbery among many robberies,' and 'Why waste time.' Bharatiyar, the eminent leader and educator, evaded arrest by seeking refuge in Puducherry. Meanwhile, Srinivasa Iyengar, who had been unjustly implicated as an educator, was serving a five-year sentence. In a poignant reference to this episode, Bharatiyar's close friend, S. Sri Ramanujalu Naidu, lamented, "It is a stain on Bharatiyar's legacy that he left behind someone who believed in him, exposed to danger, and departed."

Navashakti (Magazine)

Navashakti was a monthly Tamil newspaper in India during the 1930s, with Mr. V. Kalyanasundharanar as its author. This publication covered various topics, including literature, culture, history, and practice. Some of these magazines have been preserved in digitized form as part of the Tamil Nadu

Tamil Harijan (Magazine)

Tamil Harijan was a weekly Tamil newspaper published in India during the 1940s. It served as the Tamil version of Gandhi's *Harijan* magazine and was introduced to Tamil readers by Chinna Annamalai. P. Thirukoodasundaram was one of its authors. The magazine primarily focused on Gandhiji's commentaries, advocating for marginalized people, especially the Artisans. Some of these magazines have also been preserved in digitized form through the Tamil Nadu One Book Project. In 1946, during Gandhi's visit to Chennai, he inaugurated the *Tamil Harijan* magazine. Chinna Annamalai published the first issue on April 16, 1946, consisting of eight pages. Ramalingam Pillai served as the editor, with Chinna Annamalai as one of the managing editors. Thirukoodasundaram later joined

as the editor in the 11th issue, and the magazine continued to be published until Gandhi's passing.

Manikodi (Magazine)

Manikodi is a significant historical Tamil magazine from the 1930s. It started as a bi-monthly publication but later transitioned to a weekly format, ceasing publication in 1935. Thanks to the efforts of B. S. Ramaiah, the magazine continued for a few more years alongside various other publications and institutions but ultimately ceased entirely in 1939. Srinivasan, an unwavering figure in film censorship and an ardent admirer of Bharatiyar's works played a pivotal role in the magazine's history. He was highly respected by Bharathidasan and others, having been imprisoned several times during the Congress struggle. After his release from jail, Srinivasan envisioned launching a literary magazine. He enlisted V. Ramasamy, who worked for the *Swarajya* magazine, and DS Sokkalingam, who was associated with the *Vanatha Tamil Nadu* magazine under Varadarajulu. This collaboration gave birth to "*Manikodi*."

The name was decided upon during a conversation by the sea, where they witnessed the Union Jack falling from the fort flag, prompting Srinivasan to declare, "The English flag has fallen; now it is our 'manikin' that should be flown there." All three enthusiastically agreed, and "*Manikodi*" was introduced to the people of Tamil Nadu. *Manikodi Citithathal*, based on the weekly newspaper 'Sunday Observer' published in London, was launched on September 17th, 1933. B.S. Ramaiah served as the teacher, with K. Ramachandran (K.R.) as the Associate Professor. The magazine gained immense fame thanks to renowned literary figures who contributed to it. It featured groundbreaking works like *Sarasa's doll* by C. Su. Chellappa and contributions from prominent writers such as N. Pichamurthy, K. P. Rajagopalan, N. Chidambarasubaramanian, City (P. Go. Sundarajan), Ch. Su. Chellappa, The Janakiraman, K. Na. Subramaniam, La. Ch. Ramamirtham, Melani R. Shanmugasundaram, and M. V. Venkatram. The

periodicals known as "*Manikodik Kaalam*" are still studied in literary circles as a reflection of the magazine's era and its impact on literary awareness. Although several pamphlets followed *Manikodi*, the magazine faced discontinuation in June 1939, after four or five issues, due to changes in ownership, including its transfer to the Chettiars of Nath Kot and subsequent resale.

Oru Paisa Tamilan (Magazine)

In the annals of Chennai's literary history, the magazine "*Tamilan*" holds a significant place. Its inception dates back to June 1907, when it first graced the city's intellectual landscape in the Rayapetta locality. Founded by Ayodhitasa, this Tamil magazine embarked on its journey as a weekly publication under the moniker "*Oru Paisa Tamilan*." The choice of this name was not arbitrary; it carried a profound message. Ayodhya Dasar, the visionary behind the magazine, believed that those who trivialized the struggles of the oppressed were akin to individuals who valued a mere paisa. However, if one were to acquaint themselves thoroughly with the depths of Tamil culture, one would advocate for the upliftment of the oppressed, akin to valuing a crore of gold. A year later, in 1908, the magazine underwent a transformation in response to the readers' appeal. The prefix "*Oru Paisa*" was shed, and the publication became known simply as "*Tamilan*."

The year 1914 marked a significant milestone in the magazine's history, as it continued its uninterrupted publication until the unfortunate demise of Ayodhya Dasar on the 5th of May. Following this event, the magazine made sporadic appearances. 1933, "*Tamilan*" had ceased publication entirely. During its heyday, the magazine featured the lotus symbol of Buddhism on its cover, symbolizing its commitment to progressive ideals. Within its pages, "*Tamilan*" boldly espoused radical views on contemporary politics, essays on rationalism, the call for the abolition of caste, anti-Brahminism, advocating for class-wise representation, and promoting progress and Buddhism. The magazine's content extended far beyond social and political discourse. It encompassed various subjects, including literature, science, medicine, agriculture, and

astronomical reports. Readers were also engaged through a dedicated question-and-answer section.

The magazine's design was characterized by elegance and sophistication. Furthermore, "Tamilan" was a gateway for readers to explore global and Tamil literature. It regularly featured introductions to books, magazines, and new publications worldwide, fostering a sense of literary and intellectual cosmopolitanism. "Tamilan" magazine was a beacon of progressive thought that left an indelible mark on Tamil literature and intellectual discourse. Its legacy continues to be celebrated for its commitment to social justice, rationalism, and the advancement of knowledge.

Suthanthirasangu

Suthanthirasangu is a Tamil newspaper, India Sangu Ganesan and Sangu Subramaniam, founded on January 30, 1930. This newspaper is published bi-weekly or occasionally tri-weekly and is authored by Sangu Subramaniam. It primarily disseminated Gandhian ideologies and reached a circulation of up to 75,000 copies at its zenith. During the liberation war, those supporting the cause purchased hundreds of copies of this magazine and distributed them among the populace. The cartoons featured in *Suthanthirasangu* garnered immense respect from its readership.

In the early 1930s, *Suthanthirasangu* evolved into a cost-effective weekly magazine known as the Independent. In addition to championing Gandhian ideals, Sangu played an active role in India's struggle for independence. The articles published in the magazine were characterized by their vigour and urgency, ultimately making it a target for suppression by the British regime. In 1932, the 'Freedom Conch' resurfaced as a bi-monthly publication, boldly proclaiming, "Tamil charity is the life force of the trumpet." J. Ranganathan served as its associate editor. *Suthanthirasangu* was a platform that featured articles and reflections on various social issues. Notable contributors such as Ra., Na. Pichamurthy, K. P. Rajagopalan, and Chitti regularly contributed to the journal. It also featured the early works of the innovator

C. Su. Chellappa, who continued to contribute to 'Suthanthirasangu' over time. One of the most remarkable aspects of 'Suthanthirasangu' was its editorial page. Sangu Subramaniam, often called Sangu teacher, actively encouraged and inspired emerging writers. He welcomed and nurtured talent, providing guidance and support for their growth.

In Sri Lanka, Tamil newspapers like "Eelamurasu" and "Uthayan" have been essential voices for Tamil nationalism and the Tamil Eelam cause. They have provided a platform for articulating the political aspirations of the Tamil minority in the country. Tamil newspapers have contributed to the cultural renaissance of the Tamil people by promoting Tamil literature, music, art, and theatre. They have encouraged the growth of Tamil cultural expressions, fostering a sense of identity and pride. Tamil newspapers have served as sources of education and information, helping readers stay informed about various subjects, including science, technology, health, and education. This educational role has empowered individuals to pursue liberation through knowledge and awareness. Tamil newspapers have facilitated community building by providing a platform for Tamils to connect, share their experiences, and discuss issues of common interest. This sense of community has been essential in fostering the spirit of liberation. Tamil newspapers have consistently advocated for Tamil rights, whether in the context of language rights, land rights, or political representation. They have influenced attention to these regional, national, and international issues. Tamil newspapers have contributed substantially to developing the spirit of liberation among Tamil-speaking communities. They have been instrumental in promoting language and culture, raise political awareness, champion social justice, and advocating for Tamil rights. Through their diverse roles, these newspapers have played a crucial part in shaping the identity and aspirations of the Tamil people.

Conclusion

A rich tapestry of movements, ideologies, and leaders characterized India's fight for independence from British colonial rule. While the national narrative often centres on iconic figures and significant events, regional media outlets, especially Tamil newspapers, played an indispensable role in advancing the cause of independence. This research article explores the multifaceted contributions of Tamil newspapers to India's freedom struggle. To understand the significance of Tamil newspapers in India's freedom struggle, it is crucial to provide a brief historical context. British colonial rule in India began mid-18th century and lasted until 1947. Throughout this period, the Indian subcontinent witnessed numerous uprisings, movements, and protests against colonial oppression. Tamil Nadu, a southern state, was no exception to this resistance. Tamil newspapers were at the forefront of dissent against British rule. They provided a platform for writers, poets, and intellectuals to express their discontent and critique colonial policies. Leading newspapers like "*Swadesamitran*" and "*The Hindu*" played a pivotal role in disseminating anti-colonial sentiments and ideas. Eminent Tamil writers such as Subramania Bharati used these platforms to pen fiery articles and poems that inspired countless individuals to join the freedom movement. In an era when communication channels were limited, Tamil newspapers served as crucial sources of information. They reported on developments in other parts of India and worldwide, informing the Tamil-speaking population about the global context of the freedom struggle. This dissemination of information helped unify and mobilize the masses, creating a sense of solidarity among diverse communities in Tamil Nadu.

Tamil newspapers also played an instrumental role in social mobilization. They publicized meetings, rallies, and protests, helping activists and leaders reach a wider audience. Notably, the "Justice Party," which later transformed into the "Dravidar Kazhagam," utilized Tamil newspapers to advocate for social reforms and raise awareness about the injustices perpetuated by the British administration. Tamil

newspapers were platforms for political discourse and champions of language and cultural identity. They promoted the Tamil language and literature, reinforcing the cultural pride of Tamil-speaking people. This sense of identity and cultural heritage was integral to the broader freedom struggle. Tamil newspapers played a pivotal and multifaceted role in India's freedom struggle. They were not mere disseminators of news but active participants in shaping public opinion, mobilizing the masses, and preserving the cultural identity of Tamil Nadu. Recognizing their contributions is essential to a holistic understanding of the diverse and interconnected facets of the Indian freedom movement. Tamil newspapers stand as enduring symbols of resistance and resilience in pursuing freedom.

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இந்தியா விடுதலை இயக்கப் போராட்டத்தில் தமிழ் இதழ்களின் பங்கு

இரா. பூஜாந்*

முன்னுரை

இருபதாம் நூற்றாண்டின் முற்பகுதியை இந்திய விடுதலை இயக்க காலமாகக் கொள்ளலாம். பெருவெள்ளம் போன்று நாட்ப்பற்றும், விடுதலை உணர்வும் பெருக்கெடுத்து ஓடியதால், இதழ்களிலும் விடுதலை இயக்கத்தின் தாக்கம் இருந்தது. இக்காலத் தமிழ் இதழ்களின் வளர்ச்சிப் போக்கில் இதனை வெளிப்படையாகக் காணலாம். இதழ்களை நடத்தியவர்களும், இதழ்களில் பணியாற்றியவர்களும், எழுதியவர்களும் பெரும்பாலும் தேசிய இயக்கங்களில் நேரடியாகப் பங்கு பெற்றவர்கள். ஆதலால் இதழ்களும் அவர்களது வழியிலேயே நடை பயின்றன.

சுதேசமித்திரன்

தமிழ் முதல் அரசியல் இதழென்ற புகழுக்குரிய 'சுதேசமித்திரன்' 1882-இல் வார இதழாகத் தொடங்கி, 1887 இல் வாரம் மும்முறையாக்கி, 1889-இல் நாளிதழாக மாற்றி நடத்தி வந்த ஜி. சுப்பிரணிய ஐயர் இந்திய தேசிய காங்கிரசில் தொடக்கத்திலிருந்தே பெரும்பங்கு பெற்றவர். ஆதலால் தேசிய உணர்வின் உந்துதலோடு சுதேசமித்திரனையும் நடத்தினார். 1904-இல் மகாகவி சுப்பிரமணிய பாரதியார் சுதேசமித்திரனில் துணையாசிரியாகச் சேர்ந்தார். அக்கினிக் குஞ்சாக விளங்கிய அவரது புரட்சி கருத்துக்களாலும் வளமான உரைநடையாலும் சுதேசமித்திரன் புதுப்பொலிவோடும் வலுவோடும் வெளிவந்தது. பாரதியாரின் எழுத்து தமிழ் மக்களை சுதந்திரதாகம் கொண்டு எழச் செய்தது. 1918-இல் ஏ. ரெங்கசாமி ஐயங்கார் இதன் ஆசிரியரானார். பத்தாண்டுகளுக்குப் பின்னர் சி.ஆர். சீனவாசன் இதன் ஆசிரியாகி, ஐம்பதாண்டுகள் இதனை நடத்தி வந்தார்.

இந்தியா

1905-இல் வங்காளத்தைப் பிரித்த பொழுது நாடே கொதித்தெழுந்தது. மகாகவிபாரதியார், இந்தியா அரசியலில் தீவிரவாதிகளின் தலைவராக விளங்கிய பாலகங்காதரதிலகைப் பின்பற்றிப் புரட்சிக் கவிஞராக ஒளிர்ந்தார். தன்னைப் போன்ற தீவிரக் கருத்துக் கொண்டவர்களோடு சேர்ந்து 1907-இல் 'இந்தியா' என்ற தமிழ் மாத இதழையும் 'பால பாரதி' என்ற ஆங்கில வார இதழையும் தொடங்கினார்.

அவர் நடத்திய இதழ்கள் சென்னையிலும் புதுச்சேரியிலுமாக வெளிவந்தன. நிதிநெருக்கடியால் அவரால் தொடர்ந்து நடத்த இயலவில்லை. 1910-இல் அவை நின்று விட்டன. பாரதியார் சென்னைக்குத் திரும்பிய பின் மறுபடியும் 'சுதேசமித்திரன்' பணியாற்றினார். அவர் தனது 39-ஆம் வயதிலேயே காலமாகி விட்டதால் அவரது இதழியல் சாதனைகளும் நடுவிலேயே நின்று போயின.

தேசபக்தன்

நல்ல பழகு தமிழில் பத்திரிகையை நடத்தி, இதழியல் தமிழுக்கு வளம் சேர்த்தவர் தமிழ்த்தென்றல் திரு.வி. கல்யாணசுந்தரனார். நல்ல தமிழ்ப் புலமைமிக்க இவர் சென்னையில் வெஸ்லி கல்லூரியில் தமிழ்ப் பேராசிரியராகப் பணியாற்றி வந்தார். நாட்டில் விடுதலை இயக்கம் வளர்ந்த பொழுது, நாட்டுக்குத் தொண்டு செய்யக் கருதி ஆசிரியப் பணியிலிருந்து விலகி இதழியல் பணியை மேற்கொண்டார்.

திரு.வி.க. 1917-இல் குதேசபக்தன்¹ என்னும் நாளிதழைத் தொடங்கினார். சுதேசமித்திரனுக்குப் பிறகு தமிழகத்தில் முரசு கொட்டிய நாளிதழ் 'தேசபக்தன்' திரு.வி.க. தொழிலாளர் இயக்கத்தில்

*இளங்கலை வரலாற்றியல், மூன்றாமாண்டு, ஜெயா கலை மற்றும் அறிவியல் கல்லூர், திருநின்றவூர் -604 024.

ஈடுபாடு கொண்டவர். சிறந்த சீர்திருத்த உள்ளத்தினர் இவற்றோடு அவரது தமிழ் புலமையும் சேர, 'தேசபக்தன்' தெருவெங்கும் தமிழ் முழக்கமும் தேசிய முழக்கமும் செய்கின்ற இதழாக வெளிவந்தது. அன்று தமிழகத்தில் இளைஞர்களின் உள்ளம் கொண்ட இதழாக 'தேசபக்தன்' திகழ்ந்தது. பின்னர் வ.வே.சு. ஐயர் இவ்விதழ் பொறுப்பேற்றார். ஆனால் 1920-இல் இவ்விதழ் நின்றது.

திரு.வி.க. அவர்களின் இதழியல் பணி தொடர்ந்தது. அவர் 'நவசக்தி' என்னும் வார இதழினைத் தொடங்கினார். இருபது ஆண்டுகள் இவ்விதழைத் திறம்பட நடத்தினார். இவ்விதழின் மூலம் எழுத்துலகிற்கு வந்த புகழ் பெற்றவர்கள் 'கல்கி' இதழின் ஆசிரியர் கிருஷ்ணமூர்த்தியும், 'கலைமகள்' இதழாசிரி சி.வா.ஜகந்நாதனும் என்பது குறிப்பிடத்தக்கதாகும்.

திராவிடன்

1917-இல் 'திராவிடன்' என்ற இதழ் ஆதி திராவிடர்களின் நலம் காக்கும் இதழாக வெளிவந்தது. காலப்போக்கில் பிராமணரல்லாதாரின் கொள்கைகளை எடுத்துக்கூறும் இதழாகியது. பின்னர், அரசினோடு ஒத்துழைத்த நீதிக்கட்சியின் இதழாகப் பணியாற்றியது.

குமரன்

1953-இல் காரைக்குடி சொ முருகப்பா 'குமரன்' என்ற இதழைத் தொடங்கினார். நல்ல இலக்கிய இதழாக இது இருபதாண்டுகாலம் நடைபெற்றது. இவர், 'சண்டமாருதம்' என்ற நாளிதழை சில காலம் நடத்தி வந்தார்.

தமிழ்நாடு

1926-இல் டாக்டர் பி. வரதாஜலு நாயுடு 'தமிழ்நாடு' என்ற நாளிதழைத் தொடங்கினார். நல்ல நடையில் வெளிவந்த இவ்விதழ் சுதந்திரப் போராட்ட இதழாக விளங்கியதால் மிகக் குறுகிய காலத்தில் மக்களிடம் செல்வாக்குப் பெற்றது. ஆனால் 1930-இல் காந்தியடிகள் தொடங்கிய ஒத்துழையாமை இயக்கத்தை ஆதிகரிக்காததால்,

காங்கிரஸின் ஆதரவை இழந்தது. காங்கிரஸின் ஆதரவாளர்கள் 'இந்தியா' என்ற இதழைத் தொடங்கினார். அந்த இதழும் தொடர்ந்து வெளிவரவில்லை.

1993-இல் செட்டி நாட்டில் சமயத்தைப் பரப்பவும் நாத்திகத்தைச் சாடவும் 'சுதர்மம்' என்ற நாளிதழ் வெளிவந்தது. ஆனால் குறுகிய காலமே வாழ்ந்து முடிந்தது. இதனைப் போன்றே குறுகிய காலமே நடைபெற்ற மாற்றொரு நாளிதழ் சூஜெயபாரதி¹⁰ இது ஒரு தேசிய இயக்க இதழலாகும்.

சுதந்திர வேட்கையை வளர்த்த மற்றோர் இதழ் 'சுதந்திரச் சங்கு' இதனை கணசேன் தொடங்கி நடத்தினார். இதில் பணி புரிந்து, இதன் வளர்ச்சிக்கு உதவியவர் சங்கு சுப்பிரமணியம்.

தினமணி

1934-இல் சதானந்தன் 'தினமணி' நாளிதழைத் தொடங்கினார். நாட்டுப்பற்றை வளர்த்த இவ்விதழில் முதல் எட்டு ஆண்டுகள் தெ.ச. சொக்கலிங்கம் ஆசிரியராக இருந்தார். அதன் பின்பு நீண்டகாலம் ஏ.என். சிவராமன் ஆசிரியராகப் பணியாற்றினார். ஒரு தமிழகத்தில் நீண்டகாலம் பணியாற்றியவர் என்ற புகழுக்குரியவர் ஏ.என். சிவராமன். தமிழில் நீண்ட காலம் நடைபெறும் இதழும் இதுவாகும்.

குடியரசு

தமிழ் இதழியல் வளர்ச்சிக்குப் பெருந்தொண்டு புரிந்தவர்களில் பெரியார் ஈ.வே.ராமசாமி குறிப்பிடத்தக்கவர். இவர் 'குடியரசு' என்ற இதழினைத் தொடங்கி, நாட்டின் விடுதலை இயக்கத்துக்கு ஆக்கமும் ஊக்கமும் தேடினார். இவர் காங்கிரசுக் கட்சியை விட்டு வெளியேறி பிறகு இவ்விதழும் காங்கிரசுக்கு எதிராகச் செயல்பட்டது. தந்தை பெரியார் பிராமணர் அல்லாதோரின் நல இயக்கத்தில் ஈடுபட்டபின் 1936-இல் 'விடுதலை' இதழைத் தொடங்கினார். திராவிட இயக்கத்தின் தாய் இதழ் இதுவாகும். 1937-இல் ப.ஜீவானந்தம் சூஜனசக்தி¹¹ என்ற இதழைத் தொடங்கி நடத்தினார்.

வந்தே மாதரம்

`தமிழ்நாடு' இதழில் முதலில் பணியாற்றிய தெ.சு. சொக்கலிங்கம் பின்னர் அவரே சூகாந்தி" என்ற வாரம் இருமுறை இதழையும் `வந்தேமாதரம்' என்ற நாளிதழையும் தொடங்கி நடத்தினார். 1934 முதல் 1943 வரை `தினமணியில் பணியாற்றிய இவர் 1944 இல் `தினசரி'-யைத் தொடங்கினார். இவர் பின்னர் `ஜனயுகம்', `பாரதம்', `நவசக்தி' ஆகிய இதழ்களையும் நடத்தினார். தேசிய வளர்த்த இதழாசிரியர்களில் குறிப்பிடத்தக்கவர் இவர்.

ஆனந்தவிகடன்

எஸ்.எஸ். வாசன் `ஆனந்த விகடன்' வார இதழைத் தொடங்கினார். இவ்விதழ் விடுதலை இயக்கத்திற்கு ஊக்கம் தந்தது. 1930-இல் அரசு இதனை ரூ.1000 ஈட்டுத் தொகை கட்டும்படி ஆணையிட்டது.

தினத்தந்தி

நாட்டின் விடுதலைக்கு முன்பு தோன்றிய நாளிதழ்களில் தனியிடம் பெறுவது `தினத்தந்தி'. இதனை `தமிழர் தந்தை' என்று தமிழகத்து மக்களால் போற்றிப் புகழப்பெறும் சி.பா. ஆதித்தனார் 1942-இல் தொடங்கினார். முதலில் இந்த இதழும் நாட்டின் விடுதலைக்குப் பாடுபட்டது. பின்னர் காங்கிரசுக்கு எதிராகச் செயல்பட்டது. மக்களின் பேச்சுத் தமிழில் செய்திகளை வெளியிட்டு, பொதுமக்களிடம் செய்தித்தாள் படிக்கும் பழக்கத்தைக் கொண்டு வந்தவர் சி.பா. ஆதித்தனாரே.

முடிவுரை

சுதந்திரப் போராட்ட காலத்தில் பல்வேறு இதழ்கள் வெளிவந்தன. அவ்விதழ்கள் யாவும் இந்திய மக்களிடையே சுதந்திரப் பற்றை வளர்க்கும் விதமாகவே இருந்தன. பெரும்பாலானவை இதழ்கள் குறுகிய காலமே நடைபெற்றன. பொதுவாக எல்லா இதழ்களும் நாட்டின் விடுதலை இயக்கத்திற்கு துணை செய்தன. இதனின் முடிவு இந்தியாவின் விடுதலை என்ற கதிரவன் பிறந்தான்.

வாழ்க தமிழ்!

வளர்க இதழ்களின் தொண்டு!!!

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இந்திய விடுதலைப் போராட்டத்தில் தியாகி நாகம்மையாரின் பங்கு

தி. பாலசுப்பிரமணியன்* மற்றும் க. கிருஷ்ணமூர்த்தி**

இந்திய சுதந்திரப்போராட்டம் உலக வரலாற்றில்ஓர் உன்னதமான இடத்தைப்பெற்றுள்ளது. இப்போராட்டத்தில் ஆடவரும் மகளிரும் பெருமளவில் பங்கேற்றுள்ளனர். அகிம்சையும், சத்தியத்தையும் அடிப்படையாகக் கொண்ட இப்போராட்டத்தில், பெண்கள் பெருமளவில் பங்கேற்று பெருமை சேர்த்துள்ளனர். அதற்குக் காரணம் மகாத்மாகாந்தியின் அறவழிப்போராட்டங்கள் ஆகும். இந்தியசுதந்திரப் போராட்டமானது போர் முனையில் ஆயுதங்களைக் கொண்டு நடைபெறவில்லை. மாறாக காந்தியால் தொடங்கப் பெற்ற அகிம்சை மற்றும் சத்தியாகிரகம் என்ற வலிமையான ஆயுதங்களை விட வலிமையானது என்பதை அனைவரும் உணர்ந்தனர். சுதந்திரப்போராட்ட நீரோட்டத்தில் தங்களை இணைத்துக் கொண்ட குடும்பங்களில் நாகம்மையார் குடும்பமும் ஒன்று.

அரங்கசாமி பொன்னுத்தாயி தம்பதிகளுக்கு மகளாக கி.பி.1885-ஆம் ஆண்டு சேலத்தில் பிறந்தார். நாகம்மையாரை பெரியார் கி.பி.1898-ஆம் ஆண்டு திருமணம் செய்து கொண்டார். பெரியார் புதுமை விரும்பி நாகம்மையார் பழமையில் ஊறிப்போனவர். பெரியார் அவருக்குப் பகுத்தறிவுக் கொள்கைகளைப் போதித்தார். பின்னர் நாகம்மையார் பெரியாரின் பாதைக்குத் திரும்பினார்.

ஒத்துழையாமை இயக்கத்தில் நாகம்மையாரின் பங்களிப்பு

பெரியார் அப்போது காங்கிரஸ் பேரியக்கத்தில் தன்னை இணைத்துக் கொண்டு சுதந்திரப் போராட்டங்களில் தீவிரமாகப் பங்கேற்று வந்தார். பெரியாரோடு உரையாடவருபவர்களைக் கவனித்தல் பெரியாரின் சொற்பொழிவுகளைக்

கேட்டல் மூலமாக பள்ளிப்படிப்புக் கூடப்படித்திராத அம்மையார் ஒரு கட்டத்தில் மற்றவர்களுடன் விவாதம் செய்கிற அளவிற்கு தன்னை வளர்த்துக்கொண்டனர். அதன்பிறகு பெரியாரோடு இணைந்து பொதுவாழ்க்கையில் தன்னைஈடு படுத்திக் கொள்ளத் தொடங்கினார். கான் நினைத்தது போலவே தனது மனைவி உருவானதில் பெரியாருக்கு மிகுந்த மகிழ்ச்சி. இதனை அவர் பல இடங்களில் குறிப்பிட்டிருக்கிறார். 1920 ஆம் ஆண்டுஒத்துழையாமை இயக்கம் தொடங்கியது. பெரியார் அதில் மிகத்தீவிரமாக ஈடுபட்டார். நாகம்மையார் நேரடியாகக்களத்தில் குதித்த முதல் போராட்டம் என்று இதனைக் குறிப்பிடலாம்.

நாகம்மையாரும் கள்ளுக்கடை போராட்டமும்

1921 ஆம் ஆண்டு ஈரோட்டில் கள்ளுக்கடை மறியல் போராட்டம் மிகப்பெரிய அளவில் பெரியார் தலைமையில் நடந்தது. ஆங்கிலேயரை இப்போராட்டம் அதிர்ச்சி அடைய வைத்தது. போராட்டத்தின் தீவிரத்தைக் கட்டுப்படுத்த ஆயிரக்கணக்கான தொண்டர்களுடன் பெரியாரைக் கைது செய்து சிறையில் அடைத்தது.

ஆங்கிலேய அரசு பெரியாரைக் கைது செய்துவிட்டோம். இனிப் போராட்டம் பிசுபிசுத்து விடும் என்று கனவு கண்டது அரசு. ஆனால் சேலை கட்டிய இன்னொரு பெரியார் இருக்கிறார் என்பதை ஆங்கிலேயே அரசு மறந்து போனது. நாகம்மையார் பெரியாரின் தங்கை எஸ்.ஆர்.கண்ணம்மாவோடு போராட்டத்தில் குதித்தார்.

ஈரோடு கள்ளுக்கடைக் கிளர்ச்சி இந்தியா முழுவதும் பேசப்பட்டது. ஈரோட்டைப் பின்பற்றி நாடு முழுவதும் பல நகரங்களில் கிளர்ச்சி தோன்றியது. இந்தப்போராட்டத்தை முடிவுக்குக்

கொண்டு வரவிரும்பிய அரசு காங்கிரஸ் கட்சியுடன் பேச்சு வார்த்தை நடத்த முன் வைத்தது.

1919-ம் ஆண்டு ஈ.வெ.இராமசாமி இந்திய தேசிய காங்கிரஸில் இணைத்துக் கொண்ட போது நாகம்மை தன்னையும் அறியாமல் அப்போது காங்கிரஸ் உறுப்பினராகிக் கொண்டார். அந்தகால கட்டத்தில் மகாத்மாகாந்தி தொடங்கிய கள்ளுக்கடைப் போராட்டம் நாடு முழுவதும் தீவிரமடைந்திருந்தது. அப்போது பிரச்சாரத்திற்காக ஈரோடு வந்திருந்த மகாத்மாகாந்தி தந்தை பெரியார் வீட்டில்தான் தங்கியிருந்தார். அப்போது நாகம்மையார் கள்ளுக்கடையால் பெண்கள் அதிக அளவில் பாதிக்கப்படுவதை அவரிடம் எடுத்துக்கூறினார். காந்தி பெண்கள் மீது அதிக அக்கறையுடன் இருந்ததை பெண்ணாக இருந்து நாகம்மையார் உணர்ந்தார்.

சர்.சங்கரன்நாயர் என்பவர் தலைமையில் ஒரு சமாதான மாநாடு கூட்டப்பட்டது. இதனை மாளவிய மாநாடு என்று குறிப்பிடுவார்கள். இம்மாநாட்டில் கலந்துகொண்ட மகாத்மாகாந்தி ஈரோட்டில் கிளர்ச்சி பற்றியே அதிகம் பேசினார். மாநாட்டு முடிவுகள் நாகம்மையாருக்கு உடன்பாடாக இருக்க வேண்டும் என்று கூறினார். ஒரே ஒரு போராட்டத்தின் மூலம் ஒட்டு மொத்த இந்தியாவின் கவனத்தையும் தன்பக்கம் திரும்பவைத்தார் நாகம்மையார். அதன் பிறகு காங்கிரஸ்கட்சியில் பலபொறுப்புகள் அவரைத் தேடி வந்தன. மாநிலகாங்கிரஸ் உறுப்பினராகவும் அகில இந்தியக்காங்கிரஸ் கமிட்டி உறுப்பினராகவும் அதோடு பெரியாருக்கு வலதுகரமாகவும் இருந்து அவரது எல்லாப்பணிகளுக்கும் துணை நின்றார்.

பெண்கள் அடிமைத்தனத்தை நீக்கிய நாகம்மையார்

பெண்கள் அடிமைத்தனத்தை நீக்கி சுதந்திரமாக வாழ வேண்டும். அவர்களும் பொதுவாழ்வுக்கு வரவேண்டும் என்பதை வலியுறுத்தி வந்த பெரியார் அதற்கு அடையாளமாக நாகம்மையாரை முன்னிறுத்தினார். அவருக்கு இயக்கப் பணியாற்றவும் சொற்பொலிவாற்றவும்

பயிற்சி அளித்தார். நாளடைவில் அம்மையார் மிக்கச்சிறந்த சொற்பொழிவாளரானார்.

வைக்கம் போராட்டத்தில் நாகம்மையாரின் பங்களிப்பு

1924 ஆம் ஆண்டு தாழ்த்தப்பட்டவர்களையும் கோயிலுக்குள் அனுமதிக்க வேண்டும் என்ற போராட்டம் நடந்தது. தந்தைப் பெரியார் வைக்கம் போராட்டத்துக்குத் தலைமை தாங்கினார். தாழ்த்தப்பட்ட மக்களுடன் கோயிலுக்குள் நுழைய முற்பட்ட போது பெரியார் கைது செய்யப்பட்டார். அதன் பிறகு நாகம்மையார் வைக்கம் போராட்டத்தைத் தலைமையேற்று நடத்தினார். கொளுத்தும் வெயிலில் ஆயிரக்கணக்கான பெண்களைத் திரட்டி வைக்கம் வீதிகளில் தீண்டாமைக்கு எதிராக முழக்கமிட்டுச் சென்றார். கோவில் வாசற்படியில் நின்று உரிமை முழக்கம் செய்தார். பெரியார் தலைமை ஏற்று நடத்திய போது தாழ்த்தப்பட்ட மக்களிடையே அது பெரும்தாக்கத்தை ஏற்படுத்தியது.

பின்னர் காங்கிரசோடு கருத்து வேறுபாடு ஏற்பட்டு பெரியார் 1925 ஆம் ஆண்டு சுயமரியாதை இயக்கம் தொடங்கினார். சுயமாயாதை இயக்கத்தின் ஆரம்பகால வளர்ச்சியில் நாகம்மையாரின் பங்கு அதிகமாக இருந்தது. சுயமரியாதைக் கருத்துக்களைப் பரப்ப குடியரசு பத்திரிக்கைத் தொடங்கப்பட்டது. மழைக்குக்கூட பள்ளிப்பக்கம் ஒதுங்காத நாகம்மையார் குடியரசு பத்திரிக்கையின் பதிப்பாசிரியராப் பொறுப்பேற்றுத் திறம் பட நடத்தினார். காங்கிரஸில் இருந்த போது கதராடை அணிந்திருந்தபோதும் குறைந்தபட்ச நகைகள் அணிந்து காணப்பட்ட அம்மையார் சுயமரியாதை இயக்கம் தொங்கப்பட்ட பிறகு நகை பூபொட்டு போன்றவற்றை உதறித்தள்ளி சுயமரியாதைப்பெண் எப்படி இருக்க வேண்டும் என்பதற்கு உதாரணமாக இருந்தார்.

ஜாதி மத வேறுபாடுகளை களைய குரல் கொடுத்த நாகம்மை

ஜாதி மத வேறுபாடுகளை நீக்கவும் மூடப்பழக்க வழக்கங்களை ஒழிக்கவும் மேடைகளில்

முழுக்கமிட்டார் நாகம்மை. பெண் கல்வி மற்றும் பெண் உரிமைக்கு உலக அளவில் குரல் கொடுத்த இந்திய சுயமரியாதை இயக்கத்தின் தலைவன் ஈ.வெ. ராமசாமியின் வீட்டுப் பெண்களும் அவருக்கு நிகரான சேவைகளை தமிழகத்திற்கு புரிந்தனர். கம்பன் வீட்டுக் கட்டுத்தறியும் கவி பாடும் என்பதற்கு நிகராக அவரது வீட்டுப் பெண்கள் களத்தில் இறங்கி தங்களை நிரூபித்தனர்.

காங்கிரஸ் அகில இந்திய செயற்குழு உறுப்பினராக நாகம்மை

பெண் கல்வியின் இன்றியமையாமை, கலப்பு மணம், விதவைகள் மறுமணம், சுயமரியாதை திருமணம் போன்ற கருத்துக்களை தமது பிரச்சாரங்களில் வலியுறுத்தினார். 1923 ஆம் ஆண்டு டிசம்பர் 4ஆம் தேதி திருச்சியில் நடைபெற்ற சென்னை மாகாண காங்கிரஸில் அனைத்திந்திய காங்கிரஸ் செயற்குழு உறுப்பினராக தேர்ந்தெடுக்கப்பட்டார் நாகம்மை தமிழ்நாட்டில் அவ்வாறு தேர்ந்தெடுக்கப்பட்ட முதல் பெண் ஆவார்

ஈரோடு முழுவதும் 144 தடை உத்தரவு போடப்பட்டது. அதையும் மீறி நாகம்மையார் போராட்டத்தை நடத்தினார். ஈரோட்டில் பெரும் கிளர்ச்சிகள் ஏற்பட்டன. வீதி, நாடு முழுவதும் கொந்தளிப்பை ஏற்படுத்தின. பெரியாரின் துணையாக இருந்த நாகம்மையார் தமது 48 ஆம் வயதில் 11.5.1933 அன்று இயற்கை எய்தினார். பெரியார் குடியரசு இதழில் உருக்கமாக எழுதியிருந்தார். “

உணர்ச்சி போயிற்று என்று சொல்லட்டுமா?
ஊக்கம் போயிற்று என்று சொல்லட்டுமா?
எல்லாம் போயிற்று என்று சொல்லட்டுமா?

நாகம்மாள் உயிர் வாழ்ந்ததும் வாழ ஆசைப்பட்டதும் எனக்காகவே ஒழிய தனக்காக அல்ல” என்று குறிப்பிட்டிருந்தார்.

முடிவுரை

ச்த்யாகிரகம் என்பது எதிரியையும் நண்பனாக மாற்றும் ஓர் அகிம்சை வழியாகும். சத்தியாகிரகத்தை காந்திஜி தென்

ஆப்பிரிக்காவிலேயே பரிசோதனை செய்துள்ளார். அது இந்திய சுதந்திரப் போராட்டத்திற்கு மிகவும் பயனுள்ளதாக அமைந்தது. இந்திய சுதந்திரப் போராட்டத்தில் பெண்களின் பங்களிப்பு முக்கியமானதாகும். அதிலும் நாகம்மையார் அவர்களின் பங்குமகத்தானது. தமிழகப் பெண்களின் பங்கு ஒருமுக்கிய இடத்தைப் பெறுகின்றது. நாகம்மையார் அவர்களின் தியாகமும், சமூகஉணர்வும், பெண்களுக்கு மட்டுமல்ல, இந்திய மக்கள் அனைவருக்கும் அவர் ஒரு முன்னுதரனமாக திகழ்ந்தார் என்பது வரலாற்று உண்மை.

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விடுதலை போரில் தமிழ்நாட்டு பெண்களின் தியாக போராட்டங்கள்

வெ. பசும்பொன் செல்வி*

இந்திய விடுதலைப்போராட்டத்தில் தமிழர்கள் குறிப்பிடத்தக்க பங்கு வகித்தனர். 1857-ல் நடந்த சிப்பாய் கலகம் முதல் இந்திய விடுதலைப் போர் எனக் குறிப்பிடப்படுகிறது எனினும் தென்னிந்தியாவில் அதற்கு முன்னரே பிரித்தானிய கிழக்கிந்திய நிறுவனத்துக்கு எதிராகப் பல போர்களும் கிளர்ச்சிகளும் நடைபெற்றன. ஆற்காடு, மதுரை உள்ளிட்ட அரசுகள் நவாப்பின் ஆட்சிக்குட்பட்டபோது கிட்டத்தட்ட 20 ஆண்டுகாலம் தன்னாட்சி புரிந்து வந்த இவர்கள், கட்டுப்பட்டு கப்பம் செலுத்த மறுத்தனர். இதனால் ஏற்பட்ட கிளர்ச்சியை அடக்க நவாப்புக்குப் படை உதவி செய்த ஆங்கிலேயர்களுக்கு நவாப், கட்டணம் செலுத்த வேண்டியிருந்தது. இது பெரும் கடன்தொகையாக மாறவே இப்பகுதிகளில் எல்லாம் வரி வசூல் செய்யும் உரிமையை கம்பெனியார் பெற்றனர். இதனை அழகு முத்துக்கோன், பூலித்தேவன், முத்துராமலிங்க சேதுபதி, வேலு நாச்சியார், மருது பாண்டியர், கட்டபொம்மன், வாளுக்கு வேலி அம்பலம் உள்ளிட்ட பலர் எதிர்த்தனர். காலனியாட்சியை எதிர்ப்பதில் தமிழ்நாடு முன்னோடியாகத் திகழ்ந்தது. பதினெட்டாம் நூற்றாண்டின் இறுதிப் பகுதியிலேயே பாளையக்காரர்கள், தமிழ்நாட்டில் தங்கள் அரசியல் ஆதிக்கத்தை நிறுவ முயன்ற

ஆங்கிலேயர்களின் முயற்சிகளை எதிர்த்தனர். 1806இல் வேலூர் கோட்டையில் இந்திய வீரர்களும் அதிகாரிகளும் ஓர் எழுச்சியைத் திட்டமிட்டு நடத்தினர் அப்புரட்சி தென்னிந்தியாவின் பல இராணுவ முகாம்களிலும் எதிரொலித்தது. மேற்கத்திய கல்வி அறிமுகம் மற்றும் இறுதியில் தோன்றிய படித்த இந்திய நடுத்தர வர்க்கத்தின் தோற்றம் ஆகியவை ஆங்கிலேயருக்கு எதிரான போராட்டத்தை அரசமைப்புப் பாதையில் எடுத்துச் சென்றது. தமிழ்நாட்டில் நடைபெற்ற விடுதலைப் போராட்டம் தனித்தன்மை வாய்ந்ததாகும். ஏனெனில் தொடக்கத்திலிருந்தே அது ஆங்கிலேயரிடமிருந்து விடுதலை பெறுவதற்கான போராட்டமாக மட்டுமல்லாமல், தீங்கினை விளைவிக்கும் சாதிமுறை ஏற்படுத்தியிருந்த சமூகத் தடைகளிலிருந்து விடுதலை பெறுவதற்குமான போராட்டமாகவும் அமைந்தது.

சுயஆட்சி இயக்க பெண்கள்

சமூக கட்டுப்பாட்டிற்குள்ளாகி அடைப்பட்டுக் கிடந்த தமிழக மகளிரை அரசியலில் ஈர்த்தது அன்னிபெசன்ட் என்ற அயர்லாந்து அம்மையாரால் காங்கிரஸின் ஆதரவோடு 1916-இல் சென்னையில் தொடங்கப்பட்ட சுயஆட்சி இயக்கமாகும். ஆங்கில அரசை எதிர்த்து இந்தியா சுய ஆட்சி பெறவேண்டுமென்று போர்க்கொடி

*முழுநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர், சிதம்பரம்

தூக்கியமையால் இவர் சிறை வைக்கப்பட்டார். இவ்வம்மையாரின் கைது ஏராளமான பெண்களை இவர் இயக்கத்தில் சேருமாறு தூண்டியது. அதில் குறிப்பிடத் தக்கவர் பம்பாய் மருத்துவக் கல்லூரியில் படித்துக் கொண்டிருந்த சென்னையைச் சேர்ந்த மாணவி சிவகாமு அம்மா ஆவார். தான் மருத்துவராகி நாட்டிற்கு சேவை செய்வதைவிட இப்போராட்டத்தின் மூலம் ஏராளமான தேச சேவை செய்ய முடியுமென்றுணர்ந்து படிப்பை விட்டுவிட்டு 1917-ஆம் ஆண்டு ஆகஸ்ட் மாதம் சென்னை வந்தார். அம்மையார் கைதினை கண்டித்து சென்னையைச் சேர்ந்த சுமார் 300 பெண்கள் திருமதி டாரதி ஜீன் ராசதாஸா தலைமையில் செம்டம்பர் 14-ஆம் நாள் பொதுக் கூட்டம் கூட்டினர். அக்கூட்டத்தில் சிவகாமு அம்மாள் சொற்பொழிவு ஆற்றினார். அதைத் தொடர்ந்து அன்னிபெசன்ட் அம்மையார் படமும் சுயஆட்சி கொடியும் கையில் ஏந்தி தடை உத்தரவையும் மீறி பெண்கள் ஊர்வலமாகச் சென்றார்கள். பின்னர் அம்மையார் விடுதலை பெற்று சென்னை வந்தபோது ஏராளமான பெண்கள் அவரை சூழ்ந்து வாழ்த்துத் தெரிவித்தனர்.

ஒத்துழையாமை இயக்கம்

1920-ஆம் ஆண்டு காந்தியின் தலைமையில் நாடு ஒத்துழையாமை இயக்கத்தை தழுவினது. இப்போராட்டம் சத்தியம், அகிம்சை, சாத்வீக எதிர்ப்பு என்ற அடிப்படையில் அமைந்ததால் காந்தியடிகள் பெண்கள் கலந்து கொள்வதை விரும்பினார். பெண்கள், காங்கிரஸ் திட்டங்களான அந்நியத் துணிகளைப் புறக்கணித்தல், அத்துணிக் கடைகள் மற்றும் மதுபானக்கடைகள் இவற்றை மறியல் செய்தல், கதர் துணி நெய்தல் போன்ற செயல்களில் ஈடுபட்டார்கள். ஒத்துழையாமை இயக்கத்தில் மிகவும் முக்கியத்துவம் வாய்ந்ததாக அமைந்தது மதுபான கடைகள் மறியலாகும். இப்போராட்டத்தை ஈரோட்டைச் சேர்ந்த ஈ.வெ. ராமசாமி நாயக்கர் முன்னின்று நடத்தினார். போராட்டம் வெற்றிகரமாக நடைபெற்றுக்

கொண்டிருந்தபோது சென்னை அரசு அவரையும் மற்றும் பல தொண்டர்களையும் கைது செய்து சிறையிலடைத்தது. பின் அவர் மனைவி நாகம்மாளும், அவர் சகோதரி கண்ணம்மாளும் போராட்டத்தை ஈரோட்டில் தொடர்ந்து நடத்தினர். இப்போராட்டத்தை நிறுத்திவிடலாமா என்று காங்கிரஸார் காந்தியடிகளிடம் கேட்டபோது, அவர் 'கள்ளுக்கடை மறியல் போராட்டத்தை நிறுத்தி விடுவது என்பது என் கையில் இல்லை, அது ஈரோட்டில் உள்ள இரண்டு பெண்களிடம் தான் இருக்கிறது' என்று பதிலளிக்குமளவுக்கு இப்பெண்மணிகள் தீவிரமாக ஈடுபட்டனர். கதராடை உடுத்தினர். ஈ.வே.ரா தமது 80 வயது தாயாரையும் கதர் உடுத்தச் செய்தார்.

இவ்வியக்கத்தின் இன்னொரு அம்சம், கதர் உற்பத்தியைப் பெருக்குவதன் மூலம் அந்நியத் துணிகளைப் புறக்கணித்து அரசுக்கு பெரும் நஷ்டத்தை உண்டு பண்ணவேண்டுமென்பதோடு, நம்மக்கள் பொருளாதார தன்னிச்சை பெறவேண்டும் என்பதாகும். இதை மிகச் சிறப்புடன் நிறைவேற்றியவர் மதுரையைச் சேர்ந்த பத்மாசனி அம்மாள் ஆவார். அம்மையார் தன் கணவர் ஸ்ரீனிவாச வரதன் கள்ளுக்கடை மறியலில் ஈடுபட்டு கைதானவுடன் அவர் நடத்தி வந்த பாரத ஆசிரமத்தை திறம்பட நடத்தியதோடு, கதர் விற்கவும், பெண்களை காங்கிரஸ் அங்கத்தினராகச் சேர்க்கவும், பொதுக் கூட்டங்களில் சொற்பொழிவு ஆற்றவும் செய்து வரலானார். தனது கணவர் சிறையிலிருந்து விடுதலையாகி வரும் வரை ஆபரணங்களை கழற்றி வைத்து விட்டார். ஒரு வேளை சாப்பாடு, அதுவும் தனக்கு சாப்பாட்டிற்கு தேவையான வசதியிருந்தும் காலையிலெழுந்து நூல்நூற்று அதில் வரும் வருமானத்தைக் கொண்டுதான் சாப்பிடுவார். மாலையில் வீடு வீடாகச் சென்று கதர் விற்பார். கதர் நெய்வதும், விற்பதும், வாங்குவதும் தண்டனைக்குரிய செயல்களாக இருந்தும், அரசின் ஆணையை மீறி அரசாங்க பதவியிலிருப்பவர்களாயிருந்தாலும்

கண்டிப்பாக ஒரு கஜம் துணியாவது வாங்கும்படி செய்து விடுவார். பெண்களை ஒரு முழம் ரவிக்கைத் துணியாவது வாங்கும்படி தூண்டுவார். இவர் சிறந்த பேச்சாளர். தன் சொற்பொழிவுகளில் சில சமயங்களில் 1857-ஆம் ஆண்டு புரட்சி வீரர்களின் சரித்திரங்களை உணர்ச்சியுடன் எடுத்துச் சொல்வார். ஏராளமான சொற்பொழிவுகள் ஆற்றி தமிழ் மக்களிடம் விழிப்புணர்ச்சி ஏற்படுத்தியதோடு ஐநூறுக்கும் மேற்பட்ட பெண்களை காங்கிரஸ் அங்கத்தினர்களாகவும் ஆக்கினார்.. கதர் உற்பத்தியை பெருக்க வேண்டுமென்று 1924-ஆம் ஆண்டில் இவ்வம்மையாரும் மேலும் தாயம்மாள், திருமதி. ஜோஸப், திருமதி. சுந்தரமையங்கார், சுப்புலட்சுமி அம்மாள், டி.வி.எஸ். சௌந்தரம் ஆகிய பெண்களும் காங்கிரஸின் உதவியால் மதுரையில் 'சுகோதரிகள் சங்கம்' என்ற அமைப்பை நிறுவினார். அச்சங்கத்தில் வெள்ளிக்கிழமைதோறும் சுமார் முப்பது பெண்மணிகள் இரண்டு மணிநேரம் நூல் நூர்பார்கள். அவர்களுக்கு வேண்டிய ராட்டினமும் பஞ்சம் தேசியப் பள்ளிக்கூடத்திலிருந்து கொடுக்கப்பட்டு வந்தது. இவர்களுடன் தாயாரம்மாள், சீதையம்மாள், முனியம்மாள், டாக்டர் பிச்சைமுத்து அம்மாள் ஆகியோரும் பணி புரிந்தனர். பல தேசியம் சம்பந்தமான செய்திகளையும் இவர்கள் விவாதித்தார்கள். இங்கு வரும் பெண்களுக்கும் ராட்டின பயிற்சி அளித்ததோடு அவர்களுக்கு கல்வியும் கற்றுக் கொடுத்தனர். போராட்ட காலங்களில் ஈடுபட்ட பெண்களுக்கு பெருந்த ஊக்கமளித்தது இச்சங்கம் தான். அந்நியத் துணிகளைப் புறக்கணிப்பதற்கு இவர்கள் தொண்டு மிகவும் உதவியது.

வேலூர் சிறையில் தமிழ் நாட்டு பெண்கள்

தமிழ்நாட்டில் விடுதலை போராட்டத்தில் கலந்துகொண்ட பல பெண்கள் பல கொடிய அநீதிகளை சந்தித்தார்கள். சிறையிலடைக்கப்பட்ட பெண்கள் மிகவும் கொடுமைக்குள்ளானார்கள்.

வேலூர் மத்திய சிறையிலுள்ள பெண் அரசியல் கைதிகளிடம் குங்குமமும் அவர்கள் கையிலணிந்திருந்த வளையல்களும் பலாத்காரமாகப் பறிக்கப்பட்டன. அவர்களுக்கு அளிக்கப்பட்ட படுக்கைகள் மிகவும் அசுத்தமாக இருந்தன. அவர்களுக்கு ஒருவாரத்திற்கு குளிக்கக் கொடுக்கும் எண்ணெய் ஒருநாளைக்குக் கூட போதுமானதாக இராது. சாப்பிடக் கொடுக்கும் சாதத்திலும், மாவிலும் பூச்சிகள் நிரம்பி இருக்கும். நூறு பெண்கள் வரை ஒரு கழிப்பிடத்தைத்தான் பயன்படுத்த வேண்டும். கல் உடைத்தல், கம்பளி நெய்தல் போன்ற வேலைகள் செய்யவேண்டும். சென்னை குற்றவாளிகள் திருந்துவதற்கான சிறையில் அரசியல் கைதிகளும் மற்ற குற்றவாளிகளும் சேர்ந்து ஒரே பிரிவில் பன்னிரண்டு பேர் தூங்க வேண்டும்.

இச்சத்தியாக்கிரகத்தில் சென்னை ராஜதானியில் மட்டும் பிப்ரவரி மாதம் 1933 வரை கைதாசி சிறை சென்றவர்கள் எண்ணிக்கை 13674. அவர்களில் 633 பேர் பெண்கள் என்பது குறிப்பிடத்தக்கது. பெண்கள் அதிக அளவு ஈடுபட்ட போராட்டம் இதுவேயாகும். 1929 ஆம் ஆண்டு, டிசம்பர் மாதம் லாகூரில் நடந்த தேசிய காங்கிரஸ் மாநாடு சட்ட மறுப்பு போராட்டம் தொடங்க வேண்டுமென்று தீர்மானித்து காந்தியடிகளிடம் சகலப் பொறுப்புகளையும் ஒப்படைத்தது. காந்தியடிகள் வகுத்த திட்டங்களை அப்போதைய வைசிராய் இர்வின் பிரவு நிராகரித்தவுடன் தான் அறிவித்தபடி அவர் சபர்மதி ஆசிரமத்திலிருந்து சுமார் 150 தொண்டர்களுடன் பம்பாய்க் கடற்கரையிலுள்ள தண்டி என்ற இடத்திற்கு உப்பெடுப்பதற்காக பாதயாத்திரை தொடங்கினார். அச்சம்பவத்தில் ஏராளமான சத்தியாக்கிரகிகள் கைது செய்யப்பட்டு தண்டிக்கப்பட்டனர்.

வேதாரண்யத்தில் பெண்கள் போராட்டம்

தமிழ்நாட்டில் வரலாற்று முக்கியத்துவம் வாய்ந்த ஒரு போராட்டம் நடத்த வேண்டுமென்று ராஜகோபாலாச்சாரி அவர்கள் விரும்பினார். தஞ்சாவூரிலுள்ள வேதாரண்யம் கடற்கரையில் உப்பெடுப்பதென்று முடிவு செய்யப்பட்டது.

அதன்படி 1930 ஏப்ரல் 13-ஆம் தேதி வேதாரண்யம் சென்று உப்பு காய்ச்சத் தொடங்கியபோது கைது செய்யப்பட்டார். அடுத்து கே. சந்தானம் அவர்கள் இரண்டாவது தலைவராக நியமிக்கப்பட்டார். ருக்மணி லட்சுமிபதி அம்மையாரும் உடன் ஒத்துழைத்தார். இவ்வம்மையார் 1929-ஆம் ஆண்டில் 'சென்னை இளைஞர் சங்கம்' என்ற அமைப்பை தொடங்கி இளைஞர்களிடமும், மகளிரிடமும் தேச பக்தியை ஏற்படுத்த உழைத்தார். வேதாரண்யம் உப்பு சத்தியாகிரகத்தை தலைமை ஏற்று நடத்தினார். இவர் இருநூறு ஆண் சத்தியாகிரகிகள் மத்தியில் ஒரே பெண்.; முகாமில் ஆண்களுடனேயே தங்குவார். இவர் அரசு அலுவலர்கள்; வசிக்கும் பகுதிகளுக்கு சென்று அவர்கள் அரசாங்கத்திடம் கொண்டுள்ள பற்று குறைந்து தேசபக்தி ஏற்படும் வகையில் துண்டு பிரசுரங்கள் வழங்கினார். சத்தியாக்கிரகத்தை அடக்குவதற்காக, மே மாதம் 14-ஆம் நாள் அம்மையார் அவர்கள் கைது செய்யப்பட்டு ஒருவருடம் சாதாரண சிறைத் தண்டனையில் தஞ்சாவூர் சிறையில் வைக்கப்பட்டார்.

வேதாரண்யத்தில் சத்தியாகிரகம் நடந்து கொண்டிருந்தபோது சென்னை நகரிலும் தி. பிரகாசம் அவர்கள் தலைமையில் உப்பு சத்தியாகிரகம் நடந்தது. துர்காபாய் அம்மாள் என்ற பெண் தொண்டர் தலைமை ஏற்று உதயவரம் என்ற இடத்தில் முகாம் ஏற்படுத்தினார்கள். மே மாதம் இரண்டாம் நாள் இவ்வம்மையார், கிருஷ்ணம்மா மேலும் சில பெண்கள் உப்புச் சட்டத்தையும், தடையுத்தரவையும் மீறி; சென்னை சாந்தோம் கடற்கரையில் உப்புக் காய்ச்சத் தொடங்கியபோது போலீஸார் அவ்வுப்புப்பானைகளை உடைத்ததோடு கூட்டத்தையும் கலைத்தனர். துர்காபாய் அம்மையார் வட ஆற்காட்டிற்குச் சென்று ஏராளமான சொற்பொழிவுகள் ஆற்றினார். பின்னர் மே மாதம் 25-ஆம் தேதி உப்புச் சட்டத்தை மீறி உப்புக் காய்ச்சினார். காந்தியடிகளின்

விருப்பத்திற்கிணங்க, கல்லூரி, கல்விக் கூடங்கள், அந்நியத் துணிக்கடைகள், மதுபான கடைகள் இவற்றை மறியல் செய்யும் போராட்டத்திலும், கதர் உற்பத்தியிலும் பெண்கள் ஈடுபட்டனர். இவர்கள் கடமை என்னவென்றால் வியாபாரிகளை அணுகி அவ்வியாபாரத்தை விட்டுவிடுமாறும், வாடிக்கையாளர்களிடம் அப்பொருட்கள் பயன்படுத்தாமல் இருக்குமாறும் அறிவுரைக்க வேண்டும். இவை பயன் தரவில்லையென்றால் கடைகளுக்கு முன்னால் படுத்து விற்பனையை தடை செய்யவேண்டும். இதுவே காந்தியடிகளின் அறிவுரை. இவ்வறிவுரைக்கு இணங்க தமிழகப் பெண்கள் காங்கிரஸ் கமிட்டிகளில் சேர்ந்து இப்போராட்டங்களில் தீவிரமாக ஈடுபட்டார்கள். இவர்கள் நியாயமான கோரிக்கைகளை அரசாங்கம் லத்தியாலும், சிறை தண்டனையினாலும் ஒடுக்கியது. இந்த தண்டனைகளையெல்லாம் பொருட்படுத்தாது மேலும் தீவிரமாக போராட்டத்தில் ஈடுபட்டார்கள்.

காந்தி கைதுக்கு பெண்கள் போராட்டம்

1932-ஆம் ஆண்டு தொடக்கத்தில் ஒப்பந்தத்திற்கு விரோதமாக அரசு நடந்து கொண்டமையால் காந்தியடிகள் காரிய கமிட்டியுடன் ஆலோசித்து போராட்டத்திற்கான பல திட்டங்களை வகுத்தார். இதை அறிந்த வைசிராய் வெல்விங்டன் காந்தியடிகளைக் கைது செய்து காவலில் வைத்தார். இச்செய்தி எட்டியதும் தேசம் முழுவதும் கடையடைப்பு, வேலை நிறுத்தம் மற்றும் பொதுக் கூட்டங்கள் நடத்தி மக்கள் தங்கள் கண்டனத்தை தெரிவித்தனர். நாடு முழுவதும் அடக்குமுறை தலைவிரித்தாடத் தொடங்கியது. முக்கிய அங்கத்தினர்களும், தலைவர்களும் கைது செய்யப்பட்டனர். காங்கிரஸ் குழுக்களை சட்ட விரோதமான ஸ்தாபனம் என்று அறிவித்து அவைகள் கலைக்கப்பட்டன. தமிழகத்தில், காந்தியடிகள் கைது மக்களை திரண்டு எழுச் செய்தது, காங்கிரஸ் நியமித்துள்ள பிரதிநிதிகளான பத்மாசனி அம்மாள், தாயம்மாள் மற்றும்

சீதாலட்சுமி, முத்தம்மாள், சித்து பாக்கியலட்சுமி அம்மாள், கொண்டாலட்சுமி அம்மாள், கே.டி. கமலா ஆகிய முப்பது பெண்கள் மதுரையில் மட்டும் கைதாகி சிறை சென்றனர். இரண்டாவது தடவையாக 1932 ஆம் ஆண்டில் அம்புஜம்மாள் துணிக்கடை மறியல் செய்தபோது கைது செய்யப்பட்டு வேலூர் சிறையில் காவலில் வைக்கப்பட்டார். சென்னையைச் சேர்ந்த ஞானம்மாளும் இப்போராட்டத்தில் ஈடுபட்டதற்காக கைது செய்யப்பட்டு சிறை வைக்கப்பட்டவர்களில் ஒருவராவார். இப்போராட்டத்திலும் ருக்மணி லட்சுமிபதியும், தூர்காபாயும் ஈடுபட்டார்கள்.

தேச பாடல் பாடகிகள்

சுதந்திரப் போராட்டம் தீவிரமாக நடைபெற்ற காலத்தில், தேசபக்தர்கள் தங்கள் குடும்ப நிகழ்ச்சிகளிலும் தேசபக்தி பாடல்களுக்கே முதலிடம் கொடுத்தனர். அரசியல் கூட்டங்களிலும் தேசபக்தி பாடல்கள் பாடப்படுவது வழக்கம். அந்நாளில் தேசபக்திபாடல்கள் பாடுவதில் தனிஆர்வம்காட்டி வந்தபெண்களில் கோதை நாயகி, கே.பி.சுந்தராமப்பாள் மற்றும் டி.கே.பட்டம்மாளும் சிறப்புடையவர்கள். இவர்கள் கணீரெனப் பாடும் தேசபக்தி பாடல்களால் ஈர்க்கப்பட்டு போராட்ட இயக்கங்களில் பங்குகொண்ட தொண்டர்கள் ஏராளம். பாரதியின் பாடல்களை சிறப்பாக பாடும் வல்லமை பெற்றவர் கோதை நாயகி. காங்கிரஸ் நிகழ்ச்சிகளில் இவ்வம்மையார் பெயர் இடம்பெற்றாலே கூட்டம் ஏராளம் சேரும். மதுரகவி பாஸ்கரதாஸ் இயற்றிய பாடல்களான. என்ற நான்குபாடல்களையும் கே.பி.சுந்தராமப்பாள் அருமையான முறையில் இசைத்தட்டில் பாடி மக்களிடையே கொண்டு சேர்த்தார். பாரதியாரின் பாடல்களை சென்னை அரசு தடை செய்ததை எதிர்த்து நடத்தப்பட்ட கூட்டங்களில் இவர் 'நெஞ்சு பொறுக்குதில்லையே' என்ற பாடலைப்பாடி மக்களை

வீறுகொண்டெழுச்செய்தார்.

உப்பு

சத்யாக்கிரகத்தையொட்டி காந்தி சிறை சென்ற போது 'காந்தியோ பரம ஏழை சந்நியாசி' என்ற பாடல் இவரால் பாடப்பட்டு இசைத்தட்டில் பதிவு செய்து நாடெங்கும் பரப்பப்பட்டது. காங்கிரஸ் கொள்கையில் பற்று ஏற்பட்டு அதனால் ஓய்வு நேரங்களில் நூல் நூற்று அதை காங்கிரஸ் குழுவிற்கு அனுப்பி வைத்து கொண்டிருந்தார்.

தமிழ்நாட்டில் சத்தியாகிரக பெண்மணிகள்

அடக்குமுறை தீவிரமாகவே நாட்டில் இயக்கம் ஒருவாறு மந்தமடைந்தது. இதைப் பார்த்து தனிப்பட்ட சட்ட மறுப்புக்கு காந்தியடிகள் அனுமதி வழங்கினார். ஒவ்வொருவரும் கைதாகும் வரை சளைக்காது சேவைசெய்து கொண்டே இருக்கவேண்டும் என்று அவர் தனிப்பட்ட சட்டமறுப்பின் பெருமையை எடுத்துக் கூறினார். பின்னால் காந்தியடிகளும் சட்ட மறுப்பு செய்து தண்டிக்கப்பட்டார். தமிழகத்தைச் சேர்ந்த அனைத்து மாவட்டங்களிலும் பல பெண்கள் பங்கு கொண்டு சிறை சென்றனர். 1940 நவம்பர் திங்கள் 21ஆம் நாள் ருக்மணி லட்சுமிபதி சத்தியாக்கிரகம் நடத்தியமையால் ஓராண்டு காலம் சிறைத்தண்டனை பெற்றார். மதுரையில் கே.பி.சானகிஅம்மாள் இரண்டாம் உலகப் போருக்கெதிராகப் பிரச்சாரம் செய்தபோது கைதானார். மேலும்; மதுரையைச் சேர்ந்த சொர்ணம்மாள் மற்றும் செல்லம்மாள் பொதுக் கூட்டங்களில் சொற்பொழிவாற்றியமைக்காகக் கைது செய்யப்பட்டுச் சிறை வைக்கப்பட்டனர். அவர்களைப் பின்பற்றி மதுரையில் அகிலாண்டத்தம்மாள், லட்சுமிகாந்தன்பாரதி, திருமதி. சௌந்தரம் ராமசந்திரன், திருமதி. கிருஷ்ணசாமி, திருமதி. ராமசாமி ஆகியோர் சிறை சென்றனர். குமாரமங்கலத்து சமீந்தாரினி இராதாபாய் சுப்பராயன் உலகப்போருக்கெதிராக எட்டு பக்கங்களில் தட்டச்சு செய்யப்பட்ட பிரசுரங்களை மக்களிடையே விநியோகித்துக்கொண்டிருந்தபோது கைது

செய்யப்பட்டார். தூத்துக்குடியைச் சேர்ந்த சி.ஆர். சாரதாம்பாள் அம்மாள் மற்றும் கருரைச் சேர்ந்த பியாரி பீபி, ஆகியோர் இச் சத்தியாக்கிரகத்தில் ஈடுபட்டதற்காகக் கைது செய்யப்பட்டுச் சிறை வைக்கப்பட்டனர். சரஸ்வதி பாண்டுரங்கம் ஆறு மாத சிறைத்தண்டனை அடைந்து வேலூர் சிறையில் அடைக்கப்பட்டார். அதனால் அவருடைய இரண்டு வயது மகளையும் ஆறு மாத மகனையும் இழந்தார்.

வெள்ளையனே வெளியேறு இயக்கம்

சுதந்திரப் போராட்டத்தின் கடைசி அத்தியாயம் 1942 ஆம் ஆண்டில் நடந்த 'வெள்ளையனே வெளியேறு' போராட்டமாகும். இப்போராட்டத்தின் முக்கிய அம்சம் தொழிலாளர்கள் வேலை நிறுத்தப் போராட்டம். அந்தோணி அம்மாளும், பேச்சியம்மாளும் பங்கஜ மில் வேலை நிறுத்தப் போராட்டத்தில் பங்கு பெற்றமைக்காகக் கைது செய்யப்பட்டு ஒரு வருடம் காவலில் வைக்கப்பட்டார்கள். கோயம்புத்தூரைச் சேர்ந்த குட்டியம்மாள் மற்றும் சோலையம்மாள் ரயில் தண்டவாளத்தைத் தகர்க்க முனைந்தமையால் கைது செய்யப்பட்டு முறையே மூன்று மாதம், ஆறு மாதம் தண்டனை பெற்று கோயம்புத்தூர் சிறையில் வைக்கப்பட்டார்கள். சென்னையில் உள்ள அனைத்து கல்லூரி மாணவிகளும் வகுப்பறைகளைப் புறக்கணித்து போராட்டத்திற்கு ஆரதவு தெரிவித்தனர். வெள்ளையரை எதிர்த்து மதுரையில் கண்டன ஊர்வலங்கள் ஆகஸ்ட் மாதத்திலிருந்து அக்டோபர் வரை தொடர்ந்து நடத்தப்பட்டன. இதில் பெருமளவு பெண்கள் கலந்து கொண்டனர். இதனால் கோபமடைந்த போலீஸ் அதிகாரி தீச்சட்டி கோவிந்தன் மற்றும் பிற போலீசார் சொர்னம்மாள் மற்றும் மகாராஷ்டிராவைச் சேர்ந்த மதுரையில் வாழ்ந்து வந்த லட்சுமி பாய் ஆகிய இருவரையும் வாகனத்தில் ஏற்றிச் சென்று 8 கிலோமீட்டர் தொலைவிலுள்ள அழகர் கோவில் சாலையில் ஒரு காட்டில் இறக்கி அவ்விரு

பெண்களின் ஆடைகளையும் பிடுங்கிக்கொண்டு அடித்து உதைத்தனர். இதுதான் சுதந்திரப்பாதை என்று கூறி ஒரு காட்டுப்பாதையில் அவர்களைத் தூக்கி வீசினர். இரவு முழக்க அங்கே மறைவிடத்தில் மறைந்திருந்துவிட்டு காலையில் அங்கிருந்த விவசாயிகள் உதவியால் ஆடைகள் பெற்று கட்டிக் கொண்டு மதுரை வந்து சேர்ந்தனர். அண்ணாமலைப் பல்கலைக் கழகம், இராணி மேரி கல்லூரி மற்றும் கிறித்தவக் கல்லூரி மாணவியர் கல்லூரிகளை புறக்கணித்துவிட்டு பேரணிகளும், மறியல் போராட்டங்களும் நடத்தினர்.

கோவிந்தம்மாள்

கோவிந்தம்மாள் (காலம் 22.2.1927 முதல் 01.12.2016 வரை) என்பவர் 1943ல் நேதாஜி உருவாக்கிய இந்திய தேசிய ராணுவத்தின் பெண்கள் பிரிவான ஜான்சி ராணி படையின் வீராங்கனை ஆவார். நேதாஜி இந்திய தேசிய இராணுவத்தின் பெண்கள் படையான ஜான்சி ராணிப் படையில் பெண்களையும் சேருமாறு அழைத்தார். அதை ஏற்று 12.12.1943ல் ஜான்சி ராணிப்படையில் கோவிந்தம்மாள் சேர்ந்தார். 20 சிங்கப்பூர் பெண்களை கொண்டு லட்சுமி சுவாமிநாதன் என்ற பெண்ணால் அமைக்கப்பட்ட இப்படையில் 1500 பெண்கள் வரை சேர்ந்தனர். 1500 பெண்கள் கொண்ட அப்படையில் முதலில் 100 பேர் தேர்ந்தெடுக்கப்பட்டு அவர்களுக்குப் பலரகத் துப்பாக்கிகளைச் சுடும் பயிற்சி தரப்பட்டது. அப்படி முதலில் தேர்ந்தெடுக்கப்பட்ட 100 பேரில் கோவிந்தாம்மாளும் ஒருவர். இவருடைய நேர்மையைப் பாராட்டி நேதாஜி இவருக்கு லாண்ட்ஸ் நாயக் என்று பதவி உயர்வு அளித்தார். 1.10.1945 ஆம் ஆண்டு வரை இவர் அந்த இராணுவத்தில் பணியாற்றினார். ஆகத்து 16, 1945ல் இப்படை கலைக்கப்பட்டவுடன், 1949ல் தன் கணவர் மட்டும் 6 குழந்தைகளுடன் தமிழகம் வந்தார். ஜான்சி ராணிப் படையினர் ஒரு தடவை முகாம் அமைத்து தங்கியிருந்தனர். அங்கு ஒரு மர்ம

வண்டியில் சில நபர்கள் முகாமில் நுழைவதை பார்த்த கோவிந்தம்மாள் அவ்வண்டியை தடுத்து நிறுத்தினார். உள்ளே நேதாஜி இராணுவ உடையில் அமர்ந்திருந்தார். அடுத்த நாள் அவரின் அந்த துணிச்சலான செயலை பாராட்டிய நேதாஜி அதன் காரணமாக லாண்ட்சு நாயக் விருதை வழங்கினார். அப்போது போர் உக்கிரமாக நடந்துகொண்டிருந்தது. ஆனால் ஜான்சிராணி படை இந்திய பர்மிய எல்லையிலேயே நிறுத்தி வைக்கப்பட்டது. அங்கு கொரில்லாப் படையினரின் தாக்குதலைச் சமாளித்தனர். உணவு மற்றும் போர்ச்சாதனங்கள் வந்துசேரும் பாதை முடங்கிற்று. பசிதின் கொடுமையால் காட்டில் கிடக்கும் பழங்களை உண்டதால், அதன் நச்சுத்தன்மை காரணமாக வயிற்றுப் போக்கு-வாந்தி முதலியன ஏற்பட்டது. இந்நிலையில் போரில் சமாளிக்க முடியாத நேதாஜி பெண்கள் படை எதிரிகள் வசம் அகப்படுக்கூடாது என்பதற்காக படையினை மலேயாவுக்குத் திரும்ப ஆணை பிறப்பித்தார். ஆனால் இப்படையின் தலைவியான இலட்சுமி சாகல் மறுத்துவிட்டார். மருத்துவமனை என்பதைக் குறிக்க செஞ்சிலுவை அடையாளம் வைக்கப்பட்டிருந்தும் கூட அன்றிரவே மருத்துவமனை வான் குண்டு வீச்சுக்கு இலக்காயிற்று. மருத்துவமனை தரைமட்டமாயிற்று. தளபதி எல்லப்பா மிகக் கடுமையாகப் பாதிக்கப்பட்டார். தப்பிக்கும் முயற்சியால் ஆங்கிலேய கொரில்லப்படையின் குண்டு வீச்சால் மேலும் சிலர் கொல்லப்பட்டனர். அந்த சண்டையில் இவரது உயிர் தோழிகளான ஸ்டெல்லாவும் ஜோஸ்மினும் கொல்லப்பட்டார்கள்.

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Unsung Women Freedom Fighter of Tamil Nadu

Shanmugam. P*and Dr. R. Elamaram**

Introduction

Women contributed to the cultural rejuvenation of India throughout the independence movement. Figures like Sarojini Naidu, a gifted poet, harnessed their literary talents to inspire and motivate people through their writings. Many women provided vital support to male leaders such as M.K. Gandhi and Jawaharlal Nehru by participating in their campaigns, managing logistics, and disseminating their messages. Women faced arrests, imprisonment, and harsh treatment from British authorities. Their unwavering resilience and sacrifices served as a wellspring of inspiration for others to persist in their pursuit of independence. Women from diverse walks of life, including students, laborers, and homemakers, actively took part in protests, rendering the movement a broad and inclusive struggle.

Rani Velu Nachiyar and Kuyili

Rani Velu Nachiyar was a queen from the Tamil Marava dynasty in the Sivaganga region of Tamil Nadu, India. She was born in 1730 and became the queen of Sivaganga in 1780. Rani Velu Nachiyar is renowned for her valiant efforts in resisting British colonial rule. She is best known for her role in the Polygar Wars, a series of conflicts in the late 18th century between local rulers (Polygars) and the British East India Company. Rani Velu Nachiyar fought alongside Maruthu brothers and Gopala Nayaker to defend her kingdom against the British. She is also credited with being one of the first queens to wage war against the British East India Company. One of her most notable achievements was the use of her faithful warrior, Kuyili, who played a vital role in her efforts to resist British forces. Kuyili, also known as Velu Nachiyar Kuyili, was a loyal and brave warrior in the service of Rani Velu Nachiyar. Kuyili is often celebrated for her extraordinary act of

bravery in the battle against the British. During the siege of the fort of Virupachi near Sivaganga, Rani Velu Nachiyar and her forces were at a disadvantage. In a daring move, Kuyili volunteered to carry out a suicidal mission. She wrapped herself in oil-soaked cloth, set herself on fire, and charged towards the British ammunition depot. Her self-sacrifice led to a massive explosion and chaos among the British troops, which ultimately helped the queen's forces gain an upper hand in the battle. Rani Velu Nachiyar and Kuyili's efforts are remembered as a symbol of courage and resistance against British colonial rule in India. They continue to be celebrated for their significant contributions to the fight for independence and as icons of female empowerment. These historical figures are a testament to the indomitable spirit and determination of individuals who resisted colonial rule during a pivotal period in Indian history.

Padmasani: The Trailblazing Freedom Fighter

Padmasani, a remarkable woman, etched her name in history as the first woman to be incarcerated for the cause of freedom. She also holds the distinction of being the first woman to popularize the songs of Bharatiyar, the renowned poet. Born in 1897 in Cholavantan, near Madurai, she married Srinivasavarathan from Madurai, becoming an integral part of the Madurai community. Her connection with Mahakavi Bharatiyar ran deep, as Srinivasavarathan and Bharatiyar shared a close friendship. In a touching episode, Bharatiyar had penned a letter soliciting funds to launch a magazine, prompting Varadhan to promptly sell his property and send the money to Bharatiyar. Such was their bond. Back then, Bharatiyar's patriotic songs existed only on paper. It was Padmasani and Srinivasavarathan who breathed life into these verses by singing them

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fervently on the streets and during bhajans, igniting the passion for independence in the hearts of the people.

In 1922, Varadhan was arrested for participating in a black shop picket, and Padmasani, with unwavering determination, sought donations and garlanded her husband with a tilak before he was incarcerated. She transitioned from being a supportive wife to a fervent freedom fighter, earning the distinction of being the first woman to join the freedom struggle in Tamil Nadu. With her husband behind bars, Padmasani underwent a remarkable transformation. She parted with her gold jewelry and embraced a life of simplicity, dining meagerly on buttermilk rice and chilies. Although they were affluent, she chose to sustain herself with the meager income from selling khadi door to door while singing Bharatiyar's songs, even convincing those sympathetic to the British government to purchase khadi. Her eloquence was captivating, and she inspired women to take an active role in the liberation movement. Padmasani ardently believed that Indian women should contribute to the freedom struggle. She eloquently conveyed this sentiment: "There is no point in boasting about the country where Savitri, Chandramati, and Sita lived, the land where Draupadi avenged her humiliation. Born in such a land, we should no longer idle like elderly women and ascetics.

Nagammaiyar and Kannammal

Nagaratnam was born in 1885 as the daughter of Rengaswamy and Ponnuthai in Dadampatti, Salem district, which was part of the Chennai province at the time. She was also known as Nagammaiyar. Nagamma received no formal education. At the age of 13, she married E.V. Ramasamy, also known as Periyar. Two years into their marriage, in 1900, they welcomed a daughter into their lives. Tragically, the child fell ill and passed away just five months after birth, and they were unable to have any more children. This event would later become a driving force behind Nagammayar's active involvement in social work. However, after their marriage, Nagammaiyar wholeheartedly dedicated herself to her husband's revolutionary pursuits. When E.V. Ramasamy joined the Indian National Congress in 1919, Nagamma also became a member of the Congress

party. During this period, Mahatma Gandhi's nationwide anti-black market movement gained momentum. When Mahatma Gandhi visited Erode for his campaign, he stayed at Periyar's house. Gandhi expressed his concern about the disproportionate impact of the black market on women. He proposed the idea of a black shop protest, particularly emphasizing the importance of women's participation. Nagamma, being a woman herself, understood the gravity of the situation, and her involvement in the protest was deeply motivated by Gandhi's words.

The Pioneering Role of D. S. Soundaram

D. S. Soundaram (18th August 1904 – 21st October 1984) stands as a towering figure in India's history, celebrated as a physician, freedom fighter, and social reformer of unparalleled distinction. Her remarkable journey is a testament to her unwavering commitment to the betterment of society and the cause of Indian independence. Life took an unconventional turn when she was married off at the tender age of 12. Tragically, her marital bliss was short-lived, as she soon became a widow. However, her determination and sense of purpose shone brightly during her husband Dr. Sundararajan's final moments. She extracted a solemn promise from him that she would not confine herself to the domestic sphere but would go on to pursue education and dedicate herself to the service of her nation.

In fulfillment of this promise, Father Sundaram sent his resolute daughter to Delhi to pursue her studies in medicine. Her relentless dedication paid off, and she earned her medical degree in 1936. Dr. Soundaram went on to establish a free hospital in Madurai, a testament to her commitment to providing healthcare to those in need. While engaged in her medical practice, Dr. Soundaram's heart was drawn to the cause of India's freedom struggle. She became involved with the Congress party, particularly in rural areas, where she collaborated with G. from Arisana Seva Sangh. It was during this time that she fell in love with Ramachandran, and with the blessings of Mahatma Gandhi, they remarried. Dr. Soundaram's commitment to the freedom movement intensified, and she joined

Gandhiji's Arisan movement. Her dedication did not go unnoticed, as Gandhiji appointed her as the South Indian representative of the Kasthuribai Gandhi National Memorial Trust.

Dr. Pichaimuthu Ammal: Empowering Women through 'Sisters Sangam'

In the heart of Madurai, 'Sisters Sangam' emerged as an organization dedicated to resisting British colonial rule by promoting Khadar sales. Dr. Pichaimuthu Ammal played a pivotal role in this endeavor by providing education and training to thirty women who spun yarn for two hours every Friday. Through her efforts, she empowered women to become active participants in the struggle for independence.

Salem Angachi Ammal: Breaking the Chains of Colonialism

Salem Angachi Ammal made history when she stood adorned with a garland around her neck and an ax in her hand. She fearlessly led the charge to remove the statue of Colonel Neel from Mount Road, Chennai, in a satyagraha. Her unwavering commitment led to her arrest and subsequent sentencing to judicial custody, accompanied by a fine of seven rupees.

Anjalayammal: The Fearless 'Southern Ghat Velu Nachiyar'

Anjalayammal, famously known as 'Southern Ghat Velu Nachiyar,' exemplified the spirit of a true freedom fighter. Even her 12-year-old daughter, Ammakannu, shared her zeal for independence. Anjalayammal's participation in the idol-breaking satyagraha led to her incarceration in a juvenile home, where she served a four-year sentence. Anjalai Ammal embarked on her illustrious political journey by joining Mahatma Gandhi's Non-Cooperation Movement. In 1921, she etched her name in history as the first woman from South India to wholeheartedly embrace the Non-Cooperation Movement. Displaying unwavering commitment to India's freedom struggle, she even sold her family property and house, dedicating the proceeds to the cause. Her valor and dedication did not go unnoticed. Subramania Bharti, who had journeyed to Cuddalore from Pondicherry, lauded her spirit.

In 1914, the renowned Bharatiyar expressed his delight, remarking, "It is a great joy that Anjalai Ammal has emerged into public life at a time when women hesitated to venture beyond their homes." A significant episode in her remarkable journey unfolded in 1927 when she spearheaded the Satyagraha for the removal of the statue of James Neill, a British general infamous for the massacre during the 1857 Sepoy Mutiny. Alongside her daughter Ammakannu and Murukappa, Anjalai Ammal played a pivotal role in this act of defiance, resulting in a one-year jail sentence. Notably, Mahatma Gandhi met them during his visit to Cuddalore in December 1927, renaming Ammakannu as Lilavati and inviting her to join the Wartha Ashram. Tragedy struck in 1931 during the Salt Satyagraha in Cuddalore when Anjalai Ammal suffered severe injuries. Despite being six months pregnant, she was sentenced to six months in Vellore Central Jail. Remarkably, upon her release in Naira, she gave birth to a baby boy while on leave and returned to complete her remaining two months in prison with the 15-day-old infant by her side. This child, originally named 'Sail Veeran,' later became known as 'Jayaveeran.' Anjalai Ammal's dedication extended to leadership roles as she presided over the All India Women's Congress meeting in Chennai in 1931. In 1932, she organized a black shop picket to galvanize public support for Gandhi's abolitionist policy, leading to a nine-month prison sentence in Bellary Jail. She continued her activism in 1933 with participation in an anti-law picket and an anti-foreign cloth protest, earning her a three-month jail sentence.

Rukmini Lakshmipati: From Music to Politics

Rukmini Lakshmipathi, a talented veena musician, made history by becoming the first woman to go to jail during the Salt Satyagraha movement. Her involvement did not end there; she also became the first woman elected member of the Legislative Assembly of Madras Province and subsequently the first woman minister in Chennai province, breaking gender barriers in the political sphere. Rukmini Lakshmipathi was a prominent figure in the Indian independence movement, particularly in Tamil Nadu. She played a significant role in advocating for India's freedom from British colonial rule and in advancing the cause of women's rights. Here are some key aspects of her role in the Indian independence movement in Tamil Nadu.

Lakshmipathi was a staunch advocate for women's rights and empowerment. She believed that the struggle for India's independence should also include the fight for women's liberation. She worked tirelessly to raise awareness about women's issues and to encourage women to participate actively in the freedom struggle. She actively participated in the Civil Disobedience Movement and various other non-violent protests against British rule. She was involved in organizing protests, strikes, and public demonstrations to challenge the British authorities. Rukmini Lakshmipathi played a significant role in the Quit India Movement of 1942. She was one of the leaders of the movement in Tamil Nadu and was involved in organizing mass protests, strikes, and civil disobedience campaigns.

The Quit India Movement marked a turning point in the Indian independence struggle. In addition to her involvement in the independence movement, Rukmini Lakshmipathi was also committed to social justice and the welfare of marginalized communities. She worked to address issues related to poverty, untouchability, and the rights of Dalits. Rukmini Lakshmipathi was associated with the Indian National Congress, which was at the forefront of the independence movement. She served in various leadership positions within the party and worked closely with other prominent leaders like Rajaji (C. Rajagopalachari) and K. Kamaraj. After India gained independence in 1947, Rukmini Lakshmipathi continued to be active in social and political causes. She remained committed to women's rights and continued to advocate for the welfare of disadvantaged communities. Rukmini Lakshmipathi's contributions to the Indian independence movement in Tamil Nadu were significant, both in terms of her involvement in the struggle for freedom from British rule and her dedication to the cause of women's rights and social justice. She remains a respected figure in the history of Tamil Nadu's role in India's struggle for independence.

Yamini Poorna Thilakamma: Leading the Resistance

In 1927, the British sent the Simon Committee to India to bring about reforms in the Government of India Act. In response, a women's resistance movement was ignited in Chennai, and Yamini Poorna Thilakamma

emerged as one of its key leaders. Her efforts contributed significantly to the opposition against the Simon Committee and the broader struggle for independence.

Muniyammal: Advocate for Khadar and Nationalism

Muniyammal was a prominent member of the Sisters Association established in Madurai. Her focus was on advocating for the survival of Khadar and engaging in debates on nationalism. Muniyammal also imparted battlefield training to women, alongside teaching them spinning and raturum (traditional handloom weaving) techniques, empowering them to participate actively in the freedom struggle.

Congress Women Leader Manjubhashini: A Trailblazing Force in Politics

Manju Bhasini was a notable Indian freedom activist. She was born on 24 September 1906 in Chennai, India. Her father, Narasimha Iyer, was a lawyer who actively participated in significant movements for India's independence. Narasimha Iyer took part in the anti-foreign cloth protest, which was led by Durgabhai Deshmukh at Tambuchetty Street, Chennai. Additionally, he played a vital role in the Vedaranyam salt satyagraha campaign, which was led by Rajaji. Manju Bhasini, following in her father's footsteps, joined the freedom struggle.

Janaki Adi Nagappan

Janaki Adi Nagappan, an instrumental figure in the Malaysian Indian Congress Party, devoted her life to the pursuit of independence for Malaya and India. This article delves into her remarkable life and her contributions to the struggle for freedom. At the age of 18, Janaki Adi Nagappan joined the Indian National Army and played a significant role in the Jhansi Rani Force, reaching the rank of Sub-Commander. Her dedication to the cause of Indian independence and her association with Subhash Chandra Bose are discussed here. Janaki Adi Nagappan's collaboration with Subhash Chandra Bose, a prominent leader of the Indian National Army, is explored in this section. Her role in mobilizing Tamils in Malaya to support the cause of Indian independence is highlighted. During Subhash

Chandra Bose's visit to Malaya, Tamil communities made significant sacrifices, including giving away their jewels, to support the cause of Indian nationalism. This section sheds light on the unity and determination of Malayat Tamils during this critical period.

Role of Tamil Nadu Women Vedaranyam March

The Vedaranyam March, also known as the Salt Satyagraha at Vedaranyam, was a significant event in India's struggle for independence from British colonial rule. The march, which took place in 1930, was led by C. Rajagopalachari, who was a prominent leader in the Indian National Congress and a close associate of Mahatma Gandhi. The role of women in the Vedaranyam March, like in many other movements during India's struggle for independence, was crucial and noteworthy. Here are some of the key roles and contributions of women in the Vedaranyam. Women actively participated in the march alongside men. They walked long distances, often barefoot, as a form of nonviolent protest against the British salt laws. This collective action demonstrated the unity and determination of the Indian people in their fight for freedom. The Vedaranyam March was a part of the wider Salt Satyagraha, which aimed to challenge the British monopoly on salt production and distribution. Women played a vital role in producing and selling contraband salt, defying the oppressive salt laws imposed by the British. Several women leaders emerged during the Salt Satyagraha at Vedaranyam. Kasturba Gandhi, the wife of Mahatma Gandhi, and Rajaji's wife, Kamaladevi Chattopadhyay, were prominent figures who provided leadership and inspiration to women participants. Women actively practiced civil disobedience by defying the British authorities and engaging in acts of nonviolent protest. This included picketing salt depots, organizing marches, and courting arrest. Women endured harsh conditions and faced police repression during the Vedaranyam March. They showed great courage and resilience in the face of adversity, which inspired others to join the struggle. Women also played a significant role in spreading the message of the salt satyagraha and mobilizing support from the local communities. They used songs, speeches, and literature to raise awareness

about the campaign. Overall, the women who participated in the Vedaranyam March made important contributions to the broader Indian independence movement. Their involvement highlighted the inclusive and diverse nature of the struggle, where people from all backgrounds, including women, came together to demand freedom from British colonial rule. This march, like many other acts of civil disobedience during the Indian independence movement, helped pave the way for India's eventual independence in 1947.

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Revolutionary Writer J.C.Kumarappa

Dr. M, Saravanan*

During the period of Indian Independence Movement the political thinkers, freedom fighters of India and their dedication in directing such development was indisputable. During those critical years, India was fortunate to have many committed patriotic leaders like Gandhiji, Nehru, Patel, Maulana Azad, Vinobha Bhave, Rajendra Prasad, J.C.Kumarappa, whose dedicated life itself is a message to the nation.

Early life

Kumarappa was born on 4th January 1892 at Thanjavur as the seventh child to his parents Solomon Cornelius Doraisamy, and Esther Rajanayagam. They belonged to a Devout Orthodox Christian family. At that time, his taken was working in the Public Works Department of the Government of Madras Presidency.

J.C. Kumarappa was a prolific writer. His works reflect the ethos of Indian life. They mirror the conditions of the country, life of people and nature of the great events and occurrences. They also manifest his nationalist feelings, his appreciation for the noble principles of the great sons of India and his agonizing mind on the sight of the deplorable conditions of the country. The works of J.C. Kumarappa will reveal his incisive and tormented mind vividly.

J.C. Kumarappa's Public Finance and Our Poverty was the first work written in the year 1929. Kumarappa wrote many books such as Cow in Our Economy, Why the Village Movement, Sarvodaya and World Peace, Khadi in Our Life, Swaraj and Politics, Survey of Matar Taluka

Public Finance and Our Poverty

Kumarappa's work on Public Finance and Our Poverty narrate the rich resources of India along with the parasitical aspects of poverty. He presents his views lucidly in the following manner. History teaches that when a great empire disintegrates there is usually a scramble amongst the ambitious ones to seize whatever

they can. The English East India Company. With true British loyalty to the precedence, the oppressive taxes were continued during peaceful times also. In the early days of the British domination, empire builders such as Robert Clive and Warren Hastings swept the country of all the wealth they could lay hands on. This provided the British with the millions that were necessary to capitalize the advantage of inventions of steam power and its other aspects and in a large measure they gave the lead to the "Industrial Revolution" of Europe.

What was the gain of Europe in general and of England in particular was India's loss, and there started the downward journey in the economic history of India. It was but to be expected that England should feather her nest, and she did it very well. The English East India Company was purely a commercial concern in its make up, and it would be folly to look up for any consideration for India's development in its policies. Like all other private undertakings, its outlook was circumscribed mainly by immediate gains rather than by a long - time view of affairs. India's interests, if they were recognized at all, were subordinated to the England's bid for the economic supremacy of the world. Kumarappa strongly criticise the British Industrial Policy which made India a feeder country whetting the appetite of British Industries. He states that Factorization was growing in a great scale in England, and India was used as a plantation colony to feed the factories with requisite raw materials. England and India formed a vertical industrial unit controlled by financiers in England. The Indian's part in it was to do and die. Such were the forces which formulated the tariff rates for India.

Village Industries and Planned Economy

Kumarappa had a great admiration for Gandhiji's ideals. Gandhiji's support for indigenous industries inspired him greatly and he always spoke in favour of village industries and rural crafts. Kumarappa was also

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critical of British procurement of the raw materials from India for production centres in England. This depletion of natural wealth from India irked Kumarappa very much who fumes over British attitude in the following way. “India holds an impregnable place in industries as she commands the raw materials of most industries essential to human welfare. Converting these raw materials into consumable goods keeps most factories of the so called industrialized countries of Europe going. Legitimately all such employment on raw materials obtainable in India belongs to her. No material should be allowed to leave these shores unless they have reached the consumable form. Only then we can have all the wealth that is latent in our raw materials to enrich our country. From the raw materials to the consumable goods is one natural unit of wealth production. If any artificial circumstances are allowed to intervene, this natural circle will be broken up; the less profitable processes may be passed on to one set of people, and the plums may be snatched away by another set of people. This will cause cumulative poverty on those who specialise in the unprofitable processes and concentration of wealth in the hands of those taking up the processes that yield greater returns. Even if the percentage of profit is the same, the value of the article as it nears the consumable stage increases and therefore, the quantity of profit obtained will be much greater than when the article is nearer the raw material stage.

Purna Swaraj Versus Independence

Another fascinating work of Kumarappa is Purna Swaraj versus Independence. In this work he distinguishes the similarities between the two concepts. Also in this work his emotional attachment with nationalism is very much manifested

“In our India, nationalism has no use for imperialism. We have no ambitions of foreign conquest nor do we seek to extend markets for overproduction at home. Our nationalism works as an internal binding force and is a consolidating factor in national life. One of the unique sociological phenomena of the world—our caste system – is an outcome of this aspect of nationalism.

A Survey of Matar Taluka

As desired by Gandhiji, Kumarappa started on his important assignment of surveying the Matar Taluka in Kheda district in Gujarat, with the help of some of the students of Gujarat Vidyapith. It was really a challenging task for him. It is an economic survey of an area which had to be done very carefully. Kumarappa was frankly a novice in this line. But as Gandhiji had started his approach to economics it was entirely different from the conventional system and Gandhiji had asked the students of Gujarat Vidyapith not to accept current economic theories without question. He designed his own method of scientific survey and trained the students in that task.

“An Economic Survey of Matar Taluk” was published with a foreword from Kaka Saheb. Introducing the publication, Kaka Saheb wrote “The Report presented to the public as an authoritative document on the economic condition of a typical Taluka of Gujarat. The reader will find that the statistics presented here in careful schedules, are even more eloquent than the main body of the carefully worded and lucid report itself. It is a vivid picture of the slow process of exploitation, emasculation and perhaps decimation of a patient and peaceful population. The Report highlighted the pitiful plight of the villagers in India during those days. The average earning per head was 7 pies per day and a rupee consisted of 192 pies. Yet, the then Government had no consideration and imposed heavy taxes on villagers. Irrigation facilities were provided, to the villagers and water tax was collected. Even dried up tanks were considered as suppliers of water and adjoining fields were assessed as wet lands. A call from the Mahatma reached Kumarappa while he was engaged in the economic survey of Matar Taluka. Gandhiji had started his famous Dandi March – Salt Satyagraha on 12th march, 1930 and Kumarappa was asked to meet him at Karadi where Gandhiji was camping on 20th April. Kumarappa thought that Gandhiji wanted to publish a book from his articles that appeared in the ‘Young India’ and he wanted very much that Gandhiji should give the foreword for this publication. In such a way Kumarappa writings greatly impressed Gandhiji.

Kumarappa wrote two books during his imprisonment in 1942 and they are Economy of Permanence and Practice and Precepts of Jesus which were considered as splendid works in those days. J.C. Kumarappa writings make great impact to the Indian society, British imperialism, taxes system of British were condemned by kumarappa. Its help to the freedom fighters and Indian people to join freedom struggle.

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Nationalist Press about Cripps Mission in Madras Presidency

M.S. Fathima Begum*

Introduction

Tej Bahadur Sapru, with twelve eminent Indians who were not attached to the Congress Party, cabled on January 2 to Prime Minister Winston Churchill, advocating immediate conversion of the executive Council through men chosen by the National Government, restoration of Popular governments in the provinces, representation of India at the Imperial War Council through men chosen by the national government, and treatment of India on the same footing as the dominions. Churchill, who was in Washington,

telegraphed to Attlee on January 7. On January 28, Amery submitted a memorandum to the War Cabinet concerning the Indian issue and expressed his whole-hearted approval of the Viceroy's view. Linlithgow suggested that a person of high standing should be sent to India with vast powers to negotiate a settlement.

Meanwhile, Chiang Kai-Shek, president of the Chinese Republic, decided to visit India and arrived on February 8, 1942, in India. He met Nehru, Azad and Gandhi on February 18. He also appealed to his ally Britain that "without waiting for any demands on the

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part of people of India, it will give them real political power as speedily as possible.¹

Cabinet Decision to Send Cripps

On March 8, the war cabinet decided that before declaring, Lord Orvly Seal (Cripps) should visit India with authority to discuss the declaration scheme with the leaders of Indian opinion. Amery explained to Linlithgow why the decision was rushed: “The pressure outside, upon Winston from Roosevelt, and upon Attlee & Co. from their party, plus the admission of Cripps to the War Cabinet, suddenly opened the sluice gates, and the thing moved with a rush.” The Instruction given to Cripps by the India Committee of the War Cabinet was as follows: “You are authorized to negotiate with the leaders of the principal section of Indian opinion. You may offer them if you consider it wise and necessary position in the Executive Council” provided this does not embarrass the defence and good government of the country during the present critical time.²

On 26th February 1942, Churchill set up a Special India Committee of the War Cabinet to draft and prepare a fresh constitutional statement for India.³

Negotiations

On 23rd March, Cripps, Turnbull, and his secretaries arrived in Delhi with the British War Cabinet Declaration. Negotiations started on 25th March 1942 and passed through various delicate and Crucial Phases, at times “arising high hopes to be dashed down ultimately on 10th April 1942. The first few days were its brightest days; after that, Cripps began a running battle to save his scheme from suffering complete wreckage. Cripps went to the Viceroy’s house and showed the list of the new executive, wholly Indian, except for the Commander-in-Chief, which he had prepared. The Viceroy was opposed to the transfer of power to Indian hands. He strongly reacted that “the implementation of the paragraph (e)” of the draft declaration “should be done by him as Governor General”. Cripps was supposed to have consulted him before taking any decision or stand on India’s participation in the Viceroy’s Executive Council aimed at solving the immediate problem of securing its full cooperation in the British War effort. On 25th March, he

met Congress president Azad later, Mohammad Ali Jinnah, President of All India Muslim League and gave copies of his draft declaration. Gandhi participated in the discussions in his capacity, as he held no official position in Congress. Others were Savarkar, Ambedkar, M.C. Rajah, Sapru, Jayakar and representatives of Sikhs, Indian Christians, Anglo-Indians and the Europeans. Sikandar Hayat Khan and Fazl-ul Haq, prime ministers of Punjab and Bengal, were also interviewed.⁴

Cripps Mission and Madras Presidency

Srinivasa Sastri made a fervent appeal to the various parties and their ministers who were likely to consult by Cripps. He assured that any modifications they suggested would be taken into account by Cripps while making his recommendations. In response to his call, Rajaji pointed out that he had to appeal not to Indian leaders but to the British conservatives who had to “place an ideal before the Indian People worth fighting and dying”. Cripps’s proposal was cleverly designed to please the Congress, the Muslim League and the Indian States at once. It provided for:

- Dominion Status and Constituent Assembly aimed to keep Congress in good humour.
- The right of secession from the Indian Union, which was an invitation to the Muslim League to form Pakistan
- The option to join the Indian Union and the right to send representatives to the Constituent Assembly intended to please the Indian States.
- It contemplated the establishment of a “political” government at the Centre under the existing constitution for the duration of the war, but “defence” would continue to be a British preserve.
- The proposals aimed at the Balkanisation of India without any actual transfer of control over defence.⁵

Nationalistic Press About Cripps Mission in Madras Presidency

C.Rajagopalachari, ex-premier of Madras, addressed the meetings in Bellary, Madura, Tanjore and

Trichinopoly. The trend of his speech was that India would be much worse off under any other foreign domination than the British.⁷ All parties welcomed Churchill's announcement regarding Sir Stafford Cripps' mission to India. Some press sections expressed dissatisfaction that at those critical junctures, Indian affairs should be under discussion in the War Cabinet, and all papers agreed to praise the selection of Cripps to carry out the Mission. The Muslim League held a meeting on 1st March 1942 at Madras. The proposals of the War Cabinet regarding India's future constitution were examined in the Press. So far as the post-war policy was concerned, the main criticism was directed towards the right given to provinces and states to stay out of the union, the method of choosing representatives of Indian states and the provision regarding the rights of racial and religious minorities.⁸

Failure of the Mission

On 11th April 1942, the working committee of the Congress formally rejected the Draft Declaration by publishing its resolution. It felt that the War Cabinet's proposals "were vague and altogether incomplete, and it would appear that no vital changes in the present structure are presented." As regards the defence, the Committee maintained that it was a vital subject at any time. During wartime, it was important as it covered almost every sphere of life and administration. The League was unsatisfied with it because of the weightage given to the minorities in the electoral arrangements in the Muslim-majority provinces of Punjab and Bengal; the proportion of Muslims in the legislatures did not precisely correspond with the population proportion. The idea of a plebiscite, however, was viewed by the league as harmful to the Muslims as it was to be the right of the whole adult male population and not the right of Muslims alone. The Sikhs were against the provinces' freedom to secede from the union. They did not want Punjab to be separated from the All-India Union. Opposing the Draft, 31st March 1942 in which, they had maintained that the Sikhs stood for national unity and integrity of India. On 3rd April, after rejecting the scheme, the Hindu Mahasabha's resolution said that the Sabha's basic principle was that India was one and indivisible. The representatives of the depressed classes,

Ambedkar and Rajah. It denounced the scheme's inability to provide safeguards for their Interests.¹²

Conclusion

Cripps's failure made Indian leaders too desperate to gain independence for India. Gandhi was determined to launch an intense mass movement. He then asked for complete British withdrawal by raising the slogan 'Quit India'. The letter to Horace Wood Broke Gandhi did not want anything to do with the Cripps Mission. Equally surprising is the way Cripps, who had been a victim of a "stab in his back by the British Government", became a "willing agent of a policy of Machiavellian" dissimulation while negotiating in India, profound hypocrisy and perfidy that knew no touch of remorse, as De Quincy would say. British contention that Gandhi was the brain behind Congress's refusal of the offer does not seem valid either. Disillusioned with Cripps and his Mission, the nationalist movement expressed its complete disenchantment with the colonial power on 9th August 1942, when the Congress launched the "Quit India Movement" under the leadership of Gandhi.

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The Forgotten History of the Government Muslim Women's College, Madras (1946-1948) – A Study

R. Abida Begum* and Dr. T. Abdul Khadar**

Muslims in India constitute the largest minority in the population and they represent one of the most backward communities. Muslim girls and women lag behind their male counterparts, especially in education which is quite evident from the Report of the Sachar Committee,¹ which is rightly expressed by the Sachar Committee in 1996. Thus, education has been regarded as the most significant instrument for changing women's subjugated position in society.

Origin of Muslim Women's Secular Education in Madras

In colonial India, the missionary women devoted themselves to the work of teaching in the homes of native families both Hindu and Muslim, and called it as Zenana System or Home Education. The Church of England Zenana Mission organized home educational classes for Muslim girls. Their instruction was based on Christian teaching but extended to secular subjects, which was opposed by the Muslim community. *Khasim-ul-Akhbar*, an Urdu daily, alarmed the Muslim community about the intention of Christian missionaries, who were motivated towards the conversion of Muslim girls.² *Alhami*, a popular Muslim newspaper, also advised Muslims to start their schools.³

British Government's Initial Efforts

In May 1872, Lord Hobart was appointed as Governor of Madras, who took a keen interest in Muslim women's education. Mary Lady Hobart took a personal interest in the education of Muslim women because they were more backward than other races.⁴ Therefore, Lord Hobart established the "Special Agency System", and established a school for Muslim girls near the Royapettah Post Office in 1873. Within a short time, the school had grown up and searched for a big premise. Humayun Jah Bahadur, a descendant of Tipu Sultan,

donated Shah Sawar Jung Bagh and a 'Palace Building' on Whites Road for the establishment of the Hobart School.⁵ By this time the Aligarh Muslim Educational Movement was not yet started. But in the Madras city, an educational institution was initiated for the purdah observing Muslim girls.

Muslim Women's Enrolment in Collegiate Education

Many Muslim women in orthodox families were unable to continue their higher studies due to their preoccupation with family problems or socio-religious impediments imposed on them. Their seclusion from social activities and purdah had severely affected the chances of their education and awakening.⁶ Thus, Muslim women's collegiate education improved gradually. Due to the efforts of the social reformers, some enlightened Muslim families began to send their daughters to colleges for higher education. Till the years 1911-1912, there was a lack of participation of women in higher education. The Department of Public Instructions report of the year stated that Muslim girls were still almost entirely in the elementary stage of instruction. In the year 1912, only four Muslim girls were in the secondary and one in the collegiate levels.⁷

In Madras, only two colleges were functioning during the period. The Queen Mary's College for Women was established in 1914 and it had 74 students on the roll. The Christian College for Women was established in 1915 and had 71 students in the year of the report.⁸

Muslim Women Students at Queen Mary's College, Madras

Meanwhile, a turning point in the history of Muslim education happened in the second decade of the twentieth century. In the year 1918, Syeeda Wahid Unisa

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Begum got a degree in Queen Mary's College, Madras the Urdu language, and she was the first student to enter an intermediate-class from the Muslim community. Also, the first Muslim lady in the undergraduate course entered Queen Mary's College, Madras, in the year 1923-24. This was a great stride of progress made by Muslims in the field of higher education.⁹ It was the only government college for women in the Madras Presidency where Muslim girls were admitted for higher education and due to religious customs and sentiments the Muslim girls could not enter Women's Christian College, which was almost a close preserve for the Christian community.¹⁰

It was remarkable that among the 416 women reading in art colleges in Madras, only 4 Muslim women were reading in Arts colleges in the year 1924-25.¹¹ From the year 1926-27 onwards percentage showed an increasing trend.¹² The Annual Report of the Queen Mary's College for the year 1928-29 gives the following figures of student enrolment, Europeans 19; Anglo-Indians 24; Indian Christians 49; Brahmins 86; Non-Brahmins 48; Muslims 8; and Parse 1. Though the total number of students was not appreciably great according to the Principal of Queen Mary's College, she proudly expresses that there were 8 students from the Muslim community despite the rigorous rules of purdah.¹³ It certainly served as an eye-opener for other women in the Muslim community. During the years 1929-1930, eleven Muslim girls were studying in Arts colleges. Even this number was very marginal when compared to Christian girls who were 270 then.¹⁴

From the beginning of Queen Mary's College till the year 1936, a total of 26 Muslim students completed their degrees. A paradigm shift was seen among Muslim women students in their education curriculum, in subjects from Arts to Fine Arts courses. Miss Zamruth Begam of Government Hobart Training School of Women, Madras was the first Muslim lady to take up the Music course at the University of Madras.¹⁵ Most of them pursued their professional studies and successfully served society.

Moreover, a social awakening among the Muslim community in the matter of the education of girls gained ground toward the forties. By the 1940s 68 Muslim women were studying in Arts and Science Colleges.¹⁶ To promote Muslim women's higher education, the government directed Queen Mary's College, Madras, in the year 1942 to admit all eligible Muslim women candidates who were eligible for the course. As the strength of Muslim women in college increased demand was raised for separate Muslim women colleges in Madras.

Memorandum for Separate College for Muslim Women

Basheer Ahmed Sayeed, the Secretary of the MEASI, submitted a memorandum dated 25 August 1945, which urged the government to start a separate college for Muslim women and a hostel attached to it. It also demanded that the proposed college for Muslim women was to be named after Lady Hope, the wife of the Governor.²³ Further, he urged the government to expedite the matter and expressed his fear that "no one can foretell the attitude of the future party government will be regarding the legitimate aspirations of the Muslim community in the matter of education."²⁴ It is also believed that such a college would provide the requisite Islamic atmosphere and outlook to Muslim girls.

The Vice-Chancellor of the University of Madras provided a favourable report and insisted on a need for a separate college for Muslim girls. He also added that if such a facility was not available to Muslim women, it would be a 'handicap'. He wanted to establish the college at the Hobart Training School. Thereafter the Government of Madras approached the Government of India for the approval and advance grant for the proposed college.

Establishment of Government College for Muslim Women

The British government on 24th March 1946 issued a memorandum and sanctioned the opening of a college for women in Madras, particularly for Muslims, but also for non-Muslims, with effect from the academic

year 1946-1947.²⁵ It is to be noted that this college was started as a post-war measure based on the recommendation of the Post-war Reconstruction Committee on Education. It received grants from the central government from time to time for its establishment and maintenance.²⁶

In the year 1946, the government started a separate College for Muslim women on the premises of Hobart Secondary and Training School for Muslim Girls.²⁷ It was a separate college for Muslim women and was the first of its kind in the province. Based on the recommendation of the University of Madras, the government proposed to admit sixty students in the junior intermediate class and forty students in the Junior B.A. class. Among the total seats, 75% were reserved for Muslims.²⁸ Miss L. Philips was appointed as the first principal of the Government College for Muslim Women.²⁹ Very next year, the Government of Madras wanted to close the College and gave a reason as poor strength in the classes. The Government of Madras articulated its opinion of abolishing the B.A. classes and post-sanctioned staff in the Government College for Muslim Women so that it wanted to save Rs. 24,816/- in the year.

Closure of the Government College for Muslim Women

Basheer Ahmed Sayeed, MLC continuously urged the Government to start a hostel in connection with the college. He urged the government that the "Wellington House" an adjoining building to the college, should be taken over by the Government to provide a hostel for the said college. At last, the principal of the college took possession of the building on 22nd August 1947. The Government also sanctioned the rent for the building at the rate of Rs.120/- per month.³¹ But the untoward development which took place in the meanwhile did not allow the hostel to come.

Conversion as Ethiraj College

In the year 1948, the government lent the buildings on the campus of Hobart School to establish a college for Muslim women for five years. This charge

was taken over by Ethiraj, a leading lawyer, and the college was named after him, as 'Ethiraj College'.³² Later, due to the continuous increase in the strength of the school, and the unsatisfactory working conditions regarding space, light, and air, in some of the classes. The Advisory Committee requested the government to restore the High School buildings, then occupied by the Ethiraj College for women, which was needed due to its expansions. Accordingly in the year 1951, the College for Muslim Women was shifted to the Victoria Crescent in Egmore.³³

Impact on the Closure of Government College for Muslim Women

Though the best attempts of the Muslim community to motivate their women to join the college started, they were unsuccessful within a year. The college was closed, as the new Indian government felt that the demand was not large enough to maintain a separate college for them.³⁴ Representatives of the community objected to the government's decision and there was a strong protest in the Presidency against the closure of the college. Certain general public representations also criticized the closure of the classes based on the reduction of the strength of the classes.³⁵

In the Legislative Assembly, Begum Sultan-Mir-Amir-ud-din strongly opposed the proposal and exposed that the closure of the college would hinder Muslim women's higher education. She requested the entire cabinet to reconsider the proposal regarding the abolition of the Government College for Muslim Women as it affected the well-being of half of the section of the population namely, women. But, T.S. Avinashilingam Chettiyar, replied that since only a very few Muslim students were studying in that college; there was no need for a Government College for Muslim Women. There were enough places for Muslim women students in the nearby Ethiraj College for Women.³⁶ Instead of all the hurdles, Muslim women's education registered a gradual progress in Madras.

Conclusions

Education started playing a great role in the emancipation of women from traditional dependencies. The development of women's education provided impetus to the emergence of a group of educated Muslim women, such as social workers, teachers, academics, and doctors, who later became the vanguard of the women's movement. The educated Muslim women's exposure to the outside world and growing awareness made them work for the betterment of Muslim women. Their voices became more vocal, articulate, and assertive.

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Kamaraj Political Education and Achievement in Tamil Nadu

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Introduction

Kamaraj was on 15th July 1903, Kumaraswamy took refuge in Virudhunagar then known as Virudhupatti. Kamaraj was born as the son of Sivagami Ammal.

He was originally named after their family deity, Kamakshi. His father brought him as a pet, Raja. So eventually his name was changed to Kamaraja and became Kamaraj. When he was six years old, his father, Kumaraswamy, died. It was a tough time in his life. His primary education started at Kshatriya Vidyalaya School in Virudhupatti. At the age of seven, the words vande mataram flashed on a poster belonged to kamaraja deeply embedded in the mind. Since then, it has become his Vedic mantra. Kamaraja, who studied upto 6th standard, did not have much of a grip on her studies. So he joined a cloth shop run by his maternal uncle, Karupaiya nadar. Who was a famous freedom fighter at that time. He got a chance to listen to varadarajulu naidu. Since then, he had a dream of participating in the freedom struggle. He started enthusiastically participating in political events. He also joined the Congress party at the age of 16.

Political development of Tamil Nadu as Kamaraj as a Chief Minister

Involved in politics by listening to the leaders. He joined the Indian National Congress Party as a full-time worker in 1920, led by Rajaji. He was arrested for participating in salt satyagraha protest and went to jail.

Kamaraj, who participated in various freedom movements like the Non-Cooperation Movement, Vaikam satyagraha, Nagpur Flag satyagraha, sword satyagraha and jailed six times and spent nine years in jail

He accepted sathyamurthy, a great orator as his political guru. When sathyamurthy took charge of the

Congress Kamaraj in 1936, he appointed the secretary and president. Kamaraj, who was elected as the chief minister of Tamil Nadu in 1953 after independence, visited sathyamurthy's house and garlanded his image before taking office.

After taking office as chief minister, Rajaji's first task was to abandon the tribal education program. And he opened more than 17 thousand schools to fulfill his mission, which everyone should learn to solve.

Kamaraj Plan

Kamaraj remained Chief Minister for three consecutive terms, winning elections in 1957 and 1962. Kamaraj noticed that the Congress party was slowly losing its vigour.

On Gandhi Jayanti Day, October 2, 1963, he resigned from the post of Chief Minister. He proposed that all senior Congress leaders should resign from their posts and devote all their energy to the revitalization of the Congress.

In 1963, he suggested to Nehru that senior Congress leaders should leave ministerial posts to take up organizational work. This suggestion came to be known as the **Kamaraj Plan**, which was designed primarily to dispel from the minds of Congressmen the lure of power, creating in its place a dedicated attachment to the objectives and policies of the organization. Six Union Ministers and six Chief Ministers, including Lal Bahadur Shastri, Jagjivan Ram, Morarji Desai, Biju Patnaik, and S.K.Patil, followed suit and resigned from their posts. Impressed by Kamaraj's achievements and acumen, Prime Minister Jawaharlal Nehru felt that his services were needed more at the national level. In a swift move, he brought Kamaraj to Delhi as the President of the Indian National Congress. Nehru realized that, in addition to

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wide learning and vision, Kamaraj possessed enormous common sense and pragmatism. Kamaraj was elected President of the Indian National Congress on October 9, 1963.

Conclusion

Kamaraj's trick is to push people towards better. He was also known as the best chief minister of Tamil Nadu. Kamaraj's family members are very poor; he provided congratulatory free education for children, a midday meal scheme, uniforms, and books to every child, and he became the chief minister of the Congress government in Tamil Nadu. He also did many welfare projects and brought life to the nation. On October 2, 1975, on the birthday of Mahatma Gandhiji, Kamaraj passed away due to heart attack.

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Historical Analysis of Avadi Session of Indian National Congress 1955

Anand S*

Analysis of Preliminary work for session

The details about the preliminary work of Avadi session throws light about the aspects of funding, mobilization of cooking vessels, transport facilities construction works, and exhibition. The way in which INC had to depend on merchant community for funds, the method in which vegetables and fruits were supplied by the by merchants without any cost, depending on charitable trusts and organizations for big vessels, all point out the reality about funding in INC. In my opinion, INC should have realized through this about the need for constant continuous flow of funds. This makes a case for a separate tax, the need for INC to be in power continuously and the need to club party and government as one¹. When a political party receives funds from merchants and rich people, how can it ever act against them or make pro poor policies which are against the interests of traders and business houses. This kind of funding would always force the party to go

for compromises with the trading class and hence would never allow them to act decisively against the trading class when needed and would stop it from adopting aggressive pro poor policies.

Critical analysis about Entertainments in the session

The report on Avadi session speaks highly about the entertainment aspect of the session. This brings us to the question – should there be entertainment programs associated with serious political work. It is understood that this was done to issue tickets and make money out of it. This again speaks about the funding issue of INC. Should not a serious political meeting be held in peace were all the minute details of each resolution be elaborately discussed, every delegate be heard, every state's problem be heard, opinions of every delegate be collected for the betterment and reform of the organization. Mention should also be made about the entertainment aspect and its long history in madras in the name of December music festival.

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Exhibition by Indian government departments, state governments and private sector has been mentioned. This makes us wonder about the propaganda, an aspect of congress party which even until this day begs for attention. Instead of continuous targeted propaganda, congress party had depended on these exhibitions and this shows the drawbacks which INC has faced and about the lessons not learned by it.

The detailed description of mammoth reception for the president of the session and the ensuing procession informs us about the colonial era trappings which INC has not been able to unlearn from the British.

Public and private sector

Maulana Azad had declared that public and private sector should co-exist. When we see this statement from 2023, it can be said that the private sector has triumphed² over public sector³. Today, the Indian economy is controlled by a few corporate houses like Reliance, Ambani, Birla and Tata. This makes us question whether INC must have gone for a policy like China's state capitalism⁴.

The Prime Minister, in his speech had particularly said that "whole sale nationalism is fruitless and would make the government get into bitter class struggle and will lead to waste of limited resources".⁵ This makes the researcher think that the Prime Minister was not ready for intensive work and rather he was happy to set the policies and direction.

The Prime Minister has said in this session that developmental work and communal clashes must be seen in historical perspective and not in a communal angle. This clearly shows that the Prime Minister had observed that some congress workers believed in communal divisions⁶ but once again we see that he had not taken any concrete steps in the form of a legislation to stop this in its budding stage.⁷

Unity and integration

The congress leaders have spoken about the need to eschew communal and sectarian feelings. This clearly shows that the evil of communal divisions was present hidden in some congress members. The leaders had

spoken on unity and the need to strengthen it. This makes us to question as to why anti national forces, communal organizations caste-based organizations were not banned and steps not taken to curb the growth of these organizations.

Resolution to End Casteism

Shri Raguraniah from Andhra moved a resolution to end the caste system⁸ by legislation. He was supported by AC Sinha, Ananthasayanam Ayyangar and Deokinandan Narain. But this resolution was withdrawn. History shows the way in which the evils in Indian society were abolished by the British through legislations. This was a golden opportunity which was lost. Untouchability, sati, female infanticide; all of them have been reduced in today's India due to legislations. The punishment did not deter, but the social stigma and status played a huge role. These legislations brought the changes, a long time after their introduction. But they brought the desired reformation in Indian society. Today India is mired in caste politics and caste-based clashes. Many parts of India exercise their vote according to their caste identity. The same is true in the case of rural India. Here the Englishmen showed more determination and courage than the post-independence leadership. It also makes us wonder if the ruling class did not do this deliberately in order to secure votes or if the ruling class did not have the needed socio cultural support which the Englishmen surely had in terms of Christian religion and (under the concept of) White Man's Burden⁹.

Presence of Rogue Elements

The Prime Minister, in his speech, had said that there are elements in the party who indulge in dirty work. He goes on to say that, however hard the party tries to catch them, yet they manage to escape. This is shocking to hear from the Prime Minister. This shows that the higher level of leadership knew about the presence of rogue elements, but did not do the needed work to eliminate them from the party or make the structural arrangements in the party to stop the growth of these elements in future.

Basic education

This new method of education sounds good and is in par with today's trends of critical thinking and personality enrichment seen in the curriculum of International General Certificate Of Secondary Education and International Baccalaureate and Diploma Program courses

This sounds good, but this researcher who has worked with both state government and international syllabus has not seen any of this in any curriculum being followed by state governments and central government schools. The aspects of basic education must have been introduced in the schools systematically. Again, instead of utopian thoughts, education should have been made free and compulsory throughout the country. This suggestion was put forward in this same session by Shri Ram Krishnan from Punjab. Unfortunately, his words were not added in the resolution. Today, when we see this, it makes us sigh, if basic education and more character-building aspects had been added to the education system, especially along with compulsory and free education, then India could have been saved from many communal clashes, hate crimes, anti-Muslim activities, hate propaganda against Muslims, prevention of general character of the people from decaying and would have helped in nation building.

Peaceful solutions for all problems

The Prime Minister, in his speech, espoused his belief of finding peaceful solutions as India has attained its freedom and had solved many of its problems. He said that likewise, the problem of privy purses¹⁴ must also be solved peacefully. It is understood from the history of Latin American countries¹⁵ that the oligarchies and business houses if left untouched, wait for their moment and precipitate coups and violent overthrow of democratic and pro poor governments. In the light of this and with the knowledge of royal scions in today's politics, it could be said that some problems could have been dealt with in a stern manner. The rise of scions and royal families in today's Indian polity and the control of trade by certain communities could have been avoided. This makes a case for socialism to be

aggressively pushed as today socialism is almost absent in Indian polity. Rampant privatization and growth of corporate houses¹⁶ is the contemporary story of India.

The session also saw a speech by Shri Kamaraj the chief minister of Tamil Nadu, he says that the people want a happy and contented life. He also goes on to say that socio economic equality and equitable distribution of wealth must be achieved while accumulation of wealth and exploitation of people must not be allowed. From these words and from the recent economic history of India we conclude that this could be achieved only through public run institutions. The establishment of private entities automatically leads to accumulation of wealth in a few hands or business houses. The market factors of profit usually drive the private companies to exploit natural resources and people.

The session also saw a speech by Kakkani, a minister of Tamil Nadu government. He spoke at length about the need for continuous development of scheduled castes and scheduled tribes. He went on to caution the members that failure to do so will alienate the SC and ST people away from congress party. The post-independence history of India saw several atrocities happening against SC and ST people. They led to Dalit centered parties which rose to protect the rights of Dalits and the appearance of Naxal moments in various parts of India. The atrocities against Dalits came to the fore in Uttar Pradesh and consequently the appearance of Bahujan samaj party¹⁷ and in Tamil Nadu VCK party arose to champion the cause of Dalits in Tamil Nadu. The continuous occurrence of atrocities and the consequent establishment of Dalit parties took away the Dalits from the congress fold.

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Assessing the Impact of the Tamil Nadu Public Libraries Act, 1948: A Comprehensive Analysis of Library Services in Tamil Nadu

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Introduction

The Tamil Nadu Public Libraries Act of 1948 has played a significant role in shaping the landscape of public libraries in the state. This comprehensive legislation aimed to promote literacy, knowledge dissemination, and cultural development among the people of Tamil Nadu. Over the years, the act has undergone numerous amendments to align with the changing needs and technological advancements this article explores the historical context, evolution, impact, challenges, and future prospects of the Tamil Nadu Public Libraries Act, 1948. It delves into the multifaceted dimensions of public libraries in the state

and assesses how this legislation has contributed to the educational and cultural upliftment of the people.

Objectives of the Act

The primary objectives of the Tamil Nadu Public Libraries Act, 1948, were:

- To provide for the establishment of public libraries and library authorities
- To ensure the proper management and administration of these libraries
- To encourage public participation and support for libraries

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- To promote literacy, education, and the spread of knowledge

The historical evolution of public libraries in Tamil Nadu,

In Tamil Nadu has a long history of literary and intellectual pursuits dating back to the Sangam period (around 3rd century BCE to 4th century CE). During this time, the region witnessed the creation of Sangam literature, which played a significant role in Tamil culture. Manuscript libraries, known as "Palm-leaf Manuscript Libraries" or "Olaichuvadi Sangams," existed in various towns and temples, where ancient texts and scriptures were stored and preserved. The establishment of British rule in India in the 18th century had a profound impact on the education system, including libraries. British colonial administrators recognized the importance of education and established a network of libraries, including public libraries, to promote Western education and culture. In 1859, the Madras Public Libraries Act was enacted, which provided the legal framework for the establishment and maintenance of public libraries in the Madras Presidency, which included present-day Tamil Nadu.

Late 19th to Early 20th Century

Under the Madras Public Libraries Act, several public libraries were set up across Tamil Nadu. These libraries aimed to provide access to books and reading materials to the general public and played a vital role in spreading literacy and knowledge. The Connemara Public Library in Chennai, established in 1896, is one of the most prominent public libraries in Tamil Nadu and houses an extensive collection of books and historical records. After India gained independence in 1947, the government continued to support and expand public library services in Tamil Nadu. Libraries were established in rural areas, towns, and cities to promote education and research. The Tamil Nadu Library Association, founded in 1944, played a significant role in advocating for the development of libraries in the state.

Colonial Legacy

The roots of public library systems in India can be traced back to the colonial period. British colonial

authorities recognized the importance of libraries in spreading Western education and knowledge. As a result, they established a network of libraries across various regions of India. *Post-Independence Period* After India gained independence in 1947; there was a growing emphasis on the need for public libraries to play a crucial role in promoting literacy and education among the Indian population. States in India started enacting their own laws to govern public libraries. *Tamil Nadu's Initiative* In 1948, the Madras Legislative Assembly (now the Tamil Nadu Legislative Assembly) passed the Tamil Nadu Public Libraries Act. This legislation was a significant step in the direction of organizing and regulating public libraries in the state.

Library Authorities

The act established library authorities at various levels, including district, town, and village levels, to oversee the functioning of public libraries. These authorities were responsible for managing library resources, organizing library services, and promoting library activities. The act also provided for financial support to public libraries, both from the government and local authorities. This funding was essential for the development and maintenance of library infrastructure and collections. Over the years, the Tamil Nadu Public Libraries Act has undergone several amendments and enhancements to adapt to changing times and evolving library needs. These changes have included updates in governance structures, funding mechanisms, and the incorporation of modern library practices and technologies. The Tamil Nadu Public Libraries Act continues to play a crucial role in the promotion of education and knowledge dissemination in the state. Public libraries in Tamil Nadu serve as valuable resources for students, researchers, and the general public, contributing to the overall development of the region.

Digital Age and Modernization

With the advent of the digital age, public libraries in Tamil Nadu have embraced technology by providing digital resources and internet access to patrons. The Tamil Nadu State Central Library in Chennai, which

was established in 1816, has transformed into a modern library with a vast collection of books, digital resources, and public outreach programs. The Government of Tamil Nadu has launched various initiatives to modernize and strengthen the public library system, including the creation of digital libraries, mobile libraries, and providing e-books.

It also has a dedicated area for rare manuscripts and books. The library has embraced technology and offers various digital resources and services, including e-books, e-journals, and computerized catalogue systems, making it accessible to a broader audience. The Anna Centenary Library hosts a variety of cultural and educational events, including book launches, author talks, seminars, and workshops. It plays a vital role in promoting literature and the arts in Chennai. The library has become a significant cultural and educational landmark in Chennai, attracting students, researchers, and book lovers from all over Tamil Nadu. It has also contributed to the preservation and promotion of Tamil language and culture.

Funding Mechanisms in the Tamil Nadu Public Libraries

The Tamil Nadu Public Libraries Act, 1948, is a legislative framework that governs the establishment, management, and funding of public libraries in the state of Tamil Nadu, India. The Act provides for various funding mechanisms to support the functioning of public libraries. While The Act empowers the state government to provide financial assistance to public libraries This financial aid can be used for various purposes, including the establishment of new libraries, the maintenance and improvement of existing libraries, and the purchase of books and other library materials. Local authorities, such as municipalities and panchayats, are also responsible for contributing to the funding of public libraries within their jurisdictions. These contributions can be in the form of grants or allocations from the local government's budget. Public libraries are encouraged to seek donations and endowments from individuals, organizations, and philanthropic institutions. These contributions can be

used to enhance the resources and services offered by the library. The Act may establish a Library Fund, into which various sources of income, including fines for overdue books, fees for library services, and any other income generated by the library, are deposited. This fund can be used to meet the operational expenses of the library. In some cases, the central government of India may also provide grants or financial assistance to public libraries in Tamil Nadu through various schemes and programs aimed at promoting library development. The Act may provide for the creation of a Library Development Fund, which can be utilized for the development and modernization of public libraries in the state. The Act typically includes provisions for the auditing of library funds to ensure transparency and accountability in the utilization of financial resources. The Act may specify penalties for misappropriation of library funds or failure to contribute as required by local authorities. It also outlines procedures for the recovery of dues and penalties.

Public libraries play a crucial role in fostering inclusive development

In Tamil Nadu, as they do in many other regions around the world. Inclusive development refers to a process that ensures that the benefits of economic growth and development are equitably distributed across all sections of society, irrespective of their socio-economic status, caste, religion, gender, or other factors. Here's how public libraries contribute to inclusive development in Tamil Nadu Public libraries serve as knowledge hubs, providing free access to a wide range of books, magazines, newspapers, and digital resources. This access to information is vital for individuals, particularly those from marginalized communities, to acquire knowledge and skills that can help them improve their lives. Libraries support education and literacy by offering resources for students of all ages. They often provide a quiet and conducive environment for studying, which is especially valuable for students who may not have access to such conditions at home.

In a diverse state like Tamil Nadu, where multiple languages are spoken, libraries often provide materials in various languages. This helps individuals, including those from linguistic minorities, to access educational and cultural resources in their preferred language. Libraries can actively promote social inclusion by organizing events and activities that bring together people from different backgrounds, fostering social cohesion and understanding. In some cases, libraries also act as information points for government services, helping citizens, especially those in remote areas, access essential government information and benefits. To maximize the impact of public libraries on inclusive development in Tamil Nadu, it is essential to ensure adequate funding, infrastructure, and staffing. Additionally, libraries should actively engage with local communities to understand their specific needs and tailor their services accordingly. Collaboration with educational institutions, NGOs, and government agencies can further enhance their role in promoting inclusive development.

Conclusion

The assessment of the impact of the Tamil Nadu Public Libraries Act, 1948, provides valuable insights into the state of library services in Tamil Nadu. This comprehensive analysis reveals The Tamil Nadu Public Libraries Act, 1948, holds significant historical importance as it laid the foundation for organized library services in the state. Its enactment demonstrated the government's commitment to promoting literacy and education. Over the years, the act has led to the establishment of a widespread network of public libraries across Tamil Nadu. These libraries have played a crucial role in making reading materials and information accessible to a wide range of individuals, including those in remote areas. Public libraries in Tamil Nadu have contributed significantly to the cultural and educational enrichment of the population. They have served as hubs for learning, research, and cultural exchange, fostering a culture of knowledge dissemination.

The assessment of the Tamil Nadu Public Libraries Act, 1948, suggests that public libraries

continue to be vital institutions for education and information dissemination. Their future prospects depend on strategic planning, investment, and a commitment to meeting the evolving needs of the community. the Tamil Nadu Public Libraries Act, 1948, has had a profound impact on library services in the state. While it has led to the establishment of a robust library network, there is room for improvement and adaptation to contemporary challenges. To ensure the continued relevance of public libraries, it is imperative that stakeholders work collaboratively to address these challenges and embrace innovations in the field of library services.

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Dravidian Thoughts in Churchill

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Introduction:

More than all the Prime Ministers, more than all the politicians, more than all the Viceroy and Governor Generals of India, more than all the Secretaries for Indian affairs, even more than many public personalities of India including Gandhi and Nehru, Patel and Netaji, Winston Churchill had a deep understanding, not only of Indian politics but also of Indian social structure. He was able to penetrate into the Gandhi's Freedom Movement and the Brahmins forces which were pulling and pushing him to fight ferociously, without provoking the powerful British, in the name of Satyagraha to safeguard their religious, political, economic, social, cultural educational interests suppressing others in India. As Gandhi was fighting for Brahmin, Sir Winston Churchill opposed him to protect the interest of all non-brahmins, including untouchables and minorities. This paper thus brings to the notice of the Scholars and to the delight of Dravidians, the humanistic approach of Winston Churchill.

Two Different Leaders :-

Sir Winston Churchill :-

As Gandhi was for India, so was Churchill for Great Britain, revered, respected, adored and honoured.

Winston Churchill was the hero of the Second World War, a soldier, an illustrious leader, an eloquent orator, a voracious reader, a powerful writer, the Prime Minister of Great Britain during Second World war and the very rarest of rare type of global leader. He had a very deep insight into Indian Social Structure; He had Humanistic compassion for suffering masses of India such as Non-brahmins, untouchables and Muslims and thus proving he was a world statesman. He launched a war against fascism and Nazism courageously and emerged victorious against all evil forces of his time.

Gandhi :-

On the other hand, Gandhi was the leader of India, especially for Hindutva, more especially for Brahmins who was finally assassinated by the very same Brahmins for whom he struggled throughout his life. Brahmins were behind Mr. Gandhi, pushing and pulling him falsely projecting him as Mahatma, to establish their caste rule of Brahminocracy. It was a furious fighting between Brahmins and British. While British had their guns, Brahmins had their Gandhi, without any war-weapon; Gandhi moved the 30 crore unarmed, innocent and ignorant Indians against armed British. British could not kill these crores and crores of people. Finally they gave independence against the opposition

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of the wise Winston Churchill. Churchill sensed the conspiracy of Brahmins to establish their brahminocracy utilizing Gandhi and Indian masses, which are being proved even today.

Gandhi's aspiration and Churchill's opposition :-

Among all the politicians of all the major political parties of Great Britain, conservatives, liberals and labour, Sir Winston Churchill was left all alone, despised, deserted for his uncharitable remarks on Gandhi and his opposition to India's Independence and even dominion status to India. He was able to penetrate into the Brahmins conspiracy to establish their rule of brahminocracy. He was able to predict that the non-brahmins, especially untouchables and Muslims would suffer under brahmins' rule. He expected that there will be a strife between Muslims and Hindus, followed by a bloodbath. India's Independence would usher in prosperity and progress for Brahmins and the opposite to others. Independence day would be doomsday and dark day for all non-brahmins, he predicted.

Winston's warning :-

He predicted what would happen if freedom is given in the hands of Brahmins, 'Imagining that Mr. Ramsay **Mac Donald** and **Mr. Gandhi** and **Lord Irwin** are going to bestow peace and progress upon India, we should be committing ourselves to a crazy dream, with a terrible awakening." Our true duty in India lies to those 30 million whose lives and means of existence would be squandered if entrusted to the chatter boxes who are supposed to speak for India today."⁽⁵⁾.

He expected a big explosion of violence after independence. In his own words:- "were we to wash our hands of all responsibility and divest ourselves of all powers, as our sentimentalists' desire, ferocious civil war would break out between the Muslims and the Hindus. No one who knows India will dispute it". This he predicted in 1931 and later it happened in 1947 during partition. There can be no doubt therefore that departure of the British from India, which Mr. Gandhi advocates and which Mr. Nehru demands would be

followed first by a struggle in the north and thereafter by a re-conquest of the south by north and of the Hindus by the Muslims. In March 1931, when riots broke out in Cawnpore between Hindus and Muslims, he claimed that the situation proved his case ⁽⁶⁾.

Churchill was against the Caste System :

Churchill felt the caste system was inherently unfair and only by abolishing the system entirely could the plight of the untouchables be remedied and safeguarded against future discriminations. As in previous speeches, much of Churchill's enmity was directed squarely at Gandhi whom he seemed to genuinely despise calling him 'a malignant and subversive fanatic' who would subject the people of India to pure savagery"⁽⁷⁾.

Call for Duty and Responsibility :

In February 1931, Churchill called out British, not to protect their domination over India, but to protect others in India from Brahmins domination.

"At present, the government of India is responsible to the British Parliament, which is the oldest, the least unwise, and the most democratic parliament in the world. To transfer that responsibility to this artificial and restricted oligarchy of Indian politicians would be a retrograde act. It would be a shameful act. It would be an act of cowardice, desertion and dishonor – it would bring upon Great Britain a moral shame which would challenge for ever the reputation of the British empire as a valiant and benignant force in the history of mankind. If we cannot do our duty in India, be sure we will have shown ourselves unworthy to preserve the vast empire, which still centre, upon this small island. The same spirit of unimaginative incompetence and weak compromise and supine drift will paralyze trade and business and prevent either financial reorganization or economic resurgence. What we require to do now is to stand erect and look the world in the face and do our duty without fear or favour"⁽⁸⁾.

Conclusion :

This research was undertaken to prove that the imperialistic attitude alone influenced Winston Churchill to oppose the move of British Parliament to give dominion status or full independence to India. But as research went on and on very deeply, shockingly it was found out that his decision to oppose India's independence was influenced by like the Thoughts of Dravidian Leaders in Tamil Nadu for the welfare of the Non-Brahmins and minorities.

Periyar EVR declared that Independence day was a black and remorseful day for non-brahmins and asked them not to celebrate it. We found the same style of it in Churchill thoughts. Mr. CN Annadurai wanted autonomy for states and federal structure for the whole of India which was also profoundly expressed by Sir Winston Churchill. Dravidian leaders wanted equality, abolition of untouchability, nourishing of secularism and socialism and protecting the rights of minority. Thus it is found out that Dravidian ideologies were echoed in the thoughts of Sir Winston Churchill. Dravidian leaders are opposed to the brahminocracy in India. So also Churchill exposes the Brahmins conspiracy to establish brahminocracy in India and to warm the hearts of dravidians, Churchill proposed confederacy to protect the Indian democracy.

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The Rise of Dravida Munetra Kalagam in Tamil Nadu Politics

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This paper aims to highlight the emergence of D.M.K. in Tamil Nadu Politics. E.V. Ramaswamy started the Self-Respect movement in 1925 after he broke off his relations with Congress. Ideologically, there was not much of a difference between these two organisations. The Self-Respect movement of E.V.R. was the radicalisation of Dravidian ideology, the principles which the Justice Party popularised since 1916. The entry of E.V.R. into the camp of the Justice Party gave the Self-Respect movement much opportunity to preach its ideology in the meetings of the Justice Party. Recalling how E.V.R. became closer to the Justice Party after exiting Congress is appropriate. He participated in the Tenth non-Brahmin Confederation at Madurai in December 1926.

The Rajah of Panagal, the leader of the Justice Party, remarked that E.V.R. was a sympathiser and a supporter of the social philosophy of the Justice Party's heart and soul while unveiling E.V.R.'s portrait. From 1927 onwards, E.V.R. identified himself with the activities of the Justice Party and began to exercise considerable influence in shaping the party's social policy. When the question of admitting Brahmins into the ranks of the Justice Party was raised at the Eleventh Confederation held in October 1929 at Nellore, E.V.R. stoutly opposed it. As a result, the issue was deferred for the time being.

The setback of the Justice Party in the 1934 elections posed a challenge to its very existence. A. Ramaswami Mudaliar, a stalwart of the Justice Party, made a bold venture to improve the image as well as the strength of the party by convening a meeting of the party workers at Madras, which resolved to start new branches in every division of the city and also to organise a Youth League to assist those branches. Consequently, a Youth League emerged based on the model of Hitler's youth movement in Germany. Despite the support extended by E.V.R. and efforts taken by A.

Ramaswami Mudaliar to rejuvenate the party, the performance of the Justice Party in the District Board Elections proved that it was tottering its fall ¹. At the debacle in the 1937 elections, the disappointed Justices left the political field lock, stock and barrel. The anti-Hindi agitation of 1938 constituted a conspicuous landmark in the history of the Dravidian movement. The incarceration of E.V.R. during this agitation for more than a year made him a hero to his followers. Hence his glorification as "Periyar" (venerable man) in 19392. At the Fourteenth Confederation of the Justice Party, held on the 29th of December 1938 at Madras, E.V.R. was unanimously elected as the party leader during his incarceration at Madras.

The devolution of the leadership of the Justice Party on E.V.R. formed a new chapter in the history of the Dravidian movement. As A.R. Mudaliar appropriately appraises, "E.V.R.'s invaluable service at this hour of near-fatal emergency has come as more than a panacea and has produced medical results. The party is, therefore, indebted in no mean measure to Mr. E.V. Ramasami Naicker-the Rousseau of this century".³ The leadership of the Justice Party devolved on the shoulders of E.V.R. during the anti-Hindi agitation when the de jure leader of the party, the Rajah of Bobbili, went on a European tour. It is undeniable that E.V.R. had all the requisites of a leader to lead a movement. However, his drastic changes in the party's policies disappointed many, including stalwarts like K.A.P Viswanatham, who left the party abruptly.

Even C.N. Annadurai, appointed as the General Secretary in the place of K.A.P Viswanatham, was not happy over the authoritarianism of E.V.R. However, he continued to support E.V.R. in keeping the rank and file of the party behind the latter. C. N. Annadurai's steadfast loyalty to E.V.R. had not averted a split in the party. The young Turks wanted R.K. Shanmugam Chetti to replace E.V.R. as the party leader, but Chetti refused

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bluntly. Had he accepted the party's leadership, C.N. Annadurai himself felt, the party's destiny would have been different, and the democratic tradition of the party have been well preserved. Like his predecessors, Munsami Naidu and the Rajah of Bobbili, E.V.R. was also inclined to postpone the party's Annual Confederation to cling on to the leadership of the party.

By the middle of 1944, the opposition to E.V.R. started mounting, and he was obliged to hold the party's Sixteenth Confederation at Salem in August 1944. In this Confederation, C.N. Annadurai played a crucial role in retrieving the Dravidian movement from the lawns of the rich to the corridors of the poor by moving a resolution "which sought to force the old guards to give up their positions and honours to change the nomenclature of the Justice Party and to transform it into a social organization⁴. C.N. Annadurai, who was very much captivated by the ideology of the Justice Party, became its committed cadre soon after he graduated from Pachaiyappa's College, Chennai. In 1935, he unsuccessfully contested the councillor election of the Corporation of Madras. During the anti-Hindi agitation of 1938, he was incarcerated along with E.V.R. Only during this period he came to the forefront of the politics of Tamil Nadu as a skilful orator, virulent agitator, an influential propagandist and able organiser.

He felt that he should start a Tamil Weekly in 1942 to express his views on the party activities. His mentor, E.V.R., who had no faith in democracy, ran a paper called Kudi Arasu, which means government by the people. C.N.A. was a democrat by temperament. To his proposed Weekly, C.N.A. gave a Utopian name viz., Dravidanadu, the attainment of which was the cherished goal of his party. After that, he found a vehicle for his thoughts, which he shaped into a style of his own that attracted tens and thousands of people from the Tamil race. Its circulation increased from two thousand to twelve thousand copies within three years. By writing a weekly letter with political overtones to his so-called brother (thambi), he inculcated a feeling among his followers that they belonged to one family, that the party was the family, and that followers were its members. Even before he was forty, he was respected as an elder brother (Anna). The popularity of his Weekly

encouraged other front-line leaders to start separate Weeklies of their own to propagate the party's ideologies. They were encouraged by their elder brother, viz., C.N.A. For instance, V.R. Nedunchezian started Manram, K. Anbazhagan, Puduvazhu, M. Karunanidhi, and Murasoli.

However, another instance that created a rift between them was when C.N.A. collected Rs.25,000 and offered it as Porkizhi to the revolutionary poet Bharathidasan. C.N.A. felt that he was duty-bound to offer succour to a poverty-stricken poet who all along gave lofty expression to his party's political and social doctrine through his soul-stirring songs. However, E.V.R. considered it one of the ways that C.N.A. adopted to build his image in the political circle. Not only did E.V.R. boycott the function organised on the 26th of June 1949, but indulged in mudslinging unworthy of a political leader. The conflicting political ideology inherent in the D.K. from its origin came to the fore over the celebration of Independence Day on the 15th of August, 1947. E.V.R. declared it a day of mourning. C.N.A. openly demonstrated his protest against E.V.R.'s decision to celebrate Independence Day as a day of mourning. He wrote a lengthy article in his Dravidanadu explaining his viewpoint on the 10th of August, 1947. "In the struggle for freedom, not only Aryans but also Dravidians such as Tirupur Kumaran and V.O. Chidambaram Pillai took part.

He requested his party men to respect those political sufferers' supreme sacrifice and participate in this memorable occasion." Further, he argued: "The decision of E.V.R. was arbitrary. If obeyed implicitly, it would tarnish our party's present image, which would be stigmatised as a quislings organisation. Independence Day was a great event watched by the entire world. It was not proper to measure the day's significance from the angle of our party." He made, therefore, an appeal: the 15th of August is the only day and the last day given to the members of Kazhagam to prove publicly that they, in their lifetime, repudiated British colonialism, advocated complete independence for India and that they neither enslaved people nor quislings as has been charged by the Congress. Why should we miss this opportunity and earn lasting infamy⁶.

They convened the party's working committee on the 17th of September, 1949. They expressed their lack of confidence in his leadership by passing a resolution to start a new political dispensation. Thus, the party called D.M.K. on the same day under the leadership of C.N.A. came into existence. With the support of E.V.K. Sampath, M.Karunanithi and N.V.Nadarajan⁸ the founding of the D.M.K. Party under his leadership in 1949 opened a new epoch in the political history of Tamil Nadu since it inaugurated an era of the common person. Though C.N.A. was a multi-splendored personality, he often called himself the "commonest of the common people". Physically, he was short-statured but intellectually a giant with lofty vision, high ideals and well-cherished goals. As mentioned earlier, he took the Dravidian movement from the lawns of the rich to the corridors of the poor. He was a political strategist with a mission to espouse and a cause to fight. The

D.M.K. is a rational, social and political reformist movement⁹.

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Evolution, Development, and Social Welfare Development Schemes of AIADMK: Historical Analysis of Legacy of MGR

P. Rajkumar*

Introduction

The All India Anna Dravida Munnetra Kazhagam (AIADMK) is a prominent political party in the southern Indian state of Tamil Nadu. Founded in 1972 by M.G. Ramachandran (MGR) and later led by J. Jayalalithaa, the AIADMK has played a pivotal role in the socio-political landscape of the state. This article aims to provide an in-depth analysis of the evolution of the AIADMK, its developmental achievements, and its contributions to social welfare over the years. The All India Anna Dravida Munnetra Kazhagam (AIADMK) stands as a prominent political entity with a profound influence on the state of Tamil Nadu. Formed in 1972, the AIADMK has a dynamic history characterized by significant leadership shifts, populist policies, and an

enduring commitment to Tamil identity. This article provides a concise overview of the evolution of the AIADMK, shedding light on its journey from inception to a pivotal force in Tamil Nadu's political sphere.

Establishment and Founding Doctrines

The AIADMK establishment is the historical development of Tamil Nadu political arena. Following a split inside the Dravida Munnetra Kazhagam (DMK), a well-known regional party, the AIADMK was founded. The AIADMK, led by the charismatic M.G. Ramachandran (MGR), was driven by a dedication to the welfare of the outcast and oppressed segments of society. MGR's success as a film actor helped the AIADMK develop quickly because he was adept at energising the populace with his on-screen character

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and welfare-focused speech. The AIADMK's ascent as a respectable rival to the DMK caused a dramatic shift in Tamil Nadu's political landscape. The party amassed a sizable voting base as a result of MGR's ability to inspire the populace and demonstrate strong leadership. In 1977, the AIADMK secured a historic victory in the state assembly elections, ending the DMK's rule. MGR assumed the role of Chief Minister and began implementing a series of populist measures aimed at uplifting the underprivileged.

Tamil Nadu development accomplished during AIADMK tenure

The AIADMK has received praise for its initiatives to advance infrastructural expansion and economic growth in Tamil Nadu. The party launched a number of development initiatives while in office with the intention of improving the state's economic prospects. One of the administration's major accomplishments was the development of industrial estates, special economic zones, and technological parks. The AIADMK government also concentrated on luring investments and advancing industry. Economic diversification and the development of jobs were the outcomes. Infrastructure Development, as the party, made major investments in enhancing connectivity, transportation, and urban infrastructure. Recognizing the significance of agriculture in Tamil Nadu, significant road projects, bridges, and public transit systems were created to meet urbanization concerns. The AIADMK implemented schemes to support farmers, enhance irrigation facilities, and modernize agricultural practices, the AIADMK government expanded healthcare access through the establishment of medical colleges, hospitals, and health insurance schemes. Similarly, investments were made in education to improve literacy rates and educational facilities and the AIADMK focused on ensuring consistent and reliable power supply, contributing to industrial growth and improved living standards.

Development and social welfare schemes during MGR regime

During MGR's administration, a number of initiatives aimed at reducing poverty and promoting

economic empowerment were put into action. The "Unorganized Workers' Scheme" sought to give workers in the unorganized industry financial aid and social security. This project demonstrated MGR's dedication to assisting the economically weaker segments of society. In order to achieve fair land distribution among the landless and marginalized farmers, MGR's government concentrated on land reforms after realizing the significance of agriculture to Tamil Nadu's economy. The "Land to the Tiller" concept sought to eliminate historical imbalances by transferring land ownership to tenant farmers. In addition, programmes for rural development like the "Green Revolution" intended to raise farmers' living standards and increase agricultural production.

Access to healthcare for all residents was a top priority for MGR's government. The 'Anna Marumalarchi Thittam' was started to build new hospitals, primary health centres, and health sub-centers around the state to boost the healthcare infrastructure. By making sure that even the most remote places could get high-quality healthcare, this project attempted to enhance health outcomes. A key component of MGR's developmental strategy was education. The administration concentrated on increasing literacy rates and educational possibilities. The "Midday Meal Scheme" sought to give schoolchildren wholesome lunches, which would promote more attendance and improved academic achievement. The MGR administration also built new schools and colleges to support universal access to education. MGR was a fervent supporter of the empowerment and rights of women..

Successive contributions during Jayalalitha tenure

The AIADMK's dedication to social welfare, especially for the underprivileged and economically disadvantaged segments of society, has been a distinguishing aspect of its leadership. Numerous people in the state now enjoy better lives because to the party's social welfare efforts. Amma Unavagam (Amma Canteen) is one of the efforts worth mentioning. These subsidized canteens, which were established during J. Jayalalithaa's administration, offer the urban

underprivileged cheap and wholesome meals. distributing and purifying water to families, particularly those in rural regions, to ensure that it is safe for consumption. This programme supports young children's nutritional needs as well as those of pregnant and breastfeeding moms in an effort to prevent malnutrition. Through initiatives like the "Cradle Baby Scheme" to prevent female infanticide, the AIADMK has promoted women's rights and empowerment and promote girl child adoption. The party has worked towards providing housing for economically disadvantaged families, with initiatives like the "Amma Housing Scheme." The AIADMK has consistently advocated for the welfare of Scheduled Castes and Tribes by providing reservations, scholarships, and support for entrepreneurship among these communities.

Conclusion

The party's identity and the socio-political history of Tamil Nadu are intricately entwined with MGR's contributions to AIADMK's political development and the people's mandate. The AIADMK's long popularity was built on his populist philosophy, welfare-driven programmes, charismatic leadership, and dedication to empowering women. The AIADMK not only swept to power in Tamil Nadu under MGR's leadership, but also gained a committed following throughout the state. Under the umbrella of the AIADMK, his charisma and

leadership style brought together individuals from many backgrounds. His influence continues to serve as evidence of the effectiveness of leadership that connects with the ambitions and needs of the populace. M.G. Ramachandran (MGR), a dynamic leader and former Chief Minister of Tamil Nadu, left a lasting influence in the All India Anna Dravida Munnetra Kazhagam (AIADMK). The socio-political environment of Tamil Nadu has been permanently altered by MGR's influence on the party's political growth and the people's mandate.

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The Impact of DMK'S Health Policies on Socio- Economic Development in Tamil Nadu

Dr. P. Ramesh*

Introduction

The state of public health in Tamil Nadu during the late 1940s was alarming, marked by rampant contagious diseases like malaria, smallpox, chickenpox, leprosy, tuberculosis, and polio. The healthcare infrastructure was notably insufficient, with traditional medicine serving as the principal treatment method. The situation was further exacerbated by a scarcity of

nutritious food and inadequate medical facilities, compounded by poor transportation infrastructure. Amidst these dire circumstances, the Dravida Munnetra Kazhagam (DMK) was founded by CN. Annadurai along with four other individuals on September 17, 1949. After CN. Annadurai, Mr. M. Karunanidhi succeeded him and served as the Chief Minister of Tamil Nadu for five terms, during which significant

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developments were made. The DMK's administration recognized the inextricable link between sound public health and genuine social empowerment. Consequently, a multitude of health-improving measures were enacted, such as the expansion of medical facilities, the offering of free or low-cost medical care to economically disadvantaged populations, the distribution of preventive tools like mosquito nets to combat vector-borne diseases, immunization campaigns, and public health education. These multipronged approaches led to a notable decline in contagious diseases, reduced mortality rates, and increased life expectancy. This research aims to explore the impact and scope of the health policies implemented by the DMK, particularly during Mr. M. Karunanidhi's tenure, and their enduring influence on the socio-economic landscape of Tamil Nadu.

Spreading of Contagious Diseases at the Time of DMK's Foundation

At the time of the DMK's foundation, the health and sanitary conditions in Tamil Nadu were alarming, characterized by frequent outbreaks of contagious diseases. A host of diseases like cholera, malaria, smallpox, chickenpox, leprosy, tuberculosis, and polio also wreaked havoc on the population, with several people succumbing to these illnesses annually. Inadequate steps were taken to control the spread of these diseases. The surviving populace became unwitting carriers of multiple diseases, mainly due to the absence of proper treatment, perpetuating the cycle of poor health.

Infant Mortality and shortage of medical professionals

As the DMK was founded, Tamil Nadu was grappling with a myriad of social issues that directly impacted public health, such as poverty, malnutrition, poor sanitation, and inadequate medical care. Among the most concerning health statistics was the rate of infant mortality. The health department's data revealed that maternal mortality was a concern not only in rural regions but also within urban areas. Additionally, the dearth of multi-specialty hospitals, transportation facilities, public awareness, and prevalent illiteracy

combined with deep-seated beliefs in fate played pivotal roles in this tragic loss of life.

The healthcare sector in Tamil Nadu was characterized by a severe shortage of medical professionals and cultural restrictions during the early years of the DMK. At that time, there were only four medical colleges in the state, all of which were located in major cities. This meant that there was a limited number of doctors available to serve the rural population. Additionally, the majority of doctors were male, which presented challenges for women who needed medical care. The DMK government, which came to power in 1967, recognized the need to address these issues. They implemented a number of reforms, including the expansion of the public healthcare system, the introduction of free or low-cost medical care, and the training of female doctors. These reforms helped to improve the availability and quality of healthcare in Tamil Nadu, and they had a positive impact on the health of women in particular.

Lack of Adequate Hospitals and sanitation facilities

Due to poverty and financial constraints, many could not afford the travel costs to reach faraway hospitals, exacerbating their health risks. Moreover, the state also grappled with insufficient road and transportation infrastructure, further isolating rural communities from essential healthcare services. When complications arose during pregnancies, many women opted not to seek medical help simply because they had no reliable way to get to a hospital. These limitations in hospital accessibility and transportation were significant factors contributing to high rates of maternal mortality, commonly known as matricide, as well as infant mortality in Tamil Nadu during that period. The lack of adequate sanitation not only compromised individual well-being but also contributed significantly to the spread of contagious diseases. The population suffered considerably due to these conditions, highlighting the state's urgent need for better sanitation infrastructure.

Establishment of Primary Health Centres: A Lifeline for Rural Tamil Nadu

Taking to heart Mahatma Gandhi's observation that "India lives in its villages," the DMK government

embarked on a critical mission to enhance rural healthcare in Tamil Nadu. The DMK government in Tamil Nadu took a transformative approach to improve rural healthcare.

To address this issue, the DMK government established Primary Health Centres (PHCs) in even the most remote corners of the state. Between 1996 and 2000, a total of 28 new PHCs were constructed. Each center was staffed by at least one doctor, supported by trained nurses, and well-stocked with essential medicines.

In rural areas, expectant mothers often had to travel long distances to seek quality medical care, which could lead to tragic outcomes, including death during childbirth. To mitigate this risk, the DMK government introduced caesarean facilities in every PHC. These visionary steps had a transformative impact on maternal health in rural Tamil Nadu. the DMK government launched an ambitious program between 1996 and 2000 to build 261 new hospitals across the state. This massive expansion aimed to increase the number of healthcare facilities and bring them closer to the people who needed them the most. The DMK government also understood that improving the quality of medical care was essential. Existing hospitals often lacked modern, scientific equipment, which meant that residents had to travel to other states for treatment. The DMK government also invested in providing 26 new ambulances to medical college hospitals. This enhanced the emergency response capabilities of these hospitals, ensuring that patients could receive timely treatment.

Organizing Free-Eye Camps: A Vision for Health Empowerment

In recognition of the critical importance of eye health and its impact on overall well-being, the DMK government, led by Mr. M. Karunanidhi, initiated a transformative healthcare project focused on combating blindness in the state. The project, named the 'Chief Minister Kalaiginner Karunanidhi Free Eye Camp Project,' was first introduced on June 3, 1972, with the primary aim of providing surgical treatment to visually impaired individuals. One of the standout initiatives was the implementation of mobile eye hospitals in 26

districts across the state. The project's holistic approach significantly improved eye health and reduced preventable blindness throughout Tamil Nadu. The success of the initiative also symbolizes a notable step towards health empowerment, as thousands regained their vision and, with it, the ability to lead fulfilling lives. The project's holistic approach significantly improved eye health and reduced preventable blindness throughout Tamil Nadu. The success of the initiative also symbolizes a notable step towards health empowerment, as thousands regained their vision and, with it, the ability to lead fulfilling lives.

Establishment of Blood Banks

In a first-of- its-kind initiative in India, the DMK government established a blood bank at the Vellore Primary Health Centre. The immediate impact of this move was transformative: countless women were able to receive the right type of blood during emergencies, significantly reducing maternal mortality rates.

Providing Financial Assistance for Heart Surgery

In a society where healthcare is often seen as a privilege rather than a right, the DMK government led by Mr. M. Karunanidhi took transformative steps to change this narrative," particularly for impoverished children suffering from serious heart conditions. With a budget allocation of Rs. 1.05 crore, the scheme has successfully provided life-saving heart surgeries for 200 poor children, many of whom were of school-going age or even younger. Thus, by funding free heart surgeries for children in need, the DMK government made a pivotal contribution to the broader vision of healthcare empowerment in Tamil Nadu.

Varummun Kappom Scheme:

Launched by the DMK government in 1996, the Varummun Kappor Scheme aimed to address the stark healthcare disparities between rural and urban areas in Tamil Nadu. Designed to bring medical services directly to the villages, the initiative has been a monumental success, significantly elevating the healthcare standards in rural communities. Under the scheme, mobile medical units comprising a team of skilled doctors and equipped with essential medical facilities, visit villages to organize free medical camps. These units provide a

range of medical services, from basic healthcare check-ups to specialized consultations, all free of charge for the community members. By any measure, the Varummun Kappom Scheme stands as one of the DMK government's most impactful healthcare initiatives. It reflects a commitment to equitable access to healthcare services and has laid down a strong foundation for improved health and well-being, particularly among the rural population of Tamil Nadu.

Recognizing the dire need for more healthcare professionals, especially in the underserved areas of Tamil Nadu, the DMK government led by Mr. M. Karunanidhi embarked on an ambitious plan to establish more medical colleges across the state. The underlying principle was simple yet transformative: more medical colleges would mean more doctors, and more doctors would lead to better healthcare for all.

Free 108 Ambulance service

The inability to reach medical facilities in time during emergencies has often had tragic outcomes, especially for women in rural areas. Acknowledging this critical gap in healthcare, the DMK government led by Mr. M. Karunanidhi launched the Free 108 Ambulance Services in 2008. With just a call to the toll-free number 108, residents could have an ambulance at their doorstep in a matter of minutes, completely free of charge. Each ambulance comes equipped with a doctor, a nurse, two attenders, and essential emergency medicines, ensuring immediate first-aid and stabilization as the patient is transported to the nearest healthcare facility.

Financial Assistance for marriage

In a commendable effort to elevate the social standing and well-being of physically challenged individuals, the DMK government not only rebranded the term "Handicapped" to "Physically Challenged Persons" but also implemented financial policies to encourage inclusive marriages. Starting from the year 2000-2001, the financial assistance for those marrying physically challenged persons such as those who are deaf-mute or have lost a limb was increased from Rs. 5,000 to Rs. 7,000. This lump-sum payment serves dual purposes.

Makkalai Thedi Maruthuvam scheme

This scheme was introduced by DMK Government. The present ministry of TamilNadu on 5 August 2021. This scheme sanctioned amount is 258 crore. Inuyir Kaakum Thittam. This scheme was introduced by Chief Minister M.K. Stalin. This scheme was started 17.12.2021. This scheme is purpose of road accident treatment

Conclusion

The advent of the DMK government in Tamil Nadu marked a turning point for public health and social welfare in the state. Prior to the DMK's interventions, the healthcare landscape was bleak, with inadequate medical facilities, high maternal and child mortality rates, and widespread contagious diseases. However, the DMK's systematic and multi-pronged approach ushered in an era of remarkable progress and transformation. In summary, the DMK's unwavering focus on healthcare and social welfare has revolutionized the lives of the people in Tamil Nadu. The transformative changes are not just statistical figures, but they are also reflected in the improved quality of life and expanded opportunities for the people. The strides made in healthcare and social welfare are a testament to the DMK's effective governance, underscoring its lasting impact on creating a healthier, more empowered Tamil Nadu.

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Mid-Day Meals in Tamil Nadu: Recipe for A Hunger Free State

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Introduction

Hunger remains a harsh reality for millions of people worldwide, even in the 21st century. Globally, there are about 800 million hungry people, and by 2050, that figure may quadruple. A vicious cycle of malnutrition, stunted growth and under-five mortality in children is brought on by persistent hunger. In India, where malnutrition and food insecurity are significant challenges, various government initiatives have been implemented to combat this problem. Despite its economic growth and wealth, India is only ranked 97 out of 118 developing nations and has almost 200 million undernourished and chronically hungry citizens. The prevalence of tuberculosis, malaria, and HIV infection among individuals who are poor, as well as the difficulty in guaranteeing access to sanitary facilities like shelter, continue to be major issues. Even if a government sets aside money to address these problems, the health results fall short of expectations. The government bureaucracy is like an iceberg when it comes to allocating funds; only a few droplets make it to the less fortunate. In order to decrease poverty, policies, political will, and program implementation remain idealistic goals.

Tamil Nadu is one of the most progressive states and is amongst the top three on economic and social

indicators in India. Overall, it is ranked two in terms of Sustainable Development Goals index for the year 2020-21 complied by NITI Aayog.¹ The Indian state of Tamil Nadu is renowned for its culture, industrial expansion, and economic success. There were many obstacles preventing people from lower castes from receiving food, shelter, clothes, and education prior to the Dravidian Movement, which strove to restore the rights of the socially disadvantaged. E.V. Ramasamy, popularly known as Thanthai Periyar, who founded the Dravidian Movement, also supported the Self-Respect Movement, which upholds the idea that lower castes and their caste members have an equal entitlement to basic human rights.² In 1921, S. Ramanathan formed the Self-Respect Movement and invited Periyar to lead it in Tamil Nadu. The phrase "We are fit to think of "self-respect" only when the notion of "superior" and "lower" caste is banished from our land" is used to describe the movement.³

Nutrition and Tamil Nadu

Nutrition plays a key factor in reducing the poverty level, increase human development and thereby promotes economic development. Therefore, good health of its citizen should be a priority for Governments across the world, with the inclusion of Zero Hunger as one of the SDGs, serving as an impetus

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to related initiatives.⁴ Government in various developed and developing Nations are working towards nutrition for all as a primary goal. In our country the Central Government has implemented several welfare schemes to address malnutrition and hunger. One such scheme was the Midday meals programme which was launched in the year 1995 by Government of India and by 2001 the Supreme Court had made it mandatory. Ever since its launch the Midday meals programme, has witnessed numerous changes due to the occasionally interim order given by the Supreme Court. This was mainly done with an objective to provide every school going children with hot cooked meals in order to improve the nutritional status of the children all over India. The state of Tamil Nadu has been pioneer in introducing the Midday meals programme. This program not only addresses hunger but also contributes to children's education and overall well-being. If we trace the roots of the Midday meals programme it goes back to the pre independence era when it was introduced by the corporation of Madras in 1925. Post-Independence K Kamaraj the former Chief Minister of Tamil Nadu launched the programme with a view to increase the school attendance. The scheme was started in the year 1962-63 and was primarily introduced in Madras and in future was extended to the other parts of the state. Two decades later when M. G. Ramachandran was the Chief Minister of Tamil Nadu upgraded the entire Midday meals programme. This was done in the year 1982, in order to give Nutritious food all over the state by keeping in mind that majority of the children are suffering from malnutrition state wide.⁵ The same module was adopted in Gujarat later and many other states followed by adopting the Midday meals programme.⁶ Eventually it was later promoted by the Government of India in future to give nutritious food to children.⁷

Eliminating Hunger

The words of the poet Subramanya Bharathi “Destroy the world even if a single person does not have food” seem to have affected the Dravidian leaders and also the statesman Bharat Ratna Kamarajar. Kamaraj was a straightforward, trustworthy leader whose way of life including his clothing, diet, and place of residence—reflected that of the Tamil Nadu common

man.⁸ He was aware that the expansion of the social, industrial, agricultural, and health sectors is a necessary condition for a state to develop. The inhabitants' level of literacy and education also has an impact on this. He allotted money for the establishment of colleges, universities, and schools to offer free education. He was also aware that these pupils would perform poorly and drop out if they were hungry, which would impair their ability to concentrate. He proposed a free food program for primary school students, many of whom did not have access to regular meals. The Midday meal scheme still continues today and has become a successful program to fight hunger and promote school education. The primary objective of the Midday Meals Scheme is to provide essential nutrition to school-going children, especially those from economically disadvantaged backgrounds. A balanced meal, including rice, pulses, vegetables, and fruits, is served to students daily. This nutritious diet helps combat malnutrition and ensures that children receive vital vitamins and minerals necessary for their growth and development.

Conclusion:

Political regimes and regional institutions have influenced the growth factor of Tamil Nadu. The state of Tamil Nadu is dominated by the Dravidian regime since 1967. The parties understood since they were regional players, they cannot apply much pressure on the centre to get investments into their fold. Understanding the nature of position, the state made its own arrangements to attract private funded investments and this compelled the state to focus much on infrastructure and efficiently deliver services. There is no clear data on how the State Government of Tamil Nadu will be able to achieve a hunger free state by the year 2030. The Midday Meals Scheme in Tamil Nadu is a shining example of how a well-executed government program can address hunger, promote education and foster holistic development among children. By providing nutritious meals to school-going children, the scheme not only fights malnutrition but also enhances school attendance and overall academic performance. Tamil Nadu's commitment to maintaining high-quality

standards and inclusivity sets a benchmark for other states to follow in their quest for a hunger-free India. As we continue to battle food insecurity globally, the Midday Meals Scheme stands as a beacon of hope and a testament to the positive change that can be achieved through targeted initiatives and collective efforts. The Midday meals programme though being a huge success it still faces Logistical Challenges, Quality Control and Budget Constrains. In future, it is essential for the program to continue evolving in order to meet the changing needs of the state's children. This might include exploring innovative ways to improve nutrition and learning outcomes, addressing issues and increasing community involvement.

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Public Career of Sarojini Varadappan

M. Samyuktha*

Sarojini was born into an aristocratic family. She was the daughter of the former Chief Minister, M. Bhaktavatsalam and Gnanasundarammal, an active member of the Women's Indian Association (W.I.A.) M. Bhaktavatsalam and his uncle started participating in the freedom struggle for India, inspired by Mahatma Gandhi. Sarojini's mother also supported her husband.¹

Sarojini was good at her studies. In those days, girls could not attend school once they reached puberty. Shri Bhaktavatsalam was a great reformer but could not

implement modern ideas within his family because his elders would not allow it. So once Sarojini attained puberty, she was stopped from going to school. Even Sarojini's mother was not all right with this. However, Sarojini was allowed to take Hindi and music classes. Sarojini passed both the Prathmic and Visharath exams in Hindi. Since Sarojini could not leave the house, she had to write there separately. She missed out on an opportunity to get her Prathmic certificate from Mahatma Gandhi, who had come for the convocation.

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Sarojini learnt camatic music. She also learnt Hindi Bhajans and Bharathiar songs. Thus, Sarojini at least got the opportunity to sing songs at all big congress party meetings and WIA functions. Sarojini also could not complete her school education. She learnt Sanskrit. After seeing her father's association with the congress party and her mother's involvement with the W.I.A., Sarojini became motivated towards social service.

Sarojini became a member of the congress Seva Dhal volunteers. She got the privilege of serving Mahatma Gandhi. When he came to Hindi Prachar Sabha's Silver Jubilee in Chennai, she inspired Gandhiji to lead a simple life and serve the downtrodden. By volunteering, she learned accountability and the creditability of volunteer work.

Her father, M. Bhaktavatsalam, was a freedom fighter. He went to prison often. When Sarojini went with her mother to visit him, she got the chance to meet other famous leaders like Prakasam, Kamaraj, Rajaji, Giri, Sathyamoorthy and others.

Sarojini married her aunt's son Varadappan, who was good-hearted, affectionate, and innocent. After marriage, Varadappan gave her freedom and never interfered in her work. Her husband supported her in all her social activities.

Sarojini entered the Women's Indian Association when she was a teenager. Later, she became the joint Secretary. Through W.I.A., literacy classes were started for women. A milk centre was started to feed the poor children. Through W.I.A., Sarojini was involved in many social activities that would improve the welfare of women. Sarojini also became the Secretary of the All India Women's Conference. Later on, she became the vice president, and Dr. Reddy was responsible for starting the cancer hospital at Adyar. Sarojini was the first Secretary for the Cancer Relief Fund. She organized workshops to create awareness about cancer.²

A.I.W.C. conducted activities like literacy, computer training, awareness, health camps, etc. Sarojini has attended world women's conferences during the International Women's Year. Sarojini

attended three conferences in Copenhagen, Berlin, Nairobi, and Beijing and presented papers on women's status in India.³

Indian Council for Child Welfare and Women (I.C.C.W.) was started by Smt. Indira Gandhi for the development of children. Sarojini was associated with the Madras branch. She became the Secretary. I.C.C.W. started projects in the matchbox factory to help child workers. Another project was to stop female infanticide, which was prevalent in Usilampatti, Salem and Dharmapuri. A receiving centre was started to save such girls' children. Some of these children were adopted, and some were sent to orphanages to get education. Self Help Groups (S.H.G.s) were started to help these women get additional income. Thus, female infanticide was eradicated in Usilampatti through these programs. Non-formal education was given to child labourers from Beedi making, fireworks, etc.

Sarojini has travelled to many parts of the world. She learnt a lot from these trips. She acquired worldly information and different experiences. Sarojini has attended women's conferences in various countries to discuss women's status.

Inspired by her father's active role during the freedom struggle, Sarojini was also patriotic. When Lai Bahadur Shastri was the Prime Minister, he visited Madras. When he collected money for the National Defense Fund, Sarojini, per her father's advice, donated her 22 sovereigns of gold waistband for the cause. She was the Chairperson of the State Social Welfare Board at that time. Following Sarojini, many women contributed their gold jewellery. Sarojini went to collect the required 2000 sovereigns of gold. Shastri praised the women for their patriotic spirit.

Sarojini was always interested in educating the poor, especially the girl children. She believed in Pandit Jawaharlal Nehru's saying, "When you educate a man, you are educating an individual. When you are educating a woman, you are educating a family".

After her father's death, Sarojini started a school and college after his name at Korattur, namely, the

Bhaktavatsalam Vidyashram C.B.S.E. School and Bhaktavatsalam Memorial Women College. Sarojini was also a member of various colleges, educational institutions, and universities. Sarojini felt bad that she could not become a graduate. Inspired by Dr. Rajammal P. Devadoss, former Vice Chancellor of Sri Avinashilingam Home Science Deemed University, Sarojini did her post-graduation from Manasarovar University in Mysore in Political Science. She was 60 years old then. Sarojini wanted to get a degree from Madras University too. She took a graduation course in Vaishnavism and secured First-class status. At 80, Sarojini was awarded the Doctorate in Vaishnavism by the University of Madras. Her essay was about the concept of Social Service in the philosophy of Swami Narayan. Sarojini was inspired by Durgabai Deshmukh, who was her mentor. Like Sarojini, Durgabai did not get her education when she was young. She also did everything at a later age and also started the Andhra Mahila Sabha. She died; she wanted Sarojini to be the Secretary of the Andhra Mahila Sabha. Later on, Sarojini became its trustee too.

Sarojini was the recipient of many awards. Of those awards, the Padma Shri Award in 1973 and the Padma Bhushan Award in 2009 are the top. Sarojini donated the award money she received for social causes. She was such a noble person.

Although Sarojini was actively involved in working for social causes, she never gave up taking care of her family members. Although Sarojini was offered the Chairmanship of C.S.W.E. many times by Smt. Indira Gandhi she had to decline it because her mother was ill. Sarojini took care of her mother, who was diagnosed with cancer. At that time, Sarojini was involved in Cancer Institute's activities. Sarojini's mother did not respond well to the treatment at the cancer institute. After she died, as per Sarojini's father's advice, she carried the ashes to Benaras.

Similarly, when Sri Bhaktavatsalam became ill, Sarojini stayed and cared for him at the hospital. After he died, Sarojini also sent his ashes to Benaras. Sarojini

cared for her husband, too; when her brother became ill, she used to go to the hospital to nurse him. Sarojini's sister, Rukmani, was very much attached to her. She considered Sarojini as her mother. Although Sarojini did not have her children, she was very much attached to her sister's children. Her Sister's daughter Jayanthi Natarajan became Union Minister later on. Jayanthi was very much attached to Sarojini. She was like a daughter to her.

Sarojini was a religious person. She was a strong devotee of Maha Swamikal of Kancheepuram. She has been associated with him since her childhood. As per his advice, Sarojini visited a temple on Poornima day. She would recite a hundred slokas of Sankara's Soundarya Lahari and give Thirumangalyams to poor, deserving, unmarried girls.

On 17th October 2013, Sarojini died at the age of 92. She was an active social worker till she was 84. Although she came from an aristocratic family, she dedicated her life to social service. She worked for the growth of the downtrodden women and children. Inspired by Mahatma Gandhi, she chose voluntary services. Durgabai Deshmukh's Social service work also inspired her. She had the qualities of sincerity, tolerance, humility, kindness and friendliness. Eminent personalities from different fields sent their condolence messages when she passed away.⁵

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Liberation History of Kanniyakumari District

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After Indian independence in 1947, Travancore was annexed with the Indian Union and in 1949, Travancore – Cochin state was formed. As the Tamil-speaking people became minorities, the linguistic discriminations and sufferings of the already oppressed class people increased multifold since their rights were denied. Malayalees were involved in making United Kerala from Kasarcode to Kanniyakumari. Hence the people and Travancore Tamilnadu Congress insisted on a linguistic state and annexed the Tamil-speaking areas, namely Thovalai, Agastheeswaram, Kalkulam, Vilavancode, Neyyatinkarai, Devikulam, Peermedu, Chittur and Sencottai in Travancore – Cochin state with Tamilnadu, the then Madras state.

Many groups of Tamil welfare joined the movement. Travancore Tamil Nadu Congress (TTNC), formed by Nesamony on 9 December 1945, was made as a political party at the meeting held in the Allen Hall, Nagercoil, on 8th October 1947, with the symbol 'Pot', and it was prepared for facing the assembly election in 1948⁷. In the assembly election, TTNC won all the 14 constituencies it contested. Nesamony became the leader of the Legislative Members of TTNC.¹

Freedom Movement and Struggles

The Executive Committee of TTNC met on 5th July 1954 in Nagercoil under the chairmanship of its president, Ramasami Pillai.² An action council was formed, and it met at Panagudi, outside the Travancore border. Action plans were drafted. As per that, throughout Travancore Tamilnadu, public meetings were held, processions were conducted, and satyagraha was observed peacefully in front of government offices. Violation of prohibitory orders was observed in Devikulam. Communist party, Dravida Munnetra Kazhagam, Thamizharasu Kazhagam, etc., supported the actions of TTNC. TTNC declared that it was the

final war waged, and hence, the Tamilians should come forward even to sacrifice their lives for victory.

The chief minister of Travancore–Cochin was furious in crushing the struggle of the Tamils. In a reply to an adjournment motion in the Assembly, he replied that the struggle of TTNC would be subdued by force.³

Birth of the New District

Due to the heavy fight of TTNC, the States Reorganising Act of 1956 was passed. It came for implementation with effect from 1st November 1956.⁷ On the same day, the taluks, namely Vilavancode, Kalkulam, Thovalai and Agastheeswaram and part of Senkottai were merged with Madras State.

The State Government of Madras wanted to merge the five regions with the Thirunelveli district. Since those regions had been trapped in the Malayali administration with a stepmother treatment for quite a long time, Nesamony wanted to make the taluks except Senkottai a separate district and develop it with special welfare schemes. He demanded this in appropriate forums, including in Parliament. All the front-line leaders of the Travancore Tamil Nadu Congress and patriots wanted to keep the Travancore Tamil areas as a separate district with the name 'Nesamony District'. The people of the Thovalai district demanded that it be named Nanchil District. However, Nesamony had his lofty idea. He argued that the Himalayas are the country's northern boundary, and the southern boundary is the peninsula's tip, Kanniyakumari. So, the area with Kanniyakumari should be named 'Kanniyakumari District'. Kamaraj, the then Chief Minister of Madras State, agreed to accept this suggestion. Thus, the region comprising the four taluks Vilavancode, Kalkulam, Thovalai and Agastheeswaram was named **Kanniyakumari District**. With an area of 1684 square Kilometres, Kanniyakumari district formed the smallest

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district of Madras State.⁸ After facing innumerable hardships, losses, sufferings and sacrifices by many individuals and families, the achievement of the Travancore Tamil Nadu Congress and its honourable leader, Marshal Nesamony, made it a reality. Nesamony was the uncrowned monarch of the Tamils. So he was crowned by the people with the title ‘Kumari Thanthai’ (Father of Kanniyakumari).

Conclusion

Through relentless efforts and struggles, separating regions from one state and merging with another was a Himalayan task. Marshal Nesamony succeeded in his fight and won the task of saving the southern boundary of Tamilnadu. Kumari Tamilnadu is the result of his chieftainship and the sacrifices of numerous patriots.

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The Role of Proletarian Identity in the Electoral Politics of Tamilnadu

C. Avinash*

Introduction

The British government’s introduction of a dual government system through the Government of India Act of 1919 marked the beginning of electoral politics in the nation.¹ The Madras Presidency, one of the prominent provinces of the British government, had its first election in 1920. The Justice party, which stood by the side of the working class, the women, the non-Brahmins and other depressed groups, had success in it. The victories of the Justice Party in successive terms shaped the nature of electoral marketing in Tamil Nadu. The proletarian revolution’s success in Russia earned a huge attraction and inspired hearts in Tamil Nadu.² It has been the unwritten rule that a political party that aims for electoral success has to concentrate on the benefits of the depressed classes, especially the proletariat. Though electoral politics is not a part of communism, the principle played a significant role in

the elections in the region. The discussion on such a role is the prime motive of this article.

The Initial Electoral Politics

Electoral politics began in Tamil Nadu in the year 1920. The most prominent parties contested in the elections were the Congress and the Justice Party. The region of Tamil Nadu had its nature of reflecting on the victories of the reformers. The communal G.O.s passed by the Justice Party were significant. They insisted on the education of women, reservations for Non Brahmins, etc. Between 1920 and 1937, the Congress Party did not secure the administrative privilege in the Madras Presidency. The rule of the Justice Party and the movements led by Periyar resulted in the stagnated status of the Congress in the Madras Presidency.³

Though the Congress Party provided considerable support to the working class, fewer groups were

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attracted to the party. After a period of 17 years since 1920, the Congress party gained a majority in the presidency. However, the office did not last for the entire tenure. The British government banned both the Communist and the Congress parties because of antiwar propaganda.

The Proletarian Approach of E.V. Ramasamy

E.V. Ramasamy, the prominent leader, should not be ignored while discussing the political history of Tamil Nadu. Periyar remains one of the essential pro-proletarian leaders. He visited the newly formed USSR in 1931. As a pro-proletarian activist, he participated in many strikes by the working class. He maintained a staunch relationship with the eminent communist leader, Singaravelu.⁴ Periyar is among the leaders who proclaimed that the upliftment of the proletarian class would not be possible unless the eradication of imbalances insisted on by the birth of people, according to the Varnashrama.⁵

Dravidian Politics and Proletarian Identity

With the formation of the DMK in 1949, Dravidian politics had been processed towards the diplomatic journey to achieve administrative power. The DMK was the first ever non-proletarian party that extended its support to the working class as part of electoral politics. During the late 1960s, other than the CPI and CPM, many labourers got engaged in the DMK. The party had a significant number of eminent personalities in the field of art forms and literature. The most crucial thing that attracted the working class to the party was its leaders' eloquent mastery.⁶

The episodes of the AIADMK in the electoral history of Tamil Nadu can also be considered during the discussion on proletarian identity. When the party formed out of the DMK, the Fan followers of M.G. Ramachandran, an eminent actor, engaged in it. MGR, during his days in DMK and AIADMK, provided various art forms supporting the proletarian class. After MGR, the vibrant leader J. Jayalalitha formulated many eminent reforms to benefit the working class.⁷ Another essential and influential political party that advertised itself was the MDMK. The party also had its origin in the DMK. The members of the party had participated in

various proletarian struggles. As an adaptation according to time and situations, the party contests in the elections as a partner in the DMK or AIADMK alliances group.⁸

Marx, Ambedkar and Periyar

The three essential personalities had a significant impact on the electoral politics of Tamil Nadu, especially after the birth of Indian sovereignty. The two prominent communist parties, the CPI and the CPM, were born from Marxism's influence and impact. These two were the official proletarian parties of Tamil Nadu.

The Patali Makkal Katchi was founded by Doctor Ramadas in 1989. The Tamil word Patali itself means the proletarian class. In the beginning, the party adopted the principles of Marx and Ambedkar. The party blended with the Vanniyar Sangam according to the time and situation. The politics undertaken by the party never depends on the proletarian aspects.

Another essential political party founded in 1972 was the VCK or the Liberation Panthers. In the beginning, the party had the path of Tamil nationalism. Later, it was influenced by the personalities such as Marx, Ambedkar and Periyar. The Party also believes in the proletarian identity.

Conclusion

As a democratic election mode has become a free enterprise way of obtaining power, marketing the identity is essential. Most of the political personalities of Tamil Nadu throughout its electoral history have done it efficiently. Though various principles influenced them, they stabilized their presence in the limelight by adopting a soft corner towards the proletarian class. Though the CPI and CPM were founded to adopt a proletarian dictatorship, they adapted to the nature of time and situations, making them accessible for electoral politics. The DMK and other prominent parties, founded to participate in electoral politics, used communist principles as an advertising tool to gain the support of the civilians from the working class for electoral success. Particularly in Tamil Nadu, most of the ordinary civilians from the working class were attracted and attached to the parties of electoral

capitalistic nature rather than the proletarian-centric parties. The left-wing organizations were formed to criticize and counter the right-wing governmental policies and principles. The present-day conditions force them to act cooperatively within the ruling principle. The role of proletarian identity in the electoral politics of Tamil Nadu can be considered situational. For example, Periyar quit communism to be involved in the movements against caste inequality and other social imbalances in full swing. In contrast, the PMK, the party founded to uplift the proletarian class, blended with the Vanniyar Sangam to better the Vanniyar caste. Thus, a conclusion can be made that the socio-political and economic situations and needs feature the role of proletarian identity in Tamil Nadu.

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முன்னுரை

முத்தமிழ் வித்தகர், பன்முக கலைஞர், முத்தமிழறிஞர் டாக்டர் கலைஞர் மு. கருணாநிதி அவர்கள், அகிலம் போற்றும் அய்யன் செந்நாப்புலவனுக்கு எந்நாளும் எல்லோர் நெஞ்சிலும் நிழலாடும் வள்ளுவர் கோட்டமும், காண்போர் வியக்கும்வண்ணம் இந்துமாக்கடலிலே வானுயர் வள்ளுவர் சிலையும், பெருங்கடற்கோளால் கடல் கொண்ட பட்டினமாகிய பூம்புகார்-ஐ. புதிய பூம்புகார் நகரமாக உருவாக்கியதும், வெள்ளையனை எதிர்த்துப் போரிட்டு கயிற்றில் தொங்கிய வீரமறவன் கட்டபொம்மனின் கோட்டை திறப்பு விழா. தமிழக வரலாற்றில் மட்டுமல்ல உலக இடைக்கால வரலாற்றில் சோழ மன்னர்களில் சிறந்து விளங்கிய, பல நாடுகள் மீது போர் தொடுத்து வெற்றி பெற்ற முதலாம் இராசராச சோழனின் சிலை திறப்பு விழா, மீண்டும் கண்ணகி சிலை கடற்கரையில் திறப்பு, நடிகர் திலகம் சிவாஜியின் சிலை திறப்பு, காரைக்குடியில்

தமிழ்த்தாய்க்கு ஓர் ஆலயம் திறப்பு போன்ற கலைஞர் மு. கருணாநிதியின் கட்புலக் கலை பற்றி விரிவாக கட்டுரையில் காண்போம்.

மனிதனை பிற உயிர்களிடமிருந்து வேறுபடுத்திக்காட்டுவது கலை நுட்பமாகும். கவின் கலை மனிதனின் உடல் மற்றும் சிந்தனைத்திறனை ஒன்றுபடுத்தி கற்பனைத்திறனை உருவாக்குவது கலை பதினேழாம் நூற்றாண்டு வரை கலை என்பது திறமை, ஆளுமை ஆகியவற்றிற்கு நிகரான அறிவியல் நுட்பத்தின் ஒரு பகுதியாகக் கொள்ளப்பட்டது. கலை எனும் சொல் மனித உணர்வுகளுக்கும், கற்பனைத்திறனுக்கும் முக்கியத்துவம் கொடுக்கும் கவின் எனவும், நுட்பத்திறனுக்கு முக்கியத்துவம் கொடுக்கும் தொழில்நுட்பக் கலை எனவும் இருவகையாக பிரிக்கலாம். அவ்வாறு கவின் கலைகளின் பிரிவுகளான கட்புலக் கலை, அரங்காடல் கலை, எழுத்துக் கலை ஆகியவற்றில் ஒன்றான கட்புலக்

கலையில் கலைஞர் மு. கருணாநிதி ஆற்றிய பணிகளை இனி காணலாம்.

கலைஞரின் கலைப் பணிகள்

இலக்கிய ஆர்வம் மிக்கவரான கலைஞர் கலைப்பணிகளையும், தமிழ் மொழி மேம்பாட்டு பணிகளையும் செவ்வனே செய்தவர், அதன்படி 'நீராரும் கடலுடுத்த' என்ற தமிழ்த்தாய் வாழ்த்துப் பாடலை அரசு நிகழ்ச்சிகளில் பாட ஆணையிட்டார் கலைஞர். 1970-ஆம் ஆண்டு தமிழக அரசு சார்பில் திரைத்துறையில் சிறப்பாக

பணியாற்றியவர்களுக்குப் பரிசளிக்கும்

விழாவை அண்ணா உருவாக்கினார். அவ்விழாவில் பேசிய கலைஞர் இறைவனக்கம் என்பது தமிழ் தாய் வாழ்த்தாக இருக்கும் என அறிவித்தார். மனோன்மணியம் சுந்தரனார் சுந்தரனார் இயற்றிய இயற்றிய 'நீராரும் கடலுடுத்த' என்ற -என்ற பாடலில் உள்ள 'ஆரியம்போல் உலக வழக்கு அறிந்தொளித்து சிதையா' -என்ற சொற்களை ஒரு சாரார் அமங்கலச் சொற்களாக கருதக் கூடும் என்ற எண்ணத்தில் கலைஞர் அச்சொற்களை நீக்கினார். அப்பாடலுக்கு இசையமைக்கும் பொறுப்பை "மெல்லிசை மன்னர்" எம். எஸ். விஸ்வநாதனிடம் ஒப்படைத்தார். டி. எம். செளந்தரராஜன், பி. சுசீலா பாடிய அப்பாடலின் இசைத்தட்டு வெளியிடப்பட்டு அரசு விழாக்களில் தமிழ்த்தாய் வாழ்த்து பாடுவது இன்றளவிலும் வழக்கில் உள்ளது.

இராசராச சோழன் சிலை திறப்பு விழா

இடைக்காலச் சோழர்களில் சிறப்புற்று விளங்கிய இராசராச சோழன் பல நாடுகள் மீது படையெடுத்து, பல வெற்றிகளை பெற்றவன். உலகிலேயே முதல் முதலாக மக்களாட்சி முறையைக் கொண்டு வந்தவன் அந்த மாமன்னனே ஆவான். மக்கள் ஊராட்சி நிர்வாகிகளை நேரடியாகத் தேர்ந்தெடுக்க 'குடவோலை' முறையை கொண்டு வந்தான் இராசராச சோழன். கி.பி-985-ஆம் ஆண்டில் மன்னராக முடி சூடிக்கொண்ட இராசராச சோழன் கி.பி-1010-ஆம் ஆண்டில் தஞ்சை பெரிய கோவிலை கட்டி முடித்தான். ஆயிரம் ஆண்டுகளுக்கு முன்பு அவன்

கட்டிய தஞ்சை பெரிய கோயில் பல்வேறு சிறப்பு அம்சங்களை கொண்டு இன்றளவும் இவ்வுலகத்தின் மிக பிரம்மாண்ட கோயிலாக நிற்கிறது. அவ்வாறு இராசராச சோழன் கட்டிய அக்கோவிலுக்கு உள்ளே கோயிலை கட்டிய இராசராசன் சிலையை வைக்க மத்திய அரசு அனுமதி அளிக்க மறுத்துவிட்டது. ஆகவே கோவிலுக்கு வெளியே அவரது சிலைவைக்கப்பட்டது.

தஞ்சை பெரிய கோவிலை கட்டிய இராசராச சோழனின் சிலை திறப்பு விழா அரசு விழாவாக 1970-ஆம் ஆண்டு தமிழ் புத்தாண்டு அன்று கொண்டாடப்பட்டது. கல்வி அமைச்சர் நாவலர் தலைமையில் கலைஞர் மு. கருணாநிதி இராசராச சோழனின் சிலையை திறந்து வைத்தார்'.1

புதிய பூம்புகார்

கல்லணை கட்டிய சோழப் பேரரசன் கரிகால் பெருவளத்தனின் தலைநகராக சிறப்புற்று விளங்கியது பூம்புகார். பெருங்கடல் கோளால் கடல் கொண்ட பட்டினமாகி இருந்த இடம் தெரியாமல் போய்விட்டது பூம்புகார். காலம் பயங்கரமான சூறைக்காற்று, எல்லாவற்றையும் அள்ளிக்கொண்டு போய்விடுகிறது அப்படித்தான் பூம்புகார்-ன் சிறப்பும், சீரும் சேர்ந்து போயிற்று. ஏடுகளில் அங்கும், இங்கும் சிதறிக்கிடந்த தகவல்களைத் திரட்டிப் பார்த்து. படித்து கற்பனை செய்து புதிய பூம்புகரை மலரச் செய்தார் கலைஞர் மு. கருணாநிதி. கி.மு இரண்டாம் நூற்றாண்டுக்கு அவர் நம்மை அழைத்துச் சென்று பூம்புகார்-ன் பொலிவினை காட்டியுள்ளார். கி.மு இரண்டாம் நூற்றாண்டில் பூம்புகார் சோழவள நாட்டின் தலைநகராகவும், உலக நாடுகளோடு வர்த்தகம் செய்து பொன்னையும், பொருளையும் குவித்த செல்வ நகராகவும் விளங்கியது. கடலுடன் ஆறு கலக்கும் முகத்துவாரத்திற்கு பொதுவாக புகார் என்று பெயர். காவிரி ஆறு கடலில் கலக்கும் இடமான புகார் செல்வ வளத்தாலும் இயற்கை வளத்தாலும் தலைநகர் என்ற சிறப்பாலும் புகார் என்று வழங்கப்பட்டது. பிற்காலத்தில் காவிரி

புகும்பட்டினம் என்றாகி, பின்னர் காவிரிப்பூம்பட்டினம், காவிரிப்பட்டினம் என்று பல பெயர்களால் அழைக்கப்பட்டது. பூம்புகார் மூன்று பகுதிகளாக அமைந்திருந்தது கடற்கரை ஓரமாக அமைந்த பகுதி மருவூர்ப்பாக்கம் என்றும். அதற்கு அடுத்த பகுதிக்கு நாளங்காடி என்றும், மூன்றாவது பகுதிக்கு பட்டினப்பாக்கம் என்றும் பெயர் வழங்கப்பட்டிருந்தது.

பட்டினப்பாக்கம் பகுதியில் மன்னரின் அரண்மனை இருந்தது. தேரோடும் வீதிகளும் வணிகச்செல்வந்தர்களின் மாடமாளிகைகளும் இருந்தன. நாலங்காடி வியாபாரிகள் நிறைந்த பகுதி. உள்நாட்டு மற்றும் வெளிநாட்டு வணிகர்கள் பொருட்களை வாங்குவதும், விற்பதுமாக இருப்பார்கள். பட்டினப்பாக்கம் பகுதியில் தான் தான் துறைமுகம் இருந்தது. வெளிநாட்டுக் கப்பல்கள் வந்து போய்க்கொண்டிருக்கும். மிளகு, அகில், துகில், சந்தனம், முத்து, பவளம் போன்றவை தமிழ்நாட்டில் இருந்து வெளிநாடுகளுக்கு ஏற்றுமதி செய்யப்பட்டு வந்தன. கரிகால் பெருவளத்தான் பாண்டியர்களையும், சேரர்களையும் 'வெண்ணி' -என்ற இடத்தில் வென்று வடநாட்டின் மீது படை எடுத்துச் சென்றான். இமயமலையில் தன் புலிக்கொடியை பொறித்தான். அப்படிப் பெற்ற பொருட்களை மன்னர் பூம்புகாருக்குக் கொண்டு வந்தான். சிற்ப வேலைப்பாடுகள் கொண்ட கொலுமண்டபம் ஒன்றை அமைத்து அப்பொருட்களை அதில் வைத்தான். அந்த கொலுமண்டபத்துக்கு 'பட்டிமன்றம்' என்ற பெயரிடப்பட்டிருந்தது.

பட்டினப்பாக்கத்தில் வெள்ளிடை மன்றம், இலஞ்சி மன்றம், நெடுங்கல் மன்றம், பூதச் சருக்கு மன்றம், பாவை மன்றம் என்ற ஐவகை மன்றங்கள் இருந்தன. இத்தகைய அற்புத எழிலோடு மிளிர்ந்த பூம்புகாரை அலைகடல் விழுங்கி விட்டது. ஏட்டிலே இருந்த அந்த தீந்தமிழ் பூம்புகார் மீண்டும் நாட்டிலே 1973-ஆம் ஆண்டு ஏப்ரல்-17ஆம் தேதி இந்திரவிழா நடந்த சித்ரா கலைக்கூடம்! கொண்ட

பெளர்ணமி திருநாளில் திருநாளில் மலர்ந்தது. மாடங்கள் ஏழு அதில் கண்ணகியின் கதையைச் சொல்லும் 48 சிற்பங்கள்!, இப்படி ஒரு காப்பியத்தின் கதையை சிற்பங்களால் சொல்லும் கலைக்கூடம் இந்தியாவில் இதுதான் முதலாவதாகும். ஒரே கல்லில் எட்டு அடி உயரமும் மூன்றரை டன் எடையுள்ளதுமான அழகு சிரிக்கும் 'மாதவி சிலை'. சுற்றுலாப் பயணிகள் வசதிக்காக அறிஞர் அண்ணா பெயரில் விருந்தினர் மாளிகை ஒன்றும் மாதவி அங்கே கட்டப்பட்டது. கரிகால் சோழன், இளங்கோ அடிகள், கோவலன், கண்ணகி, முதலியோர் பெயரில் ஏழு தோரணவாயில்கள் அமைக்கப்பட்டன. இலஞ்சி மன்றம், நெடுங்கல் பாவை, பௌத்தப்பள்ளி, அருகன் கோட்டம்,

காலை மன்றம், கோட்டம், மன்றம், திருமால் ஆகியவையும் ஏற்படுத்தப்பட்டுள்ளன. 1973-ஆம் ஆண்டு ஏப்ரல் 17-ஆம் நாள் விழாவின் முதல் நிகழ்ச்சியாக 5-லட்சம் மக்கள் கலந்து கொண்ட மாபெரும் ஊர்வலம் நடைபெற்றது.24-அலங்கார வண்டிகள் ஊர்வலத்தில் சென்றன. சிலப்பதிகாரக் கலைக்கூடத்தை கல்வி அமைச்சர் நாவலர்ஒஹை தலைமையில் முதல்வர் கலைஞர் திறந்து வைத்தார்.2

அய்யன் திருவள்ளுவர் சிலை திறப்பு விழா

தமிழனுக்கு வீழ்ச்சி இல்லை!, தமிழன் கீர்த்தி தாழ்வதில்லை!தமிழ்நாடு,தமிழ்மக்கள், தமிழ் என்னும் பேருணர்ச்சி இந்நாள் போலே தமிழ்நாட்டில் எந்நாளும் இருந்ததில்லை. குமரிமுனையில் 133-அடி உயர திருவள்ளுவரின் வானுயர் சிலை திறப்பு விழாவிற்கு வந்திருந்த வெள்ளம் போன்ற தமிழர் கூட்டத்தை கண்டவர்கள் மலைத்துப் போனார்கள், மனம் மகிழ்ந்து நின்றார்கள். 1999-டிசம்பர் 31-அன்று குமரிமுனையில் அய்யன் திருவள்ளுவர் சிலை திறப்பு விழா காலை மங்கள இசையுடன் தொடங்கியது. முதலில் இரண்டு வயது முதல் 16-வயது வரையுள்ள குழந்தைகளுக்கு திருக்குறள் ஒப்புவித்தல் போட்டி நடைபெற்றது. அதில்

பங்கேற்ற 22-பேர்களுக்கும் வாழ்நாள் முழுவதும் மாதம் தோறும் ஆயிரம் ரூபாய் வழங்கப்படும் என்று கலைஞர் மு. கருணாநிதி அறிவித்தார். திருக்குறள் ஒப்புவித்தல் நிகழ்ச்சியில் பங்குபெற்ற அனைத்துக் குழந்தைகளுக்கும் கலைஞர் எழுதிய “குரலோவியம்” என்ற புத்தகத்தை கல்வி அமைச்சர் பரிசாக வழங்கினார். கி.பி. 2000 ஆண்டு பிறந்த புத்தாண்டு அன்று இரவு 7.30-மணிக்கு கன்னியாகுமரியில் திருவள்ளுவர் சிலையை கலைஞர் திறந்து வைத்தார். சிலை அமைத்த கணபதி ஸ்தபதிக்கும் அவருக்குத் துணையாக இருந்த ஆறு பேருக்கும் முதல்வர் பொன்னாடை போர்த்தி நினைவு பரிசு வழங்கினார்.3

மீண்டும் கண்ணகி சிலை திறப்பு

1976-ஆம் ஆண்டு தமிழ்நாட்டில் நடந்த பொதுத் தேர்தலில் திமுக வெற்றி பெற்று அண்ணா தலைமையில் ஆட்சி அமைத்தது. அண்ணா அவர்களின் பெரும் முயற்சியால் இரண்டாவது உலகத் தமிழ் மாநாடு சென்னையில் 1968-ஆம் ஆண்டு ஜனவரி முதல் தேதியில் தொடங்கி பத்து நாட்கள் நடைபெற்றது. உலகத் தமிழ் மாநாட்டின் முதல் நாளில் தமிழுக்கு உழைத்த அறிஞர்கள் சிலை திறப்பு விழா நடைபெற்றது. அதில் கம்பர், ஓளவையார், கண்ணகி, போப் ஐயர், வீரமாமுனிவர், கப்பலோட்டிய சிதம்பரனார், பாரதியார், பாரதிதாசன் ஆகியோர் சிலைகள் திறந்து வைக்கப்பட்டன. அப்போது சென்னை மாநிலக்கல்லூரி எதிரே திருவல்லிக்கேணி சந்திப்பில் கண்ணகி சிலை நிறுவப்பட்டது. அறிஞர் அண்ணா முதல்வராக இருந்த போது பொதுப்பணித்துறை அமைச்சராக இருந்த கலைஞர் கண்ணகி சிலையை ம. பொ. சிவஞானம் தலைமையில் திறந்து வைத்தார்.

அதன் பிறகு ஆட்சிக்கு வந்தவர்கள் 2001-ஆம் ஆண்டு டிசம்பர் 10-ஆம் தேதி அன்று

இரவோடு, இரவாக திடீரென நள்ளிரவில் கண்ணகி சிலை அகற்றப்பட்டது. சிலையின் மீது லாரி மோதியதாகவும் அதனால் அங்கிருந்து

அகற்றப்பட்டு சென்னை அருங்காட்சியகத்தில் வைக்கப்பட்டதாகவும் அரசு சார்பில் தெரிவிக்கப்பட்டது. அடுத்த சட்ட சபை தேர்தல் பிரச்சாரத்தின் போது திமுக ஆட்சிக்கு வந்தால் கண்ணகி சிலை மீண்டும் அமைக்கப்படும் என்று கலைஞர் அறிவித்திருந்தார். பின்னர் திமுக அரசு பதவி ஏற்றதை அடுத்து கண்ணகி சிலை கடற்கரையில் மீண்டும் அமைக்க வேலைகள் தொடங்கப்பட்டு கண்ணகி சிலையை சீர்செய்யும் படி அதிகாரிகளுக்கு உத்தரவிட்டார் கலைஞர். கண்ணகி சிலை இருந்த பழைய இடத்தில் மீண்டும் பீடம் கட்டப்பட்டு சென்னை அருங்காட்சியகத்தில் வைத்திருந்த கண்ணகியின் சிலை மீண்டும் 2016-ஆம் ஆண்டு ஜூன்-3 ஆம் தேதி திறக்கப்பட்டது.5

காரைக்குடியில் தமிழ்த் தாய்க்கு ஓர் ஆலயம்

சா. கணேசன் என்பவரின் நீண்ட நாள் ஆசை தமிழ்த் தாய்க்கு கோவில் எழுப்ப வேண்டும் என்பது, அதை அன்றைய முதல்வர் கலைஞர் மு. கருணாநிதி அவர்கள் 1975-ஆம் ஆண்டு ஏப்ரல் திங்கள் 23-ஆம் தேதி காரைக்குடியில் தமிழ்த்தாய் கோவிலுக்கு அடிக்கல் நாட்டினார். அதன்படி கோவில் பணிகள் தொடங்கப்பட்டு, தமிழ் தாய் கோயில் பணிகளுக்கு அரசு 5 லட்சம் நிதி ஒதுக்கியது. தமிழ் தாய் சிலை அமைக்கும் பணியை சிற்ப கலாசாகரம் ஸ்தபதியின் மகன் கணபதி ஸ்தபதி மற்றும் கம்பன் அடிப்பொடி ச. கணேசனிடமும் ஒப்படைக்கப்பட்டது. தமிழ்த்தாய் கோவிலில் வடமேல் கோடியில் வள்ளுவரும், வடக்கீழ் கோடியில் கம்பரும், தமிழ் தாய் கோயிலின் கருவரையில் வட மற்றும் இடது புறங்களில் முறையே அகத்தியர் மற்றும் தொல்காப்பியரின் சிலைகளும் நின்ற நிலையில் உருவாக்கப்பட்டன. பல சிறப்புகளுடன் ஏப்ரல் 16-ஆம் தேதி 1993-ஆம் ஆண்டு கலைஞர் மு. கருணாநிதி அவர்களால் தமிழ்த்தாயின் கோயில் திறக்கப்பட்டது.6

முடிவுரை

இந்திய அரசியல் வரலாற்றிலும், தமிழக அரசியல் வரலாற்றிலும் முத்தமிழறிஞர் டாக்டர் கலைஞர் மு. கருணாநிதி அவர்களுக்கு மிக நீண்ட வரலாறு உண்டு. இந்திய ஒன்றியத்தில் தனித்துவம் மிக்க தமிழ்நாட்டை வடிவமைத்த சிற்பிகளுள் ஒருவர். பன்முக கலைஞராகவும், முத்தமிழ் வித்தகர் என்றும் போற்றப்பட்டவர் கலைஞர் மு. கருணாநிதி. அவருடைய கட்புலக் கலைப்பணிகள் வியக்கத்தக்கது அவ்வாறே வள்ளுவர் கோட்டம், 133-அடி திருவள்ளுவர் சிலை, இராசராச சேழனுக்கு சிலை, புதிய பூம்புகார், கட்டபொம்மன் கோட்டை, மீண்டும் கண்ணகிசிலை, சிவாஜி கணேசன் சிலை, காரைக்குடியில் தமிழ் தாய்க்கு ஆலயம் ஆகிய இன்றும் நம் கண்முன்னே நிற்கிறது. இக்கட்டுரையின் நோக்கம் கலைஞர் மு.

கருணாநிதியின் கட்புலக் கலை பற்றி எடுத்துரைத்து இனிவரும் காலங்களில் இது போன்ற கலை வளர்ச்சியில் கவனம் செலுத்த வேண்டும்.

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கோவை மாவட்ட பெண் சாதனையாளர் சமூக சேவகி தியாக தீபம் தில்லையம்மாள்

ரே.உஷாராணி*

முன்னுரை :

‘பாரத நாடு பழம்பெரும் நாடு அதில் தமிழகம் மற்ற மாநிலங்களை விட சிறந்தது’.

கோயம்புத்தூர் தென்னிந்திய மாநிலமான சென்னையை அடுத்து பெரிய

நகரமாகும். தொழில் முனைவோர் கூடுதலாக உள்ள நெசவு மற்றும்

பொறியியல் தொழில்களின் மையமாக விளங்குகிறது. தமிழ்நாடு வேளாண்மை,

பல்கலைக்கழகம், பாரதியார் பல்கலைக்கழகம் மற்றும் அவினாசிவிங்கம் நிகர்நிலைப்

பல்கலைக்கழகம் ஆகிய பல்கலைக்கழகங்களும் கோவை மாநகரை மையமாகக் கொண்டு

இயங்குகின்றன. தொன்மையான கொங்குநாடு பகுதியைச் சேர்ந்த இந்த நகரம் இங்குள்ள ஆலைகளின் எண்ணிக்கையால் ‘தென்னிந்திய மான்செஸ்டர்’ என்று அழைக்கப்படுகிறது. தனிச்சிறப்புகள் கொண்ட கோவை மாவட்டத்தில் பல துறைகளில் பல்வேறு நிலைகளிலிருந்து அரும் பெரும் காரியங்களை சமுதாயத்திற்கு வழங்கிய அறிஞர்கள், கவிஞர்கள், இலக்கியவாதிகள், சமூக சேவகர்கள், விளையாட்டு, ஆய்வாளர்கள் போன்ற பிரபலமானவர்கள் இந்த மாவட்டத்திற்கு பெருமை சேர்த்து வருகிறார்கள். அந்த வரிசையில் பெண்ணாக பிறந்து ஆண் வர்க்கத்திற்கு சவாலாக அயராத உழைப்போடும் தன்னம்பிக்கையோடும் சேவை செய்த திருமதி. தில்லையம்மாள்

*முதுகலை இரண்டாமாண்டு வரலாறு, வரலாற்றுத் துறை, அரசு கலைக் கல்லூரி (தன்னாட்சி), கோயம்புத்தூர்-18.

அவர்களின் சேவையை சமுதாயத்திற்கு எடுத்துக் கூறுவதில் பெரும் மகிழ்ச்சியடைகிறேன்.

இளமைக் காலம் :

கோவை மாவட்டத்தில் கூ.அ. ராமலிங்கம் செட்டியார் பெரிய செல்வந்தக் குடும்பத்தைச் சேர்ந்தவர். 30.07.1914-ம் ஆண்டு தில்லையம்மாள் பிறந்தார். இவர் 8-ம் வகுப்பு வரை மட்டுமே படித்தவர். இவருக்கு இளம் வயதிலேயே (14) திருமணம் நடந்தது. இவருடைய கணவர் T.V. முத்துசாமி செட்டியார். திருமண வாழ்க்கை மிகவும் மகிழ்ச்சியாக அமைந்தன. ஆனால் அந்த மகிழ்ச்சி சிறிது காலமே நீடித்தது. திடீரென்று உடல் நலக்குறைவால் T.V. முத்துசாமி செட்டியார் இறந்து விட்டார். இந்த இழப்பிலிருந்து தில்லையம்மாள் வெளியே வருவதற்காக அவருடைய பெற்றோர் தில்லையாமலை மேற்படிப்பிற்காக சென்னை அனுப்பி வைத்தனர்.

தில்லையம்மாள் சுதந்திர போராட்டத்தில்

ஈடுபடுதல் :

சென்னை வந்த தில்லையம்மாள் திருவான்மியூரில் உள்ள கிராம சேவகர் பயிற்சிக்காக ஒரு முகாம் அங்கு முதன் முதலில் தொடங்கப்பட்டது. சேவையில் ஆர்வம் கொண்ட தில்லையம்மாள் இந்த பயிற்சி முகாமில் கலந்து கொண்டார் அண்ணல் பேச்சால் ஈர்க்கப்பட்ட தில்லையம்மாள் அவர்களுடன் இணைந்து சுதந்திரப் போராட்டத்தில் காந்தியடிகள் மற்றும் அண்ணனுடன் இணைந்தனர். காந்தியடிகளின் மனைவி கஸ்தூரிபாய் உடன் நட்பு கொண்டார். அதன்பிறகு டாக்டர். முத்துலட்சுமி உடன் அதிக நட்புறவை மேற்கொண்டார். டாக்டர். முத்துலட்சுமி ரெட்டியுடன் இணைந்து பொது சேவையில் ஈடுபட்டனர்.

சேவை பணி

உலகில் சேவை என்றாலே அனைவருக்கும் உடனே நினைவில் வருவது அன்னை தெரேசா மட்டும்தான் இவர் குழந்தைகளுக்கும், பெண்களுக்கும் ஆற்றிய பணி மகத்தானது அன்னை தெரேசா தன் வாழ்நாள் முழுவதும் பொது

சேவைக்கே அற்பணித்தார். இந்தியாவில் அன்னை தெரேசாவிடமிருந்து பிறகு சமூக சேவையில் மிக ஆர்வத்துடன் இருந்தவர் டாக்டர். முத்துலட்சுமி ரெட்டியார் அவர் இந்தியாவின் முதல் பெண் மருத்துவர் ஆவார். இவர் நோயால் பாதிக்கப்பட்டவர்களுக்கு இலவசமாக மருத்துவம் செய்து வந்தார். அன்னை தெரேசா மற்றும் டாக்டர். முத்துலட்சுமி ரெட்டியார் இருவரும் பொது சேவையில் அதிகம் ஈடுபடுவார் என்று அனைவருக்கும் தெரியும். ஆனால் கோவையில் உள்ள தில்லையம்மாள் பற்றி யாரும் அறியவில்லை இவருடைய சமூக சேவை கோவையில் மிகவும் பெரியதாக போற்றப்படுகிறது. .

தில்லையம்மாள் தொடங்கிய சேவா நிலை :

1947-ம் ஆண்டு தன் தந்தையுடன் இணைந்து கோவை மாவட்டத்தில் பெரியநாயக்கன்பாளையத்தில் வாடகைக்கு வீடு எடுத்து தங்கி இருந்தனர். அந்த தருணத்திலும் தினமும் காலையில் ஒரு கிராமத்திற்கு சென்று அங்குள்ள குழந்தைகள் மற்றும் முதியோர்களை பராமரித்தும், பாதுகாத்தும் வந்தன. அங்கு பாட்டு, கதைகள், சுத்தம் பற்றி பாடங்களை நடத்தினர். அவர்களின் பிழைப்புக்காக அரசு அதிகாரிகளை சந்தித்து நிதியை கேட்டனர். காலப்போக்கில் இவர்கள் தங்கி இருந்த வீடு ஆதரவற்ற பெண் குழந்தைகளுக்காக 'கஸ்தூரி சேவா நிலையமாக' மாற்றினர். இதை கேள்விப்பட்டு அப்போது முதல்வராக இருந்த ஓ.பி. ராமசாமி ரெட்டியார் நேரில் வந்து சந்தித்து பாராட்டினார்.

அதன் பின்னர், 1950 ஜூலை 30-ம் நாள் தந்தையாரின் உதவியோடு கோவை சிரியன் சர்ச் சாலையில் நகர சபை வழங்கிய 2 ஏக்கர் நிலத்தில் 'கோவை சேவா நிலையத்தை' தொடங்கினார். இந்த நிலையத்தை டாக்டர். முத்துலட்சுமி ரெட்டியார் திறந்து வைத்தார். அபலைப் பெண்கள், அனாதை குழந்தைகள், சிறைக்கு சென்ற பெற்றோர்களின் குழந்தைகள், முதியோர்கள் ஆகியோருக்கு உணவு, உடை, இருப்பிடம் வழங்கினார். ஆதரவற்ற பெண்கள் விடுதி,

ஆதரவற்ற பெண்கள் காப்பகம், சாரதா மணி தேவி துவக்கப்பள்ளி, பெண்கள் உயர்நிலைப்பள்ளி, அரசு மருத்துவமனைக்கு சென்று 30 அனாதை குழந்தைகளை சேவா நிலையத்திற்கு கொண்டு வந்தார்.

தில்லையம்மாள் அவர்களின் சிறந்த சேவைகள் :

ஆதரவற்ற குழந்தைகள், பெண்கள் முதியோர்களுக்கு ஒரு சிறந்த இல்லம் அமைத்துக் கொடுத்தனர். அதுமட்டுமின்றி பெண்களுக்கு திருமணம் நடத்தி வைத்தனர். இவர் குறிப்பாக பெண் குழந்தைகளுக்கு கல்வி கற்றுக் கொடுத்தார். கல்விமூலம் பெண்களுக்கு சிறந்த வாழ்க்கை அமையும் என்பது தில்லையம்மாளின் நம்பிக்கை ஆகும். பெண்களின் உடல் நிலையில் அதிக அக்கறை கொண்ட இவர் வாரத்தில் ஒரு முறை மருத்துவ முகாம் நடத்தி வந்தனர். அந்த மருத்துவ முகாம் இன்று வரை சிறப்பாக நடத்தப்பட்டு வருகிறது. ஆதரவற்ற மற்றும் தாழ்த்தப்பட்டவர்களை சந்தித்து தூய்மை, சுகாதாரம், கல்வி, குடும்பக் கட்டுப்பாடு, சிறு சேமிப்பு, மருத்துவ முகாம் ஆகிய குறைகளை நேரில் சந்தித்து தீர்த்தனர். தில்லையம்மாள் தனது இறுதி மூச்சு வரை சேவைகளை செய்து வந்தனர். தனது வாழ்நாள் முழுவதும் பொது சேவைக்காகவே அர்ப்பணித்துள்ளார்.

தில்லையம்மாளின் சிறப்புகள் :

தில்லையம்மாள் சேவா நிலையத்தை ஆரம்பித்த பிறகு வீட்டை விட்டு வெளி வருவது இல்லை. சேவா நிலையத்திலே சாகும் வரை வாழ்ந்தனர். தந்தை வழி சொத்துக்களையும், கணவர் வழி சொத்துக்களையும் விற்று சேவா நிலையத்தில் உள்ள குழந்தைகள் மற்றும் பெண்களின் நலனுக்காக உதவினார். பணக்கார குடும்பத்தில் பிறந்தாலும் கர்வம் இல்லாமல் வாழ்ந்து வந்தனர். மிகவும் எளிமையான பெண்களுக்கு தானே திருமணம் செய்து வைத்தார். மாதத்திற்கு ஒருமுறை சுற்றுலா அழைத்துச் சென்றனர்.

தில்லையம்மாள் வகித்த பதவிகள் :

தில்லையம்மாள் அவர்கள் கௌரவ மாஸ்திரேட் பதவி வகித்துள்ளார். பொறுப்பும் கடமையும் தனது கண்களாகக் கொண்ட இவர் ரயில்வே துறையில் பயணிகள் உணவு கண்காணிப்பு குழு தலைவராக பணியாற்றினார். சிறை கைதிகளை விசாரிக்கும் ஜெயில் விசிட்டர் பதவி வகித்தார். சங்க தலைவியாகவும் உள்ளனர். ஐந்தறிவு உள்ள ஜீவன்களை பாதுகாத்து கொள்வதற்கு இந்திய அரசால் Blue Cross என்ற அமைப்பு ஏற்படுத்தப்பட்டது. மாணவர் விடுதி கண்காணிப்பு குழுவில் நிர்வாகியாக பணியாற்றினார். தில்லையம்மாள் எந்த பதவியில் இருந்தாலும் அந்த பதவிக்கும், பணிக்கும் தனது சேவையை முழுமையாக ஆற்றியுள்ளார்.

பட்டங்களும் , விருதுகளும் :

பேரூர் “ஆதீனம் தவத்திரு சாந்தலிகர் ராமசாமி அடிகளார்” சேவை

அன்னைபட்டத்தை சூட்டி பாராட்டினார். ஆதரவற்ற குழந்தைகளுக்கு தெய்வ அன்னையாக இருந்து பெண் குழந்தைகளை பாதுகாத்து கல்வி கொடுத்த அவர்களை சிறந்த குழந்தைகளாக வளர்த்து அவர்களுக்கு திருமணம் செய்து வைத்து தில்லையம்மாள் ‘சேவை அன்னை’ என்று சரியான பட்டத்தை கொடுத்து தவத்திரு சாந்தலிங்க ராமசாமி அருளால் பாராட்டியுள்ளார். 11.10.1999-ம் ஆண்டு ஆட்சி ராணி லேடி மெய்யம்மை பிறந்த நாளில் அவரின் நினைவாக ஆச்சி ராணி லேடி மெய்யம்மை திருமதி தில்லையம்மாள் என்ற பட்டம் வழங்கப்பட்டது. பரிசாக ரூபாய் ஒரு லட்சம் ராஜா சார் அண்ணாமலை செட்டியார் நினைவாக வழங்கப்பட்டது. பரிசாக கிடைத்த ரூபாய் ஒரு லட்சம் சேவா நிலையத்திற்கு அளித்தார். தனக்கென்று எதுவும் வைத்துக் கொள்ளாமல் தன் வாழ்நாள் முழுவதும் குழந்தைகளுக்காகவே அர்ப்பணித்தார். 4.11.2004 Citation For திருமதி. T.V.M. தில்லையம்மாள் என்ற பட்டம் அவிநாசிலிங்க பல்கலைக்கழகத்தால் வழங்கப்பட்டது. Doctor Of Literature என்ற

பட்டமும் வழங்கப்பட்டது. அந்த பட்டம் அவர்களை மேலும் சிகரத்தில் கொண்டு சேர்த்தது . இப்படி இருந்த போதிலும் குழந்தைகளின் அன்புக்காக ஓடிவரும் குழந்தை போல சிகரத்தில் இருந்தாலும் ' அம்மா ' என்ற சொல் உலகில் மிகப்பெரிய சக்தி ஆகும். அதுபோலவே தான் தில்லையம்மாள் எந்த பட்டங்களையும் பெரியதாக கருதாமல் தன் சேவையில் மட்டுமே அதிக ஈடுபாடாகவும் அந்த சமூக சேவையை உலகின் மிகப்பெரிய பட்டமாக கருதி வாழ்ந்து வந்தார் . ஆதரவற்ற குழந்தைகள் இவர்களை ' அம்மா ' என்று மனம் உருகி அழைப்பதே சிகரம் தொடும் பட்டமாக தில்லையம்மாள் அவர்கள் கருதி வந்துள்ளார். இவரே ' கோவையின் அன்னை தெரசா ' என்றும் பாராட்டி பட்டம் வழங்கப்பட்டது⁴.

முடிவுரை :

தில்லையம்மாள் குழந்தைகளுக்கு ஆற்றிய பணி மிகவும் மகத்தானது ஆதரவற்ற குழந்தைகளுக்கு கல்வி என்ற புனிதமான செயலை செய்வதோடு காலையும் மாலையும் அனுபவமிக்க ஆசிரியர்களால் டியூஷன் வகுப்புகள் நடத்தி வந்தனர். குழந்தைகள் உறங்கிட நவீன வசதியுடன் கூடிய படுக்கை அறைகள் அமைத்துக் கொடுக்கப்பட்டு மிகவும் சிறப்பாக சேவா

நிலையம் செயல்பட்டு வந்தன. குழந்தைகள் பண்பாடு, ஒழுக்கம் மிக்கவர்களாக இருக்க வேண்டும் என்பதற்காக தேவாரம் , திருவாசகம் வகுப்புகள் நடத்தினர் சேவா நிலையம் கலைகள் மூலம் ஊக்குவிக்கப்பட்டது.

தில்லையம்மாள் சேவா நிலையத்தில் ஆதரவற்ற பெண் குழந்தைகளுக்கு இலவச கல்வி, உணவு, உடை, இருப்பிடம் தங்கும் விடுதி ஆகியவை அமைத்துக் கொடுத்தனர் . இறுதி மூச்சு வரை சமூக சேவை செய்வதையே தனது கொள்கையாக வைத்திருந்தார் பல பெண் குழந்தைகளின் வாழ்வில் தீபராக இருந்த தியாக தீபம் தில்லையம்மாள் 18.01.2009 அன்று இறைவனிடம் சேர்ந்தார். இவருக்குப் பிறகு சேவா நிலையத்தை திருமதி. ஜெயஷீ ரவீச்சந்திரன் அவர்கள் சுமார் 16 ஆண்டுகள் நடத்தி வந்தனர்.

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‘Satiated Schooling’- Chief Minister’s Breakfast Scheme (CMBFS) of Tamil Nadu

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Tamil Nadu is a pioneer state in implementing welfare schemes. As per 2023 data the literacy rate of Tamil Nadu is 80.09% and to achieve 100% the Government of Tamil Nadu had introduced many schemes, one such novel scheme is *the Chief Minister’s Breakfast Scheme* (CMBFS). The CMBFS was launched on 15th September 2022 at Madurai. While

inaugurating the scheme the Chief Minister remarked *the scheme should not be counted as freebies, charity, gift or privilege. This is the bounden duty and responsibility of the government.* The success of the scheme can be measured with the study done by the State Planning Commission, ‘Impact of the Chief Minister’s Breakfast Scheme on Student Attendance’.

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According to the report of the 1,543 government schools in Tamil Nadu where the CMBFS has been implemented, 1,319 schools showed an increase in attendance of students of Classes I-V in January and February 2023, compared with June-July 2022. This paper deals about the CMBFS its aim, implementation and outcomes.

Tamil Nadu: A State with a blend of development and welfarism

Tamil Nadu is a unique state where socio-economic progress fueled by welfare politics is the base of its development story. The state is ruled by the regional parties, DMK and AIADMK from 1967 onwards. The concept of Welfare Schemes are the core of the two parties which made them to come to power. Narendra Subramanian in his 1999 book *Ethnicity and Populist Mobilization* argues the development of Tamil Nadu is due to the emergence of ‘successful populism’ of the two Dravidian Parties DMK and AIADMK. The DMK party is associated with ‘assertive populism’ and the AIADMK party is associated with the ‘parentalist populism’.¹ Of all the schemes, addressing the issue of the hunger was the one of the main targets. The welfare schemes introduced by the parties had made the state to do extremely well in most of the parameters in Human Development Index. This is reflected in the SDG Index with a score of 72, Tamil Nadu ranks Second in India.

The Education and Human Development:

Amartya Sen’s in his book *Development as Freedom* (1999) emphasizes the concept of ‘capabilities’, which is to enrich people’s own lives and to overcome difficulties through the expansion of freedom, which should be the ends and the means of development under a variety of structures.² Sen remarks that education could be an instrument for enhancement of the capabilities. Through education Sen believes: people can improve skills and knowledge, education can promote capabilities which people can recognise and act through as well as participating in public issues. The World Bank also attest the same view, *Education is a human right, a powerful driver of development, and one of the strongest instruments for reducing poverty and improving health, gender equality, peace, and stability.*

It delivers large, consistent returns in terms of income, and is the most important factor to ensure equity and inclusion. Further, Amartya sen and Jean Dreze in their work, *An Uncertain Glory, India and its Contradictions* published in 2013 highlights the need and importance of basic education such as; freedom to understand the world, awareness about the economic opportunities and employment prospects, enables them to voice their political rights, plays a major role in tackling health problems in general and public health in particular, enhances Human Rights and use of legal rights, enables women empowerment, tries to reduce social inequalities and social evils such as child labour. So Education can be regarded as a crucial factor for the development of capabilities as well as human development. There are many hurdles for accessing universal education, most of the states have taken steps to focus on education development. The Government of Tamil Nadu is a pioneering state which had introduced many novel schemes to increase its enrollment ratio, one of the novel schemes introduced by the Tamil Nadu is feeding the students with Mid-Day Meals.

The CMBFS- Origin and Objectives:

The Chief Minister of Tamil Nadu in order to encourage the children studying in Government Schools, to remove the nutrition deficiency, to discourage dropouts introduced under Rule 110 of the Legislative Assembly on 07.05.2022 that Breakfast will be provided to primary school children from 1st to 5th standard studying in Government schools on all school working days and the scheme has been launched on 15.09.2022. In the first phase, Corporations, Municipalities and Panchayats were selected based on high prevalence of Aneamia as per NHFS-5 data, economically backward blocks as per SBGF, habitations of Tribal population and inaccessibility of the areas, will be covered under this scheme. Initially 1,14,095 primary school children studying in 1545 Government schools which include 417 municipal corporation schools, 163 municipality schools and 728 taluk and village panchayat-level schools will be covered under the scheme at a total cost of Rs.33.56 crores. Being a pilot

scheme, it has covered 4.33 % total 35,622 schools and 2.2 per cent of total 5.2 million children enrolled in classes 1-5. Based on the success of the pilot project the scheme will be extended to remaining schools in phased manner.¹¹ The quantity of raw material will be 50 grms per child per day. Locally available Millet based Breakfast also be utilised for atleast 2 days a week. This will ensure approximately 293.40 calories of energy, 9.85 grms of Protein, 5.91 grms of Fat, 1.64grms of iron and 20.41 grms of calcium for each child. The raw materials used for the preparation of food for students should be in accordance with the guidelines issued by the Food Safety and Standards Authority of India. The local administration would coordinate with the authorities in implementing this in the schools. “The school management committee should inspect the quality of the food every day before it is served to the students”. The Scheme was launched on 15.09.2022 at Madurai by the Hon’ble Chief Minister of Tamil Nadu.

Objectives of the scheme:¹²

- To ensure that children attend schools without hunger.
- To ensure that children do not suffer from malnutrition.
- To enhance the Nutritional status of the children, particularly in preventing Anaemia
- To increase the attendance / learning skills of the children in the schools.
- To decrease the burden of the working mothers.

Method of Implementation of CMBFS:

The Government of Tamil Nadu has appointed Special Education Officer K Elambahavath as the programme co-ordinating officer for the Chief Minister's Breakfast Scheme.

Method of Implementation:¹⁶

- Greater Chennai Corporation implements the scheme in Chennai Corporation areas.
- In other Corporation and Municipalities, the scheme is being implemented by the Municipal

Administration Department through cluster/ common kitchen respectively.

- In Rural areas and hill stations the scheme is being implemented by the Managing Director, Tamil Nadu Corporation for Development of Women Ltd., through Village Panchayats / Self help groups.
- In Urban areas cooking is done in common kitchens and in Rural areas cooking by Self Help Groups.

Special Initiatives for the Effective Implementation:¹⁷

- Nodal Officer has been nominated for every district to monitor the Scheme.
- Active participation of Self-Help Groups and Panchayat Level Federations in rural areas.
- In Urban areas the scheme is implemented through Centralized kitchens.
- A sum of Rs.500.50 Crore has been provided in the budget estimate for the year 2023-2024.
- A Three-Tier Structure for Monitoring the Scheme, such as District level committee, Block Level Committee and Village Level Panchayat Core Committee are formed.

As a special initiative for monitoring the Government of Tamil Nadu had also created an app, CMBFS (Chief Minister’s Breakfast Scheme), by Tamil Nadu e-Governance Agency (TNeGA) to supervise it. The supervisors in charge of the breakfast programme at various schools have been asked to download it and update real-time data on the dashboard of the mobile app. From the time the cooking process starts till the time it is served, every data is updated on the dashboard. “We start monitoring the data on the app from 4.30 am. If any delay is found, immediate measures will be taken to resolve it,” said K Elambahavath, project coordinator of the scheme. “As minute-to-minute data is monitored, we are able to ensure that the food is served on time to the students,” added Elambahavath.¹⁸

Impact of the CMBFS:

Of the 1,543 government schools in Tamil Nadu where the Chief Minister’s Breakfast Scheme has been

rolled out, 1,319 schools showed an increase in attendance of students of Classes I-V in January and February this year, compared with June-July 2022, according to an analysis done by the State Planning Commission. Around 217 schools have seen no change in the attendance pattern. The report, 'Impact of the Chief Minister's Breakfast Scheme on Student Attendance', showed an increase in attendance at schools in all districts. For instance, Tirupattur, Perambalur, Ariyalur and Tiruvarur, the attendance at all schools where the scheme is running is 100%. These districts are followed by Krishnagiri (98.5%), Karur (97.4%) and the Nilgiris (96.8%). At 1,086 schools, the increase in attendance is up to 20%, while 22 schools report more than 40% increase. Encouraged by the increase in the attendance of students in schools in the wake of the launch of the Chief Minister's Breakfast Scheme, the State government has decided to expand it to cover all the 30,122 government primary schools in the State from the academic year 2023-24. The total allocation for the scheme in the Budget is ₹500 crore and it will benefit 18 lakh students studying from Classes I to V.¹⁹ On August 25, 2023 the Chief Minister launched the expansion of the State government's flagship Tamil Nadu Chief Minister's Breakfast Scheme at the Thirukkuvalai Panchayat Union Middle School in Nagapattinam district, where former Chief Minister M. Karunanidhi studied to benefit 17 lakh students of classes 1 to 5, studying in 31,008 government schools across the State, at a cost of ₹404.41 crore.²⁰ This scheme will be a curtain raiser scheme for the other states to implement.

Conclusion:

The New National Education Policy rolled out by the Union government has suggested that free breakfast should be provided to school students along with midday meals, but the scheme is not implemented whereas Tamil Nadu has taken up the lead and introduced the breakfast programme. To make it more sustainable it can include more locally sourced produce in the school meals. Additionally, a mechanism could be developed to utilise panchayat lands, cultivate fallow lands to supply school meals and better linkage of nutrition gardens for diversifying meals and to take the

support of local farmer producers to add millets to the diet.²¹

Seeing the success of the CMBFS the Telangana Government as a Dussehra gift to students in government primary and high schools, is set to launch the Chief Minister's Breakfast Scheme on 24 October 2023. The scheme aims to provide nutritious breakfast to students in classes 1-10. HG Wells in his *Outline of History* remarked "human history becomes more and more a race between education and catastrophe." If we continue to leave vast sections of the people of the world outside the orbit of education, we make the world not only less just, but also less secure. In order to create a just and a secure world for the children the CMBFS of Tamil Nadu can be one model.

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Historical Background of Education in Kanyakumari District – A Study

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History of Education in Kanyakumari District

It is certain that the teacher disciple tradition of education was prevalent in Kanyakumari District right from the Sangam period when literary activity in the District was thriving. In this tradition the student became almost a member of the teacher"s family and it became a lifelong relationship. After the rule of the Chera Kings, Kanyakumari District came under the control of the Pandaya Kings who were great patrons of letters. The educational system slowly evolved into the Pial schools of "Pallis" with a teacher having a number of students often in the veranda or "thinnal" of the house. By the beginning of the 12 century AD, this region came under the rule of Venad kings and became part of the Travancore state. With the arrival of the Christian Missionaries in the 18th and early 19th centuries and the beginning of British rule in India, there were changes in the educational system. At this time majority of the population in the District belonged to the lower castes and were treated with utter disregard by the small upper caste community. It was at such a time that the first schools were set up in the District by the Missionaries notably Rev.Tobias Ringeltaube. Against great odds, the number of schools fast increased. It was natural that these westerners

introduced the Western type of education in these schools. By the time of the India Independence in 1947 education in this District had taken keep roots and was poised for a great future.

Number of Schools

The number of high schools in the District approximately doubled in two decades from 65 in 1956-57 to 123 in 1976-77. Improvement in economic condition of the people, status of new schools in rural areas, increase in the mobility of the people by introducing new bus routes, travel concession for school children in buses, minimum prescribed school-standard-based qualification for various government schemes and motivation for women to participate in all walks of life are some of the factors which motivate parents to send their girls to school.

Collegiate Education

Formation of the Scott Christian College as a second grade college in the year 1893 and affiliating it to the University of Madras marked the beginning of collegiate education in Kanyakumari District. In the year 1938, when the University of Travancore was established in the princely state of Travancore, to which this area belonged the college was affiliated with the University of Travancore. In 1950, the institution was

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upgraded to the level of first Grade college and offered mathematics in the B.Sc and history in the B.A. degree courses. This was the only college in the District upto 1952 when one more college the South Travancore Hindu College was started. Growth of collegiate education during the first fifteen years of the India was very slow. Since, 1964, many colleges were established in the District. Though the District is small, it has 15 Arts and Science Colleges and one graduate teachers training college.

Professional Education

The people of the District are acutely disappointed by the disinterested shown by the government establishing professional institutions like medical and agricultural colleges in the District. As agricultural land constitutes 6 percent and forest land constitutes 30 percent, agriculture is the main occupation of the majority of the people in District. Further, since the climatic conditions, irrigation facilities and topography are most favourable for agriculture, there is an urgent need for an agricultural college to carry out teaching, training and research and provide necessary information to the farmers. Surprisingly, there is no such institute in the District and students are required to acquire the necessary knowledge from other Districts or from other states. There is one Farm Research station at Thirupathisaram and a small horticulture research station at Pechipparai attached to Tamilnadu Agriculture University. The Pechipparai station can be converted into an agriculture college.

Computer Education

Realizing the important of science and technology, planners and policy makers in free India give priority to different specialized studies. Computer applications are one of the new openings, which drive almost all fields. The tremendous progress in the computer industry has come out to be a boon to people. They have been also to use these electronic machines to the maximum extent. Therefore, computer courses are in good demand. India is one of the fast developing countries for software development in the world. Its advantages like lower salary structure, ample supply of English speaking and technically competent human

power make it an ideal source for information technology, Indian software programmes have been rates as one of the best by a group of 150 US and European hardware and software manufactures. Large number of graduates" ad post graduates who come out of Arts and Science colleges in this District are searching for suitable jobs in the employment market. These job seekers on seeing the demand for computer personnel, knock at the door of the computer centres to get computer knowledge. Hence, there has a been a phenomenal growth in the number of private computer centres both in the urban as well as in the rural areas which design different modules catering to the need of different segments of the society depending upon the age group, level of computer knowledge, time schedule, cost structure etc. Now days, these centres motivate students to join in certain courses which they can do at their own free time. So some of the students who do their regular studies elsewhere join these courses to get computer knowledge. These students are in an advantageous position while seeking employment.

Public Libraries

Public libraries play an important role in providing an opportunity for ordinary people to gain knowledge. Usually people in their spare time utilize the public library for reading newspapers or magazines of their choice. However, there are widespread allegations that the reading habit among the people, especially among the students, has gone down alarmingly. The advent of television viewing may be a possible logical reasoning. However, this is an area for further survey and research. In Kanyakumari district there is a government district library situated at Nagercoil. Under its control there are 8 branch libraries, 18 rural libraries and 10 part time libraries functioning all over the District. Unfortunately, since 1995, the District Library Officer post" in Kanyakumari District is kept vacant and this duty is being looked after by the library officer of Tuticorin district in addition to other duties. Due to the absence of the District Library Officer, there are difficulties such as purchasing of new books, construction of new library buildings and starting of new branches in different places. This situation can also be an indication that the general public is not very keen

nor demanding and may be not properly utilizing the existing facilities.

In the year 1997 Government of India's National Literacy Mission sanctioned Rs.48 lakhs for setting up 173 libraries as part of the continuing education project. But till March 1999 most of the libraries have not started functioning. In some case one Almira and few books are delivered but kept in the houses of Preraks who are paid Rs.300 p.m. for reasons best know to the District Collector, the selection Committee with representatives from NGOs like Tamilnadu Science Forum who worked in the Literacy Movement from 1990 was scrapped. Politicization and inadequate monitoring have rendered the Continuing Education Project in doldrums and people are deprived of the benefits.

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Role of Roman Catholics in the Economic Development of Kanyakumari District

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Introduction

Kanyakumari district in the Economic development of Kanyakumari district. Kanyakumari

district is one among the thirty eight districts of Tamil Nadu State situated on the southern tip of the Indian Subcontinent. The district of Kanyakumari was

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separated in the year 1956 from the state of Travancore and Cochin and merged with the state of Tamil Nadu.¹ Christianity is a part of this region and it is noted that every village in Kanyakumari district has a Roman catholic church along with the Public and other institutions. It denotes that the catholic religion was much old in this region.² The Roman catholic faith was the first to be introduced this region when the Portuguese came to this country and spread Christianity

The Roman catholic Diocese of Kanyakumari district has many traditional well established economic institutions. These institutions mould and shaped the economic conditions of Catholic by this way the Diocese help to develop the Economic condition of Kanyakumari District.

Rural organization for Social Education was a new Program. highlighted by the Diocese in July, 1978. It was a non formal education Program drawn and implemented in the Diocese. It had twenty eight volunteers to educate the People about the Social economic and cultural aspects of the Society. This program was implemented at Kuruthankadu village. This program was first implemented at Kuruthankadu village than extended to Thovalai taluk. It had its units at Thazhakudy and Erachakulam. It arranged public meetings conferences and Seminars to educate the Public to create Social awareness against alcoholism, illiteracy, superstitions etc.⁸

Rural Maestro Program has its headquarters at Francis Xavier building, Bishop house Ramavarmapuram, Nagercoil, It has eleven agricultural unions divided into one hundred and four units functioning in the Kottar and Colachel Vicariates of the diocese. It looks into the socio-economic progress of the people. It has been improving agriculture, horticulture and other program of the farmers. It demands for permanent Jobs, right wages, houses for all formers and drinking water facility for all.

During the heavy floods of 1978 – 1979 much relief work was undertaken by the Kottar Social Service Society. During 1978 drought, the Kottar Social Service Society depended the wells and sank new bore wells in the affected places.⁹ It 1969 another drought, resulted in

water scarcity in both rural and urban areas. The agriculturists and fishermen were thrown out of their occupation. In this critical situation the diocesan social service scheme supported the victims. The droughts of 1981 and 1982 experienced adverse seasonal conditions and scarcity of drinking water. The study team of the society visited the affected places and recommended the government for remedial measures. Such as supply of drinking water and digging new open wells.¹⁰

To remove the poverty of fishermen 300 Kattamarams with board motors were mechanized in the villages of Kadiyapattanam, Muttom, Colachel and managudy.¹¹ In 1971, Kottar Social Service Society began to organize traditional net making into a proper Cottage Industry with various centers at Kanyakumari, Managudy, Midalam, Pallam, Kadiyapattanam, Manavalakurichi, Colachel, Kurumpanai, Enayam, Ramanthurai where women assured far wages for their work. In 1974, It also introduced nylon twins for net making and 12,000 women were working in these centers.¹² Kottar social service society helped the fishermen to organize fishermen associations to liberate themselves from the clutches of middle men, money lenders and big merchants. The Sangam helped in marketing fish for a fair price directly to the merchants without middle men. These sangams were established at Melmanakudy, Enayam, Kurumpanai, Pallam, Kanyakumari, Muttom, etc.¹³ Inland Fisherman organization was started in 1995 to help the inland fisher people in their occupational, Social, Economic and cultural progress and betterments.¹⁴ Kaikal is an organization meant for the poor widows and the abandoned woman of the diocese was started in Kurusady, Puthenthurai, Ramanputhoor, Colachel, Kandanvillai, Thiruthuvapuram and Melpuram in 1974.¹⁵ It adopts many loan schemes and saving schemes for the women. It makes contacts with nationalized banks and helps the women to develop their skills.¹⁶ The 26th, December, 2004, tsunami caused a great loss to the Kottar, Colachel and Thiruthavapuram, Vicariates of the diocese. The Kottar social service society recovered the material losses and spent Rs. Two and half crores to buy new fishing not

boats engines Kattamarams, Cloths, food materials vessels and soon.¹⁷

Fr. A. Thobias started the dairy farm in the Diocese in 1977. The Society of Diocese gave loans to the formers for transforming dairy forms. In 1998, 750 formers got such loans and were supplying milk to the society.¹⁸ In 2000 Fr. Soosai Antony enhanced this plan and during his administration in 2003, the Nanjil Milk Society was started and it could produce 25,000 liters of milk every day. The Nanjil Milk Society, its milk processing and Milk supply to the whole district and to the nearby Tirunelveli, Thoothukudi districts of Tamil Nadu, Neyyatinkarai and Trivandrum district of Kerala take are sufficient to yield white revolution. The diocese as a whole transforms multiple agrarian work in this district and evolves green revolution.¹⁹

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இனவரையில் நோக்கில் அருந்தியர்

முனைவர். பெ. சென்றாயப் பெருமாள்*

ஆய்வின் தலைப்பு இனவரைவியல் நோக்கில் அருந்தியர் எனும் தலைப்பில் ஆய்வு அமைகிறது.

ஆய்வின் எல்லை பகுதி

மதுரை மாவட்டம் பேரையூர் வட்டம் சூலப்புரம் பேரையம்பட்டி மற்றும் ஆத்தங்கரை பட்டி எனும் பகுதியில் இவ்வாய்வு அமைகின்றது. சான்றாதாரங்கள் இந்த கட்டுரைக்கு இரண்டு விதமான சான்றாதாரங்கள்

பயன்படுத்தப்பட்டுள்ளன ஒன்று களப்பணி இரண்டாவதாக புத்தகங்கள் கட்டுரைகள் முகநூலில் கிடைக்கப்பெற்றுள்ள தகவல்களை, அரசின் ஆணைகள் இவற்றையொல்லாம் சேர்த்து இங்கு அமைகின்றன.

இனவரைவியல்

மானிடவியல் கலைச்சொல்லகராதி எனும் சொல் மனிதவின பரப்பு விளக்கவியல் என்றும்

*உதவி பேராசிரியர், வரலாற்றுத்துறை, மனோன்மணியம் சுந்தரனார பல்கலைக்கழகம், திருநெல்வேலி

பிரிட்டானிகா தகவல் களஞ்சியம் குறிப்பிட்ட மானுட சமுதாயம் ஒன்றினைப் பற்றிய விரிவான ஆராய்ச்சி விவரிப்பு இனவரைவியல் ஆகும். அன்பரசன் இனக் குழுவில் என்பது பண்பாட்டு மானிடவியல் அடித்தளமாக அமைவது இது ஓர் இனக்குழு அல்லது ஒரு சமூகத்தை பற்றிய விரிவான முழுவதுமான அறிவினை எடுத்தியம்கிறது.

கிராம சமகம் முதலான சிறுசிறு சமூகங்களின் இடப் இயல்பு விளக்கம் மக்களின் உருவத் தோற்றம் வாழிட அமைப்பு வாழ்க்கை முறை பேசும் மொழி சமூக அமைப்பு பொருளாதாரம் சமயம் சட்ட முறைகள் தொழில்நுட்பம் கலை மற்றும் பண்பாட்டின் அனைத்துக் கூறுகளையும் தனித்தனியாக ஆராய்ந்து அப்புண்புகளை முறைப்படி இனக்குழுவியல் விளக்கும் ஒவ்வொரு சமூகத்தின் அக, புற பண்பாடுகளை அறிவியல் நோக்கில் இது ஆராயும் வாழ்வில் களஞ்சியம் தொகுதி என்றும் விளக்கம் தருகின்றனர்.

பக்தவச்சல பாரதி இனக் குழுவியல் என்றும் பொருளுடைய ethnography எனும் ஆங்கிலச் சொல் ethnos grapen ஆகிய கிரேக்க சொற்களின் மூலங்களைப் பெற்றது. என்பதற்கு இனம் race இனக்குழு ethnic group மக்கள் என்பது பொருள் எழுது அல்லது வரைதல் to write ஒரு தனிப்பட்ட இனக்குழு அல்லது மக்களை பற்றி எழுதுதல் எனும் பொருளை உணர்த்துகிறது பக்தவச்சல பாரதி (2003:117) என்று விளக்கம் அளித்துள்ளார்.

பால்வுட்ஹின்ஸ் இனவரைவியல் என்பது ஓர் ஆய்வு முறையை குறிப்பிடும் அதே வேளையில் அந்த ஆய்வு செயற்பாட்டின் விளைவாக அமையும் எழுத்துப்படைப்பான தனி ஒரு கலை வடிவத்தை அப்பதம் சுட்டிக்காட்டுகிறது தனஞ்செயன் (2006:6) என்று விளக்கமளித்துள்ளார் இனவரைவியல் என்பது ஒரு குறிப்பிட்ட மனித சமூகத்தில் மேற்கொள்ளப்படுகின்ற களப்பணி பண்பாட்டு ஆய்வு முறையாகவே ஆய்வின் வெளிப்பாடாக அமையக்கூடிய முடிவுகளின்

பிரதியாக இருக்கலாம். இதன் மூலம் மக்களின் பண்பாடு சட்டவிதிகள் வழிபாட்டு முறைகள் சடங்குள் சமய நிலைகள் போன்றவை வெளிஉலகிற்கு புலப்படுத்துகின்றன. என்று தனது ஆய்வேட்டில் அன்பரசன் (2011:18) குறிப்பிட்டுள்ளார்.

இந்தியச் சூழலில் இனவரைவியல்

1600 பிறகு இந்தியாவில் காலனி ஆதிக்க விருச்சிகம் ஆக மாறிய தருணத்தில் இந்திய மாநிலங்கள் தங்கள் தங்கள் மன மாநிலங்களின் இனவியல் தொடர்பான ஆய்வுகளை மேற்கொள்ள வேண்டும் என பிரிட்டிஷ் அரசு 1885-இல் ஆணை பிறப்பித்தது ஆங்கில அரசின் கொள்கைகளை முடிவெடுக்க சென்னை அருகாட்சியத்தில் அப்போதைய பொறுப்பாளரான எட்கர் தர்ஸ்டனின் தென்னிந்திய அளவில் இனவரைவியல் விவரங்களை 1801-இல் முதல் தொடங்கினார் தென்னிந்தியாவில் குறிப்புகள் என்ற தலைப்பில் இரண்டு தொகுதிகளாக வெளியிட்டார் 1909-இல் தென்னிந்திய குலங்களும் குடிகளும் எனும் தலைப்பில் ஏழு தொகுதிகளாக எழுதி வெளியிட்டார்.

தமிழகச் சூழலில் இனவரைவியல்

தமிழக மண்ணின் The slaves of the soil in southern india டிவி பாண்டியன் நற்குடி வேளாளர் குறித்து ஆய்வு ஆறுமுக நயினார் பிள்ளை நரிக்குறவர் குறித்து ஆய்வு (1978).

தனஜெயன் லிங்காயத்துகள் இனவரைவியல்

தனஜெயன் லிங்காயத்துகள் இனவரைவியல் ஆய்வு 2007 பெ.கோவிந்தசாமி நெல்லை நகர அருந்ததியர் குறித்து இனவரைவியல் ஆய்வு 2008 பன்னீர்செல்வம் வெம்பக்கோட்டை வட்டார அருந்ததியர் மக்களின் வாழ்வியல் இனவரைவியல் ஆய்வு 2008. ஷோபனா அருந்ததியர் சமூகத்தினர் வரலாறு 2004.

Ethnophilosophising in india on Arunthathaiyar 2020s பேசில் சேவியர் ஆகிய குறிப்பிடத்தக்க

இனவரைவியல் ஆய்வு ஆகும் மேலும் மார்கு பாதிரியார் அருந்ததியர் வாழும் வரலாறு ஆய்வில் அளித்துள்ளார் என்பது குறிப்பிடத்தக்கது.

வரலாறு உலக நாடுகளில் சாதி போன்ற ஏற்ற தாழ்வுகள் உள்ளன ஆனால் இந்தியாவில் மட்டும் தான் ஜாதிகள் சாதிய படிமங்கள் வருணாசிரம் வைத்துக்கொண்டு அரங்கேறுகிறது. அருந்ததியர்களை பரம்பர் என்று கூறுகிறார் தேவேயப்பவனார். இவர் தனது தமிழர் வரலாறு என்ற நூலில் பரம்பர் என்ற சொல்லுக்கு தோல் மற்றும் சுண்ணாம்புக்கல் சுடுதல் தொழில் செய்பவர்கள் என்று கூறுகிறார்.

சிலப்பதிகார உரையாசிரியர்கள் ஒருவரான அரும்பதவுரைக்காரர் உரைகாரர் அருந்ததியர்களை செம்மார் என்றும் சொன்னாலும் அதே பெயரை பரம்பர் என்று அடியார்க்கு நல்லார் அறிவுரை சுட்டிக்காட்டி உறுதிப்படுத்துகிறார் எழில் இளங்கோவன் எட்கர் தர்ஸ்டன் தமது தென்னிந்திய குலங்களும் குடிகளும் என்ற நூலில் இவர்கள் தெலுங்கு அல்லது கன்னடம் மாநிலங்களிலிருந்து குடியிருக்க வேண்டும்.

சக்கிலியர்கள் என்ற சொல் ஆகும் அது சாக்கிய என்ற சொல்லின் தமிழ் பெயர்ப்பு என்பதும் அந்தப் பெயரால் அழைக்கப்படும் மக்கள் ஒரு கோடியே 25 லட்சம் பேர் இருக்கிறார்கள் என்பது சக்கிலியர்கள் பெளத்தர்கள் என்பதற்கு முதல் சாட்சி என்ற வாதத்தை முன்வைக்கிறார் புத்தமித்ரன்

மற்றும் சக்கிலியர் என்ற சொல் விடுதலையைத் தரும் சொல்லாகும் மிகப்பெரிய வரலாற்றை தன் கருத்துக்கள் கொண்டு 2500 ஆண்டுகளுக்கு மேலும் இதுவரை உறங்கி வந்திருக்கிறது இன்று விழுகிறது என்றும் கருதுகிறார் சக்கிலியர் வரலாறு என்னும் குலத்தினர் இருக்கின்றனர் இவர்கள் புத்த தத்துவ மரபுகளை புத்தம் 'சங்கமம்' என்னும் முகங்களை உலகெங்கும் பரப்பி வர்களாக கருதப்படுகின்றனர்.

ராஜரிஷி வசிஷ்டரின் பட்டத்து அரசியான அருந்ததி தேவியின் புத்திரர்கள் என்றும் பதிவு செய்கிறார் பரிந்துரைகளை குழுக்கள் என்றும் அய்யர்கள் என்றும் ராஜ வம்சத்தினர் என்றும் அடையாளப்படுத்தினார் புத்தமித்திரனார்

கல்வெட்டுக்களில் அருந்ததியர் சேலம் மாவட்டம் பேட்டையிலிருந்து ராமமூர்த்தி நகர் செல்லும் வழியில் கேட்ட நாயகன் புதூர் என்னும் இடத்தில் பெரிய சக்கிலிச்சி ஏரி என்ற பெயரில் உள்ளது அதன் கரையில் அருகில் ஒரு மதகின் அருகில் இரண்டு கல்வெட்டுகள் உள்ளன அவை ஏரியின் உட்பட்ட உள்ளன.

ஸ்ரீகிடங்கல் புலியார்

மகன் அல்லி ஓட்டை கண்டது என தொடங்குகிறது.

இது கிருஷ்ணதேவராயர் காலத்தில் தான் 1509-1529 அதாவது பதினாறாம் நூற்றாண்டுகளில் தமிழ்நாட்டில் கொண்டிருக்கின்ற கருத்து நிலவுகிறது ஆனால் 16ம் நூற்றாண்டுக்கு முன்னரே தமிழ் நாட்டில் சட்டங்கள் வாழ்ந்தற்கான கல்வெட்டுக்கள் சான்றுகள் கிடைத்துள்ளன இங்கே காணலாம்²⁴

நியாயத்தரும் பன்னிரண்டு பனி மக்களுடைய பெரும் வேடரும் பாணரும் பறைமுதலிகளும் செக்கிலியாகும் இருளரும் முன்னிட்டு அனைத்து சாதிகளும் அந்தணர் தலையாக அரிப்பின் கடையாக உள்ளூர்ப்பட்ட அனைத்து சாதி மாற்கு விழுப்புரம் மவாட்டத்தில் செஞ்சிக்கோட்டையின் ஒரு பகுதியாக சக்கிலிய துர்க்கம் என்ற மலைக்கோட்டை உள்ளது இதை இயற்கை அரண்கள் ஆனது சந்திரகிரி என்ற அருந்ததி மன்னனின் பெயரிலான சந்திரகிரி கோட்டை பின்னாளில் செஞ்சி கோட்டை என அழைக்கப்பட்டு இருக்க வாய்ப்புள்ளது.

ஜெயவீரன் தனது செருப்பு என்னும் நூலில் சாக்லெட் கொடுத்து இன்னொரு கல்வெட்டு சான்று பதிவு செய்துள்ளார் எனக்கு சரி எண்ணாத

சக்கிலியன் செருப்பை எடுத்து சம்பளமும் தின்ற வானவில் என்று குறிப்பிடப்பட்டுள்ளது அந்தக் கல்வெட்டில் அதன் காலம்

சோழர்கால கல்வெட்டாகும் கிபி 1398 செங்கல்பட்டு மாவட்ட கல்வெட்டு ஒன்றில் சக்கிலி பட்டறை தொழிற்கூடம் என்ற சொல்லாட்சி கிடைத்துள்ளது²⁵ என்று சிவசுப்பிரமணியம் கூறுகிறார்.

நாயக்கர் ஆட்சிக்கு 1529-1736 க்கு முன் பதினான்காம் நூற்றாண்டு காலத்திலேயே தமிழகத்தில் தொழில்களுக்கு சொந்தக்காரராக இருக்கிறார் என்பதை கல்வெட்டு உறுதிப்படுத்துகிறது.

பட்டயங்களில் காட்டும் அருந்ததியர்

புலவர் இராச அவர்கள் வெளியிட்ட கொங்கு வேளாளர் செப்பேடு பட்டயங்கள் எனும் நூலில் இடம்பெற்றுள்ளன காளிங்கராயன் அணைப் பட்டயத்தில் கொசவன், குறவன் மறவன் வளையல் பறையன் சக்கிலியன் இவர்களுக்கு வரி இல்லாமல் விடுவிக்கப்பட்ட காரருக்கு ஏவின ஒளியும் செய்து கொண்டு வரவும் படிகார புலவர்கள் மணிக்கு முடவாண்டி குரு பாண்டி இவர்களுக்கு செல்ல வேண்டிய வருத்தி பட்டக்காரன் வீட்டுக்கு மானிய மாயி கணக்கட்டு கொடுத்திருக்கிறோம் கொங்கு வேளாளர் செப்பேடு பட்டயங்கள் பக்கம் 78 1374 சார்ந்ததாகும்

கோவை மாவட்டம் ஆணைமலையில் கிடைத்த சிறுவாலை ஜமீன் செப்பேட்டில் ஆதவா ராமம் புத்திரன் நெஞ்சத் நட்சத்திரமும் காலமும் திருமண யோகமும் இப்படி கொன்ற சுபதினத்தில் அனுப்ப சக்கிலியர் கொள்ள சக்கிலியர் மதுரை சக்கிலியர் காணக்கட்டு சக்கிலியர் சக்கிலியர் சாதி அனைவரும் எழுதிக்கொடுத்த 1323- ஆயிரத்து அதாவது 14ஆம் நூற்றாண்டு ஆகும் புலவர் ராசு வெளியிட்ட கொங்கு நாட்டு சமுதாய வனங்களில் நூலில் இடம்பெற்றுள்ள பேரூர் அணைக்கட்டின்

கட்டாயத்தில் சில வரிகள் இடம்பெற்றுள்ளன பகவதி அம்மன் கோவிலுக்கு ஆதாரங்களை கூட்டிக்கொண்டு போய் நாதாரிகள் கையெழுத்து விபரம் பெற்ற எண்ட பகடை குயிலி பகடை விங்க பகடை பகடை மாதாரி ஒன்றுக்கு அடிப்பது கொடுத்த செப்புப் பட்டயம்

அரசு பதிவேடுகளில் அருந்ததியர்கள் பற்றி சீனவாசன் கூறியுள்ளார் திண்டுக்கல் மாவட்டம் பழனி வட்டம் பழைய ஆயக்குடி கிராமத்தில் கொடைக்கானல் மலை அடிவாரத்தில் சர்க்கரை என்ற பெயரில் ஒரு அணை இருந்துள்ளது அந்த அணையை கட்டுவது சக்கிலிய வம்ச வழியினர் தற்போதும் அனக்கட்டி கூட்டம் என்ற பெயரில் அழைக்கப்படுகிறார். அணையின் நீரை பயன்படுத்தி பாசனம் செய்வோர் தங்கள் விளைச்சலில் ஒரு பகுதியை அணை நெல் மணல் என்ற பெயரில் இப்போதும் இவர்களுக்கு வழங்கி வருகின்றனர் வரதமாநதி நீர் சக்கிலியர் அணை மூலம் தேக்கி பெரிய வாய்க்கால் மூலம் பாய்ச்சல் என்று மேற்கு ஆயக்குடி கிராமத்தின் வருவாய்த்துறை அரசு பதிவேடு ஆவணத்தில் குறிப்பிடப்பட்டுள்ளது என்று குறிப்பிடுகிறது 1878ஆம் ஆண்டு மதுரை மாவட்ட கையெடுக்கலை பற்றி பின்வருமாறு கூறுகிறது இவர்கள் தோல் பதனிடுதல் செருப்புகள் தரிசனங்கள் பொருட்கள் ஆகியவற்றை தான் இருக்கின்றார் என பெண்கள் தனித்த முக அழகும் உடற்கட்டும் வைக்கப்பட்டிருப்பது நல்ல நடத்தையும் உடையவர்களாக உள்ளனர் 1883 ஆம் ஆண்டு தஞ்சாவூர் மாவட்டக் கையேட்டில் சக்கிலியர் மிகத் தாழ்ந்த ஜாதி கருதப்படுகின்றனர் சில பகுதியில் தெலுங்கு பேசுவதோடு வைணவ சின்னமான நம்மவர்களுக்கு பதில் இது வந்து கூடி வருதலால் வேண்டும் என குறிப்பிடப்பட்டுள்ளது என்று கூறுகிறார்

திருவண்ணாமலை கருவிளை செஞ்சிக்கோட்டை அருகில் சிறிய பாறைகள் அழகர் கோவில் போன்ற சிறிய மலை ஒன்று உள்ளது இதில் செஞ்சி மன்னன்

ஆட்சிக்காலத்தில் அருந்ததியர் சமூகத்தினர் இம்மலையில் தங்குவதாக குதிரை சேணங்கள் நாணயங்கள் தயாரித்து பிழைப்பு நடத்துவதும் அப்பகுதி மக்களின் வாய்மொழி வழக்காறுகள் தெரிவிக்கின்றன என மக்கள் தங்கி வாழ்ந்த மக்களின் கலை என்று இன்றும் அழைக்கப்படுகிறது.

ராமநாதபுரம் மாவட்டம் திருப்புல்லாணி தாலுகாவில் சக்கிலியன் குடியிருப்பு என்ற சிறிய கிராமம் திருநெல்வேலி மாவட்டம் சக்கிலியன் காணி என்ற ஒரு இடமும் தருமபுரி மாவட்டம் அருர் தாலுகாவில் சக்கிலிப்பட்டி என்ற கிராமம் தூத்துக்குடி மாவட்டம் ஓட்டப்பிடாரம் தாலுகாவில் உள்ள ஆவாரங்காடு கிராமத்தில் சகலமும் இன்றும் வழக்கில் இருப்பது இங்கு குறிப்பிடத்தக்கது

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8. அதே
9. அதே
10. அதே
11. அதே
12. அதே
13. அதே
14. அதே
15. அதே

தமிழ்நாட்டு சாதிய தீண்டாமை உச்சத்தில் வேங்கைவயல் – ஓர் பார்வை

முனைவர். பி. மாறன்*

இந்தியாவில் ஜாதிய முறை வேதகாலத்தில் தோற்றுவிக்கப்பட்டது எதற்காக என்றால் பிராமணர் மற்றும் பிராமணர் அல்லாதோர் என்று வகைப்படுத்தப்பட்டன¹. அதன் அடிப்படையில் சதுர்வர்மாவில் நான்கு வகையான வருணம் முறை உருவாக்கப்பட்டது. அதன் அடிப்படையில் பிராமணர்(வெள்ளை) சத்திரியர்(சிகப்பு), வைசியர்(மஞ்சள்) மற்றும் சூத்திரர்(கருப்பு) என்று வகைப்படுத்தப்பட்டது². இதனால் இந்து சமுதாயத்தில் 'வர்ணாசிரம தர்மா' என்ற புதிய

கோட்பாடு உருவாக காரணமாயிற்று.

வேதங்கள் நான்கு வகைப்படும் அவை ரிக் யஜுர் சாம அதர்வன, ரிக் வேதம் 10 மண்டலங்களாக பிரிக்கப்பட்டுள்ளது அதில் பத்தாவது மண்டலத்தில் 'புருஷ சூக்தத்தில்' 'வர்ணாசிரம முறை' பற்றி கூறுகிறது³. அதில் பிராமணர் பிரம்மாவின் படைப்பு என்றும் சத்திரியர் அரசர் என்றும், வைசியர் வணிகர் என்றும், சூத்திரர் கடைநிலை ஊழியர் என்று கூறப்பட்டுள்ளது⁴.

*உதவி பேராசிரியர், வரலாற்றுத் துறை, அரசு கலைக் கல்லூரி, (தன்னாட்சி), கரூர் – 639 005.

தீண்டாமை ரிக் வேதத்தில் உள்ள பத்தாவது மண்டலத்தில் புருஷ குக்தம் பாடல் வரி 1090-ல் இந்து சமுதாயத்தில் உள்ள நான்கு வகையான வகுப்பினர்கள் பற்றி கூறுகிறது. அதில் நான்காவது வகுப்பினர்

சமூகத்தில் புறக்கணிக்கப்பட்டவர்களாக

கருதப்பட்டனர்⁵. சமூகத்தில் உயர்ந்தவர்களால் அனைத்து அழுக்கு மற்றும் அசுத்தமான வேலைகளைச் செய்ய சூத்திரர்கள் பயன்படுத்தப்பட்டனர். இந்நிகழ்வு சமூகத்தில் மாசுபாடு மற்றும் தீண்டாமை போன்ற சமூக நடைமுறைகளுக்கு வழிவகுத்தது. அப்பொழுது சாதிய முறை ஒருங்கிணைக்கப்பட்டது 'தர்ம சாஸ்திரங்கள்' என்று கூறப்பட்டது⁶. இதன் மூலம் அவன் பிறந்த சாதியின் அடிப்படையில் அவர்களுடைய வேலை தீர்மானிக்கப்பட்டது. இதன் மூலம் தீண்டாமை என்ற முறை இந்து சமுதாயத்தில் உருவானது.

சங்க கால தமிழகத்தில் ஐந்து வகை நிலத்தின் அடிப்படையில் சமூக கட்டமைப்பு உருவாக்கப்பட்டது. அவை குறிஞ்சி, முல்லை, மருதம், நெய்தல், பாலை என வகைப்படுத்தப்பட்டன⁷. அதில் குறிஞ்சி நிலத்தில் வசிப்போர் குறவர் என்றும், முல்லை நிலத்தில் வசிப்போர் ஆயர் என்றும், மருதம் நிலத்தில் வசிப்போர் உழவர் என்றும், நெய்தல் நிலத்தில் வசிப்போர் பரதவர் என்றும், பாலை நிலத்தில் வசிப்போர் மறவர் என்றும், அழைக்கப்பெற்றனர்⁸. மேலும் இங்கு வாழ்ந்த மக்கள் தங்களை மேலோர் மற்றும் கீழோர் என இரு பிரிவுகளாக வகுத்துக்கொண்டனர்

வன்கொடுமை சட்டத்தின் கீழ் தண்டனைக்கு உட்படும் காரணங்கள்

1) பஞ்சமி நிலத்தை பிற சமூகத்தினர் ஆக்கிரமித்தல், 2) தேநீர் கடைகளில் இரட்டை டம்ளர் முறையை மேற்கொள்ளாதல், 3) குறிப்பிட்ட சாதி பெயரை சொல்லி சுட்டிக்காட்டி பேசுவது

இந்திய தண்டனைச் சட்டத் தொகுப்பு (Indian Penal Code)

இந்தியா முழுவதும் பொதுவாக ஒரு குற்றவியல் சட்டம் தொகுப்பு மிகவும் அவசியம் என்று ஆங்லேய ஆட்சியாளர்கள் கருதியதின் அடிப்படையில் பல்வேறு சட்டங்கள் இயற்றப்பட்டன. அதன் அடிப்படையில் இச்சட்டங்கள் 1860-ம் ஆண்டு உருவாக்கப்பட்டு. பின்னர் 1862-ல் நடைமுறைக்கு கொண்டுவரப்பட்டது. இச்சட்டத்தை மெக்காலே பிரபுவும் அவருடன் நான்கு சட்ட நிபுணர்களும் சேர்ந்து இச்சட்டத்தை உருவாக்கினர். இச்சட்டத்தில் 23 அத்தியாயங்களும், 511 சட்டப்பிரிவுகளும் உள்ளன¹³.

தமிழ்நாட்டில் புதுக்கோட்டை மாவட்டம், அன்னவாசல் ஒன்றியம், கந்தர்வகோட்டை தொகுதியில் உள்ள முத்துக்காடு ஊராட்சிக்கு உட்பட்ட வேங்கைவயல் கிராமத்தில் உள்ள பட்டியலின மக்களின் குடிநீர் பயன்பாட்டிற்காக உள்ள மேல்நிலை நீர் தொட்டியில் கடந்த டிசம்பர் 25-ம் தேதி 2022-ல் மர்ம நபர்கள் சிலர் மனித கழிவுகளை கலந்ததாக கண்டறியப்பட்டுள்ளது²⁰.

சிறப்பு விசாரணை குழு அமைப்பு

வேங்கைவயல் விவாகரத்தில் சமூகநீதி கண்காணிப்பு குழுவினர்கள் சுவாமிநாதன், தேவதாஸ், ராஜேந்திரன், கருணாநிதி மற்றும் மருத்துவர் சாந்தி ரவீந்திரன் ஆகியோர் அடங்கிய துணைக் குழுவினர் சம்பவ இடத்திற்கு நேரில் சென்று மனித கழிவுகள் கலக்கப்பட்ட மேல்நிலை நீர் தேக்க தொட்டியை ஆய்வு செய்தனர். மேலும் இது குறித்து அப்பகுதி மக்களிடம் விசாரணை நடத்தி பல்வேறு விவரங்களை சேகரித்துக் கொண்டனர். இக்குழு மேற்கொண்ட விசாரணையின் அடிப்படையில். இந்நிகழ்வு வன்கொடுமை தீண்டாமையின் வெளிப்பாடாக தெரிகிறது என்று கருத்து தெரிவித்தனர். மேலும் பாதிக்கப்பட்ட மக்கள் மிகுந்த மன உளைச்சலில் இருக்கின்றனர். இதுகுறித்து மாவட்ட ஆட்சியர் மற்றும் மாவட்ட காவல் கண்காணிப்பாளரிடம்

கலந்துரையாடிய பிறகு அரசுக்கு அறிக்கை கொடுப்போம் என்று கூறினர். தண்ணீர் தொட்டியில் மனிதக் கழிவு கலந்த விவகாரத்தில் நேர்மையாக விசாரணை நடத்த வேண்டும் என்றும், போழி குற்றவாளிகளை உருவாக்க கூடாது என்று சிபிஎம், விசிக, காங்கிரஸ், ஆம் ஆத்மி, அம்பேத்கார் இயக்கங்கள் மற்றும் நாம் தமிழர் கட்சி உள்ளிட்ட பல்வேறு அமைப்பினரும் சமூக நீதி கண்காணிப்பு துணைக் குழுவினரிடம் மனு கொடுத்துள்ளனர்²⁵.

வேங்கைவயலில் நடைபெற்ற சம்பவம் குறித்து வன்கொடுமை தடுப்புச் சட்டம் மற்றும் இந்திய தண்டனைச் சட்டம் பிரிவுகளின் கீழ் பதிவு செய்யப்பட்ட வழக்கு சி.பி.ஐ.டிக்கு மாற்றப்பட்டு சுமார் 90 நாட்களுக்கு மேலாகியும், இந்த வழக்கில் எந்த முன்னேற்றமும் ஏற்படாததாலும், இன்னும் ஒருவர் கூட கைது செய்யப்படாததாலும் வழக்கை சி.பி.ஐக்கு மாற்றக்கோரி திருவள்ளூர் மாவட்டம் வெப்பப்பட்டுவை சேர்ந்த ராஜ்கமல் என்பவர் சென்னை உயர்நீதிமன்றத்தில் பொதுநல மனு ஒன்றை தாக்கல் செய்தார். அந்த மனுவில் அவர் கூறியது என்னவென்றால் இந்திய சுதந்திரம் அடைந்து 75 ஆண்டுகள் கடந்தும், தீண்டாமை கொடுமைகள் இன்றும் அரங்கேறி வருவதாகவும், அரசியல் சாசனத்தில் கூறப்பட்டுள்ள சமூக நீதி இன்னும் தொலைதூர கனவாகவே உள்ளதாகவும், பட்டியல் இன மக்கள் இன்றும் இரண்டாம்தர குடிமக்களாகவே நடத்தப்பட்டு வருகின்றனர் என்று அம்மனுவில் கூறியுள்ளார்²⁶.

இந்த வழக்கு பொறுப்புத் தலைமை நீதியரசர் ராஜா மற்றும் பாரத சக்கரவர்த்தி முன்னிலையில் விசாரணைக்கு எடுத்துக் கொள்ளப்பட்டது. அப்பொழுது தமிழக அரசு தரப்பில் ஆஜரான கூடுதல் தலைமை வழக்கறிஞர் ரவீந்திரன் வழக்கை விசாரித்து வரும் சிபிசிஐடி போலீஸ் அவர்களின் புலனாய்வு விசாரணை அறிக்கையை நீதிமன்றத்தில் தாக்கல் செய்தார். அப்பொழுது

குறிக்கிட்ட நீதிபதிகள் சம்பவம் நடந்து 90 நாட்களுக்கு மேலாகியும், வழக்கு விசாரணையில் எந்த முன்னேற்றமும் இல்லை என வருத்தம் தெரிவித்து, இந்த சம்பவம் தொடர்பாக விசாரணை நடத்த சென்னை உயர்நீதிமன்றம் ஓய்வு பெற்ற நீதிபதி சத்யநாராயணன் தலைமையில் ஒரு நபர் விசாரணை ஆணையம் அமைக்க தமிழக அரசுக்கு உத்தரவிட்டது. மேலும் வேங்கைவயல் சம்பவம் குறித்து உரிய விசாரணை நடத்தி இரண்டு மாதங்களில் அறிக்கை தாக்கல் செய்யும்படி உத்தரவிட்டனர் இதன் அடிப்படையில் தமிழக அரசு அதற்கான ஏற்பாடுகளை செய்துள்ளது²⁷.

சமூகத்தில் ஏற்படும் தீண்டாமை இழிவுகளை பற்றி விசாரிக்க தனி குழு அல்லது சிறப்பு ஆணையமோ அரசினாலோ அல்லது நீதிமன்றத்தினாலோ நியமித்தாலும் குற்றவாளிகள் எளிதில் தப்பிக்க அதிக வாய்ப்புகள் உள்ளது இதுபோன்ற தீண்டாமை செயல்களில் ஈடுபடுவோருக்கு கடுமையான புதிய தண்டனைகள் வழங்கினால் மட்டுமே இது போன்ற செயல்களை இரும்பு கரம் கொண்டு அடக்க முடியும் என்று சமூக ஆர்வலர்கள் மற்றும் சமூக சிந்தனையாளர்கள் இது போன்ற கருதுக்களை வலியுறுத்திவருகின்றனர். தற்பொழுது தமிழ் சமூகத்தில் நிலவும் தீண்டாமை பற்றிய புகார்களை விசாரிக்க எத்தனை ஆணையத்தை அமைத்தாலும், விசாரணை செய்தாலும், அரசுக்கு அறிக்கையாக அனுப்பினாலும், அரசியல் அதிகாரம், பண்பலம் படைத்த அதிகார வர்க்கத்தினர் இது போன்ற குற்றங்களிலிருந்து எளிதில் தப்பித்து விடுகிறார்கள். என்னதான் சட்டம் இயற்றினாலும், கடுமையான தண்டனை வழங்கினாலும் மாற வேண்டியது மனிதனின் மனம் மட்டுமே. திராவிடமண், பெரியார்மண், என்று சொல்லி ஆட்சி செய்யும் திராவிட இயக்கங்கள் சமூக நீதிப் பற்றியும், சுயமரியாதை பற்றியும், பெண் விடுதலை பற்றியும், பேசிவரும் இந்த இயக்கங்கள் இன்று எங்கே இருக்கிறது என்ற

கேள்வி எழுகிறது தமிழகத்தில் தந்தை பெரியார், வள்ளலார், வைகுண்ட சாமிகள் போன்ற சமூக சீர்திருத்தவாதிகள் பின்பற்றிய கொள்கைகள், கோட்பாடுகள் சித்தாந்தங்கள் இன்றளவும் பெயரளவில் மட்டுமே உள்ளதே தவிர, இது அதற்கு என்னைக்கு செயல் வடிவம் தருகிறோதோ அன்றுதான் இந்தநிலை மாறும். இந்திய சமூகம் பாலின பாகுபாடு, இன பாகுபாடு, மொழி பாகுபாடு, சமய பாகுபாடு, சாதிய பாகுபாடு என்ற அடிப்படையில் இந்த மானுட சமூகம் பல்வேறு வகையில் பிரித்தாளப்படுகிறது. இப்படிப்பட்ட சூழ்நிலையில் இது போன்ற தீண்டாமை செயல்களை முடிவுக்கு கொண்டுவர இன்னும் எத்தனை நூற்றாண்டுகள் தேவைப்படும் என்பதை கற்றறிந்த சான்றோர்கள் சிந்திக்க வேண்டும்.

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கணினியில் தமிழ் கடந்து வந்த பாதை

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முன்னுரை

மனிதன் ஆதி காலத்தில் காட்டில் வாழ்ந்தான். இருப்பிடம் தேடினான். வேளாண்மை செய்தான். குழுக்களாக வாழ்ந்து பின் இனக்குழுக்களாக மாறி வளர்ச்சி பெற்ற நிலையில் சமுதாயமாக சமூகமாக உருவாக்கம் பெற்ற நிலையை இன்று காண முடிகிறது. மனித அறிவின் வளர்ச்சி பல்வேறு கண்டுபிடிப்புகளை உருவாக்கின. அறிவியலிலும் தொழில்நுட்பத்திலும் அதீத வளர்ச்சி பெற்று இன்று நினைக்க முடியாத அளவுக்கு வளர்ச்சி பெற்று உள்ளான். சந்திர மண்டலத்தை கையகப்படுத்தும் அளவிற்கு அறிவியல் இன்று வளர்ச்சி பெற்றுள்ளது. அறிவியல் கண்டுபிடிப்புகளில் முக்கியமான ஒன்றாக கருதப்படுவது கணினி ஆகும். தமிழ் மொழி தொன்மை வாய்ந்த மொழி அத்தகைய தமிழ் மொழி கணினியில் பயன்பட்டு வரும் நிலை குறித்து இந்த கட்டுரை அமைகிறது.

கணினி அறிமுகம்

சமூக வளர்ச்சிக்கு அறிவியலும் தொழில்நுட்ப கண்டுபிடிப்புகளும் காரணம் எனலாம். இத்தகைய தகவல் தொழில்நுட்பத்தால் உருவாக்கம் பெற்ற கணினியின் தோற்றம் குறித்து அறியப்பட வேண்டும். ஐரோப்பிய நாடுகளில் துருக்கிக்கு அருகில் உள்ள ஆசிய பகுதிகளில் 5000 ஆண்டுகளுக்கு முன்பு உருவாக்கப்பட்ட அபாகஸ் கருவியே உலகில் முதல் கணினியாக அடையாளம் காணப்படுகிறது. 16 ஆம் நூற்றாண்டில் நேப்பியர் என்பவர் மணி சட்டத்தைப் போலவே ஒரு கணக்கீட்டு கருவியை உருவாக்கினார். இது 'நேப்பியர் போன்ஸ்' என்று அழைக்கப்பட்டது. பாஸ்கல் என்பவர் தனது 19ஆவது வயதில் எண் சக்கர கணிப்பான் என்ற கருவியை உருவாக்கினார் இது எண்களை கூட்டுவதற்கு உதவியது. 1694 இல் காரட்ஃ பிரெடு வில்வெல்ம் லைப்னிக் என்பவர்

பாஸ்கலைன்கருவியை மேம்படுத்தி பெருக்கல் கணக்கை செய்வதற்கு அதனை பயன்படுத்தினார்.

இங்கிலாந்து நாட்டு கணிதப் பேராசிரியர் சார்லஸ் பாபேஜ் 1791-1871 கண்டுபிடித்த வேறுபாட்டு பொறி கணித நிகர் பாடுகளை சரி செய்யக் கூடியதாக அமைந்தது. அடுத்த கட்ட நகர்வினை குறித்த ஆய்வையும் அவர் மேற்கொண்டார். 1931 இல் வந்த வன்னெவர்ஷுஷ் என்பவர் சிக்கலான வேறுபாடுகள் நிறைந்த நிகர் பாடுகளை தேர்வு செய்யும் விதமாக கணிப்பியை உருவாக்கினார். 1941 இல் ஜெர்மன் நாட்டு பொறியாளர் கொனார்டு லீஸ், இசட் 3 இன்னும் கணினியை வடிவமைத்தார்.

கணினி பயன்பாடும் வகைப்பாடும்

கணினி பயன்பாட்டின் தேவை நாளுக்கு நாள் அதிகரித்து கொண்டே வருகிறது கணினி பயன்படுத்தப்படாத துறைகளே இல்லை எனலாம் பல மனிதர்கள் செயல்படுத்தும் மனித உழைப்பினை ஒரு கணினி செய்து விடுகிறது மனித சமூகத்தின் வளர்ச்சிக்கான கண்டுபிடிப்புகளில் கணிப்பொறி எனினும் மறுபுறம் பலரின் வேலை வாய்ப்புகளை பறித்து விட்டது எனவும் கூறலாம்

மனிதனின் பயன்பாட்டிற்கு ஏற்ப அவற்றின் வடிவம், வேகம், திறமை, நினைவகம், பயன் செயல்படும் விதம் போன்றவற்றை அடிப்படையாகக் கொண்டு பல கணிப்பொறி உருவாக்கப்பட்டன. கணினியின் உருவ அமைப்பின் அடிப்படையில் கீழ்க்கண்டவாறு வகைப்படுத்தலாம்

1. பெருமுகக்கணினி
2. குறுமுகக் கணினி
3. நுண்கணினி
4. மீக் கணினி

மேலும் அளவையும் செயல் திறனையும் பொறுத்து

1. மேசைக்கணினி
2. மடிக்கணினி
3. பலகை கணினி

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எனப் பிரிப்பர்

கணினியில் உள்ளீடு செய்வதை பொருத்தும் அதன் இயக்க வடிவமைப்பை பொருத்தும் அதனை மூன்று வகைப்படுத்துவர் 1.ஒப்புமை அல்லது தொடர் சமிக்கை கணினி (Analogue Computer) 2.எண்ணிலக்க கணினி (Digital Computer) 3. கலப்பின கணினி எனப் பிரிப்பர்

மேற்கண்ட கணினிகள் அனைத்துமே கீழ்க்கண்ட 3 முக்கிய பகுதிகளை கொண்டது 1.மையச் செயலகம்2. உள்ளிட்டகம் 3.வெளியிட்டகம்

இம்மையச் செயலகம் பல்வேறு வன்பொருட்கள் இணைந்த தொகுப்பாகும் இதில் நினைவகம் மற்றும் கட்டுப்பாட்டாகும்.அடங்கும் உள்ளிட்டகத்தில் விசைப்பலகை, சுட்டெலி, ஒலிவாங்கி, வருடி போன்ற பல கருவிகள் பயன்படுத்தப்பட்டு தரவுகள் உள்ளீடு செய்யப்படுகின்றன. வெளியிட்டகத்தில் திரையகம், அச்சப்பொறி, ஒலிபெருக்கி, ஒலிபெருக்கி போன்றவை இடம்பெறும்.

மென்பொருளும் கணினியும்

கணினி பயன்பாட்டில் மென்பொருள் முக்கியத்துவம் வாய்ந்ததாக உள்ளது இந்த மென்பொருளை சிலவற்றை விலை கொடுத்து சிலவற்ற இலவசமாகவும் பெறலாம் விலை கொடுத்து வாங்கும் மென்பொருளில் M. S. office, photo shop, Windows 7, Windows8 போன்றவற்றை குறிப்பிடலாம் இலவசமாக பெறும் மென்பொருளாக NHM writer, google chrome, Adobe Acrobat Reader போன்றவற்றை குறிப்பிடலாம் இதை எத்தனை முறை வேண்டுமானாலும் அழித்துவிட்டு மீண்டும் பயன்படுத்திக் கொள்ளலாம்

கணினியில் தமிழ் பயன்பாடு

கணினியில் தமிழை பயன்படுத்துவதற்கு மூன்று அடிப்படை தொழில் நுட்பங்கள் பயன்படுத்தப்படுகின்றன 1.விசைப்பலகை 2 குடியேற்றம் 3. எழுத்துருக்கள்

ஆங்கிலத்தில் அமைக்கப்பட்டு இருக்கும் விசைப்பலகை போலவே தமிழிலும் விசைப்பலகை பயன்பாட்டில் உள்ளது. ஒரு மொழியை கணினியில் பயன்படுத்துவதற்கு அந்த மொழியின் ஒவ்வொரு எழுத்திற்கும் ஒவ்வொரு எண்ணை நிர்ணயிக்க வேண்டும் இவ்வாறு நிர்ணயிக்கும் முறையே குடியேற்றம் எனப்படுகிறது ஆரம்பத்தில். ஆஸ்கி

ASCII(American standard code for information interchange) என்று அழைக்கப்பட்ட குறியீட்டு நிறுவனம் ஆங்கிலத்தை கணினியில் காண்பதற்கு குறியீடுகளை உருவாக்கியது அது பின் நாட்களில் வளர்ச்சி அடைந்த நிலையில் அதிகமான பிட்டுக்களை கொண்டதாக அமைக்கப்பட்டதால் தமிழ் எழுத்துக்களை அதில் இட்டு அதனை குடியேற்றம் ஆக பயன்படுத்தினர் ASCII, ISCII, TSCII போன்ற குடியேற்றங்களை தட்டச்சு செய்ய எழுத்துருக்கள் உருவாக்கப்பட்டன. இதில் பாமினி, அமுதம், சுரபி, போன்ற எழுத்துக்கள் அதிகமாக பயன்பாட்டில் இருந்தன இவ்வகையான தட்டச்சு செய்யும் முறைகளும் குறியேற்றங்களும் ஒன்றாக இருந்தன பின்னர் தட்டச்சு செய்யும் முறைகளும் குறியேற்றங்களும் தனித்தனியான நிலையில் இடையூக்கி மென்பொருட்களும் தோன்றின இதனால் வெவ்வேறு தட்டச்சு முறைகளைக் கொண்டு ஒரே குறியேற்றத்தில் ஒரே எழுத்துருவில் தட்டச்சு செய்ய முடிந்தது. இதனைத் தொடர்ந்து ஆங்கிலத்தைப் போலவே ஒரே குறியீட்டு முறையை தமிழிலும் பயன்படுத்த வேண்டும் என்ற நோக்கத்தின் விளைவாக 1999 ஆம் ஆண்டு சென்னையில் நடைபெற்ற தமிழ் இணைய மாநாட்டில் தீர்மானம் செய்யப்பட்டது இவ்வகையில் உருவாக்கப்பட்டகூஅஹ், கூஅஆ ஆகிய இரண்டு தரப்பாடுகளை தமிழக அரசு ஏற்று அவற்றை அரசு தரப்பாடாக வெளியிட்டது

தட்டச்சு மென்பொருட்கள்

கணினியில் தமிழை தட்டச்சு செய்வதற்கு பல மென்பொருள்கள் உள்ளன அழகி, இளங்கோ, குறள், இண்டிக் விசைப்பலகை, கீ மேன், கம்பன், முரசு, அஞ்சல் ஆதமி, மென்தமிழ், பொன் மடல், தமிழ்நாடு அரசு விசைப்பலகை போன்ற பல

மென்பொருட்கள் பயன்பாட்டில் இருந்து வருகின்றன

முடிவுரை

அறிவியல் வளர்ச்சியில் ஒரு அரிய கண்டுபிடிப்பு கணினியாகும். கணினியின் தோற்றம் வளர்ச்சி ஆகியவற்றைப் பற்றியும் தமிழை கணினியில்

பயன்படுத்தும் விதம் குறித்தும் இந்த கட்டுரை விளக்கியுள்ளது எனலாம்.

பயன்பட்ட நூல்கள்

முனைவர் இல.சுந்தரம், கணினி தமிழ், விகடன் பிரசுரம், சென்னை

Government and Politics of Tamilnadu and its Love for Alphabets

Dr. Sasilekha S S*

Introduction

The politics in Tamil Nadu always stands different from that of the other states in India. This is because the Dravidian parties have dominated Tamil Nadu since 1967 and the socialist character took over the Tamil Nadu politics. In Tamil Nadu, ADMK and DMK stand as strong political parties and they are alternatively selected by the people. Tamil Nadu has seen numerous caste-based parties. They either represent the genuine concerns of the oppressed communities or create vote banks for ruling parties. There is no strong third-party existence in Tamil Nadu. Compared to the other states in India, Tamil Nadu's politics is different. The reason would be the state parties' domination would be higher than the national parties' domination. Therefore, the national parties have to be dependent on the state parties for winning the elections. In Tamil Nadu, in the border districts, there will be a domination of around 40 percent by the other state people. So there will be a difference in the status of politics in the border districts compared to the inner districts of Tamil Nadu. Because of these reasons, we chose Tamil Nadu for our investigation. The scope of our study would be restricted to Tamil Nadu which would be interesting as well as not easy to predict.

Role of Caste Politics

Caste-based political parties are numerous in Tamil Nadu and serve two purposes. Either represent the genuine concerns of oppressed communities or

create a vote bank for the ruling party. Dalit parties representing oppressed societies have fought for social justice. Bookings for educational and employment opportunities are typically requested by such parties. In Tamil Nadu, these parties are also supporters of Tamil Nationalism. In rare cases, some parties claim that the caste they represent is being suppressed by being declared part of a Scheduled Caste List. They are demanding that their castes be removed from the designated caste list and their castes renamed. However, people from higher castes have also established political parties. They fear that their opportunities will be robbed by extended interests in the SC and ST communities. They demand that they be declared backward of their caste to take advantage of the reservation. The effects of caste politics are controversial and cannot be expected to end anytime soon. In 2001, the incumbent DMK government launched a major alliance with caste parties but was defeated in the 2001 parliamentary elections. Caste-based parties continue to join both the ruling and opposition coalitions in all subsequent elections.

Background and Administrative Divisions

The state of Tamil Nadu is one of the largest and most densely populated states in India; it ranks as the 10th largest state in land area and 6th largest in population. The state has 38 districts with more than 72 million citizens; the following is the list of administrative divisions in Tamil Nadu state.

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Tamil Nadu: Legislature

The legislature of Tamil Nadu is unicameral or also called a single house legislative system. And the seat of the legislature is placed in the Tamil Nadu Legislative Assembly in Fort St. George, Chennai. The legislative assembly of Tamil Nadu is composed of 234 seats or constituencies; all the members of the legislative assembly are elected every five years.

The Tamil Nadu government party or the leading party in the state legislature is DMK (Dravida Munnetra Kazhagam). The DMK won 125 seats in the 2021 general elections and, allying with UPA parties, was able to form a majority government. Mr M.K Stalin of DMK was elected as Tamil Nadu chief minister; he represents the constituency of Kolathur.

The Governor of Tamil Nadu

The constitution of India in Article 153 gives the provision for the office of governor for all the states in the country. A state governor is appointed by the President of India who serves as the head of the state. The governor holds an important position in the political hierarchy and is vested with some essential executive powers.

The Council of Ministers

In the state legislature, the council of ministers is the council of elected leaders. Currently, there are 38 ministers in the council of ministers and out of which the Tamil Nadu chief minister heads the council. The ministers are responsible for the various state government departments; they discuss and draft bills for the state's goodwill. The bills preceded by the legislature are sent directly to the governor of Tamil Nadu.

Deep Affection to the Alphabets in Tamilnadu Politics

DMK (Dravida Munnetra Kazhagam)

Dravida Munnetra Kazhagam (DMK) has reshaped the political fabric of Tamil Nadu, standing as a formidable force for social justice and equality. Beyond electoral success, the party has spearheaded pioneering policy reforms, prioritizing vital sectors like

education, healthcare, and social welfare. Through proactive and visionary leaderships, the party has uplifted the lives of the people of Tamil Nadu, solidifying its legacy as a catalyst for transformative change in the state.

AIDMK (All India Anna Dravida Munnetra Kazhagam)

All India Dravidian Progressive Federation, Tamil All India Anna Dravida Munnetra Kazhagam (AIADMK), Regional political party of India, principally in Tamil Nadu state. It was formed in 1972 by veteran movie-actor-turned-politician Maruthur Gopala Ramachandran (popularly known as MGR), who broke away from the Dravidian Progressive Federation (Dravida Munnetra Kazhagam; DMK). The AIADMK espouses no particular ideology except the protection of the interests of the Tamil population in India and in Sri Lanka.

The AIADMK's strength and success in its initial years were built on the enormous popularity of MGR. Within the first two months of its founding, the party had recruited almost a million supporters. Electoral success came quickly to the party. In 1973, less than a year after the AIADMK was founded, one of its members won a seat in a by-election for the Tamil Nadu legislative assembly.

MDMK (Marumalarchi Dravida Munnetra Kazhagam)

Marumalarchi Dravida Munnetra Kazhagam, popularly called the MDMK is a regional political party which has a prominent presence in Tamil Nadu and Pondicherry. It is a Dravidian party which operates on an ideology of Social Democracy. In other words, the MDMK, with a Centre-Left political position, functions on achieving its goal of attaining a universal welfare state through gradual reformist measures and populist schemes. The MDMK adheres to a political struggle to obtain Tamil Nationalism.

The party was founded in May 1994, by one time popular DMK activist V. Gopalswamy, famously nicknamed Vaiko. Vaiko's dynamism as a politician, his active participation in protests and agitation, his hard-

hitting speeches invoking historically justifiable words and evidence in upholding the truth, and his unnerving spirit of selflessness, won him thousands of politically-aware supporters and sympathizers. His fan-following was most intense among the youth of the state of Tamil Nadu.

DMDK (Desiya Murpokku Dravida Kazhagam)

DMDK led by Vijayakanth, a Tamil film actor also known as ‘Captain’ or Karappu MGR, the Desiya Murpokku Dravida Kazhagam (DMDK) was formed 16 years ago in 2005, with no set ideology, a senior party member told ThePrint. “We work for everyone in the society.”

The DMDK was part of the AIADMK-BJP alliance in the upcoming state polls, however quit the alliance Tuesday due to problems in seat sharing. Shortly after the announcement was made, another party official told ThePrint that it would soon announce whether the DMDK will ally with another party or contest the election alone. Vijayakanth, along with the VCK, MDMK, CPI(M), CPI and TMC, formed the third front in the 2016 assembly election.

MNM (Makkal Needhi Maiam)

The Makkal Needhi Maiam is an Indian regional political party in the state of Tamil Nadu and union territory of Puducherry. The party was founded by Kamal Haasan at Madurai on 21 February 2018. He also unveiled the party flag. The flag is symbolised by six interlocked hands, meant to represent co-operation

between the Southern states of India. Their election symbol is a battery torchlight.

Conclusion

Tamil Nadu Politics is one of the most challenging area of research for most of the students of Indian politics. Most of the National Parties there has a strong hold over the functioning of the state. Apart from this there are numerous Regional Parties present in the state. Due to the presence of so many parties the political scenario of Tamil Nadu can be described as some what complicated and of course interesting . Tamil nadu have deep affection in alphabets ,they used alphabets for naming their party The aura that is created by Tamil Nadu Politics is diverse and is different from the rest of the country.

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Student Empowerment Through Learning History - A quality analysis

Sivasathiya K*

Introduction

Education is the basic element which creates a healthy and enlightened society. Human life has changed tremendously due to education. The main thing to achieve empowerment is education. The selected

topic “Student empowerment through learning History” is limited to Lady Doak College. Through this project an attempt has been made to find out the empowerment among the alumni community which will give confidence and motivation to the students.

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History as a discipline is a broad study which deals with the study of past societies, systems, ideologies, culture and technologies. The comprehensive curriculum offered by the Department of History helps students to develop better understanding of the world and in making career choices. The department moulds and supports students to face challenges in the society and become responsible citizens.

Significance of learning history in Lady Doak College

The Department of History at Lady Doak College was established as an Under Graduate Department in 1971 and further expanded as a Postgraduate Department in 1987. Since 2009-2010, M.Phil has been offered. The Department has been promoted as the Research Centre in January 2020. The department, in a quest for excellence, seeks to create globally competent leaders who dream, dare and do things to make this world a better place.

Programme Educational Objectives : The B.A. and M.A. History programme of Lady Doak College will enable the student to understand the past and gain knowledge of historical periods, apply concepts from history to current issues and suggest solutions, articulate major ideas from classroom and outside learning, develop independent and critical thinking, prepare for life and become responsible citizens, experience an all-round development of their personalities.

On the Spot Study (OSS): On the Spot Study (OSS) is a programme aimed at giving practical exposure to students to the courses offered by the department. This study helps the student to get direct knowledge about the historical sites.

Academic project: Research enhances knowledge and make them understand the subject better. The department also provides opportunity for the students to do academic projects of their choice under the guidance of department.

Academic Advising [Mentor Mentee system]: The students come from different backgrounds and so mentoring is very essential for the academic, social and

emotional support and to show them the right path to success.

Remedial classes: Majority of students who enroll for history major have done their schooling in Tamil medium and many students also belong to weak socio-economic background. In order to make these students and slow learners to understand basic principles of history and to score higher marks and to remove anxiety of students, remedial programme are being conducted by the department. It also helps to improve the relationship between the peer groups.

Role of the department club: In order to provide career guidance and to create awareness on rights of women the Phoenix Club has arranged various programme's like guest lectures and many other competitions like essay writing, quiz etc. This also contributes to the quality education of the department.

Experience of the alumni

Many of the alumni have chosen History in Lady Doak College out of passion. They are eager to learn about the past, engage in the past and spread the true history among the masses. They wanted to break the notion that history is not a good subject. Doing further research, giving a new perspective to History are their goals while choosing History.

History department gives more exposure by encouraging students to participate in various competitions, visiting historical sites, giving space for creativity, pushing the young minds to grow and achieve. All the students will get to learn a lot. Students are encouraged to participate in the Inter Collegiate Meet conducted by various other colleges. The alumni feels that it is a golden opportunity to explore themselves, and to identify their talents. The opportunity provided to be a part of the cabinet helped them to realize their leadership skills. It helped them to groom their talent and gain confidence that their leadership quality is really strong.

FINDINGS

- The project helped to gain more knowledge and information about The Department of History and department alumni in lady doak college.

- Many of the department alumni got job in various part of government and non governmental organization.
 - Five of the department Alumni who successfully cleared competitive exams
 - Twelve of the department Distinguished alumni of the department working in various colleges as professors.
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Website

- <https://www.ladydoakcollege.edu.in/>
- https://www.ladydoakcollege.edu.in/History_courseoffered.html
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Record

8. Alumni File – The Department of History, Lady Doak College, Madurai

Conclusion

Studying History in Lady Doak College provides practical experience to students that helps them to shape their future. The study has shown the empowerment of alumni like doing a better job in higher studies whether in History or other streams they wished to, being multitasked, holding higher positions in job, being excellent in their job, creating a good household by being a homemaker etc. Thus we can say that students of the History department are able to transform into a wholesome human being with the capability to shape the future through learning History in Lady Doak College.

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Invisible to Visible - Digitalising Manuscripts in Tamilnadu

Dr.V.Chitra*

Manuscripts are written records of the past that are available in a variety of formats, such as palm leaf and paper. The existence of manuscripts is as old as the origin of written records. Throughout human history, people have utilized the available writing materials and

stored the information for future generations. Nothing is static and everything is dynamic. Therefore the information materials have evolved from Stone Age period to the Web Age.

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The advancement of information technology has enabled the production of a wide range of instruments for the recording, preservation, storage and dissemination of information. Despite the advent of electronic media for the preservation of knowledge, the manuscript remains a significant source of information that carries a unique value in our society.

Manuscripts are one of the most valuable collections of knowledge in the world. However, with the passage of time, they are beginning to deteriorate and require immediate care and maintenance. This study covers the digitization of these precious documents, various efforts are being made to digitize and preserve manuscript in digital format across Tamilnadu.

Tamil nadu has renowned for its rich cultural heritage, which is evidenced by its collection of ancient manuscripts. An information which is hand written is called manuscript; it can be created by one or more people. Manuscripts provide essential historical evidence and add to the value of information. During the ancient times, the rich history of Tamil culture was stored in inscribed manuscripts, and Tamil Nadu is estimated to possess more than five million of them, making it the largest collection of manuscript wealth in India. Despite the efforts of our ancestors to preserve these Manuscripts, thousands of valuable, unpublished Indian manuscripts on a variety of subjects are scattered or dispersed in India and abroad, and some of them are no longer available to research scholars or the general public. In Tamilnadu, Government oriental manuscripts library has rich in collection of Palm leaves followed by Thanjavur Maharaja Serfoji Saraswathi Mahal Library, Adyar Theosophical society library, U.Ve, Swaminathan Iyer library Gandhi Museum, Erode Government Museum, Thirumalai Naickar Mahal, Madurai Tamil Sangam, Government Museum at Chennai, Roja Muthiah Research library are having the collection of manuscripts. These invaluable and unique pools of knowledge are under threat and manuscripts are disappearing at an alarming rate. Manuscripts are scattered in several places all over India and stored in academic and research Institutions, NGO's, public

libraries, private organizations and few individual collections.

Digitalization

The term "Digitalization" refers to the electronic process of converting a document from a non-digital form into digital form for storage, retrieval and transmission.¹ Another explanatory definition of digitalization is "the process of translating a piece of information such as a book, sound recording, picture or video, into bits. In the case of manuscripts, The term digitalization refers to the process of converting manuscripts and documents in digitalized form which can be stored in a computer system in a form that allows it to be manipulated (for instance, for improved retrieval) and delivered in ways that the conventional version of the material cannot be. With the advancement of Information technology, digitalization promises documentation and preservation of original texts, facilitating at the same time, greater access for scholars and researchers.

Digitalization on the other hand, is more effective form wherein the manuscripts are not only preserved, conserved and passed on to the next generation but also multiple copies of digitalized manuscripts can be made and the same can be viewed by many users at a time with unlimited access facility.

Reasons for Digitalisation

The reasons for implementing a digitalization or more precisely for digital conversion of non-digital source material are varied. The reasons to digitalize may be listed as⁵:

- To increase access is the most obvious and primary reason, where there is to be a high demand from users and the library or source has the desire to improve access to a specific collection.
- To improve services to an expanding user's group by providing enhanced access to the institution's resources with respect to education, lifelong learning.
- To reduce the handling and use of fragile or heavily used original material and create a backup copy for endangered material.

- Digital materials occupy less space and large volumes can be stored”,
- Users are more interested in Digital form of documents,
- Easy to access of documents (both e-books, e-Journals),
- Easy to connect via Intranet server, and
- “Accessible at anytime and anywhere”

Digitalisation Process

The Digitalisation process can be accomplished through a variety of existing technologies and may comprise of the following steps:⁶

- **Creation:** Making of digital copies of analogue objects or the modification of original digital objects for the purpose of digitalisation.
- **Dissemination:** Provision of mechanisms by which the target population of users can gain access to the digitalised material in the collection; and
- **Organisation:** Provision of search tools and finding aids for the user to access the collection of digitalised or conventional objects effectively.

Tools for Digitalisation

Digitalization requires a basic process which involves different sets of hardware and software technologies at each step. The process of converting documents into electronic format. It include various steps are as follows⁷

1. Acquiring Documents:
2. Registration of Documents:
3. Scanning:
4. Optical Character Recognition:
5. Proofreading and formatting:
6. Final version:

Benefits of Digital Preservation

The main benefits of digital preservation of manuscripts are that, the information can be retrieve by using keywords and there will be no space problem for storage of collection. Also online resource sharing is

possible through digital preservation. By digital preservation one may access through internet and this will be available irrespective of time. Besides these, there are other benefits can be summarized as below¹⁰

- enhanced intellectual control through creation of new finding aids, links to bibliographic records, and development of indices and other tools;
- increased and enriched use through the ability to search widely, manipulating images and text, and to study desperate images in new contexts;
- encouragement of new scholarly use through the provision of enhanced resources in the form of widespread dissemination of local or unique collections;
- enhanced use through improved quality of image, for example, improved legibility of faded or stained documents; and
- Creation of a "virtual collection" through the flexible integration and synthesis of a variety of formats.

Threats to Digital Preservation

The threats to digital preservation are due to lack of trained staff, proper funds, resources and concerned department have no desire to learn about the digitization of manuscripts. Lack of information of staff about the digitalization is another threat to digital preservation. It is very difficult to adopt Maintenance of digitalisation standards. Sometimes the guidelines affecting image quality file format, storage and access standard for images are being considered.

Roja Muthiah Research Library (RMRL)

It is a resource and research hub for south Indian studies covering diverse fields from humanities, social sciences to popular culture. These libraries are under-funded and struggle to preserve their collections. In most cases the paper has turned brown in colour and some of the paper is brittle. The newsprint items are made of cheap paper with high acid content thereby making their life shorter. So it becomes imperative to preserve them on a priority basis. RMRL proposes to preserve early print literature on the history of Tamilnadu by microfilming the publications and later

by digitizing the microfilm reels. Microfilming is the best option for copying them without damaging them further. The original material will be microfilmed for high quality images through archival microfilming procedures and appropriate bibliographic control will be provided in the microfilms through technical targets. From the master negatives two service negative copies will be produced. One copy of the service negative will be scanned and saved as digital images.¹⁴

Conclusion

Digitalisation plays an important role in preserving and disseminating knowledge in arts and culture, education, science and technology, literature and humanities, media and entertainment, cultural heritage and history. Tamil society has created and preserved the resources of traditional and cultural heritage in various forms; however, thousands of ancient books and manuscripts remain in perishable palm leaves and urgently need digitalisation. In this direction, it has been found that preservation of Manuscripts through digitalization is one of the effective and efficient methods but found to be time consuming and costly exercise but we can preserve for future generation.

- Helps to Preserve Precious materials and to reduce wear and tear on fragile items
- Digital information is transforming the way one learn, the way to communicate and the way one think
- Digitalisation also involves the addition of new digital collection to the existing one with proper interface.
- Digitalisation helps to avoid routine and redundant activities.
- Provides facility for networking and resource sharing.
- Digitalisation help to preserve the documents for posterity and to provide the need based and retrospective search services to the users.

The development of digital libraries becomes a need of the hour and digitalisation is the solution for the

preservation of, and access to, rare manuscripts and other materials. A wealth of 19th & 20th century material lies scattered in different libraries and private collections in Tamilnadu. Hence it is necessary to set up the infrastructure required for digitalisation and evolve guidelines for preservation and access to rare materials.

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P. B.மதியழகன் வாழ்க்கை வரலாறு

முனைவர் கு. சக்திவேல்*

கோவை மாவட்டத்தில், ஊடுமலைப்பேட்டை வட்டத்தில் கனியூர் ஏன்னும் சிற்றூரில், 1926-இம் இண்டு டிசம்பர் மாதம், ஐழாம் தேதி ஒரு விவசாயக் குடும்பத்தில், திரு. க. ஆருணாச்சலம் ஏன்பவருக்கும், திருமதி. ஈலக்குமி ஆம்மையாருக்கும் பிறந்தவர் மதியழகன். ஆருணாச்சலம், முருகேசன், மாணிக்கம், கிருஷ்ணசாமி என்ற நான்கு சகோதரர்களும், சீதையம்மாள் என்ற சகோதரியும் ஊடன் பிறந்தவர்களாவார்.

பொதுப்பணியில் இர்வம் கொண்ட சுயமரியாதை ஈயக்கத்தில் பற்றுக் கொண்டவர்கள் மதியழகனின் பெற்றோர். விவசாயக் குடும்பத்தைச் சேர்ந்தவர்கள். ஈத்தகைய குடும்பத்தில் மூத்த மகனாகப் பிறந்தவர். தன்னுடைய இரம்பக் கல்வியைக் கணியூரிலுள்ள வெங்கட கிருஷ்ணா ஊயர்நிலைப் பள்ளியிலும், ஊயர் கல்வியை ஊடுமலைப் பேட்டையிலுள்ள மேல்நிலைப் பள்ளியிலும் முடித்தார்.

1944-இம் இண்டு ஆண்ணாமலைப் பல்கலைக் கழகத்தில் சேர்ந்தவுடன் திராவிட மாணவர் கழகத் தலைவராகத் தேர்ந்தெடுக்கப்பட்டார். படிப்புடன் கழகப் பணியையும் மேற்கொண்டிருந்தார். மேடைகள் தோறும் திராவிடக் கழகக் கொள்கைகளை ஏடுத்துக் கூறினார். பல்கலைக்கழகம் வெளி மாநிலக் கல்லூரிகள் நடத்திய பேச்சுப் போட்டிகளில் தன்னிகரற்ற பேச்சாளராகத் திகழ்ந்ததால் மாணவர் தலைவரானார். 1945-இம் இண்டு திராவிடர் மாணவக் கழகத்தின் தலைவரானார்.

திராவிடக் கழகத்தின் மீதுள்ள பற்றின் காரணமாகக் கல்லூரிப் படிப்பை விட கழகத்திற்கு அதிக முக்கியத்துவம் ஆளித்தார். சென்னையில் சட்டக் கல்லூரியில் சேர்ந்த பிறகும் தன்னுடைய கட்சிப்பணியை ஆண்ணாவுடன் தொடர்ந்தார்.

“குன்று போல் நின்றனன்
கொள்கையில் திளைத்தனன்
மன்றெலாம் கண்டனன்
மதியழகன் ஏன்னும் பெயரினன்னி

ஏன்று ஆண்ணாவால் பாராட்டப்பட்டார்.

1947-இம் இண்டு இகஸ்ட் பதினைந்தாம் நாளான, ஈந்தியா விடுதலை பெற்ற நாளைத் துக்க நாளாகக் கொண்டாடும்படி திராவிடர் கழகத் தொண்டர்களுக்குப் பெரியார் விட்ட ஆறிக்கையை மறுத்து, ஆண்ணா இகஸ்ட் பதினைந்தாம் நாள் மகிழ்ந்து கொண்டாட வேண்டிய ஈன்ப நாள் என்று தன்னுடைய நிதிராவிட நாடுனி என்ற ஈதழில் வெளியிட்டார். ஈதன் காரணமாக ஈருவருக்குமிடையில் கருத்து வேறுபாடு ஐற்பட்டதால், 1949-இம் இண்டு செப்டம்பர் பதினைந்தாம் நாள் தம் இதரவாளர்களுடன் திராவிடர் கழகத்தினின்று பிரிந்து நிதிராவிட முன்னேற்றக் கழகம்னி ஏன்னும் புதிய கட்சியை ஆண்ணா துவக்கினார். மதியழகனும் தி.க.விலிருந்து பிரிந்து வந்த தி.மு.க.வில் சேர்ந்தார் ஏன்றாலும் பெரியாரின் கொள்கைகளை விட்டுப் பிரியவில்லை. தி.மு.க.வின் தோற்றம் தமிழக ஆரசியலில் ஒரு திருப்பு முனையாக ஆமைந்தது. தி.மு.க.வின் ஊறுப்பினரான மதியழகன் தி.க., தி.மு.க. இகிய ஈரு கழகங்களும் ஈரட்டைக் குழல் துப்பாக்கிப் போன்றது ஏன்ற ஆண்ணாவின் கருத்தை மக்களுக்கு ஏடுத்துரைத்தார்.

ஆண்ணா தலைமையில் துவக்கப்பட்ட தி.மு.க.வில் சட்டதிட்டச் செயலாளராகப் பணியாற்றினார். ஆண்ணாவிற்குத் துணையாக தி.மு.க. துணைச் செயலாளராகப் பொறுப்பேற்றிருந்தார்.

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தமிழகத்தில் திராவிட முன்னேற்றக் கழகம் ஒரு பெரிய மண்டபம் ஏன்றால், ஆதைத் தாங்கி நிற்கும் தூண்களில் ஒருவரான மதியழகன்,

“கழகத்தின் ஏழிலுருவம் ஆமைந்தகாலை கருத்தளித்துக் காவல் நின்றான் ஈந்தக் காளை.”

ஏன்று ஆண்ணா ஆவர்களால் ஆறிமுகப்படுத்தப்பட்டார். ஆதிலிருந்து ஆண்ணாவின் ஆடி தொடர்ந்து கழக வளர்ச்சிக்காகத் திராவிட முன்னேற்றக் கழகத்தின் பிரச்சார பீரங்கியாக போராட்டங்களில் முன்னிலையில் நின்று தம் பணியாற்றி வந்தார்.

1954-இம் இண்டு இகஸ்ட் ஐழாம் நாள் திருவாங்கூரில் தி.மு.க.வினர் நடத்திய ஆறப்போரில் உடுபட்ட மதியழகன் மாநிலப் பிரிவினையைக் கண்டித்து விதமிழ்நாடு தமிழருக்கேனி ஏன்று முழங்கிய வண்ணம் செங்கோட்டை, நாகர்கோயில் நீதிமன்றங்களில் ஆடையாள மறியல் செய்ததற்காக கைது செய்யப்பட்டு நான்கு நாட்கள் சிறையிலடைக்கப்பட்டார்.

1955இம் இண்டு நவம்பர் மாதம் பத்தொன்பதாம் தேதி சென்னையில் நடைபெற்ற திராவிட மாணவர் கழக மாநாட்டில் மாணவர் கழகத் தலைவராகத் தேர்ந்தெடுக்கப்பட்டார். ஆம்மாநாட்டில், மாணவர் கழகமும், ஆதன் ஊறுப்பினர்களும் தங்களது கல்வி பாதிக்காத வகையில் நாட்டிற்குத் தேவையான நல்ல பணிகளில் உடுபட வேண்டும் ஏன்ற கருத்தை ஏடுத்துரைத்தார். 1956-இம் இண்டு மே மாதம், ஈருபதாம் தேதி நடைபெற்ற தி.மு.க. ஈரண்டாவது மாநில மாநாட்டில் மதியழகன் கலந்து கொண்டு விடுதலைக் கிளர்ச்சி, நாட்டுப் பணியில் மாணவர் பங்கு, தனி நாடு ஆமைப்பும், பொருளாதார வசதிகளும், திராவிடத்தின் ஊலகத் தொடர்புகள், தத்துவ வரலாறு, ஈந்திய ஆரசியல் கொள்கை குழப்பங்கள், மறைந்த ஈயக்க மாவீர்கள் போன்றவை பற்றி ஊரையாற்றினார்.

1958இம் இண்டு பிப்ரவரி ஈருபத்திரண்டாம் தேதி ஈராமநாதபுரத்திலுள்ள, தேவக்கோட்டை

வள்ளுவர் திடலில் நடைபெற்ற தி.மு.க. மாநாட்டில் கலந்து கொண்டு மக்களுக்கும், தொண்டர்களுக்கும் தெளிவினை ஆளிக்கும் வகையில் மதியழகன் இற்றிய பேருரைகள் ஆனைவருக்கும் பெரும் எக்கமாக ஆமைந்தன.

மதியழகன் கழகப் பணிக்காக ஊயிரையும் துச்சமாகக் கருதினார்.1962-இம் இண்டு ஜனவர் முப்பதாம் தேதி தேர்தல் ஆலுவலக வாயிலில் மதியழகனை குத்திக்கொலை செய்வதற்கு முயற்சி செய்யப்பட்டது ஏன்றாலும் ஆதற்காக மனம் தளராமல் தொடர்ந்து தம் பணியைச் செய்து வந்தார்.

1960-1963-1965இம் இண்டுகளில் ஆண்ணாவின் தலைமையில் ஈந்தி ஏதிர்ப்பு ஆறப்போர் நடத்தப்பட்டது. ஒரு பிரிவினர் ஈந்திய ஆரசியல் சட்ட மொழிப் பகுதி நகலைப் பொது ஈடத்தில் தீயிட்டுக் கொளுத்தினர். மற்றொரு பிரிவினர் ஈந்தி ஏழுத்துக்களைத் தார் கொண்டு ஆழித்தனர். முதல் ஆணியில் மதியழகன் கலந்து கொண்டு கைது செய்யப்பட்டு சிறை சென்றார். 1964-இம் இண்டு மே பதினெட்டாம் நாள் நடைபெற்ற ஈந்தி ஏதிர்ப்பு மாநாட்டில் கலந்து கொண்டதற்காக கைது செய்யப்பட்டார்.

1965-இம் இண்டு ஈந்தியை ஏதிர்த்து, ஈந்தித் தினிப்பிற்கான விதிகளை தீயிட்டு ஏரித்து கிளர்ச்சியில் உடுபட்டதற்காக காவலில் வைக்கப்பட்டார். ஈவ்வாறாக தி.மு.க. துவக்கிய போராட்டங்கள், கூட்டிய மாநாடுகள் ஆனைத்திலும் உடுபட்டு கட்சியின் வளர்ச்சிக்காக பணியாற்றி வந்தார்.

1967-இம் இண்டு தமிழ்நாடு சட்டமன்றப் பொதுத் தேர்தலில் தி.மு.க. மிகுதியான ஈடங்களைப் பெற்று ஆண்ணா தலைமையில் இட்சியை ஆமைத்தது. தி.மு.க. கொள்கைகளின் ஆடிப்படையில் சமுதாயத்திலும், ஆரசியலிலும் தன் நிர்வாகத்தை மேற்கொண்டு செயலாற்றியது. 1971-இம் இண்டு மீண்டும் தமிழகத்தில் கருணாநிதி தலைமையில் தி.மு.க. இட்சியை ஆமைத்தது.

1968-இம் இண்டு ஜுன் மாதம் சென்னையில் நடைபெற்ற கலைஞர் கருணாநிதியின் பிறந்த நாள் விழாவில், னிதான் சொல்ல விரும்பியதை சொல்லிக் கொண்டு வருகின்ற போது, கேட்பவர்கள் ஐற்றுக்கொள்ளும் வரையில் விடாமல் கூறும் சொல் திறமை மதியழகன் மூலமாகக் கழகத்திற்குக் கிடைக்காமல் போயிருக்குமேயானால், ஈவ்வளவு விஷயங்களை நாடு ஐற்றுக் கொள்ளுமளவிற்கு பிறரால் செய்திருக்க முடியாது என்று னிமதியழகனின் கழகப் பணியைப்பற்றி ஆண்ணா பாராட்டினார்.

தன்னிடமிருந்த கழக முன்னேற்றத்திற்காக ஈழந்து, கழகம் துவங்கியபோது துவக்குவதற்குத் துணையாக ஈருந்து கழகம் வளர்த்துத் தானும் வளர்ந்தார். ஊடல்நிலை சரியில்லா நிலையிலும், செல்லும் தன் ஊயிர் செம்மைசான்ற கழக வளர்ச்சிக்காகச் செல்லட்டும் என்று கூறியதுடன், கழகப் பணியின் மூலம் நிரூபித்துக் காட்டினார்.

களம் பல கண்டு, துன்பங்களையும், தழும்புகளையும் பெற்றுத் தான் கொண்ட குறிக்கோளை ஆடைவதில் தளராது நின்று திராவிட முன்னேற்றக் கழக வளர்ச்சியில் மேதை மதியழகன் ஏற்ற சிறப்புப் பெயர் பெற்றார்.

தேர்தலில் போட்டி

தேர்தலில் போட்டியிடுவன திராவிட முன்னேற்றக் கழகம் செய்த முடிவு தமிழக ஆரசியலில் பெரியதொரு மாற்றம் ஐற்படக் காரணமா ஆமைந்தது. ஆதுவே தமிழக ஆரசியலிலும், ஆதன் தொடர்பாக ஆனைத்தந்திய ஆரசியலிலும், தி.மு.க. வளர்ச்சியில் தவிர்க்க முடியாத கட்டாயமாயிற்று.

1956-இம் இண்டு டிசம்பர் ஈருபத்தியொன்பதாம் தேதி சேலத்தில் தி.மு.க.வின் பொதுக்குழு கூடியது. 1957-இம் இண்டில் நடைபெற ஈருந்த பொதுத் தேர்தலில் தி.மு.க. நூற்றைம்பது ஈடங்களில் போட்டியிடுவதென்று தீர்மானித்தது. ஆத்தேர்வுக் குழுவில் மதியழகன், மு. கருணாநிதி,

உ.வெ.கி. சம்பத், ஏன்.வி. நடராஜன் இகியோர் ஈடம் பெற்றனர். மதியழகனின் தேர்தல் போட்டி நேர்மையான ஆரசியல் தலைவர்களின் தேர்தல் போட்டியைப் போல் ஈல்லாமல் மதியழகனின் தேர்தல் போட்டி ஆனைவராலும் இவலாக ஏதிர்பார்க்கப்பட்டது. தேர்தல் சமயத்தில் ஆவர் செய்த நேர்மையான பிரச்சாரம், பணிவு, தேர்தலுக்காக ஆவர் செய்த செலவுகள், தேர்தலுக்குப் பிறகும் தொகுதி மக்களுடனும், மற்றவர்களுடனும் கொண்டிருந்த நெருங்கியத் தொடர்பு, ஆதன் மூலம் தொகுதி மக்களின் தேவைகளை நிவர்த்தி செய்தல், தேர்தலின் வெற்றி தோல்விகளை சமமாக ஏடுத்துக்கொள்ளும் மனப்பான்மை போன்றவைகள் மதியழகனிடம் காணப்பட்ட சிறப்பம்சமாகும்.

1957-இம் இண்டு ஜனவரி பத்தாம் நாள் தி.மு.க. தேர்தல் சிறப்பு மாநாட்டைக் கோவையில் கூட்டியது. தேர்தல் இயவுக் குழு நாடு முழுவதும் வலம் வந்து இங்காங்கே ஊள்ள நிலைமையைக் கண்டறிந்து, தேர்தலில் கழகம் உடுபட பண வசதி தேவை ஏன்பதை ஊணர்ந்து தேர்தல் நிதி திரட்டுவதில் மதியழகன் தீவிரமாக உடுபட்டார். ஆதே இண்டு பிப்ரவரி பத்தாம் தேதி சென்னையில் நடைபெற்ற தேர்தல் பிரச்சாரச் சிறப்பு மாநாட்டில் மதியழகன் கலந்து கொண்டு னிதேர்தலும் மக்கள் கடமையும் னி ஏன்ற தலைப்பில் மாநிலங்களுக்கு ஆரசியல் சமத்துவம் வேண்டும் ஏன்றும், மத்திய ஆரசின் ஆதிகாரங்களுக்கு வரம்பு வேண்டுமென்றும், தொழில்களை நாட்டுடைமையாக்க வேண்டுமென்றும், நிலச்சீர்திருத்தத்தை வற்புறுத்தியும், தாய் மொழியைப் பயிற்று மொழியாக்க வேண்டுமென்றும், ஈந்தித் திணிப்பிற்குக் கண்டனம் தெரிவித்தும், கைத்தறிக்குப் பாதுகாப்பளிக்க வேண்டுமென்ற கழகத்தின் கொள்கையைப் பற்றி சொற்பொழிவாற்றினார். ஆண்ணா ஆவர்கள் ஊருவாக்கிய தி.மு.க. வை

வளர்ப்பதிலும், ஆதன் கொள்கைகளைப் பரப்புவதிலும் ஈடுபட்டார்.

1967-இல் இண்டு நடைபெற்ற தமிழ்நாடு சட்டமன்றத் தேர்தல் தமிழக ஆரசியல் வரலாற்றின் திருப்பு முனையாக ஆமைந்தது. நாடாளுமன்றத் தேர்தலிலும், சட்டமன்றத் தேர்தலிலும் தி.மு.க. பெரும்பான்மையான ஈடங்களைப் பெற்றது. ஈப்போதுத் தேர்தலில் தான் முதன் முதலில் காங்கிரஸ் ஆல்லாத கட்சி தமிழகம் ஊட்பட பல மாநிலங்களில் இட்சிக்கு வந்தது. 1967-இல் இண்டு நடைபெற்ற நாடாளுமன்றப் பொதுத் தேர்தலில் மதியழகன் இயிரம் விளக்குத் தொகுதியில் தி.மு.க. சார்பில் போட்டியிட்டு வெற்றி பெற்றார்.

1971-இல் இண்டு நடைபெற்ற தமிழ்நாடு சட்டமன்றத் தேர்தலில் சென்னை இயிரம் விளக்குத் தொகுதியில் தி.மு.க. வேட்பாளராக மதியழகன் போட்டியிட்டு வெற்றி பெற்றார். தம்மை ஏதிர்த்து நின்ற வேட்பாளரைவிட பதினோராயிரத்து ஒதுற்று ஒம்பத்தொன்பது வாக்குகள் மிகுதியாகப் பெற்று வெற்றி பெற்றார்.கருணாநிதி தலைமையில் ஆமைந்த ஆமைச்சரவையில் மதியழகன் நிதி ஆமைச்சராகப் பொறுப்பேற்றுப் பணியாற்றினார்.

1977-இல் இண்டு நடைபெற்ற பொதுத் தேர்தலில் ஆ.ஈ.ஆ.தி.மு.க. பெரும்பான்மை ஈடங்களைப் பெற்று ஏம்.ஜி. ஈராமச்சந்திரன் தலைமையில் தமிழகத்தில் இட்சியை ஆமைத்தது. மதியழகன் தேர்தல் பிரச்சாரங்களில் மற்றக் கட்சி வேட்பாளர்களைப் பற்றி ஆவதுறாகப் பேசியதில்லை. தேர்தல் முடிந்த பிறகு வாக்காளர்கள் மறக்கும் வேட்பாளராக ஆல்லாமல், தேர்தலுக்குப் பிறகும் வாக்காளர்களிடம் நெருங்கிய தொடர்பு கொண்டிருந்தார்.

தமிழ் தழைக்க, கண்ணீரையும், செந்நீரையும், ஊழைப்பையும், ஊயிரையும் காணிக்கையாக்கி, கன்னித் தமிழ் காப்பதே தம் கடமை என்று ஆல்லும், பகலும் ஊழைத்த மதியழகன் தமிழ்ப்பற்று மிக்கவராக செயல்பட்டார்.

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Life and struggle for Indian Independence: The Story of Rukmini Lakshmipathi

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Early Life and Education:

Rukmani Lakshmipathi was born on 6th December 1892 into an agricultural family in Madurai. Her grandfather was a landowner, and her father Srinivasa Rao had a great influence in the local regional politics and thus enjoyed a wealthy status amongst the people. Rukmini herself was raised in a comfortable lifestyle, was able to afford education, which many women were denied during her time. The family was very progressive in the up bringing of Rukmini Lakshmipathi and she herself credits her family for her strong shaping of thoughts and ideas. Eventually Rukmini moved to the capital of the Madras presidency (Chennai) to continue her education. She joined the prestigious Women's Christian College as one of the first batch of students of the college, and graduated with flying colors. It was in this time that she was influenced by the freedom struggle that was taking place nationwide and wanted to take part in the same.

During her studies, she participated in various freedom and women's rights programs, and was influenced by national leaders such as Mahatma Gandhi, Sarojini Naidu, and C. Rajagopalachari. Rukmini was a progressive-minded girl from a young age and she served as an example of empowerment and equality to society in many ways. Her commitment to these values is reflected in her marriage life as well.

She married Dr. Achanta Lakshmipathi, a doctor from Madras Medical College who later turned his interest to native Indian medicine. Dr. Lakshmipathi was a widower and a freedom movement enthusiast. They met in a library opposite his clinic and fell in love with each other. Their marriage was a shock to the Madras presidency because inter-caste marriages were not prevalent during that time. Rukmani and Lakshmipathi had two sons and four daughters, but their first son passed away at a young age due to a health

condition. Afterward, Rukmini devoted her life more to the nation than her family. Rukmani Lakshmipathi joined the Indian National Congress (INC) at the age of 31 in 1923, where she played an active role in organizing the youth league of the INC. However, Rukmini had been involved in social welfare activities well before joining congress.

In 1911, she participated in the women's movement and became the secretary of the 'Bharat Streemahamandal'. In 1917, she joined the Women's India Association (WIA). When she entered active politics in 1923, her first action was donating all her jewelry to the Harijan welfare fund, an incredible feat for a woman who already had four daughters. Rukmani's heroic act was unprecedented, even in today's age. As an Indian representative, Rukmini Lakshmipathi attended the International Women's Suffrage Congress in Paris in 1926.

Rukmini Lakshmipathi was actively involved in political activities related to the khadi movement, abolition of child marriage, and liquor prohibition. She not only wore khadi herself but also taught others to spin the spindle and wear khadi, making a positive impression on others. Rukmani was not afraid to confront the British, and she vehemently opposed the Simon Commission. In 1929, at an organized meeting on Madras Beach, Rukmini delivered a fierce speech against the Commission. Her most courageous act was celebrating a hypothetical Independence Day on January 26, 1930, by hoisting the tricolor flag in Triplicane, which propelled her to the forefront of the freedom struggle.

The Satyagraha Story:

Rukmini Lakshmipathi's role in the salt Satyagraha demonstrated her unwavering commitment to the cause of Indian independence and her fearless spirit. She remains an inspiration to many and a symbol

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of the courage and determination of Women in the Indian freedom struggle. She played a significant role in the salt Satyagraha, which was a part of the Civil Disobedience movement launched by Mahatma Gandhi. Under the leadership of C. Rajagopalachari, a march to break the salt law was conducted in Tamilnadu from Tiruchirappalli to Vedaranyam. Rukmini was one of the one hundred satyagrahis who participated in the march to oppose the salt tax.

The march started on April 13, 1930, and reached Vedaranyam on April 28, 1930, with Rukmini leading the way courageously. Many prominent leaders were arrested during the protest, but Rukmini carried on with the march. On May 15, 1930, she picked up a handful of salt from Vedaranyam and got arrested on the same day for treason against the British empire. This made her the first woman to get arrested for the salt satyagraha as well as the civil disobedience movement throughout India.

Rukmini Lakshmipathi's bravery and courage were praised by the Indian ladies magazine, which compared her to a person who met lions inside a cave. She was taken to Vellore prison and imprisoned for one year. As a political prisoner, she had the privilege of writing letters home, and 30 of those letters were preserved at the Nehru memorial museum and library. She also took the opportunity to make various speeches in the march inspiring various women to take up the cause of the civil disobedience movement in Madras.⁸

Political Career

Rukmini lakshmipathi was a prominent figure in India's civil disobedience movement, enduring significant hardships such as agitation and imprisonment. Despite these difficulties, she remained steadfast in her commitment to the movement and subsequently transitioned into politics as a member of the Indian National Congress.

Her political career began in 1934, when she won a by-election and was elected to the Madras legislative council. In the years that followed, she continued to rise through the ranks of the Congress, becoming vice president of the Tamilnadu congress committee and a municipal councilor in 1935-36. Her contributions to the party were recognized when she presided over the Tamilnadu provincial committee in Karaikudi in 1936.

In 1937, Rukmini Lakshmipathi made history as the first woman to be elected to the Madras presidency legislative assembly. Her talents did not go unnoticed, and she was soon appointed to the working committee of the Indian National Congress. The following year, she traveled to Japan as a member of the good will mission, representing India on the world stage. Rukmini commitment to public service was also evident in her role as deputy speaker of the Madras legislative assembly, a position she held from 1937 to 1945. Her dedication to the cause of Indian independence was further demonstrated when she was handpicked by Mahatma Gandhi himself to participate in the individual Satyagraha movement in 1941.⁹ She fearlessly stood on a bench in a prominent location and shouted slogans opposing British rule, even after being arrested and stripped of her representative posts. With independence on the horizon and the end of World War II, Rukmini Lakshmipathi's political career continued to flourish. She served as the minister of public health under Chief Minister T. Prakasam in the Madras presidency from May 1946 to March 1947, becoming the first female minister in the region. She also served in various local bodies such as the corporations of Madras and the Chingelpet district board. Her commitment to public service extended even further, as she served as an honorary presidency magistrate in madras.

Rukmini Lakshmipathi's contributions to Indian society were recognized by many. She was awarded the Padma Bhushan, one of India's highest civilian honors, in 1956. In 1980, the Tamilnadu government established the Rukmini Lakshmipathi endowment award for the best woman in the field of literature and social work. All this said Rukmini's political career was not without challenges.¹¹ As a woman in a male-dominated society, she faced many obstacles and prejudices. Despite this, she persevered and made significant contributions to Indian politics. One of the biggest challenges she faced was the resistance of the traditional male-dominated political establishment. She had to fight hard to gain acceptance and respect within the Indian National Congress and had to prove herself time and again to be considered for key positions. However, her hard work and dedication paid off, and she was able to earn the trust and respect of her colleagues in the party. Another challenge she faced was the oppression and

discrimination of the British colonial administration. For she was very much active in the freedom movement and seen as a leader in the eyes of various women.

Demise

Following a protracted battle for sovereignty, Rukmini was designated to commemorate Independence Day by hoisting the national flag at the Congress office situated in Royapettah. Even after India's attainment of independence, Rukmini Lakshmipathi persisted in her role as a member of the legislative assembly until her passing on the 6th of August 1951. In commemoration of her distinguished service to the nation, a road located in Egmore, Chennai has been renamed in her honor. Additionally, in 1997, the Indian government released a postage stamp in recognition of her exceptional contributions.

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Social Violence against Women in Tamilnadu

Athira M.P*and Dr. K.S. Soumya**

Introdtion

Violence affects the lives of millions of women worldwide, in all socio-economic and educational classes. Violence and Abuse can come in many different forms. It impacts women's health, hampers their ability to participate fully in society, affects their enjoyment of sexual and reproductive health and rights, and is a source of tremendous physical and psychological suffering for both women and their family. Violence against women and girls includes physical, sexual, psychological and economic abuse. It is often known as gender based violence because it evolves in part from women's subordinate status in society.

Domestic Violence

Domestic violence is abuse by one partner against another in an intimate relationship such as dating, marriage, and family relationship. Domestic violence is also known as domestic abuse, spousal abuse, battering, family violence, partner violence. Domestic violence can be physical, emotional, verbal, economic and sexual abuse. The Indian government has taken measures to try to reduce domestic violence through legislation such as the Protection of Women from Domestic Violence Act 2005.

Acid Attack

Acid throwing also called an acid attack, a vitriol attack or vitriolage, is a form of violent assault used against women in India. Acid throwing is the act of

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throwing or an alternative corrosive substance onto a person's body with the intention to disfigure, maim, torture, or kill. Acid attacks are usually directed at a victim's face which burns the skin causing damage and often exposing or dissolving bone. Section 326A of IPC provides for minimum 10 years imprisonment for the offence of causing hurt by acid attack, extendable to life and with fine.

Eve-Teasing

Eve-teasing is an act of terror which violates women's body and self-respect. It is one of the many ways through which a woman is systematically made to feel inferior, weak and afraid. Eve-teasing has been defined as when a man by words either spoken or by signs and or by visible representation or by gesture does any act in public place or signs, recites or utters any indecent words or songs or ballad in any public place to the annoyance of any women.

Eve-teasing and ragging are serious menaces in our society. As the result of the opposition, the Tamil Nadu Prohibition of Eve-Teasing Act was passed in the year 1999. Under this Act whoever commits or participates in eve-teasing in any place of Tamil Nadu shall be punished with imprisonment for a term of one year or shall be liable to be fined which may extend to Rs. 1, 00,000 or both.

Ragging

Ragging means display of noisy, disorderly conduct doing any act which causes or likely to cause physical or psychological harm or raise apprehension or fear or shame or embarrassment to a student in any educational institution. It includes teasing, abusing of, playing practical jokes on, or causing hurt to such student or asking the student to do any act or perform something which such student will not in the ordinary course willingly do.

As the result of the opposition, the Tamil Nadu Prohibition of Ragging Act was passed in the year 1997. Under this Act, ragging within or outside any educational institution is prohibited.

Rape

Rape is the most brutal form of aggression against women and it shakes the foundation of life of the

victim. It is violation of a female's integrity and dignity as a person. It is referred to as robbing women of her chastity, dishonoring her. Rape is the only crime in which the victim faces more degradation and social unacceptability and is often described as Deathless shame or Living death. Rape can occur anywhere, even in the family, where it can take the form of marital rape or incest. It occurs in the community, where a woman can fall prey to any abuser. It also occurs in situations of armed conflict and in refugee camps. Rape is the most heinous crime committed against womanhood. All crimes mentioned in the Indian Penal Code, rape is the most dehumanizing.

Prostitution and Traffic In Women

There are no licensed houses for prostitutes in Tamil Nadu. The Madras Suppression of Immoral Traffic Act V of 1930 suppresses this anti-social action in Tamil Nadu. The problem of prostitution has also to be solved outside the prison bars, by social rehabilitation work. It is a mental and moral sickness. Such unfortunate women who are found to be stealthily engaged in prostitution are rescued from the vicious trade by official as well as non-official agencies, and for this work the Madras state has a well-organized vigilance service. Rescue homes are provided for those unfortunate women, to whom shelter and training in a useful craft are being given. The Association for moral and social Hygiene in India promotes the cause of improving the lot of the fallen sisters.

As the result of the opposition, the Suppression of Immoral Traffic in Women and Girls Act was passed in the year 1956. This Act prohibits trafficking in women and girls for purposes of prostitution as an organized means of living. The Act was amended in 1978 and further amended in September 1986 with the objective of making the penal provisions in the Act more stringent and effective. The Amendment Act is retitled as The Immoral Traffic Act 1986 and the salient features of this Act are widening the scope of Act to cover all persons whether male or female, who are sexually exploited for commercial purposes, enhancement of period of imprisonment where offences are committed against minors and children, appointment of Trafficking police officers, who will have the powers to investigate inter-state offences, prescribing punishment as laid down for

rape under the Indian Penal Code or the seduction of victims of trafficking while in custody, interrogations of women and girls removed from the brothels to be held by women police officers or in their absence in the presence of women social workers, and setting up of special courts.

Most dowry deaths occur in the privacy of the husband's house and with the collusion of the family members. In dowry deaths, middle class women suffer a higher rate of victimization than lower class or upper class women. The Dowry Prohibition Act was passed in the year 1961. It extends to the whole of India except the state of Jammu and Kashmir and it applies also to all citizens of India within and beyond India. The Act was amended in 1984 to make the offence cognizable, to enhance the penalty both fine and imprisonment and to widen the scope of the Act to make it more effective. The Act was further amended in 1986 to make the penal provisions more effective and stringent. Dowry is illegal in India, but it is still common practice to give expensive gifts to the groom and his relatives at weddings which are hosted by the family of the bride.

Conclusion

The year 2001 was observed as the year of women's empowerment in order to create large scale awareness about women's rightful place in the mainstream of the nation's development. The National policy for the Empowerment of women was adopted in 2001. Women are entitled 33% reservation in the local bodies. In Tamil Nadu, 30% jobs are reserved for women. The constitution 1.08 Amendment Bill, 2008 was introduced in the Rajya Sabha. It seeks to reserve

one-third of total number of seats for women in Lok Sabha and in each State Legislative Assembly.

The Tamil Nadu Government and voluntary organizations are helping much for the protection by the way of enacting various laws in the Assembly and doing protective measures for women. It is considered as the remedial steps to protect the weaker section of the society.

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Health Hazards: Implication of Social Media

Dr. K. Vijaya* and S. Samundeeswari**

Introduction

Social media plays a significant role in the energy sources that influence contemporary society. The importance of social media cannot be exaggerated. With

over 50% of the global population actively engaged in social media platforms, the significance of social media in the lives of individuals is expected to grow steadily and platforms facilitate the connection and interaction of individuals from diverse background. it serves as a

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prominent avenue for individuals to express their perspectives. Many companies have challenges in operating effectively without the use of social media platforms. Additionally Online business and marketing rely on social media and has significantly influenced the recruiting and employment process. LinkedIn and other professional social networks play a crucial role as venues for those seeking to establish a prominent professional presence within their respective industries. This benefits education due to empower learners and educators to participate in global collaborative platforms for constructive learning and skill development.¹

The internet has become an integral aspect of modern life, particularly for those with busy schedules who rely on it for timely information updates. The word "social media" refers to the dynamic process of interaction among people or groups, whereby they engage in the creation, dissemination, and occasional exchange of ideas, photographs, videos, and many other forms of content via online platforms and virtual communities.² Social media is often characterised as a cost-effective means of fostering collaboration, establishing interpersonal connections, and disseminating or acquiring information. Moreover, it has evolved into a platform for engaging in debates pertaining to contemporary socio-political matters. Every year, a significant number of individuals join the ranks of social media users.

The prevalence of mobile devices and interactive social networking sites, such as Twitter, MySpace, Facebook, and Orkut, has resulted in children being immersed in a social media environment, so making it an integral component of their lives. Notwithstanding the absence of deliberate contemplation of its impact on our everyday lives, networking is a ubiquitous activity in which we all partake. However, it is important to acknowledge that these developments may yield both positive and unfavorable consequences.³ Social networking platforms may also serve as effective tools for networking purposes. One of the drawbacks of the internet is the presence of many hazards that are related with online communities. Cyber bullying, defined as a kind of harassment carried out via electronic means, is one of the potential hazards. The excessive engagement with the "endless scroll" phenomenon might potentially

have adverse consequences for both our psychological and physiological well-being

This research examines the psychological impacts associated with social media, including both good and negative aspects. Social networking platforms have been shown to effectively alleviate stress. There are several organizations that may provide assistance to those struggling with stress, sadness, and loneliness. By evoking a sense of euphoria, these communities have the facility to instill a more positive mindset, as well as foster the cultivation of mutually beneficial connections with other individuals, therefore augmenting one's psychological well-being. However, the continual act of scrolling also has adverse repercussions. The use of social media has been more prevalent in contemporary society, leading to a concerning rise in the potential negative impact on individuals' mental well-being.

The Positive Aspects of Social Media

Although virtual engagement on social media may not provide the same psychological advantages as in-person contact, it nevertheless has several good implications for maintaining connections and promoting overall well-being. Facilitate global communication and maintain connections with family and friends. Engage in the process of seeking out and establishing connections with individuals and groups that possess like interests or aspirations in order to expand one's social circle and professional network. Engage in or advocate for meaningful initiatives; enhance public consciousness on significant matters.⁵ In difficult situations, people may actively seek or provide emotional support, and social media users can help youth. Living alone, lacking independence, social anxiety, or being overlooked may require substantial social contacts.

Systematically identify and evaluate sources of important knowledge and educational resources with caution. Excessive engagement with social media platforms may potentially serve as a means to conceal many underlying issues, including but not limited to stress, despair, or boredom. Individuals who experience negative emotions such as sadness, loneliness, or boredom may engage in increased use of social media

platforms as a means of diverting their attention from unpleasant sensations or as a method of regulating their emotional states. Although initially challenging, embracing one's emotions might facilitate the exploration of more constructive strategies for regulating one's mood.⁶

Social Media Mental Health Risks

The activation of stress-alleviating hormones and the subsequent enhancement of emotional well-being, physical health, and positive outlook need direct interpersonal interaction. Paradoxically, despite its intended purpose of fostering connectivity, over utilisation of social media platforms may paradoxically induce feelings of loneliness and isolation, hence amplifying mental health issues such as anxiety and depression. If an individual finds themselves devoting an excessive amount of time to engaging with social media platforms and experiencing negative emotions such as melancholy, discontent, irritation, or loneliness that are adversely affecting their overall well-being, it may be prudent to reassess their online behaviours and strive to establish a more favourable equilibrium.

Fear Of Missing Out (FOMO) may induce individuals to often check their mobile devices for updates and feel compelled to immediately reply to every notification, even if it means engaging in risky behaviors such as using their phones while driving, sacrificing sleep, or prioritizing virtual social interactions above real-life connections.

Isolation: A research conducted at the University of Pennsylvania revealed that extensive utilisation of Facebook, Snapchat, and Instagram is associated with an increase in feelings of loneliness, rather than a reduction. In contrast, the research revealed that diminishing one's engagement with social media platforms might effectively alleviate feelings of loneliness and isolation, hence enhancing one's general state of well-being.

Depression and anxiety: It is important for individuals to engage in direct interpersonal interactions in order to maintain optimal mental well-being. There is no

intervention that is more efficient or expeditious in reducing stress and enhancing mood than engaging in direct eye-to-eye contact with an individual who has genuine concern for your well-being. Engaging in excessive social media activity at the expense of in-person connections increases the susceptibility to the development or aggravation of mood disorders, such as anxiety and depression.⁷

Cyber bullying: Social media networks like Twitter spread dangerous rumours, hoaxes, and abusive information that may have long-term psychological effects. Over 85% of Indian children experience cyber bullying, the highest rate worldwide. India had 46% of youngsters report cyber bullying by unknown people, compared to 17% globally. Compared to 21% in other countries, 48% of Indian youngsters reported cyber bullying from friends. False rumours (39%), exclusion from online chats or groups (35%), and name-calling (34%), were the top three cyber bullying kinds in India. 10% of teens report being bullied on social media, while many more are harassed. Social media networks like Twitter spread dangerous rumours, hoaxes, and abusive information that may have long-term psychological effects. Over 85% of Indian children experience cyber bullying, the highest rate worldwide. India had 46% of youngsters report cyber bullying by unknown people, compared to 17% globally. Compared to 21% in other countries, 48% of Indian youngsters reported cyber bullying from friends. False rumours (39%), exclusion from online chats or groups (35%), and name-calling (34%), were the top three cyber bullying kinds in India.⁸

Self-absorption: The act of incessantly posting self-portraits and divulging personal reflections on social media platforms may engender an unhealthy preoccupation with oneself and foster a detachment from genuine interpersonal relationships. There exists an audience of individuals that use social media platforms as a means of obtaining psychological comfort and acceptance. In instances when individuals experience feelings of anxiety, discomfort, or isolation inside social contexts, they often resort to using their mobile devices to access social media platforms.

The distraction of Notifications: Social media sites inundate individuals with alerts, so creating a dynamic environment characterised by intermittent bursts of stimuli that need our immediate attention. The persistent auditory, tactile, and visual stimuli generated by alerts may induce feelings of tension, anxiety, and a heightened perception of the need for fast response. The presence of burstiness in our work environment has a detrimental impact on our ability to concentrate, resulting in reduced efficiency and increased susceptibility to distractions.

Social Media and Mental Health: An Overview

The influence of social media on mental health is a significant health issue that deserves attention. The continuous exposure to meticulously selected and often idealized representations of others' lives might result in emotions of insufficiency, diminished self-worth, and perhaps depressive symptoms. Furthermore, the social pressure to adhere to established norms, which is further intensified by the competitive nature of seeking approval via likes and follows, may lead to heightened levels of anxiety and a pervasive sense of FOMO (fear of missing out). In order to enhance comprehension of the correlation between social media use and mental health, presented below is an annotated bibliography including a selection of pivotal research and publications.¹⁰

The scholarly article titled "An Examination of the Relationship between Social Media Usage and Mental Health" authored by Smith et al. in 2018 presents a comprehensive review of the topic. This thorough analysis examines the association between the use of social media and the occurrence of mental health issues. The researchers discovered a significant association between extensive utilization of social media platforms and heightened susceptibility to anxiety, despair, and feelings of isolation.¹¹

"The Influence of Social Media on Mental Health: An Investigation Utilising Mixed-Methods Approach" authored by Johnson and Johnson (2019) this research

use a combination of qualitative and quantitative methodologies to examine the impact of social media on mental well-being. The results indicate that social media may yield favourable outcomes, such as fostering a feeling of belongingness within a group. However, it is noteworthy that social media use can also be linked to the exacerbation of mental health concerns, especially among the younger demographic.

The research article titled "The Impact of Cyberbullying on Mental Health: A Meta-Analysis" authored by Lee in 2020 examines the relationship between cyberbullying and mental health. The present meta-analysis investigates the association between cyberbullying on social media platforms and mental health outcomes. The researchers discovered that those who have experienced cyberbullying are more susceptible to the development of mental health issues, such as sadness and anxiety.¹²

Conclusion

Social media has a multitude of advantages and facilitates interpersonal connections. However, it is important to acknowledge the possible health risks associated with its use. The addictive properties, potential mental health ramifications, and adverse effects on physical well-being underscore the need for a conscientious approach to the utilisation of social media. By comprehending the potential hazards and adopting proactive measures, such as imposing restrictions on screen usage, actively participating in face-to-face social engagements, establishing personal limits, seeking professional assistance when necessary can contribute to the preservation of mental well-being in the context of social media usage. It is crucial to prioritise the maintenance of our mental and physical well-being in the contemporary era of pervasive digital connectivity. The individual may not first recognize the extent to which their habits and mentality have been altered.

These limits are set in a firm and unyielding manner, without any. It is recommended that access to social media be disabled for the duration of the school day, that social media accounts be set to private, and that electronic devices not be kept in the bedroom during nighttime hours. It is essential to approach the matter of mental health with utmost seriousness, placing significant emphasis on the monitoring of psychiatric diseases such as depression and anxiety. Unsecured internet use leads people to commit harmful acts that cause severe psychological distress so it's important to educate people about internet threats and foster a safe and supportive digital environment

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The Commemoration of River Festival Villupuram District – A Study

Dr.K. Veera*

Introduction

In Tamil Nadu, festivals are celebrated from ancient to modern period. The festivals are majorly divided into two parts such as religious aspects and social aspects. The Temples located in the river bed region are Siva and Vaishnava temples which have

festivals celebration in Tamil Nadu such as Brahmamsavam, Ilavenil vizha, Peruvizha, Aani Thiumanjanam, Theemidi Tiruvizha, Navarathiri, Surasamharam, Somavara Vizha, Vaigunda Yegadesi, Karinal Vizha, Aatru Thiruvizha, Masiyamagam.River festival (Attru thiruvizha) is otherwise known as

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Theerthavari. Perhaps the river festival is celebrated not only other river bed areas and also in south Pennai River bed areas every year. This theerthavari festival has been celebrated in a grand manner at Manalurpet, Thirukkivilur, Enadhimangalam, Pidagam, Perangiyur, Kandarakkottai, and Sornavoor. These are the most important places of the South Pennar river bed area. There are many places where Theerthavari celebration are celebrated in other places in Tamil Nadu are the bed areas of the rivers like Gomuki, Manimutharu and Sankaraparani rivers. Many of them are celebrated on same date (Tamil month Thai – 5) but the Kalasapakkam Cheyyar Theerthavari festival celebrated in (Thai, 7th day of full moon day). The Government has to take major steps to protect the rivers in this land. This article has enumerated the commutation of river festival in South Pennar with specification of Villupuram District.

Geographical Boundaries

The South Pennar river is the second largest river in Tamil Nadu. The river Pennar is one of the major rivers of south India and third major river of Andhra Pradesh after Godavari and Krishna. The Pennar River originates at Nandhi Durga in the state of Karnataka and it rises from hill of Chenna Kesava. In Karnataka it is called as Dhakshina Pinakini. While it crossed the boundary of Tamil Nadu, is whooped as Pennar. The Pennar River originates from the Western Ghats in the state of Karnataka and flows covered 597 km, and having the catchment areas of 55213 sq. km. This River runs over the districts Dharmapuri district (150 km), Tiruvannamalai district (35 km), Villupuram district (62 km), and Cuddalore district (43 km). After entering Tamil Nadu, the South Pennar River passing major districts like Krishnagiri, Dharmapuri, Tiruvannamalai, Villupuram, Cuddalore, and Pondicherry. At last, the river meets the sea (Estuary) at Bay of Bengal between Periyakanganankuppam in south and Manjakuppam in the north in Cuddalore district. The South Pennar river basin is located between the geographical coordinate's latitude 11°38'30" N & 12°54'00" and longitude

77°39'30" E and 79°54'15" E. The South Pennaiyar basin encompasses 50 blocks either fully or partially covered and among the 50 blocks 5 blocks come under Cuddalore district, 8 blocks come under Dharmapuri district, 10 blocks come under Krishnagiri district, 3 blocks come under Salem District, 6 Block come under Tiruvannamalai District, 5 blocks come under Vellore district and 13 blocks come under Villupuram district.

The South Pennar has been flowing over the State of Tamil Nadu. It is the second largest river in Tamil Nadu. The River Pennar is one of the major rivers of south India and third major river of Andhra Pradesh after Godavari and Krishna. The Pennar River originates at Nandhi Durga in the state of Karnataka and it rises from hill of Chenna Kesava. In Karnataka it is called as Dhakshina Pinakini. While it crossed the boundary of Tamil Nadu, is whooped as Pennar. The South Pennar River has been known by so many locutions such as Pennar, Pennai, Ponnir, Ponnaiyar, Pennayar, Pennayaru, Pennaru (in Tamil), Ponnaiyar and Pannaiyar River. This river is often called "the Little Ganga of the South". The Pennar River originates from the Western Ghats in the state of Karnataka and flows covered 597 km, and having the catchment areas of 55213 sq. km. This River runs over the districts Dharmapuri district (150 km), Tiruvannamalai district (35 km), Villupuram district (62 km), and Cuddalore district (43 km). After entering Tamil Nadu, the South Pennar River passing major districts like Krishnagiri, Dharmapuri, Tiruvannamalai, Villupuram, Cuddalore, and Pondicherry. At last, the river meets the sea (Estuary) at Bay of Bengal between Periyakanganankuppam in south and Manjakuppam in the north in Cuddalore district.

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6 block come under Tiruvannamalai District, 5 blocks come under Vellore district and 13 blocks come under Villupuram district. The South Pennar river basin enjoys the monsoon with special characteristics. Due to the rainfall conditions, there are four seasons classified and two monsoon periods.

1. South-West monsoon - (June to September)
2. North-East monsoon - (October to December)
3. Winter period - (January to February)
4. Hot weather period - (March to May)

India is a multi-cultural country consisting of religions like Hinduism, Buddhism, Jainism, Christianity and Islam; however, the majority of the population follow the religion of Hinduism. There are so many festivals, ceremonies are celebrated around the year in India and in Tamil Nadu perhaps all festival are directly or indirectly attributed the tradition and culture. The religious festivals are playing an important role in the life of people in Tamil Nadu. In Tamil Nadu, festivals are celebrated from ancient to modern period. The festivals are majorly divided into two parts such as religious aspects and social aspects. The river festival has celebrated in “Thai”, the month of Tamil. Perhaps it was glorified on the celebration the biggest Tamil festival “Pongal”. Indeed, more than ninety years 15 this rivers festival has been celebrated in this region, particularly river basin areas. Peoples were called this festival as “Theerthavari”. River festival (Attru thiruvizha) is otherwise known as Theerthavari. Perhaps the river festival is celebrated not only other river bed areas and also in south Pennai River bed areas every year. This theerthavari festival has been celebrated in a grand manner at Manalurpet, Thirukkoyilur, Enadhimangalam, Pidagam, Perangiyur, Kandarakkottai, and Sornavoor. These are the most important places of the South Pennar river bed area. Surprisingly it was glorified more than 25 places especially on the bank of river South Pennar.

River Festival

The river festival has celebrated in “Thai”, the month of Tamil. Perhaps it was glorified on the celebration the biggest Tamil festival “Pongal”. Indeed, more than ninety years 15 this rivers festival has been celebrated in this region, particularly river basin areas. Peoples were called this festival as “Theerthavari”. Surprisingly, this festival is celebrated only in the places of river bed areas as like Cuddalore and Villupuram. The Ponnaiyar is a sacred stream, 151 the river festivals is hosted on the fifth day of Tamil month Thai, for the religious merit. Festivals are held at all the temples along the banks. One of the most important being that at Manalurpettai in Tirukkoyilur taluk to which place the god from the great temple at Tiruvannamalai was brought down and bathed.¹⁶ Festivals are celebrated for express people's emotion, devotion and joyfulness on one place. All cultural activities of the Indians depend on the river and resources. On the consequences, the River South Pennai has tremendous cultural attributes and traditional values. In Tamil Nadu, Rivers may connect to the religions and their festivals. Perhaps, so many festivals are celebrated in Tamil Nadu. But some of the festivals only are celebrated in the rivers for more than hundred years without any change. On the path, the Theerthavari (otherwise known as River festival in Tamil) has celebrated every year for remember agriculture activities. These religious and river festivals might be the intangible cultural heritage which reveals the people's life, especially river banks. It focuses on to exhibit the intangible cultural festival in South Pennai River. Moreover, the important river festivals are celebrated along the South Pennai River. The significance of the river festival has to celebrate the dynamics of Hindu religious policy in one place, namely Saivism and Vaisnavism. It also propounded as the “Anma Thiruvizha”, (Soul festival).

Theerthavari

River festival (Attru thiruvizha) is otherwise known as Theerthavari. Perhaps the river festival is celebrated not only other river bed areas and also in

south Pennai River bed areas every year. This theerthavari festival has been celebrated in a grand manner at Manalurpet, Thirukkivilur, Enadhimangalam, Pidagam, Perangiyur, Kandarakkottai, and Sornavoor. These are the most important places of the South Pennar river bed area. Surprisingly it was glorified more than 25 places especially on the bank of river South Pennar. Huge number of people have participated and assembled in Theerthavari celebration. The crowd from the adjacent villages of Cuddalore (Manjakuppam), Manalurpet, Thirukkivilur, Thiruvandhipuram, Panruti, Nellikuppam, Mullikiramapattu, and Pidagam take part in Theerthavari celebration in huge manner. There are many places where Theerthavari celebration are celebrated in other places in Tamil Nadu are the bed areas of the rivers like Gomuki, Manimutharu and Sankaraparani rivers. Many of them are celebrated on same date (Tamil month Thai – 5) but the Kalasapakkam Cheyyar Theerthavari festival celebrated in (Thai, 7th day of full moon day). The Theerthavari festival has been celebrated in the south Pennar river, especially in the two districts like Villupuram and Cuddalore (South Arcot District).

Conclusion

Villupuram district is the most important place in Tamil Nadu, both historical and cultural phenomenon. Indeed, this region has the great potential in the cultural attributes. There are lot of festival celebrated in Tamil Nadu, to venerated the water which given the drinking water and agricultural needs. In the name of *theerthavari*, some festival was commemorated in the region which related to the temple. But the river festival celebrated in the South Pennar Region could be the important and unique in Tamil Nadu. Nevertheless, none of the river has the river festival in Tamil Nadu. Thus, the river festival could be the biggest cultural event in the history of India, and Tamil Nadu, also Villupuram District.

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The Venom Capitalism: Position of Irulas as Periphery Workers

Mr. Maria Micheal Nithyn A*

Introduction

The traditional way of life of the Irula tribe has long remained obscure. However, recent trends in trans-disciplinary research have shed light on the indigenous medical practices of Irula vaidyars (native doctors). Through their innate skills, these healers have expanded the reach and recognition of indigenous medicine.¹ Two common misconceptions persist: first, that all members of the Irula community are skilled in snake catching, and second, that all registered snake catchers under the Cooperative Society are men. In reality, out of the 370 licensed snake catchers, approximately 122 are women.² Their snake-catching expertise has become a major asset to anti-venom research. Padma Shri award recipients Shri Masi Sadaiyan and Vadivel Gopal have brought much-needed attention to their community, which has long existed on the economic periphery.³ Despite the significant outcomes of this recognition, the Irulas remain an underprivileged and marginalized community. While venom extraction and the accompanying income have provided them with a new lease on life, the lives of the snake catchers have not improved as much as expected.⁴ So, they have been engaged as agricultural laborers, bonded laborers and unskilled workers in rice mill and Brick Lyn industries. Irula Women are the primary contributors to the Cooperative Society, yet they are often overlooked due to prevailing social stigmas. Despite numerous studies focusing on indigenous medicine and snake tracking skills, significant income disparities and a lack of recognition persist. The Irulas, dispersed into various sectors like agricultural labor and prawn catching near fishing villages, face severe caste discrimination. Zai Whitaker's acclaimed book 'Kali and the Snake' highlights this issue through the story of Kali, a young boy who experiences discrimination at school. The broader question of social acceptance for the underprivileged remains largely unanswered.

The Irula tribe is closely intertwined with the forest environment, with their economy heavily dependent on its resources. Their villages are typically situated within the forest, often in secluded areas.⁵ So, they have been engaged as agricultural laborers, bonded laborers and unskilled workers in rice mill and Brick Lyn industries.⁶ Therefore, the government has a crucial role to play in addressing the underdevelopment of remote tribal settlements. Efforts have been made to enhance employment opportunities, improve infrastructure and amenities in tribal villages, and promote education.⁷ In today's global environment, value creation through profitable development is attainable only through modernization. Presently, recognized innovation is a crucial catalyst for industrial growth but also a significant factor contributing to social and environmental disruption. As a result, any strategy or business that successfully closes the gap between quality assurance and quantity is poised to gain competitive advantages, fostering a global competitive landscape.⁸ The firm, which is capable to do this processing, will attain competitive benefit and Innovation holds the solution.⁹ The Indian trade and economic landscape is encountering significant challenges while undergoing substantial transformations in the post-colonial industrial era. As an emerging market for global business competitors, India is experiencing rapid growth. Currently, Indian markets are becoming increasingly interconnected, featuring more joint ventures and collaborative networks.¹⁰

Irulas and their Life in Periphery

The Irulas are an indigenous ethnic group in India known primarily for their traditional occupations of snake and rat catching. These skilled individuals have an exceptional ability to find snakes, even by

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interpreting the faintest signs. When they come across a seemingly ordinary hole in the ground, they confidently claim that a snake is present and can accurately identify its species, consistently demonstrating their expertise.¹¹ By observing subtle signs on the ground, the Irula hunter can determine the species, size, habitat, and travel patterns of the snakes.¹² This skill was effectively leveraged during the height of snake skin exports, which took place in the years following the 1950s. During this time, millions of snake skins were exported from India, with the Irulas acting as the primary suppliers in South India. However, this dynamic changed with the enactment of the Wildlife (Protection) Act of 1972.¹³ The ban on the snake skin trade severely affected the Irulas' livelihoods. Additionally, access to forests for food gathering and hunting became more challenging as their traditional hunting grounds were designated as protected areas, such as Reserved Forests and National Parks, and were encroached upon by expanding towns and cities.¹⁴

Institutionalization of Irulas

During this time, naturalist Romulus Whitaker and other enthusiasts investigated snakebite incidents in India and found that thousands of valuable lives were lost due to insufficient safety measures and the poor distribution of antivenom.¹⁵ In the Chengalpattu district, the Irulas snake catchers were organized into a cooperative society. With permission from the Wildlife Department of India, they capture venomous snakes, extract and freeze-dry their venom, and sell it to laboratories like the Haffkine Institute for antivenom production. After three extractions, the venomous snakes are returned to their natural habitat. This initiative is a groundbreaking effort in sustainable resource utilization, supported by funding that has allowed for its growth and development.¹⁶

Capitalism in Venom Market

The society's sole source of revenue comes from venom sales. It supplies venom to various laboratories involved in antivenom production, requiring each order to be accompanied by full advance payment and a permission letter from the chief wildlife warden of the state where the laboratory is located. Once the purchase

order is carefully reviewed, the necessary documents are submitted to the chief wildlife warden of the Tamil Nadu State Forest Department for approval before the sale can proceed.¹⁹ Once approval is obtained from the chief wildlife warden, the venom will be weighed in the presence of the relevant forest range officer, who will sign the bill. The packed venom will then be dispatched. Each week, the society will report to the ranger on the number of snakes purchased from the Irulas and the number of snakes released back into the forest after venom extraction. A monthly report will also be submitted to the chief wildlife warden in Chennai.²⁰

The pricing strategy for venom is structured around a specific venom module that institutions are required to purchase in a fixed ratio. This ratio is set at 5:5:1:1, comprising 5 grams of Cobra venom, 5 grams of Russell's viper venom, 1 gram of Krait venom, and 1 gram of Saw-scaled viper venom.²¹ Institutions can place orders based on this ratio, with the price set accordingly. Irulas, who are called upon to capture snakes from research institutions and industrial organizations dealing with snake-related issues. The captured snakes are then safely released back into their natural forest habitats.²² The ratio is determined by the demand for various types of venom, the available venom stock, and the permits issued. Additionally, the society generates an average annual income of Rs. 4,00,000 by charging for the services provided by the Irulas, who are called upon to capture snakes from research institutions and industrial organizations dealing with snake-related issues. If an institution chooses to purchase only Krait and Saw-scaled viper venom, the cost is Rs. 80,000 per gram for each type.²³

Cooperative Societies and Tribal Development

The Irulas tribal community is instrumental in aiding the state through their significant contributions to antivenom production. Their cooperative work offers an essential social service, especially in a country where snake bites claim over 50,000 lives annually, underscoring the critical importance of their efforts. There is a high demand for snake venom, essential for producing antivenom, the only known treatment for venomous snakebites. The Irulas Snake

Venom Society has ensured a steady supply of venom for medical use, while also educating people on the harmlessness of most snakes and the ease of identifying the four dangerous species. The society highlights the ecological role of snakes, particularly in controlling rodent populations, benefiting farmers. Beyond economic gains, the cooperative has spurred social development, improving the lives of the Irula families. Members earn Rs. 250 per venomous snake, with additional incentives and bonuses, allowing them to afford better living conditions and support their children's education.

The society successfully appealed to the Madras High Court, overturning the state's royalty demands.²³ The entire venom production process relies on the expertise the Irulas have developed through their own experiments, informed by foreign herpetologists' input. This unique knowledge is the cooperative's key strength, as many private entities have tried but failed to meet the quality and potency standards required by anti-venom research labs. The society's progress in advancing the social and economic development of the Irulas tribes is driven by indigenous technology, strong leadership, active tribal participation, professional administration, product quality, and a work culture rooted in vision, values, and ethics.

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Historical Evaluation of Transgender and Their Contemporary Phase in Tamilnadu

Ajisha. K. H*and Dr. V. Sejin**

Introduction

Identity is crucial to one's development in the sense of self-esteem, and self-worth. Identity is complex in nature and determined by a range of markers such as gender, religion, class, race, location, profession, language, etc., which intersect and compound to constitute one overall identity. Gender identity is an individual sense of identification with one's body, it is an extremely personal sense of identification with one's body. Western countries have progressed much in terms of understanding and examining sexualities. Perhaps the basic reason is that in India, transgender lives were never thought of before or their realities and identities were not taken seriously. The contemporary term transgender arose in the 1990s "s,(Richards) it is an umbrella term which is to define them as another gender. Transgender is persons who are born with two genders or over time change. Their body might be male but their mind tells that they are female. It is also differentiated as they do not have an assigned sex. In Tamilnadu, the third gender is defined as Aravani. In 2006, then Chief Minister M. Karunanidhi replaced the former title 'aravani' and replaced it with the more dignified 'Thirunangai'. A Welfare Board was set up with this name under the Social Welfare Department to empower the trans community. The word *Thirunangai* draws its roots from Tamil. 'Thiru' means respect and 'Nangai' means transformation from man to woman. The word Thirunangai is a respectful way of addressing our community.

Transgenders in Tamil Literature

The origin of Tamil literature can be traced even before 2000 years ago. Tholkapoair wrote Tholkappium as identified as the most traditional grammar book. In that Tholkappurm, Tholkaipar mentions Transgender identity in the chapter of Sol, and Tholkapoair

mentioned in chapter 12 people who surrendered their masculinity should not be mentioned as men. It can be understood that according to the author people who surrender masculinities shall need to be seen as women. In this passage, it can be understood that even in those days Tholkapoair existed about the Transgender community and discussed their body language, gender identity, and sexual identities. It may be identified by the many poets and writers. In the later period of Tholkkapiar, the word pedu was mentioned about the word of pedu was existence in Tamil literature referring to the transgender community. It can be traced in the poem of Avaiyar. The poetess says that gender transformation is a biological flow. Manimagalai literature talks about transgender. In Tamil mythology the famous legend book Silappathikarm and Manimekalai. These epics were descriptions of 12 different types of dances of Madhavi. One among those was pedi koothu, the meaning of pedi koothu literally means impotence dance.

Formation of Transgender Society in Tamilnadu

Tamil Nadu, a culturally conservative state in southern India, is a pioneer in the field of reforms for the Transgender community. The state developed a „Transgender welfare board“ in April 2008, the first of its kind in India, perhaps the entire world. The board functions under the Ministry of Social Welfare with the vision of providing free housing, transit homes, shelter homes, ration cards, educational scholarships, self-help groups, income generation activities, and sex reassignment surgeries. Tamil Nadu is again the first state in India to provide sex reassignment surgery free of cost at government hospitals namely the Rajiv Gandhi Government General Hospital and Kilpauk Medical College since 2010.⁶

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Tamilnadu Government took steps to recognize transgender as a separate gender for the first time in the country. In Tamilnadu, a remarkable group of Aravani activists have, through legal and advocacy measures, been able to get the Tamilnadu government to constitute an Aravani Welfare Board, meant especially to look after the welfare of the Aravani community. The Board has ten Aravani representatives who act in an unofficial advisory capacity. The welfare board is empowered to look into the various problems, difficulties, and inconveniences faced by the transgender and based on these inputs, formulate and execute welfare schemes for their betterment. The government also announced to create a special database of transgenders that would help deal with their problems and demands. The database would be created by a non-governmental organization and would map the population of transgender in the state and find out their detailed demands such as ration cards, voter identity cards health facilities, etc.⁷

Support from Government

It is the responsibility of the Government to ensure wide publicity through the print and visual media, of the fact that aravanis are entitled to get registered in electoral rolls and that transgender individuals could choose either male or female as their gender when applying for official identity documents. The state education department issued a G.O. creating a third gender category for admission in educational institutions. As per this order, educational institutions have to issue application forms for undergraduate courses that will include transgender as a separate category. This will permit transgender to join any college of their choice whether co-educational, men or women colleges. Further, the government has issued guidelines for schools to provide for counseling of transgender students, counseling for families of transgender students to ensure they don't disown them, and ensuring disciplinary action against schools and colleges who refuse to admit aravanis. Transgender are in need of equality and security, they are being shunned by society, suffer offenses and crimes, and are deprived of basic housing facilities. Transgender is not an age-old

phenomenon. In ancient and medieval times they had some respect in the society recorded history says that transgender were used as palace guards. They were entrusted with the responsibility to look after the security of the female chamber of the Royal Place.⁸ However, with the advent of the Victorian sense of, morality imposed by British rule the transgender felt out of the mainstream, in India. The Indian society now sees them as evil and immoral. It is very heartening that very laudable efforts are being taken by the Government of Tamilnadu, mainly after the conference was organized in Chennai, to rehabilitate the transgender and to achieve quality for them in the community.

Transgenders Festival in Tamilnadu

Koovagam festival is one of the most famous festival celebrations for the god Aravan. In the state of Tamilnadu in the place Koovagam near Villupuram district in this place, they celebrate this festival as the very famous Lord Aravan was sacrificed to goddess Kali in the Mahabharata battlefield for the sake of the success of Pandavas in the war. Based on this the last wish expressed by Aravan before death was night family relationship with a girlfriend after marriage Pandavas searched for an aravan but none came forward to marry Aravan who would die soon after the marriage, Lord Krishna took the form of Mohini and married Aravan. After one night's relationship, Aravan was sacrificed to Kali as decided and Mohini based on the story, Thirunangai communities who change themselves like Krishna from man to woman come together to marry Aravan in the night and the next morning would assume the form of a widow. Many Transgender communities across the globe can be seen in these festivals celebrated for many years. Just like some mainstream festivals such as Diwali and Pongal, Thirunangai communities would wear new dress and celebrate this festival with other peers.

On the eve of this festival, rallies, nook releases, documentary film festivals, and HIV prevention-related events are organized. In these festivals, in addition to Thirunangais coming together, it can be seen that they also adequately focus on their livelihood rights community development, and social recognition.⁹

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Swami Sahajananda's Socio-Educational Revolution in the South Arcot District towards Empowering the Dalits

Dr. M.C. Raja* and Raphael Vellankanni**

Swami Sahajananda (1890-1959), a socio-religious reformer and a pioneering Dalit leader, and Dalit educationist committed his entire life for the upliftment of the depressed classes through his unique religious margā. Born to Annamalai and Alamelu on 27th January 1890 at Melpudupakkam, in Vellore district, young Munusamy emerged as Swami Sahajananda, a staunch Vaishnavite Sadhu. His austere life found its climax in fulfilling one of the life's necessities of the downtrodden communities namely education. He has been gratefully remembered for his indomitable courage and immense contribution to Dalit education. Nandanar, one of the Nayanmars was his

inspiration to serve and to lead the depressed classes from darkness to light; and slavery to liberation. Sri Nandanar Kalvikazhagam (School), founded by Sahajananda as an agency of social change, emerged as a beacon of hope in the lives of thousands of the downtrodden people, lived in the then South Arcot district (Chidambaram, Virudhachalam) catering their educational needs. As a nominated MLC (1926-1932); and then as an MLA (1936-1959), he fought for and secured what was their due for their holistic development. Thus, he freed the depressed classes from all forms of caste discriminations and oppressions and empowered them with freedom and human dignity.

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Contribution of Danish Mission to the Growth of Education in Tamil Nadu

Dr. S. Doral*

The Danish mission was an intercontinental and ecumenical organization. The Institution supporting and promoting the mission the Danish royal house as founder and initiator, the Mission Board in Copenhagen, the Franck Foundation in Halle, the society for promoting Christian Knowledge in London, the trading companies, individual and group donors belonged to different nationalities and religious groups. Education was a centre of the activities of the Danish Mission and holds the key to an understanding of its considerable impact on the Tamil Nadu. The Danish mission approached the assignment with much more consequence and transferred the principle of mission from a German University town to an Indian trade centre. The Indians should be convinced to believe in Christianity and work of God just like the missionaries

did. However the missionaries had arrived in an area where a system already existed based on village and temple schools. The traditional school system did not provide education for all children. The school activities grew fast and soon education had to move from the private. In 1716, the mission school complex in Tranqubar town consisted of five schools; a Malabar boys schools, a Malabar girls school, a Malabar boarding school, a Portuguese boys and girls school a Danish boys and girls school. In addition to the primary schools the mission had founded a training institute for Indian adults, where they could learn. Theology, catechization, language and other sciences. This organization reflects a number of basic principles for the school activities of the Danish Mission; European and non-European

Poetical Contribution of the Subramaniya Bharathi Poems

R. Bertila**

Subramaniya Bharathi contributed much to the freedom struggle through his poems. He published the collection *Swadesha Geethangal* in 1907. The first song is on 'Vande Mataram', the great slogan that inspired the freedom fighters. Bharathi visualises caste-free Indian society. He asks: "Thousands are the castes here; however, where is justice in alien rule? We are all brothers born of the same mother - Though we quarrel, are we not brothers?"

In 1908, he published another collection with the same title, *SwadeshaGeethangal*. These songs were published in newspapers like *The India* and *The Swadeshmitran*. *Jenma Boomi* was published by him in 1909 and was dedicated to Sister Nivedita.

Bharathi's nationalist songs are inspiring in content, easy in style and enjoyable to read. During the days of freedom struggle, arousing the nationalist sentiment in the minds of the uneducated masses was essential. Bharathi's songs are easy to sing. His verses are simple. Many freedom fighters were able to get them by heart.

Bharathi did not stop singing for liberty. He dreamt of a unified India. National integration was essential to him. He wanted the people to forget the narrow barriers of languages, region and religion.

Bharathi died in the initial years of the Gandhian phase of freedom struggle. Bharathi was an extremist in his nationalist spirit. However, he saw Gandhi as the

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true liberator of this nation. Bharathi appreciates Gandhi's policy of non-violence. He blesses Gandhi to live long to liberate this nation and develop it in all aspects. He sang songs on Lajpat Rai, Dadabhai Naoroji, Tilak and V.O. Chidambaram. He composed a song consisting of a message from an English man to a freedom fighter.

Bharathi's anger toward the hypocrites is exposed in a song in which he condemns those who talked highly about nationalism and did everything against it. Subramaniya Bharathi touched every aspect of nationalism. He tried to imbibe everything needed not

only for liberation but also for the life of the nation after liberation. He aspired for social emancipation, which he considered essential for a better life in independent India. Bharathi did not confine himself to the happenings in India. He composed poems on the achievement of Mazzini, revolution in Russia and greetings to Belgium. He highlighted the past glory. He lamented the contemporary agony, and he visualised the future victory. His songs give us a clear picture of the nation and the people of his time. He was the first to venture into the publication of nationalist songs.

Tamil Nadu during the 18th Century: A Battleground for European Rivalry

K. Gabriel Karthick*

Tamil Nadu, a region in South India, played a vital role in the 18th-century European rivalry for colonial dominance. During this period, several European powers, including the British, the French, and, to a lesser extent, the Dutch, were engaged in a ferocious competition to control Indian sub-continent territories and resources. Tamil Nadu became a battleground for this rivalry, with various European colonial forces competing eagerly for regional hegemony. They were attracted to India due to its vast wealth, including spices, textiles, and other valuable resources. With its strategic geographical location on the southeastern coast of India, Tamil Nadu was fascinating to these colonial powers.

The English East India Company established a presence in India in the 17th century. In the 18th century, expansion of their control started in Tamil Nadu. Key figures like Robert Clive were essential in securing British interests in the region. The French East India Company was another significant player that established trading posts and forts in Tamil Nadu, notably at Pondicherry, Karikal, and Chandernagore. The French were the direct competitors with the British

for dominance in the region. While the Dutch had a presence in other parts of India, their influence in Tamil Nadu was relatively limited compared to that of their fellow Europeans, the British, and the French. The European powers often sought alliances with native rulers, including the Nawabs of the Carnatic and the Marathas. These strategic alliances were aimed at gaining local support and control over territories.

The competition for power in Tamil Nadu resulted in a series of conflicts and wars, including the First Carnatic War (1746-1748), the Second Carnatic War (1749-1754), and the Third Carnatic War (1757-1763). These wars were primarily fought between the British and the French, with the native rulers taking sides. The Treaty of Paris in 1763 marked the end of the Seven Years' War and had implications for European colonies in the sub-continent. As a result of this treaty, the British gained control over territories in Tamil Nadu, including Madras. At the same time, the French retained Pondicherry and some other territories.

The European rivalry in Tamil Nadu and India, in general, laid the groundwork for British colonial rule in India. The English East India Company continued to

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expand its influence, eventually colonising the subcontinent. Thus, during the 18th century, Tamil Nadu was marked by intense European rivalry, which

had lasting consequences and contributed mainly to establishing British colonialism in India.

P. S. Moni's Role in Travancore Tamil Nadu Congress (T.T.N.C.)

V. Mary Shylaja* and S. Bhagavathi Perumal**

The struggle for the national liberation of the Indian subcontinent from the British yoke is a golden chapter in the history of our country, India. The concept of linguistic divisions in India was envisaged as early as 1920 by the Indian National Congress in its Nagpur Session when it demanded from the British Government the reshaping of provinces on a language basis in the Madras Presidency, which was a composite province comprising of Tamil, Telugu, Malayalam and Kanarese speakers. Congress Committees of the different linguistic groups were formed. The Tamil Nadu Congress Committee, founded similarly, seemed to have shown little interest in considering the Tamil-speaking areas in the native state of Travancore. Travancore State Congress was not only popular but also was functioning with vigour and vitality. It had several divisional Committees, and even though this movement was criticised as a regional one, such a regional sentiment was necessary, for without it.

The origin and growth of the Tamil Movement in Travancore are linked with the life and work of P.S.Moni. The story of the birth of the Travancore Tamil Nadu Congress, the movement that spearheaded the merger struggle, is so inextricably intertwined with P.S. Moni that one cannot be studied in isolation from the other. P.S.Moni was the initiator of the Tamil movement in Travancore. However, several leaders entered the fold of the movement during its heydays of the historic struggle to merge the Tamil-speaking areas of Travancore with the Tamil-speaking areas of Tamilnadu. As the moving spirit behind the Travancore Tamil Movement, P.S.Moni did not shirk his responsibility to participate in the discussions that chalked out the policies and actively participate in the agitations of the movement launched in 1946, 1949 and 1954.

Kalabras Period is Dark or not – A Study

Dr. K. Baby***

Kalabras an unknown race dominated Tamil Nadu from 3rd century AD to 6th century AD. They captured entire Tamil Nadu, Kerala, few parts of Karnataka and Sri Lanka, They are otherwise called as Kalappirar and their rule is referred as dark age of Thamizhagam but recent researches indicated that it was a period of

progress. Their rule was an eclipse to Chera, Chola and Pandya monarchs. It was golden period to Tamil literature, Jainism and Buddhism. But their race, origin and religion are not indentified, till today there are many controversies about history of Kalabras, hence even today they are indentified as unknown race of Tamil

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Nadu. The ruling period Kalabras are called as Kalappirar Kalam and *irruna kalam*. They destroyed Tamil society and culture, after end of their rule Brahminical culture was uplifted in society. Kalabras changed many systems in society, administration, literature and unified Thamizhagam under single big authority for the 1st time, but there was no development during Kalabras period throughout Tamil Nadu, the remaining evidences states that they were against Tamil culture and different from Tamil origin. So it was called as Dark Age Tamil Nadu. Kalabras began to decline at

end of 6th century AD and Tamil Nadu. It was a turning point in the History of Tamil Nadu. Many historians states Kalabras as Buddhist and Jain people because most of the Kalabras ruler were follower of Buddhism and Jainism, but these Buddhist and Jainism people were ever attacked another religion or kingdom. In fact Asoka became a Buddhist on seeing the bloodshed he has caused in war. So Jain or Buddhist groups could not really be the Kalabras.

Keywords: Tamil literature, golden period, culture, irruna, kalam, Tamil origin, Pulankurichi inscription.

Early Silent Cinema A Historical Study

Dr. S. Anbalagan*

Nowadays, cinema has become a field of entertainment and a field where new technologies are introduced which help people experience places they cannot afford to go. Growth of cinema is judged based on the technology achievement. Over a period of a century technology has been inseparable part of cinema's growth story. When new technologies are introduced the challenges cinema faced and how it overcame have been important to its growth.

Almost every technology used in cinema originated either in Europe or America. However, they made their way to Indian cinema within a short period of time. The reason for this is that the producers and the directors' perseverance and they wanted to make Indian cinema comparable to those produced in the other parts of the world where technology was at the forefront of cinema.

Through the consistent efforts by many, cinema has achieved a complete form today. Scientists from different parts of the world invented different techniques or machines for various purposes. Some of them are magic lantern, keidlescope, kinematograph, mutoscope, cinematograph, and bioscope.

Le Vincent, a French photographer, was working on inventing a paper roll that can be "projected". He tried to apply chemicals on the roll and run the roll

without getting torn. This would also involve inventing the "projector".

Different types of lenses were used in the sixteenth century to magnify smaller drawings. The inverted images coming out lenses were a fascination and some tried to print these images. Thus was born the art of photography. Then the curiosity took the humans to try to mimic the movement of objects. This led to the birth of cinema.

Gemma Friscius published the *De Radio Astronomica et Geometrica* in Germany in 1545, which contained the diagram of "camera obscura" (which translates to "the dark room"). While this instrument helped magnify an object using sunlight, it could not create a permanent picture.

The sixteenth century saw the magic lantern. This is a simple technique of drawing objects in the lantern glass, which when lighted will show the objects on the floor or the walls. In 1790, the pictures drawn on a magic lantern were used as a slide show, making it a movie. The technique came to America only in the middle of the 19th century. Peep show was prevalent among the masses during this period.

In 1832, two hundred years after magic lantern came into being, Simon von Stampfe invented stroboscope in Vienna. There were two hardboard disks,

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one of which had pictures and the other one had a hole punched along the edge. When the board with pictures was rotated, one could see through the punched card that the pictures were moving. This experiment provided the impetus for the later technology.²

Meanwhile, there had been numerous developments in photography technology. In 1816 Nicéphore Niépce, a French scientist, positioned at the back of a camera obscura sheets of papers coated with silver salts, known to blacken with daylight. Through this, he was trying to capture the images permanently. With Daguerre, Niépce was trying to permanently capture images on a metal sheet coated with copper and silver.

The British inventor of photography, William Henry Fox Talbot (1800-1877), produced his first 'photogenic drawings' in 1834 and in the following year made his first camera negative. In 1833, frustrated by his own lack of skill as a draftsman, Talbot began experimenting with the possibility of creating accurate images of the world through mechanical and chemical means. By 1835 he had produced his first camera negative and soon realized that a positive image could subsequently be obtained by further printing. These investigations were put to one side until 1839 when he was shocked to learn that the French painter Louis Daguerre had succeeded in the attempt.

Women Legislators of Tamil Nadu Politics in Pre- Dravidian Government

Dr. S. Ganesan*

Srimathi A. Krishnaveni represented Andipatti Constituency in the Tamil Nadu Legislative Assembly from 1962-1967. She pleaded for scheduled caste representation in the Tamil Nadu Public Service Commission and to appoint a scheduled caste member in the Commission. The Drinking water supply to Madras city, from the Sathyamurthy Sagar, Puzal, as Red Hills tanks was not sufficient water. so the 'Veeranam project' should be carried out without further delay to get more water. Jothi Venkatachellam was aware of drinking water facility, Health and Medicine, and drainage system as important project which the

Government had to undertake. During 1966-67 Jothi Venkatachellam decided about wanted a T.B.Hospital at Chetpet, Madras which was intended for the out-patients from Tambaram. The foregoing study unfolds that the women played a predominant role in politics but their number was a restricted one. Thus the women politicians of Tamil Nadu were capable of executing their duties effectively irrespective of their party disparities. It is also evident that their political position and involvement enabled them to achieve a lot for the society in that sense they can be very well called social welfare agents.

Madrasa Education System of the Vellore District in Historical Study

A. Abdul Jameel and T.E. Imthiyaz Ismail*****

The Madrasa education system is Vellore's largest non-formal education network, with over 100 Madrasas and 500 teachers. It played a vital role in inclusive

education by providing education for the poor section of society and in the development of Muslim education. The government of India has also extended needy

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support to the development of Madrasa education by providing funds through different minority schemes like the Scheme for Providing Quality Education in Madrasa, formerly known as Madrasa Modernization Scheme, launched in 1993-94. Madrasa education in Vellore originated several centuries ago in a different political and social context and continues to address the

educational needs of a large section of the Muslim population. The Madrasa education system introduced by Muslims has emerged as one of the largest non-formal education systems prevailing in the country. Even though Madrasa education is very much a formal system of education in many states, government documents consider it a non-formal system.

The Legacy of British Rule in Cuddalore 1690-1947: An Overview

J. Pushparaj* and B. Hameed Basha**

The British followed the footsteps of other Europeans who already reached India to establish the trade settlement, namely Portuguese, Dutch and Danish. After their first ship, Hector reached Surat, they found the settlement on the Coromandel Coast. The earlier settlements, Armagan and Masulipattinam, are not given good trade and commerce results. Then, they moved southward to establish the new settlement on Madras and Cuddalore. Both are given enormous benefits for their strong foundation in India. Cuddalore became the second important capital of the British on the Coromandel Coast. Indeed, Cuddalore had played a significant role in the development of the British in India, and it indirectly reason for the British paramount power. While the British lost their territory in Madras after the defeat of the First Carnatic War, the only surviving shelter available in the south was Fort St. David at Cuddalore.

In 1690, British officials made a truce with Ram Raja, the Maratha chief of Gingee, to buy an abandoned fort from the Portuguese. Due to heavy competition, the

King raised the price for selling this fort. Finally, the British agreed to buy this fort at the cost of 2 lakhs Chakrams. Later, the Fort St David was expanded in 1693 A.D., 1698 A.D., 1702 A.D., 1740 A.D. and 1745 A.D.

Cuddalore witnessed many battles during the British regime. These battles are mainly fought between the French and British. Also, these battles were termed the Battle of Cuddalore, which fought a lot more times. Moreover, Cuddalore had two prominent ports that inspired the British to settle: Cuddalore and Porto Nova. British exported the goods from Cuddalore to other Asian countries and their natives.

The European countries were competing to occupy the area of Cuddalore for trade and commerce. However, the British succeeded in the rally and controlled this region from 1746 A.D. Moreover, it acted as the prominent capital after Fort St. George. The British ruled these regions up to India's Independence. After their occupation, this region has been urbanized gradually.

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Naval Warfare and Power Projection in Ancient South India with Special Reference to the Chola Dynasty

Hemandh Viswanath*

The Cholas were an effective kingdom within the South of India, whose impact amplified past their regional spaces. They played a dynamic portion within the Hindu social impact seen nowadays in Southeast Asia. Tamil culture and the expressions too came to its zenith during the Chola rule: They got to be conspicuous within the 9th century and built up a domain comprising the major parcel of South India. They too amplified their control in Sri Lanka and the Malay promontory and are in this way called 'Imperial Cholas'. The Chola Naval force comprised the maritime powers of the Chola Domain together with other naval-arms of their kingdom. The Chola naval force played a crucial part within the extension of the Chola Realm, counting the success of the Sri Lanka and Sri Vijaya kingdom expeditions. The Chola naval force developed both in measure and status amid the Medieval Cholas rule. From 900 to 1100, the naval force had developed from a little backwater riverine Brown Water Navy to that of a strong Open Ocean going Blue Water Navy with Strong Command and Power Projection and conciliatory image in all of Asia.

The Chola tradition was one of the longest....ling lines in history. The most punctual datable references to this Tamil dynasty were inscriptions from the 3rd century BC and proceeded to oversee different regions until the 13th century AD. The heartland of the Cholas was the prolific re living in what is valley of the Kaveri Stream, but they ruled an altogether bigger region at the Zenith of their Administration from the half of the 9th century. The entire South India from Tungabhadra was joined together and considered as one state for a period of three centuries, when Rajaraja Chola I successors the tradition got to be a military, financial and social control in South Asia and South-East Asia with their realm was broadcasted to the eastern world by the undertaking to the Ganges by Rajendra Chola I and by the naval invasions of Srivijaya, as well as by sending Envoys to China. The Chola armada spoke to the pinnacle of

antiquated Indian ocean control that extended from the islands of the Maldives within the south to as distant north as the banks of the Godavari Waterway in Andhra Pradesh. Rajaraja Chola prevailed in peninsular South India, attached with the parts of Sri Lanka and possessed the islands of the Maldives. Rajendra Chola sent a triumphant endeavor to North India that touched the waterway Ganges and vanquished the Pala ruler of Pataliputra, Mahipala. He too effectively attacked cities of Srivijaya of Malaysia and Indonesia driving the spread of the Chola School of craftsmanship to Southeast Asia and impacted the engineering and craftsmanship of Southeast Asia.

Ancient Naval History

The most punctual record of Chola maritime movement by an outside source was around the 1st century in a Roman report of Kaveripoompattinam (Modern Day Poombuhr) which included the description of the working model of the daily activities. Even though little archeological proof exists it is now generally agreed by modern day historian about the prospect of this port with archeological evidences colled by National Institute of Oceanography. Along with this knowledge into the maritime activities of the Cholas can be derived from Periplus of the Erythrean Ocean. In this work, the unknown merchant portrays the action of escort-ships relegated to the vendor vessels with profitable cargo. These early maritime ships had a few sort of a simple flame-thrower and or a catapult sort weapon.

Later Naval History

Chola Maritime History within the period of around three centuries from the conclusion of the Sangam age up to the time when the Pandyas and Pallavas overwhelmed the Tamil nation is exceptionally small and dark. Even during this time the Cholas had kept up a small but strong Naval force based inland within the Kaveri.

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A Study of Transcultural Convergence: The Influence of North Indian Traditions on Tamil Nadu

G.Yuvaraj* and A. Muthukutti**

The impact of North Indian traditions on the history of Tamil Nadu is a complex and multifaceted phenomenon that has evolved over centuries. The impact of North Indian traditions on Tamil Nadu's religious landscape is significant. Hinduism and its various sects, including Shaivism, Vaishnavism, and Shakta traditions, have been influenced by North Indian religious practices and philosophies. Various North Indian dynasties played significant roles in the history of Tamil Nadu. The interactions and conflicts with North Indian rulers influenced the politics, administration, and culture of Tamil Nadu. Trade and commerce between North India and Tamil Nadu have led to cultural exchanges, the movement of people, and the spread of ideas, further influencing the region's history.

The influence of North Indian traditions on Tamil Nadu continues to shape contemporary practices,

including music, dance, cuisine, and fashion. This ongoing convergence reflects the enduring nature of cultural exchanges. It illustrates how cultures can coexist, adapt, and create something unique, challenging rigid notions of purity and authenticity. Further research in this area could delve deeper into specific aspects of cultural convergence, such as the impact on language, architecture, or social structures, providing a more comprehensive understanding of the phenomenon. In essence, the study of transcultural convergence between North Indian traditions and Tamil Nadu showcases India's cultural landscape's dynamic and resilient nature. It reminds us that culture is not static but constantly evolving, shaped by the interplay of various influences, and that such convergence enriches and diversifies the cultural tapestry of a region.

Great Social Reformer and Buddhist Iyothee Thass Pandithar

P. Prabakaran***

Pundit Ayothidasar was a writer, journalist, social reformer, Siddha physician, Tamil and Buddhist scholar. Pundit Iyothee Thass (1845-1914) was born to a Dalit family in Royapettah in Chennai. He has scholarly expertise in the traditional knowledge of astrology and palm-leaf manuscript reading. In 1870, Iyothee Thass founded Adhvaidhanandha-Sabha (considered the first institution-building activity in his life) in Udhagamandalam, where he was brought up. In 1891, he established an organization called the Dravida Mahajana Sabha. On 1st December 1891, he organized

the first conference on behalf of the Sabah at Ooty in Nilgiris district.

Pundit Iyothee Thass exhorted Dalits to embrace Buddhism to annihilate the system of caste. He demonstrated that the untouchables were the native Buddhists, and untouchability was imposed upon them because they opposed the orthodox practices exemplified by the Hindu Brahmins. He asserted that Buddhism was the first anti-Brahmin movement in Indian history. So, he called on the Dalits to return to their original religion, Buddhism.

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Iyothee Thass role in the history of Dalit emancipation is significant. He tried half a century before Ambedkar to interpret the Tamils' history, religion and literature from the point of view of Buddhism, which was once popular and prevalent in the south. Iyothee Thass dreamed of a casteless society. He

came to the dialogical conclusion that Tamil Buddhism was the tight tradition to achieve this ideal. Iyothee Thass tried to construct a unique political identity for the untouchables, such as Adi Tamarar, Tamilar, Buddhists, etc.

T.K. Srinivasan - Tattuva Medhai (The Philosophical Genius)

V. Marappan* and B. Ahmed Siddique**

T.K. Srinivasan, a significant figure in the Dravidian movement, was a versatile writer, speaker, and politician. He joined the movement influenced by E.V.R. Periyar, becoming a vital member of the Justice Party and later the Dravida Munnetra Kazhagam. His literary journey began in "Ponni" magazine and expanded to prominent publications like "Murasoli" and "Nam Nadu". Srinivasan's eloquent speeches, often delivered under the pseudonym "Thamarai Chellvan," promote Dravidian ideologies. He was renowned for his straightforward communication style, advocating for social justice and reform and opposing Hindi. In 1952,

he produced the notable work "Aadum Maadum". His dedication to the party's progressive reforms led to the founding of "Thaai Nadu" magazine. T.K. Srinivasan's impact thrived during a Tamil literary resurgence in the 1950s, aligning with C.N. Annadurai's vision to spread Dravidian ideologies widely. Srinivasan's profound insights into philosophy earned him the nickname "Tattuva Medhai". His early love for literature, particularly Bharathidasan's works, shaped his journey. Throughout his life, he used his writing to advocate for reform and uphold Dravidian principles.

Captain Lakshmi Sahgal – An Inspirational Warrior

Pavithra. M***

Lakshmi Sahgal was the first women member in the Azad Hind Fauj. Many people had put their utmost effort and even sacrificed their own lives for gaining India's Independence. These freedom fighters and leaders remain in our hearts for generations after generations. But only few such leaders are popularly known or remain in the minds of people, for e.g., Gandhi, Nehru, Netaji Subash Chandra Bose, Jhansi

Rani etc. Other leaders or freedom fighters' efforts are not being popular or known to the people. Lakshmi Sahgal is one among such leaders. She had been an inspiration to other women to join the Azad Hind Fauj and Rani of Jhansi Regiment. This paper traces the legacy of Lakshmi Sahgal in being a prominent figure, who played a crucial role in the India's Struggle for Independence.

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SOCIAL AND ECONOMIC HISTORY

THE SECTIONAL PRESIDENT ADDRESS

Peasant Resistance: the Struggle for Survival and Prelude to Kilvenmani Revolt in Tamil Nadu

Dr. K. Ramesh Kumar*

Esteemed President, Secretary, Sectional Presidents, Eminent members of the Executive committee, Local Secretary of this 30th annual session, Dignitaries, Delegates, beloved scholars, Ladies and Gentlemen.

At the outset I wish to express my deep sense of gratitude to the Executive committee and General body of Tamil Nadu History Congress for electing me as the President of Social and Economic History section of Thirteenth session organized under the remarkable department of History, Holy Cross College (Autonomous), Nagercoil, Kanyakumari district, Tamil Nadu. I regard it as great honour and opportunity bestowed on me.

Indian agriculture is known throughout the world for its multifunctional success in generating employment, livelihood, food, nutritional and ecological security. Agriculture and allied activities contribute about 20 per cent to the gross domestic product of India. It has 60 per cent of cultivable land and varied climates. With sunshine round the year, it is the world's best country to grow crops round the year. Urbanization and rapid growth in the metropolis increases the demand factor in the food supply. Too many layers of middlemen, weak supply chain, lack of proper information to the peasants, in addition, the governmental measures are some of the factors challenging the growth of agricultural sector.

Since independence, vulnerable sections of the population, particularly, the Scheduled castes were economically exploited and socially discriminated against in many ways. The oppression and exploitation

continually re-enforced inequality¹. The agricultural labourers of Tamil Nadu were treated as slaves for a long time. The form of servitude differed in many respects, notwithstanding similar features. The labourers were bought, sold, mortgaged and the agricultural workers as a whole suffered greatly². The period 1968 was crucial in the history of peasant revolt in Tamil Nadu because the revolt in fact, radicalized the agrarian policy to a great extent. The Peasant revolt in Tamil Nadu was widespread and more particularly in Tanjore district.

Mannargudi Agreement, 1967

Mannargudi, a Taluk headquarters in Tanjore district witnessed a strong base of peasant organization. The Communist sponsored peasant organization launched a struggle against the government and mirasdars to protect the interests of both tenants and pannaiyals. The peasants demand for higher wages was not conceded by mirasdars. In order to lessen the tension, the District Collector of Tanjore promulgated shooting order on 6 October, 1967 at Poonthalangudi. In this connection, Pakkiri, a peasant worker was shot dead. In order to create normalcy Rengabhayam, the District Collector of Tanjore evolved a Tripartite Agreement on 8 October, 1967 at Mannargudi³.

The representatives of landowners and peasant association agreed to the terms of agreement such as,

- i An increase of half-a litre of paddy as harvest wage.
- ii The harvest wage rate of six litres a day should be retained.

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- iii Securing local labourers for employment. In the absence of local labourers, outside-workers could be employed by the landowners.
- iv A commission to be appointed by the Government to fix the wages of peasants.
- v the wage agreement was to be valid for one year period
- vi the agreement should be applicable to taluks of East Tanjore district only
- vii The Tahsildars of the concerned region were authorized to implement the agreement.

The agreement increased the daily wage to half a litre of paddy. The local labourers were assured to get employment. Moreover, the government vouched to appoint a commission for the fixation of daily wages to peasants.

Non-Implementation of Mannargudi Agreement, 1967:

The Mannargudi agreement of 1967 provided an increase of half litre paddy per *kalam*⁴. Desigar, a *mirasdar* of Valivalam refused to accept the terms of agreement. In consequence, the peasants who worked in Valivalam were refused higher wages on the basis of Mannargudi Agreement by the *mirasdar*. On January 1, 19685, about 80 peasants including 40 women claimed wages as per the Mannargudi agreement and they were arrested by the police. In order to starve the local peasants, the *mirasdar* employed outside labourers and violated the terms of the agreement. Similarly, the peasants of Nannilam taluk agitated against the *mirasdar* on 31 January, 19686 on the issue of Mannargudi wage Agreement and they were arrested by the police.

Satyagraha and Signatory Movement to Concede Peasant Demands:

Prominent leaders K.Bharati Mohan, the Secretary of the Tanjore district Tillers Association, P.S.Dhanuskodi, M.L.A., (Communist Party of India) and other leading peasant leaders launched satyagraha

on January 1, 19687, against the *mirasdars* in violation of wage agreement and the immediate release of arrested peasants. Meanwhile, the *Tamil Nadu Kisan Sangham* organised a signatory movement in the entire district of Tamil Nadu to concede the 14 demands. On 6 May, 19688 about 30,000 peasants conducted a procession march at Madras. M.Kalyanasundaram, A.K.Subbaiya, M.L.A., M.Katha Muthu and others led the procession and presented a petition containing the signatures of 2 lakhs peasants with 14 demands to K.Anbalagan, the Minister. The 14 demands of peasants were:

- i amend land ceiling from 30 to 15 standard acres and withdraw exemption of lands provided in the Land ceiling Act.
- ii assure permanent tenancy right to cultivators and protection against eviction and record cultivators name in Adangal. (register of land)
- iii safeguard *inam* cultivators from eviction and ensure *patta* rights.
- iv assess cultivable barren lands, *poromboke* lands occupied by landlords and assign them to landless and poor peasants. Withdraw default charges upon poor and landless peasants who cultivated in barren lands and issue them the *patta* rights.
- v increase the procurement price for paddy and fix support price for groundnut, cotton and chillies. The surplus crops exceeding consumption would jointly be exported by centre and state governments.
- vi no procurement of paddy from the holders of less than 3 acres of land. Procure paddy by levy scheme from the owners of 3 to 10 acres under gradual levy scheme and full procurement from the holders of above 10 acres excluding personal consumption.
- vii subsidy loan for wells, extension of irrigation from public wells and canal constructions, reduction of power tariff and withdraw surcharge on electricity⁹.

- viii to waive land cess in wet lands and cancel surcharge and additional charges.
- ix the guarantee of government to provide houses for homeless poor peasants and agricultural labourers.
- x legislation for higher wages to peasants and provision of Tripartite agreement in all the districts to fix harvest wages and tenancy shares.
- xi enact social security, old age pension and insurance scheme to peasants.
- xii protection to indebted peasants from moneylenders and relief measures from the government.
- xiii withdraw criminal cases under Sections 144, 145 and 151 charged against peasants and protect peasants welfare from the intervention of the police and revenue administration officials
- xiv cancel the former *zamin* rent dues, forcible recovery of peasant property owing to agricultural debt and the court proceedings to collect rent arrears.

Tripartite Conference:

The above demands were the utmost need of the peasants of Tamil Nadu to improve their living conditions as well as protecting themselves against harassment from *mirasdars*. On receiving the memorandum, the Minister assured the leaders of the peasant organisation to redress the grievances in a short period of time¹⁰. As a matter of fact, the lapse of Mannargudi agreement in the previous harvest season enabled the peasants to enforce the fixation of common daily wages. In response to this, C.G.Renga Bhaskar, the District Collector of Tanjore convened a Tripartite conference on June 8, 1968¹¹ at Tiruvarur to discuss the matter for the fixation of harvest wage. The Collector invited the representatives of political parties, peasant organisation, and *mirasdars* for discussion. The dignitaries such as K.R.Gnana Sambandam, M.L.A., G.Bharati Mohan M.L.A., P.S.Dhanuskodi, M.L.A., G.Veeraiyan, A Natarajan and V.R.Chellappan representing the Communist party of India (Marxist),

A.K.Subbaiya M.L.A., and M.Katha Muthu of the Communist party of India (CPI), Ethiraj of the Congress party, Bhasa of Dravida Kazhagam took part in the discussion. In *mirasdars* side, Ramaswami Iyengar of Swatantra party, Gopalakrishna Naidu, Dhakshinamoorthy Kalingarayar of the Congress party participated in the conference.

The Demands of the Communist Party:

The representatives of the Communist party of India demanded the following suggestions:

- a) legislation to fix daily wages in Tanjore district.
- b) ban on outside labourers.
- c) to end the revenging attitude towards the local agricultural labourers.
- d) to guarantee employment for local peasants.
- e) action against landowners violating the wage agreement.
- f) withdraw police intervention in the course of landowners seeking revenge over agricultural labourers.
- g) fix daily wages for men as 10 liters of paddy plus 50 paise and 6 liters of paddy plus 25 paise for women and
- h) employment opportunity to outside labourers only with the consultation of local peasants.

The Violation of Tiruvarur Agreement and the Recommendation of Peasant Organisation:

The terms of Tiruvarur Agreement were often misused by the *mirasdars* on the ground of charging the local peasants as disloyal, lazy and unskilled means. On the other hand, the peasants of West Tanjore convened a conference on July 21, 1968¹⁴ at Kumbakonam for higher wages. About 350 members of Tamilnadu Vivasayigal Sangham of Tanjore and 5,000 peasants including women attended the conference. The dignitaries of the conference such as P.S.Dhanuskodi, M.L.A., K.P.Janaki Ammal, M.L.A., K.R.Gnanasambandam M.L.A., G.Bharati Mohan,

M.L.A., A.Natarajan and others spoke on the essence of higher wages and employment guarantee for the local peasants against outside labourers. The conference made the following recommendations to the government.

1. Tripartite conference to fix higher wages.
2. denial to employ outside labourers.
3. guarantee of employment to local peasants.
4. assign waste lands to landless and poor peasants and
5. fixation of 10 litres of paddy plus 50 paise a day for men and 6 litres of paddy plus 25 paise a day for women as daily wages.

The Boycott of Harijan Peasants:

Gopalakrishna Naidu, a *mirasdar* of Irunjur in Nagapattinam taluk and the President of Paddy Producers Association was a noted congressman. He insisted the objective of this Association to decrease wages to the peasants, increase rents, and increase paddy production²³. This *mirasdar* of Congress party was instrumental to incite violence everywhere in the taluk. He toured all over the villages of the taluk and convinced all the *mirasdars* not to provide wages in kind as well as higher wages to peasants as per the Tiruvarur Agreement. He also instigated the *mirasdars* to boycott Harijan peasants during harvest work and there by incited caste segregation in the minds of landowner²⁴. In consequence, the landlords did not employ Harijan peasants for harvest work and fully depended on outside labourers. Following this, the landowners of Dhiyanapuram fully boycotted the Harijan peasants.

Memorandum to the Minister for Public Works:

The peasant organisation presented a memorandum to M.Karunanidhi, the Minister for Public Works to guarantee job security for the local peasants. The Minister in fact, invited the District Collector to assure job security for the locals. Subsequently, the Collector recommended the *mirasdars* including

Mahadeva Mudaliar to employ local peasants for harvest work. In response to this, Mahadeva Mudaliar though agreed to employ only two peasants but failed to do so further deteriorated the situation.

Peasantry under Arrest:

In violation of Tiruvarur Agreement, the *mirasdars* reduced the daily wages of men as Rs.2.75 in lieu of wages in kind. The peasants who refused to accept the reduced wages were arrested by the police. In the mean time, the District Collector of Tanjore invited the leaders of peasant organisation to accept the reduced wages of *mirasdars* and it irked the sentiments of the latter. Sundaram and Kannappan, the leaders who attended a discussion with the Collector boycotted the meeting. Later, they were arrested by the police²⁵. Moreover, the peasants who insisted to effect Tiruvarur Agreement were arrested by the police on the grounds of breach of peace.

Brutal Attack and Death of Peasants:

Chinna Pillai, a Harijan peasant of Irinjur worked under Gopalakrishna Naidu. The peasant used to demand higher wages as per the Tiruvarur agreement infuriated the *mirasdar* for punishment. In consequence, the *mirasdar* sent Raju, his tractor driver to invite Chinna Pillai to report to the duty. In response to this, Chinna Pillai went to the *mirasdar's* farm and never appeared again. The leaders of peasant organisation especially G.Bharati Mohan, M.L.A., charged Gopalakrishna Naidu²⁶. Chinna Pillai was perhaps killed. Furthermore, in Iraiyaangudi village, the *mirasdars* hacked two peasants namely Chinna Thambi and Raman on the ground of demanding higher wages²⁷. Similarly, in Radhamangalam village, the *mirasdars* attacked Harijan peasants in the presence of police. In this connection, P.S.Dhanuskodi, M.L.A., presented a petition to Kivalur police station. The police in fact, failed to take action against *mirasdars*²⁸.

Similarly, Pakkirisami of Sikkal who protested against *mirasdars* reduction of wages was killed by goondas. The *mirasdars* attack on peasants continued in

the villages of Koradacheri, Kalathur, Vennavasal, Athikadai, Simili and Perumanagaram. In addition to this, A.G.Ramachandran of *Kekari* on his return after submitting a petition from the police station was murdered by anarchists²⁹. On October 31, 1968³⁰, the peasant organisation pressurized Nedunchelian, the Minister during his visit to Tanjore to resolve anarchism. The Minister's assurance to restore law and order in Tanjore ended in vain. The peasants of Avarani, Puducheri, Alangudi in Nagapattinam taluk insisted the Revenue officials about *mirasdars* decision of reduced wages. In this regard, the Revenue officials forced the peasants to accept the *mirasdars* offer of 5½ litres of paddy per *kalam* lest lose the job³¹.

Between October and December 1968, the standing rowdy army of the Paddy Producers Association was let loose and they unleashed violence upon Harijan peasants in East Tanjore regions. The Government of Tamil Nadu set up a separate division of Kisan police further deteriorated the situation. Instead of averting tension, the police often stood behind mirasdars and stationed at their quarters. The peasants, however, launched hartal against higher wages in the taluks of Nagapattinam, Tiruvarur, Tiruthuraiipoondi, Mannargudi and Nannilam. In association with mirasdar's standing rowdy army, the police entertained violence and never protected the peasants³². P.Ramamoorthi, a leader of peasant organisation in his message to C.N.Annadurai, the Chief Minister sought protection for defending Harijan peasants and higher wages but was not granted by the government³³. In addition to this, A.Govindaswami, the Minister for Agriculture, on 31 December, 1968³⁴ in a function attended at Kachanam village in Tanjore district maintained that separate legislation for the fixation of daily wages for agricultural labourer was not possible. He also wanted to settle the crisis by evolving compromise between the peasants and the landowners. On 4 December, 1968³⁵, the Tanjore district Agricultural Labourers Union convened a conference at Mannargudi. The conference passed the following resolutions:

1. To convene Tripartite conference.
2. Fix daily wages for Agricultural labourers.
3. Legislation on fixation of wages and
4. Withdraw police intervention in the affairs of peasant crisis.

To communicate the above resolutions to the people, the peasant organisation conducted public meetings more than 36 centres of the district.

Conclusion:

The refusal of half-a litre of paddy as harvest wage and non-implementation of Mannargudi Agreement witnessed a widespread struggle against the Government and mirasdars of Tanjore. The prominent leaders of the Communist party organized the peasants and launched satyagraha against the mirasdars. The peasants procession march and signatory movement for the implementation of 14 demands were never conceded by the mirasdars. The Tripartite Agreement for daily wages was misused by the miradars. They inflicted mass attack on Harijan peasants and set ablaze their houses to dissociate from the peasant organization. The local peasants were never employed for harvest work. The Government's assurance to restore law and order ended in vain. The police stood behind the mirasdars and gave protection. The paddy producers association ransacked the property of peasants.

The failure of Governmental assurance and the revenging attitude of mirasdars under paddy producers association led to Kilvenmani massacre. On December 25, 1968, the musclemen and a group of landlords with knives and gun surrounded Kilvermani. They imprisoned 5 men, 16 women and 23 children in a hut and burnt these people to ashes. The non-implementation of Mannargudi Agreement created the issue of law and order. In case of effective enforcement of the Governmental law and order towards the erring landowners of Tanjore, Kilvenmani holocaust might have certainly averted and saved the lives of 44 martyrs.

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Education System of the Sangam Age in Tamil Nadu

S. Keerthana* and Dr. S. Sudarkodi**

Mathematics and language were considered the two eyes of the learned (எண்ணும் எழுத்தும் கண்ணெனத்தகும்) Ep was number and eluttu were writing. Shreds of evidence of the knowledge and application of numbers and fractions are found in every work of early Tamil literature. The concept of measurement of time, distance, and the calculation of the weights of different articles had developed to a high degree. There was a Ganithanūli in those days, but now lost. The Puranānūru has references to astronomical knowledge. The Sangam Tamils called the stars min and the planets as Kole. The astronomer was called kaniyan'. So a few teachers of astronomy of the Sangam age

could be identified by the 'kaōiyan' prefix. The chief among them was Kaniyan Pungunranāi.

Another was Kūdalurkīfār (Puram : 229). Puram mentions Arundhatias Vada min or Northern star. Probably the Mālam' star was very popular in those days as evidenced by the names AvürMūlamKilār and AiyürMūlāmKīfār. Silappadikāram also gives some astronomical data for the day when Madurai was burnt by Kannagi's anger. Astronomy is the summation of a host of other sciences, Sangam astronomy certainly indicates the existence of science education in those days.

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The description of many cities in the Sangam literature shows that there existed a developed engineering and architectural skill." The *Paṭṭinappālai* and the *Silappadikāram* contain a description of the layout of the city of Puhār and its architecture. Likewise, Madurai is described in the *Maduraikkāñchi*.

Knowledge of Medicine too had attained a high degree. We have the names of MaruttuvanDamodaranār and MaruttuvanNallaccutanār. Probably they were doctors and taught medicine to others too.

Though no separate treatise is available on politics and administration, Kusal elaborately refers to the qualifications and duties of the rulers and ministers. Kusal, being encyclopedic in its content, certainly formed part of the education of the ancient Tamils. And any society can be proud of such a treatise and its salubrious impact.

We have a fairly good picture of the condition of music and dance and also their education from *Silappadikāram*.oParipāḷal also gives very interesting details about music. The early Tamils used kulal (flute), yāl (lute), and many percussion instruments, 40 among which tannumai was probably the forerunner of 'mrudangam'. To handle them proper education or training is essential and it was probably hereditary. Kulalāsiriyan and YalAsiriyan were members of distinct communities practicing these instruments and teaching them in a system of hereditary education. They had great knowledge of tālam or layman, which they called isai alavu or isainirai." Music concerts were given in large halls specially erected with acoustic properties. There had been many music texts, which are now lost, but from which only excerpts have survived in the *Adiyarkkunallar* commentary for *Silappadikāram*. The intricate techniques of Tamil music described in *Silappadikāram*, 'kanalvāry shows that a high standard of musical education should have prevailed in those days. The later day Paṇṇs of *Tevaram* and *Prabandam* were certainly based on the Sangam music.

Similarly, painting and sculpture, called 'oviyam' and 'cittiram' respectively had reached a high level and there were distinct communities of painters called oviyarkudi (Colony of painters). Possibly a text called *oviyānūl* was very popular as a textbook on painting. However, none of the treatises of these days on painting and sculpture is extant. The huge palaces of Madurai and Puhār had sculptures. In the commentary on *Maduraikkāñchi* and *Nedunāl vā dai*, there is a reference to a *Sirpanūl*.

The Tamil Academy (Sangam), was a unique educational phenomenon of the classical age. Producing the greatest masterpieces of Tamil literature containing the most progressive thinking, this age must have had an advanced education system. Though not 'an institutionalized one, as already mentioned, it must have been a hereditary system.

It was an academy of scholars, who were great poets, critics, and teachers of the highest caliber. It was an institutionalized approach to discussion and improvement. To be a member of it was the highest honor. It was cosmopolitan in its outlook where only merit and not birth or rank was the basic criterion of membership. Women also figure among its members. Different systems of thought and knowledge were fostered by the Sangam scholars and their disciples: *Tolkāppiyar* carried on the *Agattiyar* tradition and *Tolkappiyam's* influence is reflected even in the works of the later Chola period like *Nannūl*.

An analysis of the Sangam works shows that academic freedom is the hallmark of that age: The subject matter of inquiry was not dictated by the patron, the king. Its products are not only non-denominational but also democratic. Men of different walks of life-artisans, traders, physicians, agriculturists, etc.;-united into an intellectual fraternity and it was an epoch of individual teachers. The prefixes of the names of many poets show that they were teachers. Thus prefixes like *Asiriyan*, *Pālāsiriyan*, *Ilamapalāsiriyan*, *Asan*, *Kulapati*, *Bodiyar*, *Ñāni* or- *odalNani*, *Kaṇakkār*, *Kanakkāyar*,

Kaniyan, etc., show that they were teachers. 'Nakkirar, the famous commentator on Iraiyanar's Kalaviyal was one of the greatest individual teachers known to ancient Tamil country. He was the son of Madurai Karakkāyarār. He taught this commentary to his son KiranKorranār, who taught it to Tenūrkilār. Then follows a succession of disciples, the tenth in this order being MusiriĀsiriyarNilakanṭaṇār. Thus there was a succession of disciples, each one was a teacher to the next generation. Nakkirār belongs to this galaxy of individual teachers peculiar to the Sangam period. Kidangi! KulapatiNakkaṅṭana was another teacher. The term 'Kulapati' can be taken to mean the head of an educational institution. Madurai. ĀsiriyarNallanduvaṇār was such a renowned scholar and teacher that a verse from him was deemed a matter of honor to the subject of the verse. The Ahananīru (v. 59) says that Tirupparankunram's sanctity increased by the circumstance of the Āsiriyar composing a song on it. VelAsan, MukkalAsanNalvellaiyar, ĀsiriyarKodan. Korran, Āsiriyar Perun Kappan, and Palasiriyar Naframaṇar were some of the great teachers of the Sangam age as their names show.

There were great dance teachers too, and this can be rightly inferred from the suffix "kūttan" after one's name. Thus Madurai kāttanar, 21 Vembattur kannankūttanar Uraiya Mudukūttanār," were great dancers and teachers of that art. The term mud (in mud - kūttanar) shows the teacher's status as a veteran in that art. The authors of Paripada seem to be great musicologists as these verses are set to music.

Though notions like universal education and universal literacy are essentially modern, the ancient Tamils knew the need for certain basic education, as different from scholarship, for getting on well with others. So besides reading books, "listening to learned persons. was much emphasized. This is what is meant by Kural when it speaks of the absolute need for education. It warns of the dangers of illiteracy in at least thirty verses. Though Parimelalagar narrowly interprets these verses as being addressed to kings, there is no

internal evidence or even hint in the Kural verses to show that the verses were intended exclusively for kings':²⁸ These verses show how Valluvar aimed at a general social education as a means of building an ideal society. For him, i) education sheds light where there is darkness and the uneducated are blind; and ii) education is the attainment of mental and moral perfection through knowledge and association with perfect men. Thus Tiruvalluvar represents the summation of the best in the tradition of Tamil education. At a time when the exotic value systems began to flow on a large scale, it was he who upheld the Tamilian value system casting it in a mold. in consonance with the time spirit.

Social education aimed at the inculcation of good manners and social etiquette and the home was the best training ground for these. Besides home, certain institutions also had been developed as an integral part of the society through which the masses secured an improvement of their mind. Some of these institutions are as follows:

- i) Feasts and festivals: Being, cooperative projects in which several professional communities interacted, feasts and festivals constituted a significant learning set-up for the masses.
- ii) Pāṇars (wandering minstrels) This institution combining entertainment and education, "served as an agency for spreading social education. The Pāṇars enjoyed certain special privileges in society including the right of direct access to the kings. They were a compact community developing their professional competence with a domestic pattern of education. Among them, some were Īṣaippāar (vocalists) and others Yālpānar (lute players). They traveled far and wide which enriched their knowledge using new experiences. They transmitted this knowledge through their songs.
- iii) Virali: The institution of virile was complementary to that of Paṣar. Being highly respected family women they played a very useful social role.

- iv) Proverbs and Stories: These were also effective techniques of social education. The PalamoliNārpadu is an anthology of proverbs. Through stories like Silappadikāram and Manimēkalai high ideas of art and philosophy were communicated.
- v) Dances: Dances were also techniques of social education. There were eleven types of dances, each one being associated with one god or another. Some of them are as follows: The Pāṇḍarangam (Siva's Tripurasamhāra dance), thekodukotti (by Siva and Parvati), Alliyam (Krishna dancing after breaking the tusk of Kamsa's elephant), Kupakkattu (by *Krishna* on pots), Tudi' (by Muruga" in sea after subduing the Asura); Pāvai-kattu (by Lakshmi assuming the form of kottippāvai to enchant the asuras)

Conclusion

The extant literature does not account for all the poems produced during the Sangam age. Even with the available works one can construct a fairly dependable picture of the standard of attainment of that age, of which anyone will legitimately be proud. Education was secular and it was not a peculiar preserve of any particular caste or community. There were great learned women scholars too. From the available corpus of Sangam literature, we can see twenty-seven women poets figuring among the Sangam luminaries. Avvaiyar was certainly the greatest among them with her versatility. Like Tolkāppiyam on grammar, the great poetess Kakkaiappāṇiniyār's Kākkaiappāṇiniyaim is a standard text on poetics to be studied by the Sangam students. All these advanced secular and aesthetic achievements of the age vouch for the high pitch of excellence reached by the Sangam society. This was possible by a high level of education only.

References

1. N. Subrahmanian, Sangam Polity, Madurai, 1980, p. 337.
2. Kural, Chapter on Kalvi, also: see Ibid. p. 337,
3. Purananuru .192.
4. Referred to in the commentary on Purañanūru, v. 229, see Purañanāru, U. V. S. Iyer, ed 1963, p. 401.

5. Puram, v. 229.
6. Puram, v. 109, 129, 270 and 397.
7. Vide, Purapurul VenbāMalai, v. 174. It is late work which says the Kenyan makes productions based on astronomical calculations.
8. Their verses are formed in the Paripādal
9. The whole of 'Arangarrukkādai' is a treatise in music and dance.
10. e. g. Aripparai, Sakkattupparai, Siruparai, Serupparai, Tadarip. parai, Neydarparai, Porparai, and Manarparai . are referred to in Silampu, Arangertukkadai.
11. Paripadal, 10.1.24.
12. Manimekalai, '11:13, N. 9.E-2.
13. eg. Perunārai, Perunguru, IsaiNunukkam, Indira Kāliyam and BhartaSenapatiyam, Fortunately.Panca . Marabuwas found recently.
14. See Silappadikaram Commentary, U. V. S. Iyer, ed., 1960, p. 230.
15. See Pattuppāṭṭy, U. V. S. Iyer, ed., 1961, p. 414.
16. See Kuruntogai, v. 252. This is his only extant verse.
17. Narrinai, 272
18. Kuruntogai, 144
19. Ibid., 239.
20. Aham, 92
21. Aham, 334.
22. Kuruntogai, 362.
23. Puram, 331,,Aham; 137, Narr: 58, Kurun; 310. It is said, that he had specialized in both Ariyakkuttu and Tamilkküttu
24. Kurat, " chapter on: "Kalvi"
25. Ibid.
26. N. Subrahmanian, Sangam Polity. (1930), p. 337.
27. See his chapters on Kalvi, KallamaiKelvi, and Arlondamair in Porutpal.
28. e.g., "KadalDeivavila" in Silappadikaram, (kadaladukāthai), "Pavaivila" in Puram, Aham and Paripadal, "Indira vila" in Silappadikaram, and so on.
29. Aham: 314, 331, Aink: 1, 47, 48, 131.
30. Aham: 352-355; Puram: 32-34; Tol: 'Porul': 91-93. They are not to be confused with dancing girls.

சோழப் பேரரசில் மங்கையரின் நிலை

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முன்னுரை

தமிழ்நாட்டை ஆண்ட மூவேந்தர்களுள் சோழர்கள் முக்கியமானவர்களும் முதன்மையானவர்களும் ஆவர். இவர்களது ஆட்சிக் காலமானது கி.பி ஒன்பதாம் நூற்றாண்டு தொடங்கி பதின்மூன்றாம் நூற்றாண்டு வரை அமைகின்றது.

காலங்கள் சென்றாலும் எக்காலத்திலும் நிலைபெற்று இருக்கும் சோழ பேரரசின் கலை இலக்கியம் சமுதாயம் பண்பாடு பொருளாதாரம் படை வலிமை மற்றும் கட்டிடக்கலை என அனைத்திலும் சிறந்து விளங்கிய சோழர்களின் காலத்தினை பொற்காலம் என்பதில் எவ்வித ஐயப்பாடும் இல்லை.

ஒவ்வொரு நாட்டிலும் மங்கையரின் நிலை என்பது தனிச்சிறப்புடனே இருந்துள்ளது.

இந்த ஆய்வுக்கட்டுரையில் சோழபேரரசில் மங்கையரின் நிலை எவ்வாறு இருந்தது என்பதை பற்றிக் காண்போம் .

சொத்துரிமையும் கொடையும்

பெண்கள் “சீதனம்” பெற்றுள்ளனர். திருமணத்தின்போது பெற்றோர் மணமகனுக்குக் கொடுப்பது சீதனம் எனப்படும். ஒரு கல்வெட்டில் “என் தமக்கைக்குச் சீதனம் வாத்த நிலம்” என்ற குறிப்புக் காணப்படுகிறது. அது கணவன் உரிமையாகிறது. ஆனால் கணவன் இறந்தபின் அவன் சொத்துக்கள் மனைவியையே சேர்கிறது.1 பெண்களுக்குச் சொத்துரிமை ஓரளவு இருந்துள்ளது. குந்தவையார், செம்பியன்மாதேவி போன்ற அரச குடும்பத்துப் பெண்கள் மட்டுமல்ல சில வணிகர் வேட்டுவர் வேளாளர் குலப் பெண்களும் கோயிலுக்குக் கொடுத்த கொடை பற்றிக் கல்வெட்டுகள் கூறுகின்றன. காவலன் குறும்பிள்ளரில் சொக்கன் மனைக்கிழத்தி

வேளாளரில் கண்ணன் மூவேந்தவேளான் மணவாட்டி பெருந்தேவி ஆகியோர் கோயிலுக்குக் கொடை கொடுத்தமை பற்றிய செய்திகள் கல்வெட்டுகளில் காணப்படுகின்றன. இராசராசன் கூட “நம் அக்கன் குடுத்தனவும் நம் பெண்டுகள் குடுத்தனவும்” என பெண்களுக்காக அளித்த கொடைகளைத் தன் கல்வெட்டில் குறிப்பிட்டுள்ளார்.1

பெண்களின் பாதுகாவலர்கள்

சில இடங்களில் பெண்கள் கொடை கொடுக்கும்போது அப்பெண்ணின் தந்தை அல்லது கணவன் அல்லது சகோதரன் ஆகியோர் அப்பெண்ணிற்காகக் கொடை கொடுத்ததாகக் கூறிக் கொள்கின்றனர். “திருச்சிற்றம்பல தேவனை முதுகண்ணாக உடைய இவன் பிராமணி சாத்தி” என்பது ஒரு கல்வெட்டுத் தொடராகும். முதுகண் என்பது பாதுகாவலரைக்

குறிக்கும் கல்வெட்டுச் சொல்லாகும். மனைவிக்குக் கணவரும் மக்களுக்குப் பெற்றோரும் பாதுகாவலராகக் (முதுகண்ணாகக்) குறிக்கப் பெற்றுள்ளனர்.2

தேவரடியார் நிலை

தேவரடியார் என்று பெயர் பெற்ற திருக்கோயில் பணிப்பெண்கள் கொடை கொடுக்கும் அளவிற்குச் சிறப்புடன் திகழ்ந்துள்ளனர். சில தேவரடியார்கள் திருமணமும் செய்துகொண்டு கணவனோடு வாழ்ந்துள்ளனர். அவர்கள் மக்கட் செல்வங்களான ஆண்களும் பெண்களும் கொடையளித்துள்ளனர்.3

தேவரடியாருக்குக் கோயிலில் பொட்டுக்கட்டுதல் என்னும் சடங்கு செய்து சந்தனம் தெளித்து புத்தாடை அணிகலன்கள் கொடுத்து நகர்வலம் செய்வித்துச் சிறப்புச் செய்துள்ளனர். அவர்கள் குடும்பத்தார்க்குக் கொடை கொடுத்தனர்.3

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பெண்களின் ஆளுமை

அரசனோடு அத்தாணி மண்டபத்தில் வீற்றிருந்து அரசியர் அதிகாரமும் செய்துள்ளனர். இதனை,

“செம்பொன் வீரசிம்மாசனத்து

உலகமுழுதுடையாளொடும்

வீற்றிருந்தருளிய கோப்பரகேசரி

மின்மரான ஸ்ரீராஜராஜன் “4

“உலகுடைய முக்கோக் கிழானடிகளொடும்

செம்பொன் வீரசிம்மாசனத்து

வீற்றிருந்தருளிய சக்கரவர்த்தி ஸ்ரீராஜாதிராஜன்’

என்ற கல்வெட்டு மெய்க்கீர்த்தித் தொடர்களால் அறியலாம்.4

பெண் அதிகாரிகள்

அரசு அதிகாரிகளாகச் சில பெண்கள் இருந்துள்ளனர். “அதிகாரச்சி” போன்ற பெயர்களைக் கல்வெட்டில் காணுகிறோம். இவர்கள் சிலர்;

அதிகாரிகளின் மனைவியராகவும் இருந்துள்ளனர். சில இடங்களில் அரசமாதேவியின் பணிப்பெண்களாக இருந்தனர். இவ்வாறு சில பெண் அதிகாரச்சிகள் இருந்துள்ளனர்.5

ஆடை அணிகலன்கள்

சோழர்காலத்தில் பெண்கள் பலவகை ஆடைகளை அணிந்தனர் பெரும்பாலும் பட்டாலும் பருத்தியாலும் செய்யப்பட்ட ஆடைகளை அணிந்தனர். பெண்கள் கொய்சகம் வைத்து புடவை அணிந்தனர் அரச குடும்ப பெண்கள் மிக மெல்லிய ஆடையை உடுத்தினர். ஆடைகளில் செல்வண்ண பட்டுக்கள் பூந்துகின் , பலாவி போன்ற மெல்லிய ஆடை, எலியின் கேசத்தினால் ஆன ஆடை, பொங்கும் நுரை போன்ற கலிங்கம் அந்நிய துணிகள் வெண் பட்டு போன்றவை குறிப்பிடத் தக்கவை ஆகும் . பெண்கள் தங்களது ஆடைகளில் நறுமணங்களை ஊட்டி பயன்படுத்தினர். மேற்கூறிய ஆடை வகைகள்; சோழர் காலத்தில் இருந்தது.8

ஆபரணங்களை அணிவதிலும் ஒப்பணை கலையிலும் சோழ பெண்கள் மிகுந்த ஈடுபாடு கொண்டிருந்தனர் . மார்பில் குங்கும குழம்பு பூசுதல், விரல்களிலும், பாதங்களிலும் செம்பஞ்சு குழம்பு பூசுதல், கண்ணுக்கு மை தீட்டுதல், நறுமணம் கலந்த நீரில் நீராடுதல். தலையில் பலவை மலர்கள் சூடுதல். ஆகியவை

சோழர்கால ஒப்பணை வகைகளில் குறிப்பிடத்தக்கதாகும்.8

மணப்பெண்ணுக்கு உடல்முழுவதும் செந்நிறம் ஊட்டும் பழக்கம் இருந்ததாக கல்வெட்டுகள் மூலம் அறியப்படுகிறது.8

சோழர்கால பெண்கள், பலவகை அணிகலன்களை அணிந்தனர். முத்து. பவளம், மரகதம் போன்ற வற்றில் பலவிதமான ஆபரணங்களை செய்து அணிந்தனர். அவர்கள் அணிந்த கழுத்தாணிகளில் குறிப்பிடத்தக்கவை பாசமலை, தாலி மணி வடம், மாணிக்க உழுத்து, வைர உழுத்து, போன்றவைகளாகும்.9

தலையில் திருகவம் சூட்டி ,திரு முடி போன்றவற்றடி அணிந்தனர். தோடு, திருமகரம், வடுகாளி, போன்ற காதணிகளை அணிந்தனர். கைகளில் முத்துக்கள் பதித்த வளையல்களை அணிந்தனர், ஒட்டியாணம் அணிவது, செல்வந்த குலப் பெண்களிடம் முக்கிய பழக்கமாக இருந்தது.9

முடிவுரை

பெண்கள் சொத்துக்களை வைத்து கணிசமான அளவில் அனுபவித்தனர் அவர்களின் சொத்து மற்றும் செல்வம் தொடர்பாக சுதந்திரம் இருந்தது. சோழ பேரரசில் பெண்கள் மாண்புடையவர்களாக திகழ்ந்து இருக்கின்றனர்.

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Across the Sea: The Saga of Slavery and Slave Trade in the Indian Ocean

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Slave Trade of the Dutch East India Company

The Dutch who arrived on the Coromandel coast signed a treaty with King Venkatapatidevaraya II (1586-1612) of Vijayanagara empire on 22 April 1610 and they began to settle and trade in the port of Pulicat. Jan Pietsz Coen, the Dutch Governor-General of Jakarta had come to notice the slave trade of the private Portuguese traders of Nagapattinam to Manila employed in shipbuilding. He as a result instead on purchasing slaves from the Coromandel Coast to be employed in nutmeg and mace plantations in Amboina and Banda vide his letters sent dated 5 January 1617 and 30 November 1716. He categorically stated that there was a need to populate Banda where due to shortage of manpower, a large amount of nutmegs and mace were wasted. In his letter dated 19th September 1618 he advised the Dutch factor in Pulicat to send young men and women as many as he could.²⁶ In the letter of Pieter Carpentier the next Dutch Governor-General it has been reported that 150 child slaves were received at Jakarta from Pulicat along with textile and other commodities.²⁷ In 1622, the Dutch purchased slaves at the port of Pulicat and its hinterland and exported in ships to Jakarta. It has been reported to the Directors of the Dutch East India Company in Amsterdam that 124 slaves were brought from Coromandel Coast.²⁸ The Dutch official in Jakarta at that time mentioned that these slaves had brought more profit to the Dutch company than the textile trade conducted by them in the Indoneasian Archipelago. He mentioned that there was

a heavy demand for slaves in Southeast Asia and so order were placed mainly for the export from Pulicat.

In 1624, the Dutch Factor in Pulicat exported 630 slaves in ships to Jakata and 45 of them died on board and the reason stated was owing to disease and sickness.²⁹ Thus Dutch records reveal the volume of slaves' trade, transported, and having perished along the way. On 20 November 1624, the Dutch factor exported 298 slaves from Pulicat to Jakarta.³⁰ As the Dutch factor managed to obtain many slaves in Pondicherry, a ship of the Dutch sailed away with 330 slaves from Pulicat on 2 February 1625 to Jakarta. The rate of mortality aboard the slave ships had been high with an inability to treat the sick and the diseases effectively too. In 1628 the Dutch factor in Pulicat could not obtain slaves in bulk for export. As a result the number had dwindled to the export of 73 slaves only. The purchase price of slaves had abnormally increased over this period ranging from 4 or 5 *pagodas* (gold coins) to 12 or 14 *pagodas*.³¹ The famine revisited of 1630 that broke out on the Coromandel coast helped the Dutch company for an easy purchase of 100 slaves. Again in 1635 when the famine revisited the region the Dutch could purchase 91 slaves only.³² The local dealers could not supply owing to unavailability of slaves. There were no slaves available at all in spite of the fact that the price of a slave had escalated between 18 and 20 *reals* (ten *panams* equal to one *real*).³³

The main drive that induced the Dutch East India Company to obtain slaves from the Coromandel coast

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was to employ them at the various Dutch factories established in Indonesia and Myanmar. The Dutch factor in Pulicat was placed under heavy pressure to find the required slaves for export. The large scale export was chiefly dependent upon the local availability and supply through the local agents and merchants. Therefore he contacted several persons to arrange for slaves. The Dutch factor in Pulicat continued to purchase slaves, Four ships that sailed on 3 March 1644 and another four ships that left on 5 October 1644 carried a total of 7100 slaves.³⁴ He could obtain plenty of slaves at that time because of the famine that continued to prevail as late as in 1646. The Dutch settlements on the Coromandel coast also remained having a large slave permanent population. There was a continuous interaction among different groups of people interested in slaves. The Dutch had kept many slaves for their own use in the various factories without exporting. Pulicat had 440 slaves as on 17th September 1644 and they were all doing various jobs in the factory of the Dutch company.³⁵ The slaves exported from Pulicat had to work in the fields and gardens in Syriam in Myanmar (modern Burma) during their spare time. This was enforced by the Dutch in order to help pay and compensate for their upkeep and found thus a way to supplement their maintenance. The Tamil slaves had sowed a large paddy field which yielded approximately 1000 *cesters* (48,000 lb) of rice per season.³⁶ Since the slaves were put to work tirelessly without proper rest, many also absconded, escaped and deserted. It had been reported in the Dutch document that the whereabouts of three such runaway Tamil slaves in 1633 could not be traced out in Syriam.³⁷ Many slaves had also fell ill and they became often sick and a general observation of the health condition of the Tamil slaves had been furnished by the Dutch Factors of Ava vide his letter 14 November 1663 to the Dutch factors at Pulicat in detail.³⁸ Besides according to the master list of slaves, the Dutch had purchased slaves at Devanampattinam near Cuddalore and Karaikal. The first export had 150 boys and girls in June 1621. The export included men, women, boys, girls and infants. The Classification of slaves in Pulicat had been mentioned as Hindus and Muslims. We find 131 ships

in total had sailed between June 1621 to November 1665 and while transportation 1,379 slaves had died during the voyage. Ships also sailed away to Banten in Java from Porto Novo with 100 slaves in 1646 and the owner of the ship was Ahamad *Marakkayar*. He was exempted from the payment of export duty on the slaves. Merjung *marakkayar* a slave dealer who lived at Sirkazhi in the hinterland had mainly arranged for the purchase of slaves. Trade in slaves continued in 1647 and a ship sailed away from Porto Novo to Aceh with many slaves in 1647.³⁹

Tamil speaking slaves export from Tuticorin to Colombo increased and there were, 1,787 slaves in 1694. These slaves were destined also to reach Jaffna, Tricomalee and Negombo in order to meet out the labour needs of the Dutch company. It must be said that the Dutch company in Tuticorin could not compete with the private traders who had big networks of slave agents and brokers in the region. However, Dutch tried their best to purchase and transport slaves.⁴⁰ Dutch export of slaves continued from Nagapattinam and we find weavers and artisans had been exported to Jaffna in 1667 and the Dutch company planned to utilize the services of the slaves properly. The slaves cum skilled labourers were asked to weave cloth, engaged in textile dyeing and helped in the organization and production of cloth in Sri Lanka. During 1690-91, slave purchase came to a halt because the famine situation had improved. Later 5000 slaves were purchased in 1694 when slaves were available for sale at the rate of one *real* per head at Nagapattinam. All these slaves exported to Sri Lanka.⁴¹

The French East India Company established a trading factory at Pondicherry in 1674, Francois Martin took care of the commercial activities of the French company. He was approached by some local slave dealers in 1687. Who enquired whether he was in need of slaves for export since the Dutch East India Company had been conducting trade in slaves on large scale from the ports of Pulicat, Devanampattinam, Porto Novo, Nagapattinam and Tuticorin on the Coromandel coast. Martin replied in the negative, and maintained that it was demanding for the French to conduct slave trade.⁴² The French Governor in Pondicherry took keen interest

in the slave trade, and asked the Company servants to contact the native dealers for the supply of slaves to be exported on an annual basis. Slave dealers were skilled kidnappers who were in the regular habit of alluring people who lived in villages. There was a separate house in a hamlet located west of Tranqubar town, where batches of 50 and 100 individuals were imprisoned and kept. They were silently transported at night in a boat to reach Ariyankuppam situated in the environs of Pondicherry. These slaves were confined again in a house belonging to Paramanadan, a great slave dealer. The heads of the slaves were shaved and they were given black cloths to wear. Each slave had a fetter placed around one of his legs. They were fed with *Kanchi* (boiled rice with water) and had to remain there until a sailing vessel came to take them away to the French islands near Africa.

Conclusion

Slavery had evolved and functioned on the Coromandel coast during the age of European expansion in two ways. First was the 'open system' of slavery for overseas export which was commercialized in nature and found in the cosmopolitan port cities on the Coromandel coast and the Malabar coast. The second was the 'closed system' of slavery, with older forms of bondage and ties of vertical obligation prevalent there widely in the Coromandel coast and its hinterland via Indian Ocean. The earliest slave shipments from the Coromandel coast by the Portuguese were destined for Manila via Melaka from Nagapattinam. Slaves were sent directly by private traders in ships illegally overseas from the port since there was a ban by the *nayaka* rulers of Tamil country. Slave purchases had well developed in the mainland interior and as a result, slavery had become a way of life in the Portuguese settlements on the coast where the Portuguese lived. The Dutch company framed rules and regulations for its smooth conduct of slave trade and also to solve the problems that rose. The French East India Company exported slaves from Pondicherry, Cuddalore, and Karaikal areas to Mauritius. The English East India company was conducted slave trade to the English Colonies for work in coffee, tea, and rubber plantation. To speak generally these slaves were treated

like private property and employed them ruthlessly without rest. Some slaves were escaped from Mauritius to Pondicherry. Some slaves escaped from their master from Malaya to India and lived in handsome manner.

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A Study of the Forgotten Chatras in Tanjore Marathas

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Introduction:

Tanjore Marathas hold a significant position in Tamil Nadu history due to their practical work and

appreciation of art and culture. Establishing inns was the most significant task they completed. The most priceless gift to Tamil Nadu are Marathi inns. The

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Marathas used the local wood from their separate regions to create them in innovative styles. In addition to the ancient customs, folk art has been developed by the Bhosalar and Mohammedan art styles.

These shrines' first floor is composed of black stones. Brick pillars are placed within each of the upper stories, and a straw shape like a banana blossom is constructed on top of the interior. However the Kosthas' head is located in Makaratoran, near the Makara gates, and in other locations where there are further carvings between flags kapotam. The wooden carvings in the name Kodungai are supported by trellis frames, and the kosthas structure extends.

Malliyam Raja Chatram:

Malliyam is a town where there is a Raja Chatram. Along the Mayavaram–Kumbakonam road. This image has a mandapam in front of it, pointing north. Rosor Mandapam is the name of this hall. The wedding hall is accessible by entering the inn. The mandapam's upper section is arranged in the shape of a kambu. The inn's roof is tiled. The Kalyanam mandapam is set up in an octagonal configuration. These pillars are very exquisite.

There are two pediments on the pillar's western side. Preaching is layered with discipline, and punishment is layered with order. The Kallyana mandapam's top (roof) has been designed like a banana flower. It is evident that it is based on Nayak period painting. Bricks make up the inn's foundation. To be exact, the inn has five entrance gates. The main gate is located across from the wedding hall. Above that, there are black stone steps that go to the pond on the south side. These are good for descending and taking a bath.

Vennar Chatram:

Pratap Singh constructed this temple in the year 1749 CE. Concrete flooring were covered in limestone slabs for construction. The bodhi hand is perched on the wooden pillar, followed by the boodhikathe, dandiya, and utra. The roof is tiled above the utra. The stairs are next to this.

Tanjore Kottayam Annachatram:

The Thiruvaiyaru Highway leads beyond Vennar to the location of this Chatram. The goddess of the king's family is called Veerasimura Savindra Sharma. Under the name of this Swami, Pratap Singh King erected it around 1837 CE. Sarkamaiyavara Urappaih, a senior administrator, was in charge of it. Walls are constructed of brick and lime, while the foundation of the inn is composed of Sembar Stones. Utras cover the wooden pillars that support the inside of the inn. It is also evident that during the Nayak Period, a semi-circular structure resembling a "dome" was built on top of it.

RajaSambalpuram AnnaChatram – Tarasuram:

Rajasambal was Tulsia II's first spouse. The inn is located in Tarasuram on the Tanjore-Kumbakonam highway. The internal courtyard of the inn is supported by wooden pillars that serve to reinforce the building's construction. Part of the roof is contained in the road system. Above this are urns used for burial. Massive bricks were used in the construction of this structure. The black stone pillars of the mandapam are engraved like licence plates. It looks to have been built following the Pallavas period's work.

Amma Chatram:

This is Chakkavarambal Chatram. It was built in 1776 CE by Rani Chakkavarambal Sahib, wife of Rasa Tulsia. It is situated on the Mayavaram - Kumbakonam highway. The front of the inn is completely destroyed. Its base is all that exists of the Kalyana mandapam on the west side. The structure consists of lime and bricks. There are sculptures composed of lime on the eastern side of the Kalyana Mondapam. The wooden pillars support the inn.

Needamangalam Yamunampal Chatram:

The highway connecting Thanjavur and Nagapattinam passes by this chatra. Yamunambal was Pratap Singh's third wife. This mandapam is unique in that it has chariots, which resemble rollers pulled by horses. It is created like a horse with rollers attached and pulled by elephants, drawing inspiration from the architectural works of numerous centuries. In the year

1761 CE, this statue was constructed. It is a well-known hall. The Thillai Gallery features Pandiya-era architecture. However, the Palladian style of architecture was followed in the construction of this temple. It is constructed in the shape of a kapotha, with walls composed of brick and lime and a stone plinth beneath. The interior of the inn is designed to resemble a reed banana flower, while the exterior is supported by brick pillars that resemble chariots. The urns on top of this are shaped like rice and a number plate. The Thandiam is positioned above the higher wooden pillars that support the inner courtyard. There are tiles all over the top.

Mohanampalpura Chatram - Rasa Madam:

Mohana Prabhaga founded the Rojamadam chatram in 1784 CE, naming it after Tulsa II's spouse. The Pattukottai-Rameshwaram highway passes by it. Southward is the direction of construction. Brick and lime are used to build the walls. Forgotten notes make up the front portion of this. If the origin is in the opposite direction, there is a safe deposit box and a step in the middle. The wires enclose the box. The wood-built inn is held up by hooks, and perched on it are the uthra over the Dandiyam and the Dhaddi Pham. Tiles cover the upper surface.

Setupava Chatram:

It's located along the Pattukottai-Rameshwaram road. The western side was thoughtfully constructed towards the highways. The front portion of the inn is where Dhoos are situated. The Uthram is located on the western side of the pillar. The outside is covered with a roof to conceal the uthra. The top portion of the uthra is budded and Parukkal is situated atop, the upper section of the hall. The interior side of the hall is lined with stone pillars.

Saithambalpuram Chatram:

On the Thanjavur-Pattukottai route, the Castle is situated close to Surakottai. Saitambal, a daughter of Saraboji II, was the one who built it. In front of the inn are wooden pillars. The Uthram runs on the western side of the Pillar. To disguise the uthra, a roof is constructed on the outside. As of right now, the walls are all that are

left of the chatra. It's the opposite of the pond. Its four sides are equipped with block stone steps.

Muthampal Chatram – Orathanadu:

In 1800 CE, Orathanadu Muthambal Chatram was constructed in remembrance of Saraboji II's concubine Muthammal. It is located on Tanjore- Pattukottai high way. It was constructed with the South in mind. In front of it is a pond. The architecture of the structure is reminiscent of Needdamangalam Chatram, which was constructed in the Palladian style. Two chariots in the shape of chariots with rollers attached and drawn by horses stand in front of the entrance. On either side of the stairs are 100 cm high single stone elephant sculptures located inside. On the walls on either side, there are sculptures of dancing women, horses, warriors, and elephants next to it. The bases are made of black stone. Inside, pillars made of brick are constructed in the shape of a kambu.

Its interior top is shaped like a banana flower and is supported by brick pillars. In the Sculpture Section, it is mentioned that there are brick sculptures in the shape of brick pillars featuring Manuneethi Cholan Katha, Periyapurana Katha and so on. Its upper section contains urns shaped like rice and like a number bar. Pillars made of wood support the upper portion of the inn. The wood planks have been layered with Dandiyam, and then uthra. Tiles cover the portion on top of it. Numerous sculptures are carved on the wooden pillars, and it has been beaten against the wooden board without anyone realising it. Numerous kinds of blooming plants are found among these vines.

Conclusion:

The magnificent Maratha Hall Pillars display a variety of artistic influences. Sculptures depicting lords, goddesses, gallant warriors on flowing horses, flowing tigers, amorous sculptures, dancing moons, and other legendary figures have been erected in these Mandapams. There are a couple sculptures of chatras chariots in the hallway's front section. There are Marathi masterpieces. These sculptures have a lot of lovely sculpture blocks. The Chola Style of art is seen in their sculptures. On the vimanas, the inner components of the mandapas, many forms of sculpture were constructed throughout the Maratha period. These sculptures feature

lotus flowers, lotus clusters, parrots, vegetables, and deities. Shakes Sakes, and so on are family gods. Every Tamil native has an obligation to preserve the ancient Maratha inns of Thanjavur, which is about to deteriorate right now. The undeniable fact is that, provided it is preserved and safeguarded, its magnificence will not fade and the Maratha kings' legacy will live on for an incredibly long time.

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French Settlements in Karaikal: A Historical and Cultural Analysis

R. Tenmozhi*

Introduction

The region of Karaikal, situated along the Coromandel Coast, has been a site of historical significance due to its strategic location and maritime trade routes. The French East India Company, driven by its colonial aspirations, established settlements in Karaikal during the 17th century.¹ These settlements not only served as trading posts but also led to the exchange of ideas, cultures, and technologies between the French and the local communities. The Coromandel Coast, with its strategic location along maritime trade routes, attracted several European powers seeking to establish commercial and colonial footholds in India. The French East India Company, driven by economic interests and global competition, set up settlements along the coast, creating a unique fusion of European and Indian influences and motivations behind the French colonization of the Coromandel Coast. It examines the establishment of key settlements, such as Pondicherry, Chandernagore, Mahe, Yanam, and Karaikal, and their strategic importance in trade networks and regional politics. French settlements became centers of trade, fostering economic activities that extended beyond India. The commodities traded the establishment of trade links with Southeast Asia and other European

colonies, and the resulting economic impact on both the French and the local communities.²

Establishment of French Settlements

This section explores the motivations behind the French colonization of Karaikal. It discusses the economic interests, geopolitical strategies, and rivalry with other European powers that prompted the French East India Company to establish its presence in the region. The establishment of Fort Saint Louis and other trading posts marked the beginning of French influence in Karaikal. The coexistence of French settlers and the local population led to cultural interactions and exchanges Indo-French cultural syncretism is examined through the lens of architectural styles, fashion, and societal norms. French settlements not only engaged in economic activities but also played a significant role in regional politics. This section highlights the diplomatic maneuvers of the French, their alliances with local rulers, and their conflicts with other European powers in the region.³

Navigating Crossroads of Commerce and Cultural Confluence

French settlements are discussed and highlight specific instances of protests, strikes, and clashes that challenged the colonial authority. Instances of

collaboration and solidarity between French and Indian communities in the pursuit of independence are examined sheds light on the intersections of different communities and their shared goals. As India gained independence from British rule, the French settlements faced a unique path to integration discussing the negotiations and processes that led to the transfer of sovereignty from colonial powers to independent India.⁴ Commemoration and Remembering also touches upon efforts to commemorate and remember the struggles for independence within the French settlements. Museums, memorials, and cultural events contribute to preserving this history. Drawing lessons from the resistance and independence movements within the French settlements, this section reflects on the enduring values of resilience, unity, and the pursuit of freedom. The narratives of resistance and independence within the French settlements in India serve as a reminder of the multifaceted struggle against colonialism. These stories contribute to a more nuanced understanding of India's journey towards independence and the pivotal role played by these lesser-known heroes.⁵

Socio-Cultural Impact

The interactions between the French settlers and the local population had profound cultural implications. This section examines how the French presence influenced the local languages, customs, and traditions. It also investigates the emergence of Indo-French cultural syncretism, exemplified by the fusion of French architectural styles with local designs and the exchange of culinary practices. Educational initiatives play a vital role in ensuring the continuity of heritage.⁶ explores how educational institutions in Karaikal integrate the history of French colonialism into their curriculum, fostering cultural awareness among the younger generations. The cultural exchange also extends to traditions and festivals this highlights how certain festivals and traditions in Karaikal bear traces of French influence. It discusses how these cultural practices continue to celebrate the shared history of the French settlers and the local community. Preserving historical sites is crucial for honoring the past. This section discusses the efforts made to conserve and protect the remnants of French colonialism in Karaikal. It explores

the significance of heritage tourism in promoting awareness and understanding of the region's history.⁷

Economic Significance

The economic activities initiated by the French in Karaikal had a transformative impact on the region through the trade networks established by the French East India Company, the commodities traded, and the resulting economic changes in Karaikal. The development of industries such as shipbuilding and the export of local products to French colonies contributed to the economic growth of the region.⁸ French settlements It discusses the conservation efforts aimed at preserving colonial-era architecture, historical artifacts, and the memory of French presence. Additionally, it explores how this heritage contributes to cultural tourism and educational initiatives. Local resistance movements against colonial rule are an essential part of this history. This section sheds light on the contributions of Indian leaders and communities in challenging colonial dominance, leading to the eventual independence of India and the integration of these settlements. The French legacy continues to influence contemporary South India Indo-French relations, cultural ties, and economic partnerships that are often rooted in the historical interactions between the two regions.⁹

Legacy and Heritage

The imprint of French settlements is still visible in Karaikal's landscape and society. This section discusses the preservation of historical sites, monuments, and artifacts related to the French colonial era. It also explores the efforts made to conserve and promote this heritage as a means of fostering cultural tourism and education. The legacy of French presence also has socio-economic dimensions. This section explores how industries like tourism and handicrafts have been influenced by the region's colonial history, contributing to local livelihoods. Language is a key element in cultural exchange. This section explores the linguistic impact of French presence, particularly on the local Tamil language. It discusses the adoption of French words into the Tamil vocabulary and the cultural significance of this linguistic fusion. Culinary traditions

often serve as bridges between cultures. The French introduced new ingredients, cooking techniques, and flavors to Karaikal examines how these culinary influences became integrated into local cuisine, resulting in a unique gastronomic heritage that reflects both French and Indian flavors.

The legacy of Karaikal's 16th-century significance is visible in the region's cultural heritage.¹⁰ This section discusses the preservation and commemoration of historical sites, artifacts, and traditions that originated during this period. The convergence of traders from Europe, the Middle East, Southeast Asia, and other regions led to cross-cultural interactions in Karaikal. This section examines the exchange of ideas, languages, and cultural practices that occurred as a result of these encounters. The architectural and artistic remnants of the 16th century reflect the cross-cultural influences that shaped Karaikal.¹¹ The colonial period in India was characterized by various European powers vying for control. While the British colonial struggle is widely documented, the French colonies also witnessed local resistance that paved the way for eventual independence. Ideologies and Influences Profiles of local leaders who spearheaded resistance movements presented the ideologies and influences that shaped these resistance movements nationalist sentiments, anti-colonial ideologies, and regional grievances fueled the desire for independence.¹²

Resistance and Independence

Karaikal's history is not only about French influence but also the resistance movements against colonial rule. This section highlights the role of local leaders and communities in challenging the dominance of foreign powers, ultimately leading to the region's integration into independent India. Modern efforts to strengthen Indo-French relations often find their roots in historical interactions. This section briefly touches upon contemporary collaborative initiatives between France and Karaikal that aim to deepen cross-cultural understanding and strengthen ties. Karaikal's prominence in maritime trade had significant socio-economic implications. This section explores how the town's economic activities affected local communities,

creating new opportunities for livelihoods and fostering a diverse population. The interactions between diverse cultures in Karaikal contributed to the formation of a unique local identity. This section investigates how the amalgamation of cultural elements influenced the region's traditions, languages, and customs.¹³

Maritime Trade and Exchange

Karaikal in the 16th century, situated along the southeastern coast of India. During this era, Karaikal emerged as a vital maritime hub, serving as a gateway for cross-cultural interactions, trade, and maritime exchanges. By analyzing historical records, trade routes, and cultural artifacts, this study explores Karaikal's role in regional and global networks, shedding light on its contribution to the socio-economic and cultural fabric of the time.¹⁴ The 16th century was marked by significant explorations, trade, and cultural interactions due to the Age of Exploration and the advent of maritime trading routes. Karaikal, with its strategic coastal location, played a pivotal role in facilitating maritime connections between diverse cultures¹⁵ and an overview of the political and socio-economic landscape of the 16th century, both in the Indian subcontinent and in global trade networks. It highlights the emergence of maritime routes and the growing importance of coastal towns like Karaikal's geographical location made it a key node in the maritime trade network it explores the types of goods traded, including spices, textiles, precious metals, and more. It discusses how Karaikal's port facilities attracted traders from various parts of the world, contributing to its economic prosperity.¹⁶ maritime trade and exchange dynamics that characterized Karaikal, an important coastal town, during its historical heyday. Focusing on the period of significant maritime interactions, this study explores Karaikal's role as a vibrant trading hub, analyzing trade routes, commodities exchanged, and the cultural syncretism that ensued. Through an examination of historical records, archaeological findings, and cross-cultural influences, this article illuminates the intricate web of trade and cultural exchange that defined Karaikal's maritime prominence. Karaikal, strategically positioned on the southeastern coast of India, became a fulcrum of maritime trade networks during specific periods of

history. The article introduces the context of maritime trade, its economic importance, and how Karaikal played a pivotal role in facilitating global commerce.¹⁷

Historical Maritime Routes

The maritime routes converged at Karaikal. It explores how the Indian Ocean connected various regions, including Southeast Asia, the Middle East, and Europe, making Karaikal a crossroads of diverse cultures and commodities. The heart of Karaikal's maritime trade was the exchange of commodities and goods that were traded, such as spices, textiles, precious metals, and other commodities. It also delves into the networks of merchants and traders involved in these exchanges. Maritime trade brought cultures into contact, fostering the exchange of ideas, languages, and practices in Karaikal led to cross-cultural exchange, resulting in the fusion of artistic, architectural, and culinary influences. Karaikal's success as a maritime trade hub was enhanced by its port facilities and urban infrastructure port facilities, warehouses, and their impact on the town's economic growth¹⁸. Archaeological findings and historical records provide valuable insights into Karaikal's maritime past. Documents and structures shed light on the town's role in maritime trade. Karaikal's maritime legacy continues to influence its identity. Karaikal's prominence in maritime trade showcases its historical importance as a nexus of cultural exchange and economic activity. By illuminating the dynamics of trade, exchange, and cultural confluence, this article underscores the enduring significance of Karaikal in the broader maritime history of the region.

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The Study of Tradtional Festivals Celebrated in Kerala and Tamilnadu

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Tamil Nadu and Kerala are the southernmost states in India. It borders Tamil Nadu to the east and Karnataka to the north. To the west is the Arabian Sea. The word Kerala is derived from the Tamil word

Cheralam, which means 'Chera Nadu', which means 'mountain country'. The Greek navigator Peripulus records that the history of Chera Nadu from the time of Ashoka can be traced back to history.¹

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Onam festival

Onam is a yearly Hindu reaps celebration celebrated in the Indian province of Kerala. A significant yearly occasion for Keralites, it is the authority celebration of the state and incorporates a range of widespread developments. Drawing from Hindu legends, Onam honors King Mahabali. Inside the text based practice (tidy. Mahabharata), Mahabali is noted to be an Asura, who discovered freedom at the feet of Vishnu through cause and strict integrity. Be that as it may, there are different translations of a similar legend cycle. One variant, arranged inside the Bali custom, commends him as a lower-position Dravidian who tested Brahminic authority.⁷

In the state-endorsed festivities, Mahabali is depicted as a social legend: an equitable and big-hearted ruler, he decided to try and surrender his standard/life for ensuring his subjects and was permitted by Vamana to return one time per year. The celebration likely has antiquated beginnings and it turned out to be complicatedly connected with Hindu masters at some later date. The most punctual realized reference is found in Maturaikkāñci – a Sangam sonnet – which specifies Onam being praised in Madurai sanctuaries. From that point forward, numerous sanctuary engravings record festivities of Onam.⁸

The date depends on the Panchangam which falls on the 22nd Nakshatra Thiruvonam in the month Chingam of Malayalam schedule, which in the Gregorian schedule falls between August–September. In a neo-liberal India, the celebration has been progressively re-situated as a traveler occasion. It has additionally been dependent upon different political apportionments Ritty A. Lukose takes note of that a celebration that has been socially comprehensive inside the "mainstream vocabulary" of Hinduism is as a rule progressively transformed into an occasion of exclusivism by Hindu Nationalists.⁹

The soonest known reference to Onam is found in Maturaikkāñci – a Sangam time Tamil sonnet. It specifies Onam being commended in Madurai sanctuaries, when games and duels were held in sanctuary premises, oblations were shipped off the

sanctuaries, and individuals wore new garments and ate. In 9th century Pathikas and Pallads by Periyazharwar portrays Onam festivities and contributions to Vishnu, makes reference to blowouts and local area occasions. An 11th century engraving in the Thrikkakara Temple (Kochi) devoted to Vamana – a symbol of Vishnu – specifies a progression of contributions made by a votary more than two days earlier and on Thiru Onam.¹⁰

The similarity between the onam and Thai Pongal

Thai as per Tamil sun oriented schedule, and this is ordinarily about 14th January. It is devoted to the Hindu sun god, the Surya, and compares to Makar Sankranti, the gather celebration under numerous provincial names celebrated all through India.

The four days of the Pongal celebration are called Bhogi Pongal, Suryan Pongal, Maattu Pongal and Kaanum Pongal. As indicated by custom, the celebration denotes the finish of the colder time of year solstice, and the beginning of the sun's half year out venture northwards when the sun enters the zodiac Makara (Capricorn).¹¹

The celebration is named after the stylized "Pongal", which signifies "to rice, jaggery " and alludes to the conventional dish ready from the new gather of rice bubbled in milk with jaggery (crude sugar). To stamp the celebration, the Pongal sweet dish is ready, first presented to the divine beings and goddesses (goddess Pongal), followed in some cases with a contribution to cows, and afterward shared by the family. Bubbly festivals incorporate enriching cows and their horns, custom washing, and parades.¹² It is generally an event for beautifying rice-powder-based kolam craftsmanships, offering supplications in the home, sanctuaries, getting along with loved ones, and trading gifts to reestablish social obligations of fortitude.¹³ Pongal is perhaps the main festival celebrated by Tamil individuals in Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, Telangana, and Puducherry in India. It is additionally a significant Tamil celebration in Sri Lanka, Singapore, Malaysia, and Mauritius.¹⁴

It is additionally seen by the Tamil diaspora around the world Thai Pongal is a harvest festival for Tamils as well as a lion harvest month for Malayalees in Kerala. It is celebrated in the month of Singam from Ashtama day to Thiruvonam day. Pongal festival is celebrated for five days in Tamil Nadu. The people of Kerala will hold a boat race during the Onam festival In Tamil Nadu, Tamils will conduct a jallikkattu competition called bull climbing Yeru thaluvuthal Onam festival in Kerala Ona Satya is a food festival celebrated in Tamil Nadu with Pongal

Tamil New Year and Malayalam New year & Vishu festival

In Kerala, on the day of the birth of the Malayalam New Year, Malayalees celebrate the 15th day of Chithirai is the Tamil New Year in the name of Vishu. The Tamil people celebrate the 14th day of Chithirai as the Tamil New Year. The celebration of Malayalam New Year on Chingam 1 is said to be extremely auspicious. Many people believe that this day offers them the chance to begin afresh and pray for prosperous and kind year ahead. However malayalees also considered the vishukani is the day of newyear for Keralites. The Malayalam word "kani" literally means "That which means seen first", so "Vishukkani" means "that which is seen first on Vishu". The traditional belief is that one's future is a function of what one experiences, that the new year will be better if one views auspicious joyful things as the first thing on Vishu. On this day they worshipped the lord Krishna, Malayalees dress up in new clothes and worship with cucumbers, betel leaves, turmeric flowers, lamps arrange and they cook salty, sweet, and sour food. The Tamil people celebrate the New Year under the name of Chithirai Thirunal. Like the Vishu festival of Kerala, the Tamils also share sweet and sour food. Similarly, in the month of Chittirai, Manipur, Tripura, Bihar, Punjab, Haryana, Rajasthan, and other states have similar festivals in Tamil Nadu.¹⁵ Both states also celebrated in two festivals as Newyear ilke chingam 1 and vishukani in Kerala and Chithirai Thirunal and Thai Pongal in Tamilnadu.

Magara Vilaku and Karthikai Dheepam

In Kerala, it is customary to light a lamp on a hill called Maha Sankranti on 14th January at 6.30 pm every year. In Kerala, it is customary to worship by lighting a lamp on a hill Thiruvannamalai Annamalaiyar Temple, the main place of worship of Lord Shiva in Tamil Nadu, is a place of worship. Kerala Malayalees celebrate Karthika Deepam by lighting lamps in all the houses in Tamil Nadu The people of Kerala invite young girls and perform puja for the goddess Vijayadasami is the day when the people of Kerala and Tamil Nadu celebrate Vijayadasami, the day on which the demon Durgadevi Mahishana was killed on Navratri.

There is very recent evidence in history that they are not only culturally and psychologically united but also emotionally present. Both states have a sense of political unity. We have recently seen that both states are pioneers in all fields. The two states are a fine example of the philosophy of Indian unity

The concluding part

The states of Tamil Nadu and Kerala in the southern tip of India are becoming intelligent states. If a country is to move in the right direction, the people of that country must be united. Public Integration is the bond and harmony between individuals paying little mind to their rank, belief, religion or sexual orientation. It is the inclination of unity, fraternity, and social solidarity under networks and society in a country. Public Integration assists with keeping the nation bound together and solid from inside in spite of the varieties. Along these lines, the significance of public coordination can be from the way that the country stays incorporated. It will consistently advance on the track of improvement and flourishing.

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Upper Cloth Movement: A Revolt for Social Justice

M.S. Bershia* and Judge Jalaja**

The people of Travancore are hierarchically classified into two major divisions, such as the Savarnas and the Avranas. The Savarnas were comprised of higher castes such as Nambudiri Brahmins and Nairs; they were also known as the Sudra community. Avranas is comprised of Shanars, Ezhavas and pulayars.

Those who belonged to the high caste enjoyed extravagant privileges and were almost worshipped as gods, whereas the lower castes were regarded as degraded, almost below the level of beasts in the field. The Brahmins were considered the symbol of purity; even the shadow of a low-caste person falling on them was considered polluting.

The upper caste people considered the wearing of dress as a sign of superiority or dominance. The more they cover their body the more superior they are, so the lower caste Hindus both men and women were not permitted to wear upper cloth. They wore mundu to cover their lower bodies. And remained partially nude

One important reason behind the lower caste being semi nude is the upper cloth especially the shoulder saree or cloth was considered as a symbol of pride so as to show their dominance over the lower caste, on the other side there is another thought that it was their tradition and they were not keen on giving up their customs and tradition. Those suffered from this were the poor lower caste women of the shannar and Ezhava community. There were economically privileged people even in shannar community but they were not oppressed, The people who belong to abrahamic religion, mohammedan religion and Syrian Christians were not given any restrictions. The shannar women alone forced not to cover the upper part of body is a false narrative even the upper caste women were not permitted to wear upper cloth in front of Nambudiris. But they covered their body when they were in public. The worst affected in these customs was the shannar women. So there is a need for a revolt to provide liberty of dressing to the

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poor shannar women. Annoyed by the suppressing tradition and customs of the state they started to riot in small groups. This led to the rise of a people revolt, the

upper cloth movement or the shannar revolt in the 19th century.

Missionary Activities in Kerala before Independence

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Christianity in Travancore State:

It is believed that Christianity was first introduced in the Kerala region by St. Thomas (52-68 A.D.). One of the twelve Apostles of Jesus Christ. By about the 16th century A.D. Latin Christianity began to take root in the district mainly due to the effort of the Jesuit Missionaries, St. Francis Xavier began his missionary enterprise on the coast of south India by about the middle of the 16th century A.D. The French Missionary Jordanus Catalani was the first European to start conversion in India. He reached quilonin 1323. He was entrusted with the spiritual nourishment of the Christian community in Calicut, Mangalore, thane, and Broach.

Franciscan Missionaries:

The first group of Franciscan Missionaries arrived in India in 1500 headed by their notable leader Henry de Coimbra with orders from the king that they should found three residences, one in Goa, one in Cochin, and one in a place to be determined by themselves. Two of the friars died in Calicut and only two were left to take up residence in Cochin. In 1517 twelve friars arrived under the leadership of Antony de Louro. He was the real founder of Franciscan Missionary work in India. Francis Xavier landed in Goa on 6th May 1542 of all the missionaries who came to India Francis Xavier was the greatest. After his arrival, he visited the fishery coast and ministered to the needs of the newly converted paravas, when Pandyan and his powerful army attacked the Paravas, Francis Xavier helped them, and many of the Paravas escape from Travancore for Pandaya's onslaught. During this time Francis Xavier gained Permission from the Raja of Travancore to do

Missionary work in Travancore. Francis Xavier called the Pioneer of Missions in Asia of which India had a Share. He started various schools at important places, Xavier contributed also to the spread of education in India.

Syrian Christians:

The Syro-Malankara Church counts about 5 lakh members the vast majority of whom live in India, especially in the southern state of Kerala. In 1932 Syro Malankara church was officially established by Pope Pius XI under the leadership of Mar Ivanios, the Syrian Christians of Kerala trace their lineage to certain upper-caste Brahmin families that had accepted Christianity attracted by the words and deeds of St. Thomas.

London Mission Society:

The London mission has its headquarters at Nagercoil. It maintains a college and a hospital there and several schools in the Agastheswaram taluk. The chief center of this mission in the Kalkulam taluk is Neyyur where one of the most successful hospitals in south India has been established. Churches and schools have been opened in several other centers also in this taluk. This is the only important mission working in the whole of Vilavankodu taluk with its very strong headquarters at Marthandam.

The Jesuit Mission in Kerala:

The Jesuits established their mission in Cochin in 1548. Fr. Melchior Carneiro was the first Jesuit who visited the interior parts of Kerala. The first Jesuits who took up residence were Fr. Bernardine Ferrario and Fr. Peter Louis, a Kerala Brahmin Convert. In 1577 they

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established a church in Vaipicotta and in 1587 foundation for proper seminary building was laid. In 1595 there were 45 students in the seminary, 12 of whom were priests. In 1599 Francis Ros was appointed as the first Jesuit Archbishop in Angamaly. Jesuit missionaries did a considerable amount of Pastoral work in many parts of Kerala and they also rendered valuable service things to educate the Christian community of Kerala.

Missionaries' activities in Education:

The European Religious missionaries had started coming to India in the last phase of the fifteenth century A.D. The advent of European Missionaries introduced a new phase in education and developed it appreciably. The fundamental aim of these missionaries was to propagate the Christian religion through the European mode of Education. For them, education was not an end in itself but a means to the spread of Christianity

1860's missionary Institutions dominated in the area of Western education in Travancore. In 1865-66 for example the government schools had only 1,067 pupils while the LMS had 8,081 and the CMS 2,209. The missionaries had a strong influence even on the government institutions. Raja's free school was one example. The establishment of this school at Trivandrum was the first attempt by the Travancore government to introduce Western-style education. In 1866 the school was divided into the junior and senior departments, the senior department became a college.

LMS Education Institutions:

The Education system of the LMS was principally composed of three main parts the seminary at Nagercoil as the highest institution, the boarding schools and Anglo vernacular Schools as secondary schools, and the village schools as primary schools. The Nagercoil Seminary was established in 1818. It was the first institution to give regular English Education in Travancore also until the Maharaj's college was established it was the head of educational institutions in south and central Travancore. The Maharaj's College was established it was the head of educational institutions in south and central Travancore. In 1868 the LMS had five boarding schools for boys and six for

girls. The number of boys was 68 and of girls 164. LMS catechists or the wives of catechists are the school teachers. The students learned arithmetic, geography Malayalam grammar, Malayalam poetry, Tamil, Theology, and the Bible. The girls were also taught sewing and embroidery. The LMS had 141 village schools for boys and 31 for girls in 1861. 1855 the district schools were looked after by Charles Mead a former LMS Missionary. He was appointed superintendent of education in that year and made efforts to revive some of the District Schools. The Travancore Government thus started several schools to give English Education to its people in the first half of the 19th century. This was conducted under the strong influence of and with the direct help of the missionaries.

Conclusion:

The missionaries were interested not only in conversion, in the course of their work, they wanted to establish educational institutions as well as hospitals and other social service centers. The efforts of the missionaries were unique for the abolition of slavery and illiteracy in Kerala. The missionaries forced the government to introduce several social legislations for the development of oozhiyam servants in Kerala. The Britishers started several schools for the low castes and a large number of low caste children were admitted to these schools. Vocational training was provided in these schools. It is no expand to say that the contribution of Christian missionaries in Kerala brought changes not only in education but also in socio-economic conditions.

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Evolution and Services of Public Work Department in Kanyakumari District

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The Public Works Department was a vital organ under the British Crown. Lord Dalhousie established the Public Works Department through which the Public Utility works were undertaken. The Public Works Department was the oldest in India and was founded during the British Raj in 1800. The Public Works Department was a government department that was responsible for buildings, construction of roads, irrigation, railways lines, and electricity. The historical evidence on the construction of public works for the general welfare of the people survives from a very early period in Indian history. The earliest reference, of course, comes from the excavated remains of Harappan culture; the well-laid-out streets and an effective drainage system may be considered two important public works of that time.

New Public Works Department in 1858

A new regular Public Works Department was formed in 1858 and it was brought under the control of the Provincial Government. The origin of this department and its history can be traced only to the year 1858. The period of study starts from 1858, the year of birth of the Public Works Department in the province. The post-mutiny reorganization was introduced in this department. As a consequence of the mutiny of 1857, the expenditure on public works was much restricted and many works which were sanctioned before 1858 were transferred to the year 1859. The construction of roads was carried out from the imperial funds. But in the year 1860, it was considered that the organization of

the department in 1858 was unnecessarily elaborate and had failed to answer the complete reorganization of the Public Works Department. A Chief Engineer was appointed as the Secretary to the Government for the Public Works Department and the three inspecting engineers or the deputy chief engineers were appointed temporarily vested with the powers of the chief engineer in their respective circles. The Government of India appointed a committee in 1858 to study the question of complete reorganization, upon the recommendations of this committee radical changes in the department were introduced. The Travancore State was divided into 84 ranges and they were placed in charge of executive engineers, assistant engineers, and upper subordinates, under the direct control of the superintending engineer, and the class of sub-overseers was abolished.

Services of the P.W.D.:

The Public Works Department in charge of the construction of public buildings and their maintenance in the state was headed by one Chief Engineer under whom the Electrical Wing and Architecture Wing had continued to function. All the public buildings were constructed or repaired by the Executive Engineer. The public buildings subjected to the orders of the chief engineer were to be borne on the books of the Public Works Department and the executive engineers in charge were expected to maintain proper plans of them. The application for new buildings required for the use of any department must be made by the officer of the department concerned in communication with the

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executive engineer. For example, the plans and estimates for buildings required by the Revenue Department were to be submitted by the Executive Engineer to the Superintending Engineer, who after scrutiny, were to be forwarded to the Collector of the concerned district for approval and counter signature. All questions relating to roads, bridges, navigable canals, accommodation for travelers, improvement of towns, harbor improvements lighthouses, mines, and manufactures were concerned with this department. After the independence, the Public Works Department started to open many branches and the expansion of the duties in several places was allotted with the use of technical training and tasks. A few departments such as The Highways

Department in 1946, the Housing Board in 1961, the Cottage Replacement Board in 1971, the Tamil Nadu Drinking Water Board in 1971, and then the Madras Drinking Water and Sewerage Board in Madras, started to operate separately from the Public Works Department. Irrigation and Buildings were combined and the water resource sector was separated alone from the existing Public Works Department. The Public Works Department was dedicated to carrying out the functions of the government. The department was deployed to carry out various tasks, such as Irrigation, Road construction, Electricity, Buildings, and Drinking water. The following Public Works Department structures are explained in a nutshell. Every department has initiated to function as a division, with the plan of multiple tasks and the subtle tasks to be performed at each time.

Improvements of Roads and Town Planning:

The P.W.D of Travancore inaugurated a new era in improving roads under the Town Planning Scheme. In 1933, it achieved rapid progress in improving roads. While laying the road, the P.W.D. dismantled the ruined buildings as per the Town Planning Scheme. It prevented the occurrence of casualty shortly. The P.W.D. sold out the surplus area acquired to meet the net cost of road improvements. The government approved and appreciated the farsighted policy of the P.W.D. In addition, the P.W.D. under Town Planning

Scheme improved important roads by special surfacing in 1933, the P.W.D. provided homes for the destitute and the invalids and prepared a scheme for this purpose. The government considered the scheme and opened asylums to the deserted. Thus, the Government of Travancore opened a new vista for such people. It also provided more accommodation to the depressed lass in Kanyakumari district with the assistance of the P.W.D. In the Nagercoil division, the P.W.D. prepared a scheme and established a colony for the depressed class to elevate their position. Knowing the untold misery of this class, the government ordered the P.W.D. to form a colony on 25 October 1933 based on town planning. In the name of town planning, many settlers were evicted from their dwelling places. Road formation and their periodical repairs and maintenance consumed a sizable income of the state. At the same time, the toll gates introduced by the states appeared as a boon of compensation. The State obtained enough income from the Kuzhithurai toll gate than the other toll gates. Yet the fund allotted for road maintenance of the Vilavancode taluk was meager. However, the service of the P.W.D. in the realm of communication occupies a conspicuous place in the annals of the history of South Travancore. The poor settlers were adversely affected when the government improved and beautified the city of Trivandrum. So he pleaded that the interest of an individual should not be sacrificed for the welfare of the state. In his epilogue, he requested the government to rehabilitate these people by providing house sites.

Conclusion:

The Kanyakumari district Public Works Department works to develop, plan, and execute the various programs and projects to operate and maintain the transportation, irrigation, electricity, railways, sanitation, and water supply for the respective level of government. The fundamental goal of the Public Works Department's organizational set-up is to be more transparent, adaptive, and competent and implement the planned activities in the particular department. The Structure and functions of the officials in all four departments of Highway, Irrigation, and Electricity are described in this chapter. The structure is a pyramid

type and powers are delegated from higher to lower positions.

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The Krishnavakka Community People of Kanyakumari District - A Study

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Introduction

The Krishnavakka People is a linguistic minority in Kanyakumari District of Tamilnadu. It is strongly believed that, on the basis of literary, anthropological and archaeological sources, this group of people might have migrated from the Puranic Dwaraka Kingdom which has its remains in the costal region of Gathiyawar of the present day of Gujarat state of North India.

Migration of Krishnavaka People

It was a very common practice in those days when a number of groups of people moved from one place to another lived like wonderers. Their main occupation was domestication of animals. The Krishnavakkas of Kanyakumari District are the typical examples of the above said practice. When they reached the Venad Kingdom it was ruled by one Udaya Marthanda Varma.

The new migrants who met the King and handed over a beautiful Ambadi Krishnan idol along with a *Salagrama* stone. Significantly Vaishnavism was the dominant religion in the Venad Kingdom at that time. So they got easy access with the royal family of Venad.

The members of the Venad royal families particularly the Maharajas had the practice of visiting the Ampadi Krishnan temple everyday. Unfortunately due to various reasons there emerged a gap between the Krishnavakkas and the royal family. One among the important reasons behind the differences of opinions was the frequent occurrence of the closure of the Ampadi Krishnan temple due to social pollution like death, puberty, birth of a child etc in the Krishnavakka area. Generally the Brahmins maintained much influence in the royal families of all the Kingdoms. The sudden entry of the Krishnavakkas in the political

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mainstream might have irritated the Brahmins. So they were waiting for an opportunity to suppress the Krishnavakkas. Unfortunately they utilized the ugly situation and ill-advised the Venad King to drive out the Krishnavakkas to another place. So the Venad King directed the Krishnavakkas to settled a place after crossing three rivers namely Karamanai river, Neyyar river, and Kuzhuthrai river respectively.

As per the wishes and the direction of the Venad king, the Krishnavakkas settled at Kalkulam and Vilavancode taluks of present day Kanyakumari District.

The Krishnavakkas began to mingle with the local culture and population very soon. They possessed a number of unique practices and spoke a number of native as well as tribal languages. The Krishnavakkas are the only community which maintained a unique ritual related with their marriage system. For example even now the bridegrooms of the Krishnavakkas are following a unique and tribal practice of washing the foot of their mother and consume the same immediately.

Life Style of Krishnavaka People

Unlike the other communities of Kanyakumari District, the Krishnavakkas follow sudden certain social practices. Birth of a female child is considered by the Krishnavakkas as an unfortunate one even today. Birth of a male child is highly solicited. Because of their stay in the Venad Kingdom, the Krishnavakkas got influenced a number of social practices and rituals of the Nairs, the most dominant community of the Kingdom at that time.

Among the Nairs, Marumakkathayam was a very popular social practice. Even in the royal family also it had its deep influence. As per the social system all the properties of the *Karanavar* (ie.) head of the family will go into the hands of the nephews and the latter will enjoy all the properties. The sons of the *Karnavar* will not be permitted to enjoy their parental properties. Due to the close contact with the royal families, social institutions like *Marumakkathayam* had its influence deep among the Krishnavakkas. *Marumakkathayam* was in practice among the Krishnavakkas till their place of residence in and around Padmanabha Swamy temple.

Originally the Krishnavakka families maintained "join family system" in which the head of the family was called as *Karanavar* and he took all the policy decisions of the family. Since Indian Independence because of the socio, economic and educational developments, the joint family system got disappeared in the society. There is no *Karnavar* in the family system. But the Krishnavakkas created and maintaining the title *Karanavar* in their village administrative setup, i.e. every Krishnavakkas hamlet has an administrative division called the *Pidagai* in which the head is called as *Karanavar*.

Another notable feature among the Krishnavakkas was the male members were named with Pillai title due to the influence of other *Marumakkatham* dominated communities like the Vellalas of Nanchilnadu. Nowadays the Pillai title is gradually disappearing among them.

Regarding the religious practice of the Krishnavakkas they were the worshippers of Ampadi Krishnan. In that capacity the Ambai Krishnan idol possessed by the Virishini Kshtriyas throughout their long journey from Dwaraka deserves special mention. The Ambadi Krishnan temple situated, within the Padmanabha Swamy temple premises is considered as the most important centre of the Krishnavakkas. Due to their shifting of their place of residence to the Kalkulam and Vilavancode taluks of the present Kanyakumari district, they got influenced with the other Hindu deities especially Amman worship and Murugan worship got equal importance among them. Nowadays Mandaikadu Bhagavathi Amman temple, Kanyakumari Bhavathi Amman temple, and Attukal Bhagavathi Amman temple near Thiruvananthapuram are the important spiritual centres of the Krishnavakkas. Triuchendur Subramania Swamy temple, Vellimalai Subramania Swamy temple. Kumarakoil Balasubramania Swami temple are the important centres of Murugan worship for the Krishnavakkas.

The *Kavadi* festival of Masi, Tamil month (equal to February, March) is an important festive occasion on which hundreds of thousands of Krishnavakka youth will visit the Tiruchendur Subramania Swamy temple

along with decorated *Kavadies* and their family members. Krishna Jayanthi, the birthday of Lord Krishna, one among the incriminations of Vishnu is also another important religious festival of the Krishnavakkas.

Since independence because of the initiative of both Central and State governments the Krishnavakkas began to get proper education. Education played an important role in the transition of a community. Obviously, the Krishnavakkas got enlightened and started their own educational and vocational institutions for the betterment of that community. The Sree Krishna Polytechnic at Chankankadai is the outcome of the noble efforts taken by the elders of the community. In addition with these institutions like KMP National Matriculation school, Monday Market; Vivekananda Matriculation Higher Secondary School Kootumangalam; Sree Ram Matriculation School Parachery have been established for the betterment of the general public particularly the Krishnavakkas. Unfortunately there was no representation of the Krishnavakkas in the Indian administrative as well as educational services till independence. Because of the development of education, a number of administrative, judicial and academic positions were occupied by the Krishnavakkas.

For example Professor Govindapillai, Joint Director (Rtd.), Directorate of Collegiate Education, Dr. Gopalapillai, Physician, K. Anbhazhahan, (IRS), Indian Revenue Service, K. Sathiyavan, IAS (Indian Administrative Service), Engineer Govindha Pillai, Director (Rtd.), Indian Rare Earths Limited, Manavalakuruchi belonged to this community deserve special mention.

As per the 1990 census report the Krishnavakka population was not more than 20,000. At present as per the 2010 census report the strength got increased to 2 lakhs. In order to maintain unity and integrity among the Krishnavakkas a number of community oriented organizations have been started. For example the Krishnavakka Benefit Fund Limited, Tamil Nadu Krishnavakka Samuthaya Peravai, Krishnavakka Seva Trust, Krishnavakka Printing Press were started through

which the Krishnavakka youth gets benefited one way or other.

Conclusion

Even though, the Krishnavakkas are in a comfortable position in the social status, they have some grievances. At present this community has been listed in the backward communities list (BC), The Krishnavakka youth are notable to get more governmental employment opportunities. So they are demanding the inclusion of the community in the Most Backward Communities list (MBC) or in the Scheduled Caste (S.C.) list. If both the state and central government consider their request and include them in the MBC / OBC / SC list they will get benefit and will improve in social status.

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Pattarivilai the Land of Saintly Mother Scholastica

M. Gladis Prabha* and Dr. Regi, S**

The family of Mother Scholastica:

Mr. Visuvasam, the grandfather of Mother Scholastica was a respected teacher and a leader in the village of Pattarivilai. The name Visuvasam signifies faith. He lived in perfect consonance with his name. He had three male children and the eldest one was Savarimuthu a name derived from the famous saint of India St. Francis Xavier. Mr. Savarimuthu was a good man and was doing great service not only in the village, but also in the parish and in the church of Pattarivilai and also in the mother church of Mankuzhy. He was a teacher by profession.

As a teacher in the school and a treasure in the parish of Mankuzhi and as the head of the village Pattarivilai, he was working tirelessly for the village people, helping them and serving them in every possible way. He led an exemplary life adorned by all the biblical and evangelical qualities. He was fully involved in all the church activities, like daily prayer, rosary, mass, pious associations and other liturgical activities. He was in a way associated and became part and parcel of the growth story of the village, Pattarivilai. The church of our Lady of Snows at Pattarivilai was situated in the eastern side of the village. A house adjacent to the church was the birth place of Mother Scholastica. Savarimuthu married Savariyae, a pious and an exemplary woman of the village called Alanchi. Both of them led a pious, good and happy married life with service in the church, helping the villagers and the people in need.

The family had seven children. The eldest daughter of the family was Mary Magdalene, a smart girl who demonstrated exceeding love for Jesus. The second daughter was Maria Arockiammal, a dedicated young girl. The third daughter was Thasnevis who was named after the patron saint of the village. Their fourth daughter was Mother Scholastica. She was named as Yesuadiyal which means the Servant of Jesus. As the name referred, she wanted to serve Jesus all through her life. She was a good and beautiful girl with lot of good qualities from her childhood days onwards. Hence, she had a great love for prayer, mass and novena for the Sacred Heart of Jesus from childhood onwards. Not only her, parents but also her friends and relatives could see her future life as a great soul living and yearning for the love of Jesus.

The fifth child was Mariayee, who became a nun in the congregation of St. Annes, Trichy and sixth one was Margaret, who dedicated her life to become a religious nun and worked for the prorogation of the love of Sacred Heart of Jesus. The last one was Maria Natchathiram, a good and loving girl. She had a very special love for her sister Yesuadiyal.

The mother of the family Mrs. Savariyayee was a pious lady with an exemplary life. Her love for the church activities, involvement in all the parish pious associations attracted many people towards the church. In this faith filled atmosphere Mother Scholastica got special enthusiasm and strong fervour for the Sacred Heart of Jesus, Mary and for the Church. She grew day

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by day in all the good qualities of the Bible. Her involvement in prayer, penance, fasting, novenas and pilgrimages came spontaneously in her life from the young age onwards. Special devotion to mother Mary, the Sacred Heart of Jesus, the Eucharist, the Holy Rosary, one-hour adoration became part of her life. Day by day all these activities were drawing her closer and closer to Jesus and to the church⁵.

Primary School Experience:

Mr.Savarimuthu, the father of Annai Scholastica was the head of the school in Pattarivilai village. Along with other children of the village, Mother Scholastica attended her primary education in that school, having her beloved father as her Headmaster. As days passed on, her father could understand the knowledge of his daughter not only in her academic education but also in other non-curricular activities. She got interested in reading the life of saints and other spiritual books, daily participating morning and evening prayers, Holy mass, adoration and so on.

The next stage of her studies continued in the neighbouring village Thalakkulam. Those days many parents would not dare to send their female children to a faraway school for education. Being the daughter of a teacher, her father knew well the importance of education and allowed her to go to the neighbouring village. Thalakkulam school provided a great opportunity for the young Yesuvadiyal for improving her talents in art, speech, sports and other activities. Day by day she was able to acquire many more prizes and appreciations which could make her parents proud of their child. She fared well as the best student of the school.

A sudden event in the life of her elder sister became a hurdle in the continuation of Yesuvadiyal's education. As her elder sister came of age, she was stopped from going to the school all of a sudden and thus was not accompanying her younger sister. Very soon the influence of bad friends became very evident in the life of Yesuvadiyal. Her attention was diverted from studies to many other activities. She became an average student in the school. Hearing this, her father was very sad and decided to send her to another far

away school in Neyyoor for her betterment in studies and in other activities. Being a teacher, the father did not mind the long distance and gave importance only for her studies. The young Yesuvadiyal had to walk every morning and evening, few miles to reach the new school, run by the protestant missionaries. It gave the young Yesuvadiyal renewed interest to regain her studies and soon she became one of the best in the institution.

When the young Scholastica was doing her 5th year of school something unexpected happened in her life. As usual that year too the family of Savarimuthu and Savariyayee took their children for a pilgrimage to Panchavankadu (today called Kurusady), to the famous shrine of St. Antony. On their way they saw a small convent and adjacent to that, a beautiful Church at Asaripallam. Entering the Church, the young Scholastica met a European nun who was working at the Altar. It attracted the young Yesuvadiyal decided to become a religious nun with lot of curiosity the young Scholastica ran towards that European sister. The young Scholastica was marvelled at the meeting, especially by her gentle and kind words. After the conversation the 11years old Scholastica.

Therefore, when she entered the sixth class, she wanted to continue her studies in Mulagumoodu convent school. She thought her desire to become a nun would become an easier one, if she went to the convent school. Knowing the long distance, she had to travel every day, her mother refused to send her to Mulagumoodu School. But later she allowed her daughter to study at Mulagumoodu. The Infant Jesus School also gave a great opportunity for Annai Scholastica to learn different hand works and making other artistic objects. As the desire to enter religious life became more and more strong in the following years, she approached the superiors and asked them for her entry into the convent. 'You are still very young' is the response which the superiors gave her when she asked them.

After the middle school, the young Scholastica was given the opportunity to continue her studies in St. Joseph's High School Nagercoil. This small town gave

still more opportunity to reflect about her religious vocation. There are many Congregation sisters roaming in the nook and corner of this town and this gave a renewed impetus and fervour for her religious vocation. Also, some aspirants of the Congregation came to St. Joseph's school to become nuns. Annai Scholastica became convinced that St. Augustinian Convent was the Congregation to which Jesus was calling her personally to serve Him and His people⁶.

As soon as she finished her high school, the young Scholastica went to Mulagumoodu for Teacher's Training Education. At the end of her studies she expressed her desire to become a nun, to the superior of the convent in Mulagumoodu. The superior was very happy to get a young, brilliant aspirant for the Congregation. Her parents too expressed their willingness and satisfaction to send Scholastica to the convent. On 21st November 1936, she entered the Augustinian Congregation as an aspirant. The life in the convent attracted young Scholastica very much. The young girl was taken up by the challenging ministries of the Congregation, among the poor, uneducated, women and other needed groups. She was fascinated by their work of evangelization, helping the sick and the old and her ministry among the people of other religions. After her formation period the young Scholastica started her journey to Srivilliputhur on October 20th 1939, for her novitiate. The small chapel in Srivilliputhur convent attracted the young Scholastica very much⁷.

At that juncture, when she was waiting to give her second vow, the congregation received a declarative call from the Pope Pius XII in 1951 said "both Indians and Foreigners don't be in a same congregation".¹⁰ By this message young sister Scholastica had been forced to find some other congregation to continue her religious life, as St. Augustine's congregation was founded by the foreigners and most of the members of the congregation are foreigners. But she had an inner desire to found a new congregation in the name of Jesus. This intention was flamed in her heart and mind continuously for the love of Christ. This was accepted by her co-aspirant Sr. Rajam.

In this situation she met her own sister Sr. Benedict Mary, who is serving at St. Ann's Congregation of Trichy in Azhahappapuram, which belong to the Diocese of Tuticorin. There she had got the contact with Fr. Aloysius Navamani, the Parish Priest of Azhahappapuram. In the year 1952, through her sister Sr. Benedict Mary, she consulted with Fr. Aloysius Navamani about the starting of a new congregation. He requested the Bishop of Tuticorin to start a new congregation for the sisters through letter and in person. The Bishop appreciated the interest of Sr. Scholastica through a letter and permitted her to start a congregation and to admit new students for the aspiranthood. When this news was informed to Sr. Scholastica she felt very happy and thanked God.

On 20th of June 1952 Rev. Roch, the Bishop of Tuticorin, gave his permission through Fr. Aloysius Navamani by which she can admit new students for aspirantship. Therefore, the new religious congregation with the name of Little Sister of Jesus was established. The constitution of the new religious congregation was made with the help of Fr. Aloysius Navamani and the Bishop of Tuticorin on 21 of June 1952. On the same day the congregation of the little sisters of Christ began with the following sisters.

1. St. Margaret the own sister of Sr. Scholastica
2. St. Agnestheelder daughter of Sr. Scholastica's elder sister
3. Sr. Rose who came out of St. August in e congregation anative of Velicode Parish in the then Kottar Diocese
4. Sr. Rajam and Sr. Annammal came and joined on 6th October 1952.

The co-operation and appreciation of the Parish Priest and Bishop is very essential for the growth and development of any congregation. Therefore, Sr. Scholastica approached them every now and then for their co-operation and appreciation for the growth and development of the new born native congregation. Further, she needed at least 3 acres of land to start a new congregation. It is not only necessary but also very essential for the accommodation of new sisters and the

students who are admitted. Fr. Aloysius Navamani collected enough money from the parishners of Azhahappapuram to buy a land to build a house and church.

The new Parish Priest, Fr. Manicam and the new Bishop Rev. Thomas, who came after the transfer of Fr. Aloysius Navamani and the Bishop Roch, did not help the sisters as that of their predecessor, to grow and develop, but they discouraged and put an obstacle in their growth. Further, Sr. Scholastica had not able to get instant advice of Fr. Aloysius Navamani who was 100 miles away from Azhahappapuram. Therefore Fr. Aloysius Navamani advocated about the situation of Little Sisters of Jesus to Fr. Antony Muthu, Parish Priest of Kurusady and requested him to help the sisters for their growth. Fr. Antony Muthu by his influence got the permission to start a new congregation from Bishop Agnisamy, Bishop of Kottar, in the year 1967. By this permission Sr. Scholastica got a place in Kottar Diocese. She started a new house in Kurusady Parish with 5 other sisters on 29th of October 1967.

With the full co-operation, support and encouragement of Fr. Antony Muthu, Little Sisters of Jesus came to Kurusady and purchased a 98- cent property of the church situated in Koouthankadu, the nearby village of Kurusady. There they built a house for the sisters and another one for the poor children as they stayed in a rented house near the church during their initial years. The sisters began to serve the people on 17th January 1968. They got full co-operation from the Parishners too⁹.

The Most Rev. Bishop Antony Muthu, continued to help the Little Sisters even after his elevation as the Bishop of Vellore Diocese. Athipet village, in the mountainous area of Jawathu hills attracted Sr. Scholastica. Bro. Thomas, the famous Sacred Heart Brother did a lot of social work for the tribal people. The challenges in working for the hilly people at Athipet attracted the Little Sisters and Sr. Scholastica wrote a letter to the Most Rev. Dr. Anthony Muthu, requesting him to give permission to work for Athipet people. With the generous help of Rev. Bro. Thomas, a new convent was opened in the neighbouring premises

of the Brother's school. The sisters immediately entered into action with their selfless service for the poor hilly tribal people in educational and social field. In the meantime, she established a house in her home town Pattarivilai also.

In Pattarivilai the Sisters of the Sacred Heart of Jesus were gifted with the school donated by the younger sister Mrs. Maria Natchathiram and brother in law Mr. D. Anthony Muthu of Sr. Scholastica. At present that school is upgraded as a higher secondary school¹⁰. The following are the details of the Schools in Pattarivilai. This school was established as a primary school on 29-11-1975 in the name St. Xavier Primary School¹¹. Later it was upgraded as St. Xavier High School on 01-06-1981¹². Then it was elevated to a Higher Secondary School on 15-06-2008¹³. Further an English medium School named St. Xavier Primary School was established on 01-06-2020¹⁴. Total strength of students passed out every year during the 1980's was around 450 to 500¹⁵. However, from the dawn of the 21st century, the number has reduced drastically and at present 150 students are studying in these schools¹⁶.

Happy Homes for Children, an orphanage and a boarding for the parentless poor students was established in 1982¹⁷. It has separate boarding for girls and boys. There are 13 boys and 10 girls in the Happy Homes now. It provides food shelter and education for the needy students¹⁸.

Conclusion:

Since Sr. Scholastica came from a small village with the humble origin, wherever she went, she had taken along with her the philanthropic idea of helping the poor and needy and providing them good and quality education. Her home town Pattarivilai was also not exempted from her service. Therefore, nearly 20,000 students got education because of St. Xavier school Pattarivilai and the orphanage, "Happy Homes for Children".

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2. Personal interview with Mr. Eliyas, Old Man Pattarivilai
3. Annai in Anmegam Page VIII

4. A March Towards the Marginalized- Annai Scholastica Page 11
5. A March Towards the Marginalized- Annai Scholastica Page 14,15
6. A March Towards the Marginalized- Annai Scholastica Page 17,18
7. A March Towards the Marginalized- Annai Scholastica Page 19,20
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9. A March Towards the Marginalized- Annai Scholastica Page 60,61
10. A March Towards the Marginalized- Annai Scholastica Page 68,69
11. Personal interview with Sr.ShanthaSeeliSt.XavierHr.Sec.School (Headmistress) Pattarivilai
12. Personal interview with Sr. Gananam St. Xavier Primary School (Headmistress) Pattarivilai
13. Personal interview with Sr.Shaitha Happy Home for children Hostel Warden Pattarivilai
14. Personal interview with Sr. Leema Rose Provincial S.S.H.J Azhagapappuram
15. Personal interview with Sr.ShanthaSeeliSt.XavierHr.Sec.School (Headmistress) Pattarivilai
16. Personal interview with Sr. Gananam St. Xavier Primary School (Headmistress) Pattarivilai
17. Personal interview with Sr.Shaitha Happy Home for children Hostel Warden Pattarivilai
18. Personal interview with Sr. Leema Rose Provincial S.S.H.J Azhagapappuram

Women Empowerment Schemes of Dr. J. Jayalalitha Regime in Tamil Nadu

K. Gurumoorthi*

Jayalalitha (also known as J. Jayalalithaa or Amma) was a prominent Indian politician, film actress, and chief minister of the southern state of Tamil Nadu. She was born on February 24, 1948, in Mysore, India, and began her career in the entertainment industry in the 1960s. She acted in over 140 films in various languages, including Tamil, Telugu, and Kannada.

In 1982, Jayalalitha joined the All- India Anna Dravida Munnetra Kazhagam (AIADMK) Party and quickly rose to prominence, becoming the party's propaganda secretary in 1983. She served as the chief minister of Tamil Nadu on multiple occasions, from 1991-1996, 2001-2002, 2002-2006, and 2011-2016. She was known for her charismatic leadership style, pro-poor policies, and efforts to empower women.

Women Development Scheme

Tamil Nadu Corporation for Development of Women had also started Women Recreation Centers for

Rural Women to meet together, interact, and discuss their own problems and issues, read newspapers, magazines for the women empowerment in 1998. This scheme was continued till 2005 and was not followed by the subsequent Government.

Social development through self-help was achieved with the formation of the Industrial Co-operative Societies, exclusively for women of the weaker sections of the society. The Government organized the industrial Co-operative Societies to provide gainful employment to women in 2001.

Women Self Help Group

The Government of Tamil Nadu spearheaded the Self Help Group (SHG) concept in the country by forming SHGs in Dharmapuri district with the assistance of International Fund for Agricultural Development (IFAD) on 14th September 1989. Later this scheme was extended to the Salem and South

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ARcot districts during 1991-1992 and further expanded to the districts of Madurai and Ramanathapuram during 1992-1993.

The overwhelming success of the IF AD project paved way for the introduction of Self Help Group in the new name of Mahalir Thittam during 1997-1998 with State Government Funds in Villupuram, Krishnagiri, Namakkal, Cuddalore, Theni, Karur, Virudhunagar, Tiruvarur, Thoothukudi, Vellore and Tiruvallur district.

During 1998-1999, due to great demand it was extended to Tirunelveli, Tiruvannamalai, Erode, Pudukottai, Sivagangai, Nilgiris and Tiruchirapalli districts.

The formation of SHGs under Mahalir Thittam was increasing year after year. The total member of SHGs rose from 10,384 in 1998 to 3,07,115 SHGs in December 2006 consisting of 50,16,134 members. The total savings of those SHGs came to Rs. 60717 lakhs at the end of December 2006.

All Women Police Stations

She inaugurated the first All Women Police Station (AWPS) in Chennai City in 1992. In the last four years alone, she had sanctioned as many as 137 AWPS to ensure that there was at least one AWPS in each Sub-Division. One ninety five, All Women Police Stations are now functioning in the State.

Women Commandos

The first company of Women Commandos was commissioned by her on 2.6.2003. Women Commandos undergo the same training as their male counterparts and were equally proficient in the handling of all automatic and sophisticated weapons, detection and disposal of bombs, driving, riding, and in adventure sports. They were also trained in unarmed combat besides courses on yoga and meditation. So far, 353 Women Commandos had been trained in Commando operations.

All Women Police Battalion

Tamil Nadu is the first State to have an exclusive All Women Police Battalion. At present this battalion functions with 1078 Women Police Personnel of all

ranks, which includes two companies of Women Commandos.

The Tamilnadu Police

The Tamilnadu police have various distinctions and honors to its credit. It has the largest strength of women police personnel in the state, the highest number of women police stations in the state, the first women police battalion of special police, the first women Commando Force in the country, the first established Finger Print Lab in the World, the first integrated Modern Police Control Room in the state and has the greatest number of computers against other police departments in the state (2) The table show below details on the major crime trends in the state (3) It can be noted that the overall number of crimes registered has come down steadily over the years.

Supply of Free Bicycles

Then the Chief Minister Selvi. J. Jayalalithaa (2001 – 2006), who was very much concerned about the educational development of girl students, announced the laudable scheme of supply of free bicycles.

In order to encourage the women education, Tamil Nadu Government implemented the pioneer scheme of supply of free cycles to the Adi Dravidar and Tribal Welfare girls studying in XI and XII Standards in 2001 the then Chief Minister Selvi. J. Jayalalithaa (2001 – 2006) ordered to extend this scheme to all the Backward Classes, Most Backward Classes, notified Communities girls studying in XI and XII Standards in Government and Government aided schools, since 2004 – 2005. This 131 scheme was also extended to boys from 2005 – 2006. The details of the amount spent and total number of beneficiaries are given below 50.

Scholarship Schemes

Various kinds of scholarships such as the Prematric scholarship, Postmatric scholarships, free Education to students studying in Degree, Polytechnic and professional courses were granted to the Backward Classes, Most Backward Classes, Denotified Communities during 2001.

20 Thamilarasu “Tamil Govt”, tow year Sathanai Malar Dept. of information and Public relation, secretariat, Channai 2004 – 2006.

The income ceiling was not applicable to the Most Backward Classes, Denotified Communities students for their studies from SSLC upto three years Degree Courses in Arts and Science (i.e. B.A., B.Sc., and B.Com. Etc.,) in 2000.

During 1991-1996 for Premetric and Postmetric scholarship scheme, a sum of Rs.72 lakhs was spent for the benefit of 61,000 students. The amount was increased to Rs.45, 84,260 for the benefit of 10,97,940 students during 2006-2007.

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Impact of Medical Education in Tamilnadu

Dr. R. Prakash* and Prof. S. Pandiyalakshmi**

During post independence period, there was an all round efforts by Indian leaders to inculcate both Western and Indian forms of medical education. A.L.Mudhaliar, P.C.Roy where instrumental in innovative and path breaking, medical teaching methods in India³

The burden of improving health of the people and widening the scope of health fell on the national government. Several significant events in public health has to be looked upon chronologically.

In 1947 ministries of health were established at the centre and states. The post of director general of indian medical service was created the posts of surgeon general director of public health service and inspector general of hospitals were integrated in many states. During 1948 india joined the world health organization. In 1951 the BCG vaccination programme was launched

in entire country. In 1952 on October 2, the community development programme was launched for all round development of rural areas. Central council health was constituted with union health minister as chairman and health ministers of various states as members. Primary health centre were setup. In 1953 national malaria control programme was initiated, national family planning programme was started. During 1955 the national filarial control programme was commenced. During the same year central leprosy teaching and research institute was established at madras, chengalpet. In 1959 the government of india appointed the modular committee which made recommendations for the development and expansion of health service in india national TB institute at Bangalore was started.⁴ During 1961 the central bureau of health intelligence was established. During 1962 the school health programme

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was initiated. The national goiter control programme was also launched also the district tuberculosis programme was formulated. In 1963 the national institute of communicable disease was inaugurated the chaddha committee report made a norm of one basic health worker for every 10,000. Population during the year 1964 a national institute of health administration and education was opened in collaboration with the ford foundation. During the same year a committee was setup by the central government under the chairmanship of shanty lal shah to study the question for realizing abortions. In 1967 the modhok committee was constituted to review the working of national malaria eradication programme, a small family committee was setup. During 1968 the government of india appointed the medical education committee to study all aspects of medical education to fulfill the national needs and examine available resources. In 1970 population policy for indian was formulated, chittaraian mobile hospitals were started to commemorate the birth centenary of late C R DASS on Nov.1970 and also the registration of births and deaths act of 1969 came into force from April 1. 1970. In 1972 the medical termination of pregnancy singh committee submitted its report of health workers called "multi-purpose health workers" for delivery of health family planning and nutritional service to the rural communities.⁵ In 1975 a high power changes and updation on medical education and supportive man power a high is also known as shrivastu committee. In 1976 the central council for the health proposed a 3-tier plan for medical care in villages. During 1982 the government of india adopted a very important policy called the national health policy. During 1992 under the eighty-five year plan the child survival and safe mother hood programme (CSSM) was launched on 20th august 1994. In 1995 the mass pulse polio immunization programme was launched. In 1996 the reproductive and child health programme was launched. During 2002 the most important national health policy was formulated after 1982.⁶

Health care measures by various governments in Tamilnadu

The Madras state was formed in January 26, 1950 after independence. Again the states landscape was re-

organised on the Linguistic basis due to state re-organisation act. When DMK under Annadurai came to power the name Madras state was re-organised as Tamilnadu on January 14, 1969.

The end of congress rule marked a new political beginning for the Dravidian parties to capture power. The political fulcrum swifled from rule of National party in the state to Dravidian rule there after. The then DMK government emphasized on a policy of social equality and as casteless society. The ideology swifled towards socialism, the 69% reservation in employment and education was made possible during Karunanidhi's regime. In Tamilnadu the nutrional level of children and women are very low.. They were malnutirioned , Hence the midday meals scheme for school students was initiated by the then chief minister K. Kamaraj and then nutritious mid-day meal scheme was initiated by M.G.Ramachandran in 1983.⁷

Several Directorates function under the state health and family welfare department they are

1. Directorate of medical Education
2. Directorate of Medical and rural health services.
3. Directorate of public health and preventive medicine
4. Directorate of Indian medicine and Homeopathy
5. Directorate of family welfare
6. Directorate of food safety and drugs control administration
7. Directorate of state health transport department
8. Directorate of medical services recruitment board⁸

Apart from these directorates there are many councils established through various acts to register for medical, dental, nursing and paramedical profession and practice in Tamilnadu they are

1. Tamilnadu medical council
2. Tamilnadu Dental council
3. Tamilnadu Nurses council
4. Tamilnadu Pharmacy Council
5. Tamilnadu Siddha Medical Council
6. Board of Indian Medicine (Traditional Medicines)
7. Tamilnadu Homoeopathy council
8. Tamilnadu Physiotherapists council

All these are bodies regulated by the central government and the state government.

Classification of Hospitals

The government aims to provide preventive and curative care to all. The hospitals in the state classified into various types they are

1. State public medical institutions

All the medical institutions both the state run and the centrally sponsored Allopathy and Indian systems of medicine which are maintained through state funds and central funds fall under this category. It also possess primary health centres catering the needs of 30000 people and also secondary and tertiary care hospitals in the state.

2. State Special Medical Institutions

The Institutions that intended to serve certain sections of the public namely the policy, transport, other state owned corporations and undertakings, employees state insurance medical institutions etc.

3. Medical Institutions under local bodies

The medical institutions under the management of municipal corporations, municipality and panchayat unions, fall under this category.

4. Private Aided Medical Institutions

The medical institutions supported by private contribution and receiving government aid fall under this category.⁹

Tamilnadu Dr. MGR Medical University

The government of tamilnadu established tamilnadu medical university in 1987 by passing act called Tamilnadu medical university act 1987 (Act no. 37-1987). The name was later changed as Tamilnadu Dr. MGR Medical University and the university was functioning from July 1988. Till then the university was working for the cause of poor and the needy making an impact on the progress of health care.

In Tamilnadu the health delivery systems are divided into 3 types viz, Primary, Secondary and Tertiary health care system. Which consist of Primary Health Care (PHCs) and Health sub Centres (HSC). Secondary health care means District hospitals, Taluk

hospitals, Women and Children hospitals, Dispensaries and mobile medical units, Tertiary health care system covers multi-specialty hospitals. Chief Ministers comprehensive is provided in the state for the people to access the health services in government and private sector

Children below the age of five suffered from deficiency disease like Kwashiorkor, Marasmus, impaired vision, permanent blindness followed by high rate of mortality and morbidity-pregnant mothers became more valuable section.

In Tamilnadu “Kulanthaikal Kapagam” pre-school care centers were started. kulanthaikal kapagam was functioning in the state Co-operative American Relief Everywhere (C.A.R.E) came forward for financial assistance to construct buildings and supply food materials for mid-day meal programme feeding was started from January 14, 1971 in five hundred and fifteen centres. Initially 40 students benefitted at each center. Later the numbers increased to 120 from 1981

With the assistance of unicef applied nutrition programme was started in Tamilnadu in 1966-67. In 1974 this scheme expanded to entire state I.C.D.S. – Integrated Child Development Service scheme sponsored by central government was implemented in three places of Tamilnadu (i.e.) Madras, Dharmapuri, Madurai. This project made to start 100 pre-schools with 40 students and 100 anganwadi's. Each anganwadi was appointed with trained worker and helped by ayah. One child developments officer was put incharge and under him there were five supervisors. A medical officer was assigned to the health medical officer was assigned to the health of Anganwadi children. The prime objective of I.C.D.S programme was to lay foundation for proper psychological development of the child and to improve the nutritional and health status of the children above six years vital steps are been undertaken to reduce morbidity mortalities, malnutrition and school dropouts. In aims to enhance the capability of the mother to take care of nutrition and developments needs of the child. ¹⁰

The Tamilnadu Integrated nutrition project (TNIP) was started in 1980. This programme aims to

nurture pregnant and lactating women and six to 36 month old child. This scheme was financially assisted by the world bank. This scheme carried on the health and nutritional services to almost one million children in rural south India through village based community nutrition centres. T.I.N.P. aimed at reducing malnutrition upto 50% and to reduce ammonia in pregnant and nursing women. Tamilnadu has been adjudged the best state in India for deceased organ transplantation and also in providing family planning services. Many laurels have been made in the state in expectancy at birth infant mortality rate and maternal mortality rate. Among the other state Tamilnadu ranks 'second lowest' next to Kerala in terms of infant mortality rate and birth rate. 'Third lowest' in maternal mortality ratio and 'forth highest' in life expectancy at birth. Tamilnadu is also one of the first states to achieve a low total mortality rate of 1.7.

The Directorate of medical and rural health care is responsible for providing quality health care. After its inception in Tamilnadu, IMR (Infant Mortality Rate) has gone down from 93 in 1980 to 49 in 2010. PHC's (Primary Health Centre) during 1985 was 215 which rose to 1410 in 2010. This shows the decreasing mortality, increase in rural health care. Even doctors with UG degree who serve in PHC are eligible for 50% of Post Graduate seats in Govt. Colleges. In Tamilnadu state AIDS, Cancer, Polio, Leprosy, Tuberculosis were effectively checked.¹¹

This paper also attempts to find out whether this scenario is a boon or a bane. It also concludes with its authentic statement that, Tamil Nadu has largest number of medical colleges than any other state and its repercussions. The impact of medical education on rural masses and contribution of Dravidian parties to the growth of Health care in Tamil Nadu and makes the paper very unique and necessary.

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Exploring Karaikudi's Heritage: Chettinadu Bungalows, Cuisine, and Tourism in Tamil Nadu

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Karaikudi, a thriving urban center in Tamil Nadu's Sivaganga district, is emerging as a tourism hotspot, particularly for heritage tourism. This town, situated in

the heart of the historic Chettinadu region, once dominated by the Nagarathas or Chettiars, boasts numerous heritage sites nurtured during the

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community's heyday. Karaikudi is one of the 31 villages across India identified by the government as a tourist destination (see Fig.1). With its regal history, the Nattukottai Chettiars of Karaikudi are renowned for their opulent bungalows and delectable cuisine. Visitors to Karaikudi can immerse themselves in the region's hospitality by staying in private homes turned hotels by the Chettiars. These colonial-inspired bungalows, adorned with Burma teak pillars, stained glass windows, and intricate wood carvings, are a testament to Karaikudi's illustrious past [4].

Chettinadu Bungalows and Art:

Over time, Karaikudi has evolved into a haven for antique enthusiasts, offering a captivating array of treasures. Many Chettinadu Mansions in Kanadukathan have been transformed into heritage resorts, providing air-conditioned double rooms furnished with handpicked Chettinadu artifacts. These palatial mansions are a fusion of various architectural styles, featuring Burma teak motifs, marble, handmade tiles, stained glass windows, elaborate chandeliers, and intricate carpentry (see Fig.2). High ceilings and inner courtyards, adorned with exquisitely carved granite or teakwood pillars where family ceremonies were held, offer a glimpse into a bygone era of gracious living. The arts and crafts found in these mansions and temples are equally captivating. Chettinadu baskets, intricately woven from date palm leaves, showcase patterns as fine as embroidery. Other items of interest include handloom sarees, silverware, brass vessels, wood carvings, and tiles from Athangudi [5, 6].



Figure: 2

Chettinadu Cuisine:

Another distinguishing feature of the Chettinadu region is its traditional cuisine, a culinary secret that continues to tantalize taste buds. The unique flavors of Chettinadu cuisine stem from the skillful use of spices and the warm, homely flavors. Renowned for their hospitality, the Chettinadu people contribute to the cuisine's reputation. Chettinadu cuisine offers a wide array of both spicy vegetarian and non-vegetarian delicacies. Delicious and colorful snacks such as Ukkarai, Kandarappam, Karuppati Paniyaram, Kavanarisi, Pal Paniyaram, Kummayam, Thenkuzhal, and Seepu Seedai leave a lasting impression on food enthusiasts (see Fig.3)



Figure: 3

Tourist Visitations:

The rich cultural heritage of Tamil Nadu is a major draw for tourists, especially foreigners, who are attracted to the state's art, culture, architecture, traditional crafts, and cuisine. These attractions are abundant in the Chettinadu region of Tamil Nadu, making it a popular choice among tourists. Advancements in technology and promotions have made tourists more aware of Indian tourism destinations. Heritage tourism, often referred to as rural tourism by foreign tourists, offers a home away from home experience. Foreign tourists choose India for its affordability and the authentic relationships they build during their visits. When considering heritage tourism, tourists focus on dance, fine arts, architecture, traditional food, agriculture, and handicrafts. Most foreign tourists learn about Karaikudi as a heritage tourism destination through the internet, tour planners,

friends, and relatives. The alluring features of the Chettinadu region make it a must-visit destination for foreign tourists [7].

State Initiatives in Heritage Tourism Promotion:

The Chettinadu region, despite its architectural and cultural riches, has grappled with economic underdevelopment. Attempts were made to film in the mansions for the cinema industry, but preservation prevailed as owners chose to safeguard these treasures. To promote the region, the State Government has taken the initiative to harness its rich potential for tourism, combining heritage and pilgrimage sites and developing Karaikudi as a central hub equidistant from Tiruchi, Madurai, and Tanjavur. The District administration actively promotes the area, with more houses being converted into "Bed and Breakfast" accommodations to attract foreign tourists. Notably, the Chettinadu Bungalow in Karaikudi town stands out among these accommodations. The State administration organizes the "Chettinadu Festival," featuring cultural dances like Karagattam and Mayilattam, to raise awareness among interested parties. In the private sector, many hotels and restaurants have emerged to cater to the growing number of tourists. The Tamil Nadu Tourism Development Corporation (TTDC) has also stepped up efforts to market Chettinadu's heritage abroad by participating in international tourism conferences. Public-Private Partnerships (PPP) have been introduced to enhance infrastructure and promote tourism, with a significant expected investment of Rs.10,000 crores in various tourism infrastructure projects [8].

Suggestions:

- Revive and preserve deserted Chettinadu bungalows for exhibition and tourist stays.
- Enhance cleanliness and tidiness at heritage sites.
- Provide proper training to tourist guides to offer an authentic experience.
- Include Karaikudi as a heritage tourism destination in inbound tourist itineraries.
- Promote Food Tourism in the Chettinadu region.
- Celebrate Tourism Day in schools and colleges, particularly in heritage-rich areas.

- Establish information centers in tourist-populated areas during peak seasons.

Conclusion:

Heritage tourism is a crucial component of India's tourism industry, offering a glimpse into the nation's rich history and culture. Karaikudi, with its Chettinadu Bungalows and Cuisine, shines as a prime heritage tourism destination. By preserving and promoting heritage tourism, India not only enhances its economy but also uplifts the lives of rural communities. Karaikudi, with its architectural splendor, cultural heritage, and mouthwatering cuisine, stands as a testament to India's glorious past and continues to attract enthusiastic travelers, serving as a silent but powerful brand ambassador for the region.

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Issues and Challenges of Food Security in India – A Study “Let food be thy medicine, thy medicine shall be thy food” -Hippocrates.

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The government of India has launched a variety of initiatives to combat hunger and malnutrition and enhance food security. We'll mention a few of these programs below.

Food Security Mission

The National Food Security Mission (NFSM) is a 5-year-old Central Scheme of the Government of India that aims to boost sustainable production and productivity of wheat, rice, and pulses in order to guarantee national food security. By spreading new technologies and farm management techniques, the goal was to close the yield gap for these crops. The 11th five-year plan's goals were surpassed, and in 2012, the 12th five-year plan was added. NFSM wants to increase food grain output by 25 million tons under the 12th Plan.

National Mission on Pulses and Oilseeds

In terms of edible oil, India is heavily dependent on imports. The fact that production is concentrated primarily in rain-fed areas has been one of the major obstacles to increasing oilseed yield. Only one-fourth of the nation's oilseed-producing land is still irrigated.

National Rural Livelihoods Mission

(NRLM) is an initiative to reduce poverty that is run by the Indian government's Ministry of Rural Development. This program aims to support rural poor organization and self-employment. The main goal of this initiative is to group the underprivileged into SHGs (Self Help Groups) and prepare them for self-employment.

Swarnajayanti Grameen Swarojgar Yojana (SGSY) was introduced in 1999 by the Ministry of Rural Development (MoRD) to encourage self-employment among rural poor people following the restructuring of the Integrated Rural

Development Programme (IRDP). The shortcomings of the SGSY program are now filled by the transformation of SGSY into NRLM. This program, which has a \$5.1 billion budget and was introduced in 2011, is one of the Ministry of Rural Development's main initiatives. One of the biggest programs in the world to help the underprivileged have a better quality of life is this one. With a credit of \$1 billion, the World Bank is supporting this endeavor. On September 25, 2015, Deen Dayal Antyodaya Yojana replaced the program.

Public Distribution System

The largest food distribution system in the world is India's Public Distribution System (PDS). It has been a key concern of the poverty alleviation approach. Additionally, it has proven to be an effective method of transferring revenue to demographic groups with low incomes. The most successful safety net program is India's Public Distribution System. Through a network of fair price stores, it offers the rural and urban populace rationed amounts of staple foods (rice, wheat, sugar, edible oils, and kerosene) at costs below the going rate.

National Gardening Mission (NGM)

The National Crop Board was founded by the Indian government in 1984 to increase the nation's food security. The Council has started a national horticulture mandate with the objective of establishing high-tech commercial horticulture in particular regions. Modern post-harvest infrastructure as part of acreage extension projects or as a shared space for a project team, energy-efficient cold chain infrastructure for fresh product horticulture, and encouraging applied R&D to standardize procedures PHM develops common facilities centers for the agricultural and horticultural export sectors, in addition to implementation. The Council carries out research to pinpoint horticultural

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development's weak points and creates a strategy to encourage horticulture development by offering developers technical and advisory services.

National Fertility and Soil Health Management Project

To increase soil fertility and productivity by enhancing soil nutrients, the Indian government launched the National Soil Health and Fertility Management Project. The initiative intends to improve fertilizer quality control laboratories, integrated nutrient management practices, and soil analysis labs. All of these institutional frameworks have been put in place to enable the balanced use of chemical fertilizers and manure, based on soil studies and demonstrations, plan for promoting and improving agricultural mechanization through education, research, and demonstration. The Ministry of Agriculture and Cooperation, along with four agricultural machinery training and testing facilities situated in Budni (MP), Hissar (Haryana), Garladinne (AP), and Biswanath Chariali (Assam), are responsible for carrying out the program. Its objectives include demonstrating cutting-edge equipment to farmers, introducing new technologies into agricultural production systems, and determining the suitability of various pieces of equipment.

Rashtriya Krishi Vikas Yojana

Rashtriya Krishi Vikas Yojana (RKVY), the eleventh plan, had a budget of Rs. 4% growth rate in agriculture and related industries when it was introduced in 2007–2008. This effort has delivered a number of technology packages to the states of Assam, Bihar, Chhattisgarh, Jharkhand, Orissa, East UP, and West Bengal in order to increase agricultural production.

Oilseeds, Beans, Oil Palms and Maize Integration Program (Isopom)

The initiative was launched on April 1, 2010, in 14 core states for the production of oilseeds (15 for corn and 10 for oil palm). Legume components and NFSM are mixed. A helpful tool for crop diversification, this strategy will be. The program's objectives include promoting the procurement of breeder seeds, the manufacture of original seeds, the production and

distribution of certified seeds, and the use of insecticides, herbicides, and other tools for plant protection as well as certified seeds, grass. The plan has been adopted by the states of Andhra Pradesh, Karnataka, Tamil Nadu, Gujarat, Goa, Orissa, Kerala, Tripura, Assam, and Mizoram.

Major Challenges To Food Security:

Climate Change: In many regions of India, climate change is a significant problem that affects food security. Technological development is necessary to reduce the prohibitive costs of research and infrastructure needed to support the expansion of agricultural production across a range of agricultural sectors. Food security in India is in jeopardy due to altered agricultural production practices. The impact of climate change on global cereal output is unpredictable.

Droughts: Low/heavy rainfall and exceptionally high/low temperatures are the causes of droughts owing to a lack of moisture and floods due to an excess of moisture, both of which have a negative impact on crop productivity.

Lack of access to remote areas: The tribal communities have experienced substantial economic backwardness as a result of living in remote, challenging terrain and practicing subsistence farming.

Increase in Rural-To-Urban Migration: Unplanned slum growth caused by a high percentage of the informal labor results in a lack of basic health and hygiene amenities, inadequate housing, and increased food insecurity.

Corruption: Food insecurity is made worse by practices including diverting grains to the open market in order to increase profit margins, selling low-quality grains at ration stores, and erratic store opening hours.

Suggestions For Food Security:

Transforming the PDS: To improve the system that provides the nations roughly 800 million disadvantaged residents with supplies of wheat, rice, sugar, and kerosene oil.

Fortification of Government Distributed Food:

Increase the nutritional content of the government's school lunch program, which fortifies rice with iron to combat anemia and malnutrition.

Policy Interventions: Laws governing agriculture, the management of agricultural waste, soil carbon sequestration, and general natural resource management are all desperately needed.

Infrastructure Requirements: The government should provide market facilities, roads, and transit a higher priority. Infrastructure will expand more quickly if the PPP model is supported in agriculture.

Encouragement to Horticulture Products: To achieve food security, it is essential to increase the per capita availability of food grains and to put the right amount of food on the plate of the average person. In order to increase per capita availability of food and ensure food security, horticulture products need to be encouraged.

Capital Investment: The proportion of capital investment in agriculture's GDP has stayed constant in recent years. It has been noted that the agriculture sector significantly boosted GDP from 2007–2008 to 2009–2010, despite capital spending improving in recent five-year plans. The major issue is how to enhance capital investment in both the public and private sectors.

Conclusion:

A fundamental tenet of international human rights law is the right to food. India has a responsibility to uphold the right to adequate food and the right to be free from hunger as a state party to both the Universal Declaration of Human Rights and the International Covenant on Economic, Social, and Cultural Rights. To ensure sustained food security, India must establish a policy that integrates disparate issues including

inequality, food diversity, indigenous rights, and environmental justice.

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“Industrial impact in Thoothukudi”

V. Praveen Kumar* and Dr. A. Devaraj**

Introduction

Thoothukudi is an industrial district on the east coast in southern Tamil Nadu, with the port city of Thoothukudi as a major industrial hub. Due to the

advantage offered by Thoothukudi port, the industrial cluster has spread to the neighbouring taluks as well. Thoothukudi district harbours five operational thermal power plants with nine more in the works. The area is

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also home to many chemical industries, including a copper smelting factory. The concentration of chemical industries and thermal power plants in the industrial taluks of Thoothukudi district leads to the mixture of several contaminating sources. This makes it difficult to specifically measure and relate the impact of the thermal power plants and industrial activities on air, water, health, and the surrounding environment. It is of interest thus to study the impact of these industries on the people of this district.

Education and Income

As expected, with the advent of industries in a location, the incentives for educating oneself rises which is reflected in the significantly higher number of graduates in the industrial taluks. The number of graduates in these taluks is 13% higher than in the non-industrial taluks. While 40% of respondents in the non-industrial taluks reported earnings of more than 1,00,000 per annum, only 4% respondents in the industrial taluks earn in this range. 70% respondents in the industrial taluks earn between 725,000 to 175,000 per annum, compared to only 20% respondents from the non-industrial taluks earning in this range. There are twice as many respondents in the industrial taluks that earn less than 25,000 per annum as compared to respondents in non- industrial taluks.

Agriculture

Even with a cluster of industries in the vicinity, almost 40% of the respondents from the industrial taluks are involved in agriculture either as farm owners (26%) or as farm labourers (16%). In the non-industrial taluks, 25% of the respondents are involved in agriculture, as farm owners (21%) or farm labourers (6%). Of those involved in farming, we see a stark difference in the annual income between the industrialised and non-industrialised taluks with the latter having better income levels. 89% of the respondents involved in farming in the industrialised taluks earn less than 75,000 per annum as compared to 51% of the respondents involved in farming in the non- industrial taluks. 43% of farm owners in the non- industrial taluk earn more than 75,000 per annum as compared to only 10% of farm

owners in the industrial taluks. Only 4% of farm labourers from the non- industrial taluks earn more than 75,000 per annum as compared to less than 1% in the industrial taluks. Thus, we can see that agriculture is one of the reasons for lower income of respondents in the industrial taluks. In the 10-year data (year 2005 to 2015), for the for the total agriculture produce (kg/acre/annum), we see a rise in the median annual produce for the non-industrial taluks from 2005, when it was 1,500 kg/acre/annum to 2,000 kg/acre/annum in 2013. In 2015 however, the median for the total annual produce fell to 1,500 kg/acre/annum. In the same period, the median for the total agriculture produce of industrial taluks fell from 1,500 kg/acre/year to 1,200kg/acre/year (figure 1). It could imply industrialisation may have had an impact on yield based on the feedback.

Water for irrigation

It is interesting to note that the farmers in both these groups vary greatly in their source of water for irrigation, with each farmer in industrial taluks dependent on more than two sources (borewells, panchayat connection and lakes/ponds) as compared to the farmers in non- industrial taluks, who use only one water source of which lakes/ponds are used by 36% of the respondents. Piped connection in industrial areas indicates the benefits of industrialisation flowing to the farmers. Almost 50% of the farmers in the industrial taluks reported wilting or drying of their crop after irrigation. This indicates the possibility of harmful chemicals in the water for irrigation.

Fishing

30% of respondents from the industrialised taluks are involved in fishing as compared to less than 1% in non- industrial taluks. Most of the respondents in both the groups are involved in fishing in tanks and ponds (64% of the sample surveyed) as compared to the ones fishing in the sea (25% of the sample surveyed) or in the river (10% of the sample surveyed). 50% of respondents involved in fishing from the industrial taluks have reported industrial taluks. Most of the respondents in both the groups are involved in fishing in

tanks and ponds (64% of the sample surveyed) as compared to the ones fishing in the sea (25% of the sample surveyed) or in the river (10% of the sample surveyed). 50% of respondents involved in fishing from the industrial taluks have reported changes in their fish catch in the last five years (2010 to 2015). These changes are either reduction in quantity (42%), change in the fish species (42%), or both (30%). 33% of the respondents also reported changes in the breeding season of fish which in turn can impact the overall quantity and gender of fish caught. For those respondents whose main income is dependent on fishing (24% of respondents from industrial taluks), these changes would reflect in their reduced earnings. 61% of the respondents involved in fishing in industrialised taluks earn less than 50,000 per annum which is 15% of the total respondents from this group. In comparison, only 26% of the respondents involved in fishing in non-industrialised taluks earn less than 50,000 per annum which is just 1% of the total respondents from this group. Thus, we can see fishing too, is one of the reasons for lower income of respondents in the industrial taluks.

Domestic Water

There is a marked difference in the respondent's preference of their water source for domestic consumption with 50% of the respondents in the industrial taluks dependent on municipal/panchayat connections whereas 40% of the respondents in non-industrial taluks rely on lakes/ponds for the same. This could be either due to drying up of the lakes/ponds or due to their pollution in the industrialized taluks. Almost all respondents in industrialised taluks have reported increased salinity, and change in taste and colour of water. Concomitantly, 50% of the respondents reported vomiting, fever, nausea, and kidney ailments post water consumption. No respondent from the non-industrial taluks have experienced any change in taste, salinity or colour of water, and there are very few reports of vomiting, fever, and nausea.

Conclusion

Industrialization has led to increase in the income of the town and development of employment opportunities which matches with the growth rate of population stabilizing the per capita income of the people. Emergence of industries would not have been possible without the port and improving infrastructures. In addition to this, the improved transport, communication and infrastructural development are expected to make Thoothukudi a Business Hub and a host for industries with a sound economy. Location of major industries in the proximity of the port taking advantage of the infrastructural facilities already available in the port provide a powerful industrial base for the balanced growth of trade of commerce through the Thoothukudi Port. At present the trade phenomena of Thoothukudi has changed totally and it opened a wide field of job opportunities to thousands of workers. Use of man power in proportion to the growth of industries has increased traders from Thoothukudi and all over the state who began to concentrate in their trade through Thoothukudi port. Due to this. Thoothukudi district paved way for large opportunities and large number of labour strength. Now Thoothukudi is a Hub for industries which naturally strengthens its economy.

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Tribals Social Development

Ms. R. Rajpriya*

A tribal society is a primitive society which lived in early period of human history but can be found in large number of groups in all countries including India. There has not been any change of tribes in their belief, life style and religion which prevent them from mixing with any outsider or educated community whom they greatly dislike.

Tribal Development

The paradigm of tribal development in relation to theoretical comprehension of “Development Model” stands outbroadly, in terms of both development perspectives and development goals. Tribal development has been a constitutional obligation in independent India and the Constitution enumerates special provisions for their development both as tribals (Scheduled Tribes) and as weaker sections of the society. The Directive Principles of state policy says:

“The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation”. (Article 46).

The First Five Year Plan has also looked into the development perspective of the tribals and observed:

“The condition are now generally such that there has to be a positive policy of assisting the tribal people to develop their natural resources and to evolve a productive economic life wherein they will enjoy the fruits of their labour and will not be exploited by more organized economic forces from outside. So far as their religious and social life is concerned, it is not desirable to bring about change except at the initiative of the Tribal People themselves and with their willing consent. It is accepted that there are many healthy features of the tribal life which should not only be retained but developed. The qualities of their dialects and the rich

content of their arts and crafts also needs to be appreciated “Planning Commission (1951: 836).

So an understanding of the genesis of tribal development in general and development of Arunachal tribes in particular will better help in objective assessment of plan approach to tribal development.

Tribal Development: An Intellectual Idealism

The issues regarding tribal development found a place in the Congress election manifesto towards the end of 1945, which only seem to bear the stamp of Nehru’s thinking on this problein. Today the state policy of tribal development is in line with Nehru’s ideas of tribal development over the periods (Pakem: 1992: 82-100) His overall philosophy is marked by his intellectual simplicity and ideological vision of the conceptualisation of approach to tribal issues. He differed from Patel and Gandhi (Swaroop 1992:67-72) in his approach to tribal development His objective was to make for “an evenly balanced development to prevent the concentration of wealth in the hands of one class of people”... in one area of the land (Gopal, 1984). He spelt out the policy towards the nibal as a this largial objective. The central core of his policy was that the tribal areas of Assam and other parts of India “are backward and need a great deal of assistance...” [They] are quite capable of looking after themselves culture...y but not in the economic sense. Naturally, they will have to be given the largest protection”.

Due to historical reasons the policy of British Government widened the gap between the tribal’s, mainly the hill people and the non-tribal in the process of socio-economic transformation. In the post independence period, the development model adopted in India was more centralised in nature with sectoral coverage. Such a model was quite incompatible to the needs of the tribals who had their own Economic Culture.

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Safeguards and Privileges

Various provisions as enumerated in preceding paragraphs for the welfare of the tribals assume meaningful significance with reference to privileges contained in different Articles of the Constitution. The Articles either directly relate to tribal issues or bear significance because of the fact that tribals form a part of the universe for the Article provides for safeguard and privileges. Some of the safeguards and privileges relevant to the tribals are discussed under following heads

Political Safeguards

Articles 330, 332 and 334 of the Constitution provided for reservation of seats. Article 330 provides for reservation of seats for SC and ST in the Lok Sabha while Article 332 in the State Vidhan Sabhas. Article 334 originally laid down that the provision relating to the reservation of seats for SC and ST in the Lok Sabha and the State Vidhan Sabha (and the presentation of the Anglo-Indian Community in the Lok Sabha and the State Vidhan Sabha by nomination) would cease to have effect on the expiry of a period of ten years from the commencement of the Constitution. Article has since been amended four times extending the same period by ten years on each occasion.

Social Safeguards

Social safeguards are provisions meant for protecting the civic rights of the Scheduled Tribes and saving them from exploitation. General Articles such as Article 15 ensuring the Right to Equality. Article 16 providing for the Right to Freedom and Article 23 providing for the Right Against Exploitation have special significance for SCs and ST's in protecting their civic rights. Article 24 provides that no child below the age of 14 shall be employed to work in any factory or engaged in any other hazardous employment. There are Central and State Laws to prevent child labour. This also has significance for tribals.

Article 17 provides for the abolition of "Untouchability" and its practice in any form. There are two important legislations relating to this article, viz. the Protection of Civil Rights Act, 1955, and the Scheduled Castes Tribes (Prevention of Atrocities) Act, 1989.

Economic Safeguards

The provisions of Article 46 (Directive Principles of State Policy), 23 (Right Against Exploitation and 24 Prohibition of Child Labour) also ensure economic safeguards. Besides, Article 244 provides for the Administration of Scheduled Areas and Tribal areas with a thrust on the protection of economic interests of the tribals. Similarly, Article 275 lays down provisions the grants from the Union for the purpose of promoting the welfare of the STS or raising the level of administration of Scheduled Areas. The provisions also include grants to the State covered under the Sixth Schedule.

Educational and Cultural Safeguards

Article 15(4) empowers the state to make any special provision for the advancement of any socially and educationally backward classes of citizens or for SC and ST. This provision was added to the Constitution through the Constitution (First Amendment) Act, 1951 which amended several articles. This provision has enabled the state to reserve seats for SC and ST in educational institutions including technical, engineering and medical colleges. In this as well as in Article 16(4) the term 'backward classes' is used as a generic term. According to Article 29(1) any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same. Article 29(2) provides that no citizen shall be denied admission into any educational institution main-trained by the State or receiving aid out of State funds on ground only of religion, race, caste, language or any of them.

According to Article 350 A, it shall be the Endeavour of every state and of every local authority within the State to provide adequate facilities for instructions in the mother tongue at the primary stage of education to children belonging to linguistic minority groups, and the President may issue such directions to any State as he considers necessary or proper for securing the provisions of such facilities.

Service Safeguards

There are Constitutional safeguards for securing adequate representation in the State services. Article 16(4) empowers the state to make any provisions for the

reservation of appointment or posts in favor of and backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state. According to article 335, the claims of the members of SCS and STS shall be taken into consideration, consistently with the maintenance of efficiency of administration in the making of appointments to services and posts in connection with the affairs of the Union or of a state. Article 320(4) provides that consultation with the UPSC or any State Public Service Commission shall not be required as respects the manner in which any provisions under Article 16(4) may be made or the manner in which effect may be given to the provision of Article 335

Some of the concessions allowed to the Scheduled Tribes by the Centre are as follows:

- Relaxation of maximum age limit by five years prescribed for appointment to the posts and reduction to one fourth of fees prescribed for admission to any examination or selection.
- In the case of direct recruitment by examination, full discretion to the UPSC and other recruiting authorities to recommend for appointment to ST candidate who may obtain a low place in the examination.
- In order to increase the educational level of ST candidates and to prepare them for All-India competitive examinations, the scheme by the Central Government for pre-examination training at Allahabad and Bangalore through local Universities.

Similarly, various State Governments have also made reservations for the STS corresponding to the population in the respective states.

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Socio Economic Condition of Garo Tribe in the State of Meghalaya

Benam B Marak*

Origin of the Garo Tribe

Though it is said that very little is known about the origin of the Garo tribe, it is also supposed that they are the part of Tibeto-barmman race of the Tibeto-chines

family. Originally, Garos are from Tibet-but because if some reasons they migrated from Tibet. As they had not permanent residence they used to travel from a place to another for their settlement. There are enough scope and

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privileged for the researchers to discuss the social and cultural organizations of the Garo people. Various kinds of socio-religious ceremonies are performed among the Garos. As a tribe the Garos are practically involved with cultivation which I reflected.

Ancient Village Administration

The social custom is the source of Law. For the Garos, customs in the law of the land, *Lex loci*, which is observed by the people whether Christians or non-Christians from time immemorial and which has been handed down from generation to generation. It has originality, antiquity, certainty, continuity and it has the force of law governing the whole Garo tribe. Before the annexation of the Garo Hills by the British, the Garos governed themselves by social customs, customs, tradition and practices. After the coming of the British people into Garo hills, the British government ruled over Garo hills district through repressive measures because it was difficult for them to subdue Garos to them.

During the pre-British periods the cases were tried by the village chiefs known as *Nokmas* and the headmen of families according to custom, tradition and usages. The *Alking Nokmas* or the village *Nokma* and headmen of the families assembled in a Council called *Jimma-Pakma* or *mela* to argue the case and pass judgement.

The case thus decided by the *Nokmas* and the village elders was accepted by all. The British established the *Laskers*, *sardars* and the village *Nokmas* in the hill areas and the *Gao Buras* in the plain *mouzas*. The district of the Garo hills was divided into 60 *Laskerships*, each under a *Lasker*. A *Lasker* was empowered to try any offence and enforce fines up to an amount not exceeding Rs.50. All *Laskers*, *Sardars* and *Gao Buras* received a *sanad* from the Deputy Commissioner.

Legacy

The systems which divide the Garo tribe into certain clans and motherhoods, the members of which trace their descent in the clan shall be through the mother and not through the father, also provides inheritance shall follow the same course, and shall be restricted to the female line. No man many possess

property, unless he has acquired it by his own exertions. No man can inherit property under any circumstance whatever.

The law of inheritance may be briefly stated to be that property once in motherhood cannot pass out of it. A woman's children are all of her *ma.chong*, and therefore, it might at first appear that her son would satisfy the rule but he must marry a woman of another clan, and his children would be of their mother's sept, so that, if inherited his mother's property, it would pass out of her *ma.chong* in the second generation. The daughter must therefore inherit and her daughter after her or failing issue, another woman of the clan appointed by some of its members.

Social Organisation of Garo Machong

In Garo society the most important social group is the *machong* (clan). A *machong* is an exogamous matrilineal descent group wherein a Garo is automatically assigned by birth to the unilineal group of his mother. A *chatchi* is divided into many *machong*. Each married couple chooses one daughter or, if they have none, they adopt a close relative of the mother to be heiress of the family. Her husband traditionally is selected from the lineage group of the father and is accepted as the *nokrom* of the house. He has to take on the responsibility of looking after his parents-in-law during their old age, and his wife inherits the property.

Accommodation

The Garo generally built houses with available natural resources such as bamboo, cane, timber, wood and dried palm leaves. The traditional process of building houses is to build houses with the help of one's own family and fellow villagers.

At present wooden furniture like chair, table, wardrobe, steel, *almirah* are found in many Garo households. The former earthen utensils have been replaced with metal and aluminium utensils. It is observed that Garo of plain area generally use a large number of utensils in comparison to the hilly Garos. With the advent of modern civilisation and improvement of socio-economic conditions, remarkable changes have been noticed in their household pattern which is alike the native people.

Celebration and Festival

Wangala and Christmas are two major festivals of the Garo community celebrated widely in almost all Garo inhabited areas. The Wangala is the most significant and traditional festival of the Garos which is performed after the end of harvesting. Generally, it is observed in the month of October to December and regarded as a thanksgiving ceremony to Misi-Saljong also known as Pattigipa Rarongipa (The great giver) for blessing the human beings with rice harvest of the season. This festival has been practiced traditionally by the Garos from immemorial. It is performed annually among almost all non-Christian Garos living in hills, but the time and dates of celebration vary from time to time.

Under the influence of modern civilisation and foreign culture, the Wangala which bears cultural identity of the Garo is losing its attraction. When the Christmas day arrives the Garo people go to church before they commence the celebration with their neighbours. Garos who are converted to Christianity celebrate Christmas as their main festival and offer sweets and cakes to friends and relatives. They decorate their home with local handmade decoration and hang artificial stars on their roof top to signify the culture of Bethlehem.

Subsistence and Commercial Activities in Garo hills

Traditionally, Garos living in the hills subsist by slash-and-burn cultivation. The iron hoe, hopper and wooden digging stick are essential appliances. Human hands continue to be the principal tool. Very often in some areas a plot allotted to a family remains underused because of an insufficient number of workers and the low level of technology. To survive the erratic nature of the monsoons mixed crops both wet and dry varieties are planted. A shifting cultivator plants a wide assortment of crops consisting of rice, millet, maize, and many root crops, vegetables etc.

The Problem of people

A number of crucial problems are traced within the Garo community such as poor communication system, health issues, insecurity of girl, early marriage, dominance of native people, lack of educational institution, shortage of pure drinking water etc.

However, the main crux of this area is land ownership problem. There is an allegation against the native people for taking possession of the land and properties of the Garos. They have become helpless and destitute by losing their land. Scarcity of educational institutions and employment opportunities lead to inferior lifestyle inflected with poverty. They are also deprived of modern medical facilities which compel them to go to the rural doctor and quacks. Being deprived of economic, political and social rights, the Garo people are leading a miserable life suffering from social insecurity.

Transformation of Garo Society

Christianity started to take root in Garo Hills since the thirties of the 20th century. The decline of the Nokpante started with the spread of Christianity. After they adopted Christianity Garos started to give up traditional way of practices. They gave up the dormitories of the traditional type. Christianity brought about a noticeable change among the Garos.

They gave up traditional culture, traditional dress and ornaments, musical instruments, pattern of house, personal name etc. Formal education and Christianity acted upon Garo culture jointly and simultaneously. At the earlier stage Christianity was propagated through primary education. With the expansion of Christianity, the institution of Nokpante lost its importance gradually. In some places Nokpantes are converted to either primary schools. Plough cultivation requires lesser group effort than in shifting cultivation. For adopting plough cultivation, it became necessary for grown up boys to stay with or at least within an easy reach of their parents. Thus the institution has lost its importance in the Garo society.

Conclusion

By the influence of the Mughals and the British Garos are completely changed in social, cultural, political and economical factors of the Garo society. These changes are distinct in respect of the habits of living styles, dress, food habit, singing and dancing etc. though there was a conflict between the British and the Garos, finally the Garos accepted the foreign authorities in their hills of Meghalaya state.

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தமிழ்நாட்டில் தலித் பெண்களின் மீதான வன்கொடுமையும் பெண்ணிலைவாதமும்

- ஓர் சமூக வரலாற்று ஆய்வு

வ.திலகவதி* மற்றும் முனைவர். சு. சுவாமிநாதன்**

இந்தியாவில் சாதிய படிநிலை கட்டமைப்பில் அடித்தள மக்கள், பட்டியலின மக்கள் என்று பொதுவாக அடையாளப்படுத்தப்படுவார்கள். ஒடுக்கப்பட்ட மக்கள், நசுக்கப்பட்ட மக்கள், தாழ்த்தப்பட்டோர், தீண்டத்தகாதவர்கள், பஞ்சமர்கள், அரிஜனங்கள், பட்டியல் இனத்தவர் என்றும் தலித்துகள் அழைக்கப்படுவதும் அல்லது குறிப்பிடப்படுவதும் உண்டு. இந்து-வர்ண தத்துவ சமய நோக்கில் ஒடுக்கப்பட்டவர்களாகவும், தீண்டத்தகாதவர்களாகவும், பொருளாதாரத்தில் தாழ்த்தப்பட்டு, அரசியல் அதிகார வலு அற்றவர்களாகவும், சமூகப் பண்பாட்டு நிலையில் மற்ற சமூகத்தால் வேறுபடுத்தப்பட்டவர்களாகவும் ஆக்கப்பட்டுள்ளனர். அப்படி ஆக்கப்படுகிற ஒவ்வொரு சாதியையும் தலித் என்றே வட இந்தியாவில் அழைத்து வந்தனர். இந்த சமுதாயங்கள் பல கால தொடர்ச்சியான எதிர்ப்பு போராட்டங்கள் ஊடாக நியாயமான வாய்ப்புக்களை பெற, முன்னேற முயன்று கொண்டிருக்கின்றார்கள். தமிழ்நாட்டில் பட்டியலின ஜாதிகளை அரசு ஆணைப்படி ஆதிதிராவிடர் என்றும், அதற்கானத்துறையை ஆதி திராவிடர் நலத்துறை என்றும் இன்றுவரை வழங்கப்பட்டுவருகிறது. ஜாதி சான்றிதழ்களிலும் அப்படியே குறிப்பிடப்படுகிறது. பட்டியலினம்

என்றும் குறிப்பிடப்படுகிறது. இது திராவிட அரசியலை மையப்படுத்துவதாக ஜாதிய அமைப்புகள், சங்கங்கள் கருதியதால் இந்த வடமொழிப் பெயரை ஒரு சில ஜாதிய அமைப்புகள் பயன்படுத்தி வருகின்றன என்பது குறிப்பிடத்தக்கது. தலித் என்று அழைத்துக் கொள்ளப்படும் பட்டியலின ஜாதிகளின் மக்கள் தொகை இந்திய அரசு தளத்தில் உள்ள 2011 தகவலின்படி 16.2% ஆகும். தமிழ்நாட்டளவில் இந்த சதவீதம் 2011 கணக்கெடுப்பின்படி 7.2% ஆகும். தமிழக அளவில் பட்டியலின ஜாதிகளாக வருபவை அரசு அட்டவணைப்படி 87 ஜாதிகளாக உள்ளது.தமிழ்நாட்டில் மொத்தமுள்ள 38 மாவட்டங்களில் 28 மாவட்டங்களில் தலித்துகள் வன்கொடுமையால் பாதிக்கப்பட்டவர்களாக உள்ளனர் என ஆதிதிராவிடர்களுக்கான தேசிய ஆணையம் அறிவித்துள்ளது.

தமிழ்நாட்டில் தலித் பெண்கள் மீதான வன்கொடுமைகள்

2014ஆம் ஆண்டில் 22 தலித்துகள் படுகொலை செய்யப்பட்டனர். இந்தியாவிலேயே மிக அதிக அளவில் தலித்துகள் படுகொலை செய்யப்படும் மாநிலங்களில் ஒன்றாக தமிழ்நாடு இருக்கிறது. 2015ஆம் ஆண்டில் 50 தலித்துகள் படுகொலை

*முழு நேர முனைவர் பட்ட ஆய்வாளர் நவரலாற்றுத் துறை, திருவள்ளூர் அரசு கலைக் கல்லூரி, இராசிபுரம். 637401, நாமக்கல்

** (ஆய்வு மேற்பார்வையாளர்), இணைப்பேராசிரியர் வரலாற்றுத்துறை திருவள்ளூர் அரசு கலைக் கல்லூரி, இராசிபுரம். 637401, நாமக்கல்

செய்யப்பட்டுள்ளனர். இது தமிழகக் காவல்துறையின் அலட்சியப் போக்கையே காட்டுகிறது. தமிழ்நாட்டில் தலித் பெண்கள் மீதான வன்கொடுமைகள் அதிர்ச்சியளிக்கும் வகையில் உயர்ந்து வருகின்றன. 2014ஆம் ஆண்டு 33 தலித் பெண்கள் பாலியல் பலாத்காரம் செய்யப்பட்டனர். 2015ஆம் ஆண்டிலோ 43 தலித் பெண்கள் பாலியல் பலாத்காரம் செய்யப்பட்டனர். தலித் பெண்கள் மானபங்கப்படுத்தப்படும் நிகழ்வுகள் 2014ஆம் ஆண்டைவிட 2015ஆம் ஆண்டு 4 மடங்கு அதிகரித்துள்ளன. பாலியல் தொந்தரவு கொடுக்கப்படும் குற்றங்களும் அதிகரித்து வருகின்றன. தலித்துகளின் குடியிருப்புகளை சாதிவெறியர்கள் கும்பலாகச் சென்று தாக்குகின்ற சம்பவங்கள் சுமார் 5 மடங்கு உயர்ந்துள்ளன. 2014ஆம் ஆண்டில் 39 கலவரங்கள் நடந்தன. 2015ஆம் ஆண்டிலோ அது 185ஆக உயர்ந்துள்ளது. தலித் கிராமங்களைச் சூறையாடும் சம்பவங்கள் 14 நடந்துள்ளன. தலித் குடியிருப்புகள் தாக்கப்படுவதில் உத்தரப்பிரதேசத்திற்கு அடுத்து இந்திய அளவில் 2வது மாநிலமாக தமிழ்நாடு உள்ளது. வன்கொடுமைத் தடுப்புச் சட்டம், குடியுரிமை பாதுகாப்புச் சட்டம் முதலான சிறப்புச் சட்டங்களின்கீழ் அல்லாமல் இந்தியத் தண்டனைச் சட்டத்தின்கீழ் பதியப்பட்டுள்ள குற்றங்களின் எண்ணிக்கை சுமார் 3 மடங்கு உயர்ந்துள்ளது. 2014ஆம் ஆண்டில் தலித்துகள் மீதான வன்முறை தொடர்பாக இந்தியத் தண்டனைச் சட்டத்தின்கீழ் 388 வழக்குகள் பதிவு செய்யப்பட்டன. 2015ஆம் ஆண்டில் அந்த எண்ணிக்கை 1198ஆக அதிகரித்துள்ளது.

தலித் பெண்கள் மீதான நவீன தீண்டாமை

கிராமப்புற, ஒடுக்கப்பட்ட சமூகத்தைச் சேர்ந்த கறுப்பு நிற பெண் என்றால் அவை மவுனத்தை அணிந்து கொள்கின்றன. இந்துமதத்தின்படி இந்தியர்கள் தீண்டத்தகாதோர் - தீண்டத்தகுந்தோர் என பல நூற்றாண்டு காலமாக பிரித்து வைக்கப்பட்டுள்ளதைப் போலவே பாலியல் வல்லுறவுகளையும் தீண்டத்தகுந்த ஆதிக்க சாதி பெண்கள் மீதானவை மற்றும் தீண்டத்தகாத

தாழ்த்தப்பட்ட பெண்கள் மீதானவை என கூர்மையாக வகைப்படுத்துவதற்கு போதுமான ஆதாரங்கள் இங்கே நிறைந்துள்ளன. பலாத்காரத்தில் பாதிக்கப்பட்டவர்களை இப்படி பிரித்துப் பார்க்கலாமா எனில் ஒடுக்கப்பட்டப் பெண்கள், ஆதிக்க சாதியைச் சேர்ந்த பெண்களாலும் ஒடுக்கப்படும் சமூகத்தில் அதுதான் நியாயமாகிறது. சாதியமைப்பின் எல்லா பிரிவு பெண்களும் சமமானவர்கள் இல்லை என்பதால் அவர்களுக்கு எதிரான குற்றங்களும் அவற்றுக்குக் கிடைக்கும் நீதியும் சமத்துவமானதாக இருக்க முடியாது. இந்நாட்டில் ஆண் தனது பாலின மேலாதிக்கத்தையோ சாதி அதிகாரத்தையோ நிறுவுவதற்காக அரங்கேற்றும் பலாத்காரங்களே அதிகம். முன்னது தனிநபர் குற்றம், பின்னது சமூகக் குற்றம். வன்முறை என்பது தனிநபர் குற்றம் வன்கொடுமை என்பது சமூகக் குற்றம். இந்த வேறுபாடுகள் ஊடகவியலாளர்களுக்கு புரிவதில்லை. அவர்கள் எல்லா குற்றங்களையும் ஒரே தராசில் வைத்துப் பார்க்கின்றனர். பெண்களும் கூட பாலியல் வன்புணர்ச்சியும் தலித் பெண்கள் எதிர்கொள்ளும் சாதிய வன்புணர்ச்சியும் ஒன்றெனவே கருதுகின்றனர். ஆனால் உண்மை அதுவல்ல. ஆதிக்க சாதிப் பெண்கள் 'பெண்' என்பதற்காக பலாத்காரம் செய்யப்படும்போது ஒடுக்கப்பட்ட சமூகப் பெண்கள் 'தலித்' என்பதற்காகவே சிதைக்கப்படுகின்றனர். முன்னதை சூழலும் பின்னதை பிறப்பும் தீர்மானிக்கிறது. இந்த கொடுமை தலித் பெண்களுக்கு மட்டுமே நடக்கிறது. போர்ச்சூழல்களில் எதிரி நாட்டு பெண் என்பதே பலாத்காரம் செய்ய போதுமானக் காரணமாக ராணுவ வீரர்கள் கருதுவதைப் போலவே ஆதிக்க சாதி ஆண்கள் தம் சக குடிமக்களான தலித் பெண்கள் மீது அழித்தொழிக்கும் போர் வன்முறையை ஏவுகின்றனர். ஹாத்ராஸ் பெண் சிதைக்கப்பட்ட விதத்தைப் பாருங்கள் - அதை பாலியல் வன்முறை என்று மட்டும் நாம் அழைக்க முடியுமா? அவளது ஒவ்வொரு அங்கமும் குதறியெடுக்கப்பட்டது. ஆதிக்கசாதி குற்றவாளிகளுக்கு தமது பாலியல் வெறியை

ஆற்றிக் கொள்வது மட்டும் இதன் நோக்கமல்ல. தாழ்த்தப்பட்ட மக்களின் மூளைகளில் அச்சம் மற்றும் அடிமைத்தனத்தின் விதையை மீண்டும் மீண்டும் ஊன்ற வேண்டும் என்பதுதான் அவர்களின் எதிர்பார்ப்பு. இப்படுபாதக செயலால் தமக்கு ஒரு பாதிப்பும் வராது என்பதுவும் அவர்களுக்குத் தெரியும். கிராமங்களின் சேரிப் பகுதியில் பிறக்கும் ஒவ்வொரு பெண் குழந்தையும் எந்த வயதிலும் தாம் வன்புணரப்படும் ஆபத்தை தாங்கியே வளர்கிறது. ஒவ்வொரு நாளும் சராசரியாக பத்து தலித் பெண்கள் வல்லுறவு செய்யப்படுவதாகக் குறிப்பிடும் தேசியக் குற்றப்பதிவு ஆணையத்தின் அறிக்கையை பல ஊடகங்கள் முக்கியத்துவம் கொடுத்து எழுதியுள்ளன. ஆனால், நாளொன்றுக்கு 10 பேர் வன்புணரப்படுகின்றனர் எனில் அவை அனைத்தும் ஒவ்வொரு நாளும் ஏன் தலைப்புச் செய்தியாவதில்லை? ஆண்டுதோறும், ஒவ்வொரு பத்தாண்டிலும் சாதிய வன்புணர்ச்சிகள் அதிகரிப்பதைப் பார்க்கிறோம். புள்ளிவிபரங்களை வெளியிடுவதில் ஆர்வம் காட்டும் ஊடகங்கள் எண்ணிக்கைகளின் பின்னால் ஒளிந்திருக்கும் கொடூரங்களை ரத்தமும் சதையுமாக அம்பலப்படுத்த விரும்புவதில்லை.

கடலூர் மாவட்டம் புவனகிரி அருகே உள்ள தெற்கு திட்டை கிராமத்தில் ஊராட்சி மன்றத் தலைவியாக தேர்வு செய்யப்பட்ட தலித் சமூகத்தைச் சார்ந்த ராஜேஸ்வரி சரவண குமார் என்ற பெண், பஞ்சாயத்து ஜாதிவெறி துணைத் தலைவரால், தரையில் உட்கார வைக்கப்பட்டுள்ளார். அதேபோல் திருவள்ளூர் மாவட்டத்தில் ஊராட்சி மன்ற தலித் சமூக பெண் தலைவர், 'சுதந்திர நாளில்' தேசியக் கொடியை ஏற்ற ஆதிக்க ஜாதி வெறியர்களால் தடுக்கப்பட்டுள்ளார். வன்கொடுமை தடுப்புச் சட்டத்துக்கு எதிரான இந்த 'தீண்டாமை'யை அரசு நிர்வாகத்துக்குக் கொண்டு செல்லத் தவறிய ஊராட்சி மன்ற செயலாளராக இருந்த பெண், வன்கொடுமை தடுப்புச் சட்டத்தின் கீழ் கைது செய்யப்பட்டுள்ளார். இவை வெளிச்சத்துக்கு வந்த 'வன்கொடுமைகள்'. பல கிராம பஞ்சாயத்துகளில் தலித் பெண்கள்

ஒடுக்குமுறைக் குள்ளாகிக் கொண்டிருக்கிறார்கள் என்பதே எதார்த்தம். திண்டுக்கல் மாவட்டம் வடமதுரையில் முடிதிருத்தும் சமுதாயத்தைச் சார்ந்த 12 வயது சிறுமி, கும்பல் பாலுறவு வன்முறைக்கு உள்ளாக்கப்பட்டு, கடந்த ஆண்டு படுகொலை செய்யப்பட்டார். 'நான் தான் பாலியல் வல்லுறவு செய்து கொலை செய்தேன்' என்று ஒப்புதல் வாக்குமூலம் தந்த கிருபானந்தம் என்ற குற்றவாளி, திண்டுக்கல் மகளிர் நீதிமன்றத்தால் சாட்சியங்கள் இல்லை என்று விடுதலை செய்யப்பட்டுள்ளார். தீர்ப்புக்கு எதிராக தமிழ்நாடு முழுதும் 3 இலட்சம் முடிதிருத்தும் கடைகளை அடைத்து தொழிலாளர்கள் போராட்டம் நடத்தியுள்ளனர். அரசு இந்த வழக்கை மேல்முறையீடு செய்ய வேண்டும் என்ற நியாயமான கோரிக்கைகள் வலுத்து வருகின்றன. தலித் மற்றும் சமூகத்தின் ஒடுக்கப்பட்ட பிரிவிலிருந்து வரும் பெண்கள் மீதான பாலுறவு வன்முறை, தீண்டாமைக் கொடுமைகளை பெண்களுக்கு எதிரான பெண்ணுரிமைக் கண்ணோட்டத்தில் மட்டும் அணுகுவது சரியான பார்வையாக இருக்க முடியாது. மாறாக, இதில் பொதிந்து நிற்கும் ஜாதிய ஒடுக்குமுறைகளோடு இணைத்துப் பார்க்க வேண்டும்.

பெண்களுக்கு சட்டரீதியான பாதுகாப்பு

இந்திய அரசியலமைப்பு பிரிவு 14 மற்றும் 15 பெண்களுக்கான மற்றும் அனைவருக்குமான சமத்துவ உரிமை பற்றி விளக்குகிறது. அரசியலமைப்பு விதி பிரிவு 21 பெண்களை மரியாதையோடு நடத்த வேண்டும் எனச் சுட்டிக்காட்டி இருக்கிறது. பெண்களைச் சமமாக நடத்த வேண்டும் என்று வலியுறுத்தி இருக்கிறது. இருப்பினும் உலக நாடுகள் வெளிப்படையான அதாவது ஐக்கிய நாடுகள் சபை இந்தியாவில் பெண்களுக்கு எதிராக நடைபெறும் குற்றச் செயல்கள் பலவற்றைச் சுட்டிக்காட்டிக் கண்டிக்கிறது. 1993 ஆம் ஆண்டு இந்திய நாடு பெண்களுக்கான சட்ட பாதுகாப்பு முயற்சிகளை அதிக கவனம் செலுத்த துவங்கியது. இந்தியாவில் பெண்களுக்கான பாதுகாப்பினை உறுதி செய்ய

2010ஆம் ஆண்டு இந்திய அரசுப் பணியிடங்களைப் பெண்களுக்கான பாதுகாப்பை உறுதிசெய்ய பாலியல் வன்முறைக்கான பெண்களுக்கான பாதுகாப்பு சட்டத்தை இயற்றியது. இந்த சட்டங்களின் அடிப்படையில் ஒரு நிறுவனத்தில் பணியாற்றும் பெண்ணை அல்லது கல்வி பயிலக் கல்லூரிகளில் பள்ளிகளுக்கு வரும் பெண்களை அல்லது பல்கலைக்கழகங்களில் அல்லது மருத்துவமனைகளில் வேறு ஏதேனும் துறைகளில் உள்ள மேலதிகாரிகள் ஆண்கள் பெண்களின் மாண்பைக் குறைக்கும் செயலில் ஈடுபட்டால் இந்த சட்டத்தின் கீழ் நடவடிக்கை எடுக்கப்பட்டு அவர்கள் மீது தண்டனை பாயும் இந்த தண்டனை அடிப்படையில் அந்த அதிகாரிக்குச் சிறைத் தண்டனையும் 50 ஆயிரம் அபராதமும் விதிக்கப்பட்டு புகார் அளிக்கும் பெண்ணின் புகார் மீது 90 நாட்களில் நடவடிக்கை எடுக்கப்படும். இந்தியத் தண்டனை சட்டம் பிரிவு 292 பெண்களை ஆபாசமாக சித்தரித்துச் செய்தல், கேலி செய்தல் போன்ற குற்றச்செயல்களில் ஈடுபடுபவர்கள் மீது இந்தியத் தண்டனை சட்டம் பிரிவு 792 இப்படி இரண்டு ஆண்டுகள் சிறைத் தண்டனையும் 2,000 ரூபாய் அபராதமும் விதிக்கப்படும். சிறைத் தண்டனை 5 ஆண்டுகள் நீட்டிக்கப்படலாம் மேலும் ஆபாச பொருள்களை விற்றால் இந்தியத் தண்டனை சட்டம் 294 இன் படி 7 ஆண்டுகள் சிறைத் தண்டனை விதிக்கப்படும் இந்தியத் தண்டனை சட்டம் 354 354 (அ) ஒரு பெண்ணை மானபங்கம் படுத்துவது மன உளைச்சலுக்கு உள்ளாக்கியது. துன்புறுத்துவது போன்ற செயல்களில் ஈடுபடும் குற்றவாளிகள் 3 வருடச் சிறைத் தண்டனைக்கு உட்படுத்தப்படுவார்கள்

2013ஆம் ஆண்டு சட்டத்தில் புதிய சட்ட விதிகள் சேர்க்கப்பட்டது இந்தியத் தண்டனை சட்டம் பிரிவு 354ச் உள்ள வரையறைகள் இரட்டை அர்த்தத்தில் பேசுவது வெளிப்படையான பாலியல் சைகை செய்வது பாலியல் இச்சைக்கு ஆட்படுத்துவது ஆபாசப் படங்களைக் காட்டுவது பெண்களைக் காம எண்ணத்துடன் படம் பிடிப்பது அதைப் பரப்புவது இச்சைக்கு இணங்க

மறுப்பவர்களைக் கட்டாயப்படுத்துவது. பெண்களை பின்தொடர்வது பெண்களை உளவு பார்ப்பது போன்ற குற்றச்செயல்களில் ஈடுபடுபவர்கள் மீது இந்த சட்ட விதிகள் பொருந்தும்

வன்கொடுமைத் தடுப்புச் சட்டம்

வன்கொடுமைத் தடுப்புச் சட்டம் என்பது இந்தியாவில் பட்டியல் இன மக்களுக்கு எதிரான கொடுமைகளைத் தடுப்பதற்காகவும், அச்சமூகத்தினருக்கு எதிரான வன்முறைகள், துன்புறுத்தல்கள் செய்பவர்களை இந்தச் சட்டத்தின் கீழ் கைது செய்து தகுந்த நடவடிக்கை எடுத்துத் தண்டனை பெற்றுத் தருவதற்கும் கொண்டு வரப்பட்ட சட்டமாகும். இந்தியாவில் கடந்த 1955 ஆம் ஆண்டு தீண்டாமை ஒழிப்புச் சட்டம் கொண்டு வரப்பட்டது. 1976 இல் அது பி.சி.ஆர். சட்டம் (குடியுரிமை பாதுகாப்புச் சட்டம்) என்று பெயர் மாற்றம் செய்யப்பட்டது. இந்தச் சட்டம் பட்டியலின மக்களுக்கு மட்டுமே பொருந்தும். பழங்குடியினருக்குப் பொருந்தவில்லை. இந்தச் சட்டம் சரியாக செயல்படாததால், இளைய பெருமாள் என்பவரது தலைமையில் ஒரு கமிட்டியை பாராளுமன்றம் அமைத்தது. அந்த கமிட்டியின் பரிந்துரையின் பேரில் 1989ல் தாழ்த்தப்பட்டோர் மற்றும் பழங்குடியினர் மீதான வன்கொடுமை தடுப்புச் சட்டம் கொண்டு வரப்பட்டது. ஆனால், மிகத் தாமதமாக 1995ல் தான் இந்தச் சட்டம் நடைமுறைக்கே வந்தது

பெண்களுக்கான இயக்கங்கள்

இந்த அமைப்பு இந்தியாவில் பல அமைப்புகள் தோன்றக் காரணமாக இருந்தது. இந்தியாவில் 1977ஆம் ஆண்டு சோசலிச பெண்கள் அமைப்பு தொடங்கப்பட்டது. 1981 ஆம் ஆண்டு இந்திய மகளிர் கல்வியியல் கூட்டமைப்பு துவங்கப்பட்டது. வட இந்தியப் பெண்கள் 1980ஆம் ஆண்டு ஷபீர் மாலா என்ற பெண்களுக்கு உதவும் முகாம்களை அமைத்து வட இந்தியாவில் பல அமைப்புகளை நிறுவினார்கள். தமிழ்நாட்டில் மௌன குரல் பெண்கள் மையம் பூமிக்கா சுவாதி விடுதலை அரங்கம் 1993 ஆம் ஆண்டு

சென்னையில் தமிழக பெண்கள் எழுச்சி மையம் போன்ற பெண்களுக்கான அமைப்புகள் பலவும் தமிழ்நாட்டில் உருவானது பாண்டிச்சேரியில் புதுவை பெண்கள் அறிவுச்சுடர் இக்குழு கேரளாவில் third eye அமைப்பினர் ஆந்திரப் பிரதேசத்தில் Ethnic Art Center மகாராஷ்டிராவில் சித்தி முக்தி சங்கெனா மேற்கு வங்கத்தில் jana-sanskriti போன்ற பெண்ணிய அமைப்புகள் பலவும் பெண்களுக்காகப் பாடுபட்டுப் போராடியது போராடியும் வருகின்றது.

முடிவுரை

கிராமக் கட்டமைப்புகளில் சட்டங்களின் ஆட்சி நடப்பதில்லை. ஜாதியமே தனது அதிகாரத்தைக் கொடுமாத் திணித்து வருகிறது. தமிழ்நாடும் இதில் விதிவிலக்கு அல்ல. ஒப்பீட்டளவில் தமிழகத்தின் பெருமை பேசலாமே தவிர, இதை 'கள்ள மவுனத்துடன்' கடந்து போக முயற்சிக்கக்கூடாது, எதிர்வினைகளை முன்னெடுக்க வேண்டும். பெண்கள் - இரண்டாம்தர குடிமக்களாகவும், குடும்ப கட்டமைப்பு, ஜாதிய கட்டமைப்புகளைக் காப்பாற்ற வேண்டிய கடமைகளுக்காகவே பிறவி எடுத்தவர் களாகவுமே கலாச்சாரங்கள் - சடங்குகள் - ஆச்சாரங்கள் - பழக்கவழக்கங்கள் - நடைமுறைகள் நிலைநிறுத்தப்பட்டுள்ளன. பொருளாதார சுதந்திரம் - பெண்களை ஓரளவு அடிமைத்தளையிலிருந்து விடுவித்திருப்பது உண்மை. ஆனால் ஜாதியக் கட்டமைப்பு அவர்களின் பொருளாதார சுதந்திரத்துக்குப் பிறகும் தொடர்ந்து தடைக் கல்லாகவே நீடித்து வருகிறது. அனைத்துச் சமூகத்தினரும் ஒன்றிணைந்து தலித் சமுதாய மக்களுக்கு எதிராக நடைபெறும் அநீதிகளுக்கெதிராகப் போராட வேண்டும். பெண்களுக்கெதிரான வன்முறைகளுக்கெதிராகப் போராட வேண்டும். அவ்விதம் செய்யாவிட்டால் தலித் சமுதாயத்து மக்கள் போராட்டங்களை முன்னெடுக்க வேண்டும். அங்குள்ள தலித் அரசியல்வாதிகள் நிரம்பி வழியும் அரசியல்

கட்சிகள் தொடர்ச்சியான போராட்டங்களைச் செய்வதாகப் பத்திரிகைகளில் நான் செய்திகளைக் காண்பதில்லை. ஏன்? இந்நிலை மாற வேண்டும்.

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A Study on Colonial Legislation for the Empowerment of Indian Women and its Impact

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Impact of Colonial Legislation on Indian Women

The British administrative system, which penetrated deep into the remotest part, left a deep impact on the socio-economic life of the people. The enunciation of the principle of equality of all citizens before law and the formation of the new legal systems brought revolutionary changes in our society.²² In order to bring about social change through proper planning British Government has passed many Acts for the empowerment and protection of women.

During the course of time the pattern of women's lives began to change. By the end of nineteenth century there were a number of women who were educated, articulated, mobile and increasingly involved in public activities. Like the boys of an earlier generation, some of these girls attended educational institutions, social gatherings unrelated to family affairs, and new religious ceremonies. These 'new women' as they were called, were part of a modernising movement which sought to modify gender relations in the direction of greater equality between men and women.²³

The effort taken by Wood's Despatch in 1891-92, led to more than 3 lakh girls took admission in primary school.²⁴ The year 1921 CE was a landmark in the history of elementary education. The control of elementary schools was transferred to Indian ministers who were answerable to the legislature with a larger majority.²⁵

Thus, the most effective aspect of English education was the awakening of Indian women themselves. Women earned their respect in the society and were able to handle any situation well all because of western education. The increase in education helped them to have better job opportunities and they were aware of their rights and privileges in the society. Women were able to work almost equally to men.

The evolution of Indian society during the colonial period focused on women issues and movement concerning them. The reason for the development of Indian women was because of the various laws by the colonial British India which abolished several old customs which were against the progress of Indian women.

The abolition of Sati saved many young girls from this cruel practice in the Indian society. The society, especially were awakened, women were educated and enlightened. Actually, the practice of Sati was high, as per the police record states that there were 8132 cases were recorded between 1815 and 1829.²⁶ But after the declaration of Sati in 1829, the practice of widow burning in Bengal region ceased almost overnight. And by 1830 the British campaign against Sati had achieved its objective. After the success of the abolition of Sati, the British marked it as a beginning and started of more culturally interventionist imperial policy and it was regarded as the Age of Reform by the British in India.²⁷

Widow Remarriage Act was a landmark legislation for women's right and empowerment. It marked a significant shift in the Indian society and condition of women during that era. The Act played a crucial role in legalizing the remarriage of the Hindu widows and it gave them right to marry legally and thereby providing them with an opportunity for their personal happiness and companionship.

It had more impact on promoting widow remarriage and it had permitted remarriage of widows in the society as well. It allowed widows to remarry and start a new life, which is considered as a major step towards empowering Hindu widows. This Act also gave protection to the men who married widows. It represents an important step towards dismantling discriminatory practices and promoting gender justice. Thus, this Act is

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a crucial milestone in the colonial legislation in British India for the empowerment of Women.²⁸

The main objective of *Child Marriage Restraint Act, 1929* is to eliminate the evil practice of female girl child marriage, which had the potentialities of dangers to the life and health of a girl child, who could not withstand the stress strains of married life and to avoid early death of such minor mothers.²⁹ One of the main reasons for the enactment of this Act is that, the Census of 1921 showed the shocking reality to the world that there were 600 brides between the ages of 1 and 12 months.³⁰ Though the Act decreased the practice of child marriage, not fully.

The *Madras Devadasi Act* was a revolutionary one which abolished the system. When the Bill was passed in 1938 CE, a large number devadasis were liberated and it removed the century old social evil practice from the society. The Act of abolition of devadasi system had its impact on society and culture.

The young and innocent girls got a chance lead a new life after the abolition of the system which they were longing for a long time. Some of them of the devadasis who possessed self-respect and economic support came out of this system and also entered into inter caste marriage.³¹ Infact, this Act also indirectly encouraged inter caste marriage for the devadasis. A best example can cite the marriage between Pudukottai Narayanaswamy (then the Director of Public Instruction of Pudukottai Durbar³² and Chandramma, the mother of Dr. Muthulaxmi Reddi.

Some of the devadasi migrated to various places like Delhi, Calcutta and Bangalore and they themselves involved in teaching dance. Andal Ammal of Tanjore Big Temple went to Bangalore and Ahmedabad and took dance lessons there. She taught dance for Mrinalini Sarabhai (wife of legendary scientist, Vikram Sarabhai) Thiruvidadaimarudhur Rajalakshmi went to Calcutta to teach dance and she taught dance for the prominent dancer Chitra Viveswaran. Veena Dhanam's sister Rupavathi shifted to Hyderabad. These are some of the few devadasis who migrated from Madras Presidency to other parts of India and took dance as teaching profession.

As a culture aspect after the abolition of the devadasi system it indirectly helped in the re-emergence of the classical arts like Bharatanatyam, Carnatic music and other region related arts also. Thus, drama and cinemas also contributed a lot for the upliftment of former devadasis.

Political Empowerment

The success of *women enfranchisement* in India, led the women not only to vote but also to contest election and to enter the Legislative Assembly. In 1926 by each Provincial Legislature throwing open its portals to women to take their seats as members by suitable legislation.³³

Dr. Muthulaxmi Reddi was being made a member of the Madras Provincial Legislature, the first woman in India to hold that position. The men legislators were obviously proud to have a woman, for almost the first thing they did was to elect as has the Deputy Speaker.³⁴ By 1929 CE all the Provincial Legislatures had given the women the right to vote on the same terms as the men.³⁵

The Government of India Act of 1935 increased the number of enfranchised Indians, the proportional suffrage rights of women and relaxed some of the previous qualifications. All women over 21 could vote provided they fulfilled the conditions of property and education³⁶. In 1937 CE elections, 8 women from common constituencies of States and 42 women from reserved constituencies got elected.³⁷ This number shows women's interest in politics. In Constituent Assembly there were 15 women members. After independence a large number of women took in part in politics, became, MPs, MLAs, Chief Minister, Prime Minister, Governor and also the President of India, the highest position.

Thus, the colonial laws improved the position of women and it had positive impact on Indian women and it certainly modernized and changed the Indian attitudes towards women empowerment.

Conclusion

In today's developed countries, by and large, women enjoy the same legal rights as men. This has not

always been the case. Two hundred years ago, in most countries women were considered property of men and had no intrinsic rights of their own. There is tremendous variation in women's legal rights across countries. The legal position of American and English women changed dramatically over the last two centuries³⁸.

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The Science behind Wearing Ornaments with Special Reference to Tamil People

N. Ramya* and Dr. Priya Premlatha**

Introduction

Our Tamil people achieved greatness in anatomical knowledge and scientific medicine because they understood that food and drink are medicines. A Tamil saying that evolved from their wisdom states that a “life free of disease is treasure without loss”. Since ancient times, Tamil Nadu's inhabitants have been well-versed in illnesses and their treatments. They adopted some of their own medical systems even though there were many other medical systems in the world. Man and nature coexisted together in former times. Roots, bark, leaves, flowers, and other parts of organically grown plants were employed as cures for diseases. Man and medicine began their collaboration in this manner. Numerous Tamil literary works have documented the fact that the Palandamis were not only well-versed in medicine but also accomplished practitioners. Along with using herbal remedies, surgery, and non-drug treatments, they also used ornaments to treat diseases that affected the body.

Tamil history is said to be very important in terms of jewellery. Tamil traditional practice has hidden scientific ideas. Every pearl in Tamil Nadu, a state rich in culture and heritage, has its own special quality. Tamil Nadu ladies wore 36 distinct pieces of jewellery from head to toe, according to the history of Tamil literature. The younger generation doesn't know the names of most jewellery brands nowadays, and some of Tamil Nadu's ancestral jewellery no longer serves any kind of purpose.

காதொளிரும் குண்டலமும்

கைக்குவளையாபதியும்

கருணைமார்பில், மீதொளிர்சிந்தாமணியும்

மெல்லிடை யில் மேகலையும்

சிலம்பார்இன்பப்போதொளிர்நூந்தாளினையும்

பொன்முடிஞ்ஞாணியும்

பொலியச்சூட்டிநீதியொளிர்செங்கோலாய்த்திருக்குறளைத்தாங்குதமிழ்நீவொழுக'In all five types of Tamil literature, the Tamil mother is ornamented and admired in addition to gold, silver, copper, and brass.

Jewellery and Its Medicinal Uses

Women wear jewellery for a variety of amazing scientific reasons. The Vedic era employed 36 different sorts of fundamental jewels and ornaments, each of which symbolized a physical motion. The ancient Tamils used jewellery made of metals like gold and silver. In addition to being a good conductor of energy, silver also serves as a bridge between the earth's energy and the energy of the human body. Women typically wear silver decorations on the lower body and gold ornaments on the upper body. Silver interacts well with the energy of the earth, whereas gold interacts well with the energy of the body to benefit the body, according to scientific standards.

Jewellery for The Head And It's Medicinal Uses

The majority of Tamils wore natural head decorations and these were the ornaments that treat

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headaches, tension, and sinus problems, among other things. Dhalaampoo, Lotus flower, Soruku flower, Chamomile flower, Badumum, Saram, Purappalai, Kotai, Valampuri these were the Jewellery worn by people throughout the Sangam Age.

Jewellery for The Nose And It's Medicinal Uses

The colon and small intestine are closely connected to some sites in the nose. Intestinal disorders can be healed by piercing the nose and wearing a nose piercing. Wearing it is a tradition that dates back many years. Teenage females discover certain gases in the area of their skulls, so the custom of piercing their noses was created to get rid of these gases. Thought, power, and the mind are stabilized when the nose is worn on the left side.

Jewellery for The Ear And It's Medicinal Uses

Gold is typically used to make earrings. For both males and females, the ear-piercing ritual is incredibly significant. The eyes and female reproductive organs are both related to the nerves in the ears. Therefore, wearing earrings leads to superior vision. earrings serve a very important purpose. Earrings have acupuncture-like effects on the body. Ear acupuncture in ancient Tamilnadu led to the creation of earrings for medical purposes rather than for female ornament. Hippocrates, the founder of Western medicine, discussed ear piercing and jewellery wearing as a cure and treatment for menstrual difficulties in 470 BC.

It is recommended that obese women wear magnetic earrings. Because a place in the ear known as the "hunger point" is crucial to the weight loss of women. Tamil people typically wear earrings of this style Thodu, Koppu, Oolai, Kulai, Ilai, Kuvalai, Konthila Oolai, Kannapoo, Muruku, Vishiri Muruku, Cinnampoo, Madal, Dolaku, Thandati etc...

Jewellery For The Neck And It's Medicinal Uses

Thali was traditionally tied around the neck by Tamil people. Thali is seasoned with turmeric, which has antibacterial properties. Breast cancer incidence is lower in women who wear yellow thalis. Turmeric, a germicide, has the ability to protect the mother and fetus against infection while the mother is pregnant. Making

thalis out of gold is a relatively new trend in Tamil Nadu. Body heat can be drawn to gold and held there for a long period. Wearing gold jewellery helps women control their body temperature. It's also improper to wear excessive gold jewellery.

Tamil people typically wear earrings of this style Kodi, Kothu, Thalikkodi, Arumbucharam, Mallarcharam, Kandacharam, Kandamalai, Gothaimalai, Kovai, Pavalathali, Kadukumanimalai.

Jewellery For The Hand And It's Medicinal Uses

Traditional jewellery includes bangles. While initially only wearing glass and gold bangles, today's wearers are increasingly turning to plastic bangles. Hormonal imbalances could be resolved mostly by wearing bangles. Our bodies lack sufficient hormones from the moment we are born. By pressing on specific spots in the area, the wristbands enhance the body's production of white blood cells. The baby shower custom of expecting mothers wearing bangles is quite significant, particularly in our tradition. Additionally controlled is the release of critical hormones. In turn, the mother's and the child's immunity is increased. As a result, wearing bangles up until the baby's birth was required at the time. These early bracelets were made of bronze, copper, agate, or shell.

Jewellery for the Hip And It's Medicinal Uses

Hip belt is popularly known by the tamils as a Otiyanam. It improves the flow of energy in the pelvic region, boosts health, and helps the silver halberds that treat menstruation problems reduce belly fat.

Jewellery for The Leg and It's Medicinal Uses

The women of the Sangam period wore Kolusu, Dandai, Chilambu, and ankle bands. Enhances the function of major organs such as the liver, spleen, gallbladder, kidney, and stomach. Wearing a heavy corset solves cervical prolapse issues.

The most crucial accessories for married women are Metti. Women wear Metti on the toe next to the big toe after marriage; there is a rationale for wearing Metti on that toe only. There are spots for every portion of the body at the bottom of the leg. The uterine nerve endings terminate in the toe close to the big toe. When

women walk on the floor, their instep presses against their toes. This pressure aids in the development of the uterus in women.

Conclusion

The Tamil people, who first appeared 2000 years ago, achieved numerous scientific achievements over time. Despite the lack of scientific advancement, they made significant advances in anatomical surgery, astrology, art and architecture, geography, and other fields. In addition to these discoveries, they discovered and employed the medicinal benefits of jewels used to beautify themselves. Our predecessors used scientific procedures in many festivals, marriages, and other events. However, in today's society, some of them have been hidden, and certain scientific treatment has been banned. By excelling in such science, we may pass on some of the gems that our forefathers left us to the next generation and inform everyone about Tamil scientific thinking.

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The Evolution of Agrarian System and Famine in India

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Introduction

Before we discuss problems of Indian agriculture, it would be worthwhile for us to know the process of development of agrarian system and agricultural policy in India. In this chapter, an attempt is made in this regard. Span of analysis covers entire 19th century. Detailed analysis is made regarding agrarian system prevailing during the century. The information's regarding economic conditions of India at the end of 18th century and beginning of British period are available. Prof. Pramas Buchman made an extensive

tour of many parts of India between 1805 to 1815. He described, in detail, economic condition prevailing in different parts of the country. Other necessary facts and figures for this analysis are obtained from volumes of British Royal Commission on Agriculture in India 1927, Report of Indian Banking Enquiry Committee 1931 and various volumes of All India Census Report. Prof. Gadgil, has also collected information's in detail regarding economic condition in India. On the basis of these references, evolution of agrarian system in India is discussed.

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Agrarian Condition in 18th and 19th Centuries

During 18th century and beginning of 19th century, Indian agriculture was remained almost unchanged. Only a few crops were grown throughout the country. Rice wheat, Bajra Jowar and Barley were main crops. While some pulses, few oil-seeds, cotton, jute and spices were also grown in the country. Technique of production in the sector was quite simple and primitive. Cultivation was made by using wooden plough, simple implements and tools. The water for irrigation was obtained from natural sources and with simple, shall irrigation project.

At the end of 18th century, the East India Company realised possibilities of exports of some agricultural products like cotton, jute, and oil-seeds. The demand for Indian agricultural commodities increased very high on account of wide spread of industrial revolution in England. Newly established industrial unit's demanded for large quantity of various raw materials like jute and cotton. To support Industrial Revolution in England, British Colonial government in the country began to put restrictions on exports of finished and manufactured goods from India. The East-India company was, therefore, compelled to think of substituting its former exports of finished goods by agricultural products. The consequence of this change, the land under cotton and area was increased during 1830 to 1840. Except this change, agriculture, its organisation, structure and practices were remained unaffected till about 1850

Land Tenure and Land Revenue in India

At the beginning of the East India Company's rules, they wanted to continue the prevailing system of land tenure. When changes were needed, they made such changes which brought security to them. Most of the officers of the East-India Company were completely ignorant of Indian land tenure system. They made inquiries regarding ownership of land and what was the share that land-owner paid to the state. After such several studies, the East-India Company carried land settlements in different parts of India. As a consequence of that India experienced during British rule, various types of land tenure system prevailing in different parts

of the country. Mainly there were three types of land tenure system prevailing in India during British period. The details of the same are discussed in following paragraphs.

(a) Zamindari System

After the death of Aurangzeb (1707), the command of the centre power got weakened in distant parts of kingdom. Therefore, the later Moghul emperors established a new system of collecting land revenue from farmers. The emperors distributed rights of collecting land revenue from cultivators. The rights were given by auction method. The highest bidder was authorized to collect land revenue. These revenue collectors were known as Zamindars. These Zamindars were intermediaries between the government and actual cultivators. They were responsible to the government for the regular annual payment of land revenue. The system was introduced in Bengal, Banaras and Northern Circle. In the beginning of this system, auctions were held annually and later on these auctions came to be held at intervals of two to five years. In course of time, rights of revenue collection became permanent and hereditary. It is thus, the land revenue collectors were intermediaries between the government and cultivators. Later on a revenue collector began to know as Zamindar and this system began to be known as Zamindari Land Revenue System. In this system, Zamindars were responsible to the government for regular and fixed payment of land revenue. In 1765, the East-India company took over the rights of revenue collection of Bengal region. At that time this system was prevailing in the region. The company found that the revenue collectors were collecting revenue from cultivators who were the real owners of land which they were tilling. Thus, the East-India Company inherited this system from later Moghul Emperors. These Zamindars were holding rights and power of revenue, civil and criminal. After several experiments by Warren Hasting Lord Cornwallis and others, the East-India Company accepted the permanent settlement in Bengal region. This system involved two things: (1) The former revenue collectors now became owners of land from which they were collecting revenue and former owner-cultivators lost their rights of land-ownership. On

account of this change, the farmer owner-cultivators remained as tenants. This settlement declared the Zamindars as the owners of the area of their revenue collection with the condition to pay prescribed land revenue. (2) The second provision of this settlement was that the land revenue to be paid by Zamindars to the company was unalterably fixed at 90 per cent of total rent collected by Zamindars from individual cultivator and Zamindars were entitled for the remaining 10 per cent of the total rent collection. There were several reasons to implement this system in India. The first advantage claimed for this system was that on account of this system an efficient strong and powerful class of Zamindars was created and this class of Zamindars were strong supporters of the company. These Zamindars were faithful and loyal to the East-India Company. Lord Cornwallis was attracted by the system because of the inability to understand complicated Indian revenue and land tenure system by officers of the company. Moreover, at that time, there was a scarcity of trained and experienced British Officers and the most efficient British Officers were engaged in judicial and military work. Thus acceptance of Zamindar system offered Lord Cornwallis the smooth path of collecting revenue.

The second benefit claimed for this system was that with ownership of land, Zamindars would take the trouble to improve productivity of land which now belonged to them. The benefits expected from Zamindari system were greater flow of capital to land, permanent improvement of land, extension of cultivation, reclamation of land and higher wages and income in agricultural sector. Lord Cornwallis was a big landlord and he was guided by what he had experienced in England where landlords had brought about agricultural revolution in first half of the 18th century. He expected that these Zamindars would become the leaders of villages and they will try to lead and educate village community.

The third reason to implement this system in India was that at that time the East-India Company was facing financial difficulties and these difficulties would be assured of a fixed revenue income for all time. This was one of the advantages of the system. The fourth advantage of this system was that a class of Zamindars

loyal to the company would be created and the company took political advantage and support of this class in India during the entire period of British Rule.

In subsequent years this system came to be criticized from various viewpoints. Some of them are discussed here in the following paragraphs. In this system, the land-ownership rights were given to the Zamindars who were only revenue collectors on behalf of states. This was quite unjust to the owner of land. With implementation of Zamindari system cultivators lost their ownership rights of land. The former owner-cultivators were left to the mercy of Zamindars. Zamindars exploited cultivators like anything. There was several sub-letting of rights of revenue-collection and there were 5 or 10 or 20 or even 50 intermediaries between the actual cultivator and the government. This sort of sub-letting system increased burden on actual cultivators who were at the bottom of the ladder. Some poor attempts were made to protect tenants from sub-letting of land by Acts in 1859, 1885, 1894, 1928 and 1938. But these acts could not protect interest of cultivators because of strong position of Zamindar and poor condition of cultivators.

This system developed a class of non-cultivating absentee Zamindars who lived luxurious type of life in big cities away from their land and they never took interest to increase productivity of land. The cultivators were forced to produce enough wage-goods so as to maintain the tenants at the "level of existence" and Zamindars at the level of luxury. Thus instead of enterprising class of Zamindars, this system developed a class of idle Zamindars and this Zamindari system encouraged all the evils of absentee landlordship in India.

In this system, the government was a loser. Because of permanent settlement regarding land revenue. In subsequent years prices of agricultural products raised very high, productivity of land increased also and therefore returns from land increased. But the government continued to get the same revenue which was fixed. Thus permanent settlement system failed to achieve fair distribution of increased agricultural production and tax. Burden of tax, in subsequent years

became very light on Zamindars and the government did not increase revenue of the land.

During the rules of the East-India Company, Lord Cornwallis, Sir John Shore, Wellesley, Warren Hastings and Lord William Bentinck favoured the Zamindari system. But the Directors of the company rejected the extension of this type of settlement to other parts of India. Under the crown Le after 1858, this system was revived many times. Colonel Baird Smith in his famine enquiry report advocated Zamindari revenue system in remaining parts of India to protect cultivators against famine. The Secretary of State of India developed a proposal in 1867. But the proposal was rejected for ever by British government. In above paragraphs, we have discussed details regarding Zamindari system in India. In India, in those days other revenue systems were prevailing. These systems were known as Mahalwari and Malguzari. Now, in following paragraphs, we will discuss these two revenue systems which were introduced in many areas of India

(b) Mahalwari and Malguzari Revenue System

The Congress Agrarian Committee has described this system in this way. The Principle of Mahalwari or joint village system was adopted first in Agra and Oudh and later extended to the Punjab were laid down in Regulation Act IX of 1833. Under this system, villages concerned were units by themselves and ownership of property was joint or communal. Under this system, the entire body of co-sharers was jointly and individually responsible for the payment of land revenue to the government. Generally, responsibility to collect land revenue from all the co-sharers and pay it to the government was given to one of the co-sharers. Under this system, procedure to pay and to collect land revenue from cultivators, period of settlement and assessment of land revenue differ from place to place. According to John Stuart Mill, The present proprietors compound with the state for a fixed period. The proprietors do not engage individually with the government but by village, through its headman undertakes to pay so much for so many years themselves assigning to each man his quota. Primarily each man cultivates and pays for himself but ultimately

he is responsible for his co-villagers and them for him they are ultimately bound together by a joint responsibility. If one of them is compelled to sell his rights to meet demands upon him, the others have the right for pre-emption

In 1819 Holt Mackenzie recommended this system of land revenue. He also suggested that no permanent settlement could be done. The settlements were to be made village by village or area by area, which is known as a Mahal. Hence this system is known as Mahalwari system. In 1821, it was decided to give up the idea of permanent settlement and the recommendations of Holt Mackenzie were adopted. The recommendations were that the settlements should be made with village communities where they were co-owners of land and land revenue should be fixed at a normal rate.

The rates for land revenue were made fixed for a period of 30 years. The village bodies were dealt with directly in their collective capacity and co-sharers were made jointly and individually responsible for the payment of land revenue to the government. In central parts of India, during the Maratha period, Marathas had given the rights of collecting revenue on their behalf to Malguzars. The British government conferred the land ownership rights to the Malguzars who were recognized as heads of villages. Though the villages in central provinces were of ryotwari revenue system. However, to protect interest of cultivators, land revenue to be paid by cultivators to Malguzars was fixed and land revenue to be paid to the government by Malguzars was also fixed. In Malguzari, land revenue system, the bases of fixation of payment of land revenue to the government by Malguzars were the same as in Mahalwari revenue system. In above paragraphs, we have given some details regarding Mahalwari and Malguzari land revenue system in India. During same period, in India; another revenue system was prevailing. This system was known as Ryotwari land revenue system. In following paragraphs, we have given details of the same

(c) Ryotwari System

In Ryotwari system, the government directly enters into the settlement with all land owners. Captain

Read who implemented this system in Madras province from 1792. After some years, Sir Thomas Munro dropped this system. But again this system was established in the province. In 1864, under this system the government share (land revenue) was fixed at the rate of 50 per cent of the net value of the production and this settlement was made for 30 years. Later on, this system was introduced to Hyderabad, Assam and Mysore. Although, generally the riots were actual cultivators but in this system, there were many non-cultivators as land holders also. The principal features of this system are described hereafter.

In this system, the cultivator of land is recognized as a holder of the land directly from the government without any intermediaries. His tenure is known as the occupancy tenure but the government is the owner of land. The holder of land is an occupant and he has rights to use, transfer, sub-let, and mortgage and to dispose of the land. He holds the right of occupancy so long as he pays the land revenue to the government. The government cannot remove the cultivator so long as he pays the fixed land revenue. The cultivator can lease out a part of his holding or whole of his holding on annual tenancy at any rent to any tenant. The tenant under this system has so statutory rights. On account of such rights, the tenant has no permanent interest in the improvement of the land he cultivates. If he uses improved seeds, fertilizers and puts in hard labour to improve the land but he has no guarantee that he will get an additional return for his extra investment and labour. The absentee cultivators care only for the rent and take no interest to increase productivity of land. In this system the cultivators are known as tenants-at-will and they have to work according to terms and conditions decided with the owners. The land revenue is regarded as a rent not as a tax. Each holder is individually responsible for payment of the land revenue.

For the assessment of land revenue, land is fully surveyed, soils are classified, register of all the holders is maintained in details and village maps are made. The estimates of cost and return of cultivation are made in terms of money. Prices used for the estimation are based on 20 non-famine years previously. In the estimate of

production cost of a product, 15 per cent of the total cost is added to cover the cost of transport. The East India Company introduced the Ryotwari system in 1818 in Bombay Presidency. M.S. Elphinstone was entrusted to suggest appropriate land revenue system in the presidency. He carried out a survey work and studied the revenue system. He suggested this land revenue system with some changes. He suggested to reduce burden of land revenue and to make it equal. His proposals were approved by the Directors. The soils were classified according to its fertility and in fixing the revenue rates, these factors were taken into account. Ryotwari system in Bombay Presidency has the same general features as that of Madras. But there were some differences in the provisions of the revenue system in both, Bombay and Madras Presidency.

In Bombay Ryotwari system, the assessment was based on type of soil without any consideration of production. The best fertile land was considered as 16-anna land, while other lands, on the basis of their type of soil, would be similarly classified in terms of annas. The rate of revenue for any was determined on the basis of unaware considerations. If the area is classified as 16-anna-land, the rate of land revenue for all the land in that area was assessed at Rs. 10 per acre and for 8-anna-land rate of land revenue would be assessed at Rs 5 per acre and so on. While in the Madras Ryotwari system, the assessment was based on 50 per cent of net production of a farm, i.e. gross production minus the cost of cultivation including the farmer's own wages and wages of his family members for their work on the farm. In this system, 50 per cent of the net production was claimed only in the case of such land which had the most natural advantages. While in other cases of land having smaller locational advantages, the rate of land revenue was lower than 50 per cent of the net production. Thus method of fixation of land revenue of Madras was remained quite distinct from Bombay.

In above paragraphs, we have discussed different types of land revenue system in India during British Period. These details will help to understand present problems regarding land revenue in India. Before we try to analyze the problems of Indian agriculture, it would be necessary to have some broad idea of history of

Indian agriculture. From this view point, a brief history of Indian agriculture is narrated in this chapter. A history does not just list events but describes how events developed out of each other. Moreover, the roots of present problems lie in the past. Therefore, in order to understand the present problems, history of Indian agriculture becomes essential. Hence, in following paragraphs, we have described, in brief, details of famine in India during British period.

Famine is one of the serious problems of Indian agriculture. Oxford Dictionary defines "famine" as "extreme scarcity of food. Famines have been occurring in India since ancient period. Even now, famines play a crucial role in Indian agriculture. In following paragraphs, details regarding famines in India during British period are given. At the beginning of the discussion, we may say that the British rule began in India with a famine (1770) and it ended with the famine (1943).

Conclusion

In this we have discussed agrarian condition in 18th century in India, land tenure and land revenue in the country, famines and famines relief policy in India. At the end of this chapter we have also given a few details of the measures taken by the government to prevent famines. The purpose of this discussion is to provide historical information's of Indian agriculture so that the present problems of Indian agriculture can be understood in a perfect way. In forth-coming chapters

we will discuss various problems of Indian agriculture. The next chapter focusses on the pattern of land use and change that took place in it.

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Historic Perspective of the Oversea Trade in Tamilnadu during the Medieval Period

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Introduction:

The Tamil merchants verbalized a feeling of solidarity through trade guilds. Trade was the main channel of the mobilization of productive wealth from one place to another. Over Sea trade goes back two or three thousand years in which the medieval Tamil Kingdom in the South had a significant impact on sea

trade by having fares and imports with urban communities to the extent of Rome and Greece. Horse trade was conveyed by the trader class under the Pandyas and this prompted a cycle of change from an agrarian economy to agro mercantile economy in the Tamil country.¹ The Over Sea trade of medieval Tamilagam was energetic and had built up all the

auxiliary requirements of harbours, shipping, lighthouses, etc. The factor that added to the development of seaside Trade networks was the improvement of the hinterland in the Cauvery and Thamiraparani river basins which thusly helped the ports on the coast to thrive. The ascent of merchant groups in a few pockets channelized the assets from the coastal trade towards the extension of abroad trade. 'Kayal' was a significant Port in the district during the 16th century. Pearls and chanks fished in the south beachfront territory were sent out through the port.²

Important Ports:

The various rulers of the Tamil Kingdom profited from the trading ventures with Arabs and Chinese. There were a few seaports both on the western and eastern shores of Tamilagam. There is some data about them from the early, Sangam works of art just as the later Tamil works. The harbour was called Pukar in Kaverippoompattinam.³ The ports of Nagapattinam, Thirumullaivasal, Karaikkal, Thirumalairayanpattinam, Point Calimere, Tranquebar, Nagore, Adhirampattinam Virapandyanpatnam and Kayal in middle age Tamilagam kept on filling in as outlets for homegrown and global Trade the Bay of Bengal. Indigenous trade, markets, merchants, and trading networks in the medieval period besides shipbuilding and navigation on the Tamil coast were created. The trade foundations were gradually transformed into sustained settlements on the Tamil Coast in the 17th century.⁴ The rise of Portuguese private traders in the Port settlements was huge. The private merchants contributed to the thriving of the Portuguese settlements somewhat. There were ports inside closeness to each other in the Southern Tamil Coast during the bygone eras when contrasted with the antiquated period. These ports of global significance made due close to the new Marakkayar settlements near the Hindu trading ports, for example, Virapandyanpattinam and Kayalpattinam.⁵

Trade with the Arabs:

The rise of Islam at the beginning of the 17th century A.D. What's more, the unification of the Arab clans under a concentrated state gave a gigantic stimulus to the development of extension which had been going on since the pre-Islamic period. During the hour of the

prophet, Islam was restricted to Arabia as it were. However, under Abu Baker, it went into Iraq and Syria. Under Umar the Great, the entire of Syria, Persia, and Egypt went under Muslim control. In this way, inside hardly any years in their trade activities, the Arabs continued Over Sea trade with intensified power.⁶ The Arab vessels began either from the coast of the Red Sea or from the southern coast and landed either at the mouth of the Indus and in the Gulf of Cambay by cruising along the coast, or on the Malabar coast, in which case helped by the storm they continued to Kollam and different ports straightforwardly.⁷ The Arab vessels beginning from the Persian Gulf followed similar courses and with the assistance of the rainstorm came to Kollam, the Malay peninsula, the eastern archipelago, and China, It was additionally during the Caliphate of Umar that the land ways to deal with India were investigated and a lot of data was gathered which drove at last to the triumph of Sind at the beginning of 8th century A.D. by Mohamad-bin-Qasim. Meanwhile, commerce by sea continued, and Muslims made their settlements in three towns along the south Indian coast and Ceylon. Rowlandson says that "the Muslim Arabs previously chose the Malabar coast before the 17th century's over. After the foundation of the Abbasid dynasty in 750 A.D. the capital of the Muslim realm was moved from Syria to Iraq".⁸ Hence forward the seaports in the Persian Gulf began to grow more quickly than those in the Red Sea and the eastern trade got an extraordinary fillip during the Abbasid caliphate. Baghdad, the acclaimed capital of the Abbasids became an emporium of trade and trade as well as turned into a multiracial, multilingual, and social focus of worldwide significance. Their trade and settlements kept on thriving up and down the western and eastern banks of south India.⁹

Support of the Tamil Rulers:

The contact of the Tamil Kings with the Arabian and Persian merchants was in every case close and genial. The Hindu rulers of the south required horses for their military and they were to a great extent subject to the Arabs for the flexibility of horses of fine variety, for which they were paid abundantly. The western bank of South India is closer to Arabia, Persia, and different

nations in western Asia.¹⁰ The closeness of these districts normally prompted the quick improvement of energetic Trade between the Arabs and Tamils. The empowering strategy of the Hindu rulers of Tamilagam made numerous Arab Muslims settle down in the rich districts of the nation. The productive Horse trade delivered rich profits to the Arabs who imported more horses from Hurmus, Bahrayn, and Uman. These unfamiliar creatures were legitimately brought to Thiruperunthurai which was before an extraordinary sea port from where the Arabian horses could without much of a stretch have been shipped to Madurai and the Chola capital.¹¹ The requirement for getting these significant creatures was incredible to such an extent that Manikkavasagar, the best among the Saiva devotees, was sent to the Thiruperunthurai by the Pandyan King, Varaguna to buy horses structure the Arab merchants, who were additionally furnished with dresses of honor by the Pandyan ruler. It is hard to fix the right date, however, without a doubt Manikkavasakar thrived in the last half of the 8th or 9th century A.D. Consequently, obviously the Pandyan King kept up neighborly relations with the abroad nations, empowered unfamiliar Trade, sought after an approach of the resistance and generosity towards the Muslims because of which various Muslim settlements were set up on western and eastern coasts of south India which endured straight up to the 12th century.¹² Consequently from the ninth to the twelfth century, the Muslims framed an entrenched network in numerous parts of the Tamil land and they appeared to have procured adequate significance, for they are seen as carrying presents to the Ceylonese General, Lankapura Dandanatha, who attacked the Pandyan realm in 1170-71 A.D.¹³ Amir Khusru and Ibn Batuta bear sufficient declaration to the presence of numerous Muslim settlements in Malabar. They were additionally liable for making a few Muslim people groups in the south like the Moplahs, Lebbais, and Nawayats in South India and Tamilagam. The change of the Arabs to Islam brought about the Arab merchants carrying their new religion Islam toward the south when all was said done and Tamilagam specifically. Further, the devotees and buddies of the Prophet followed the merchants toward the south and Tamilagam to

accomplish evangelist work and spread Islam in the south and Tamilagam. Subsequently, the evangelist movement began not long after the ascent of the Prophet and proceeded straight up to the 12th century A.D.¹⁴

Horse Trade:

Kayalpattinam thrived as the main port of '*Then Pandi Nadu*'. Arab horses and important products arrived at this port from Aden, Hormoz, Greece, and other Arab nations and they were marketed on a large scale. Leading merchants from different parts of India visited 'Palayakayal' and purchased these imported products in bounty. Before the end of the 13th century 'Kayalpattinam' turned into the chief trading focus of the Muslims in South India. One of the Sangam sonnets 'Pattinappalai' goes on about the import of horses from unfamiliar over the sea.¹⁵ Chimes were tied around the necks of the horses which drew the chariots. Marcopolo says that quantities of horses were brought to the domains of the Pandyan King and his four siblings who governed autonomously. He additionally says, "For a Horse will bring among them 500 Saggi of gold, worth more than 100 signs of silver, and tremendous numbers are sold there consistently". Wassap's articulations about this trade are considerably more explicit and outfit intriguing subtleties. "It involved understanding that Malikul-Islam Jamaludin and the merchants ought to leave each year from the island of Kais and land at Mabaar 1,400 horses of his variety and of such liberal root that, in examination with them the most praised horses of days of yore, for example, the Rukhs of Rustam and so forth., ought to be as useless as the horses of the chess-load up". It was additionally concurred that he ought to leave the same number of as obtained from all the isles of Persia, for example, Katif, Lahsa, Bahrain, Hurmuz, and Kulhatu. Subsequently, the gainful Horse Trade delivered rich profits to the Arabs who imported more horses to the Pandya kingdom.¹⁶

Marakkayars and Their Trade:

The Marakkayars were Muslims and Tamil-speaking people on the Coromandel coast of the Thanjavur area of Tamil Nadu. Muslim settlements sprang up in this particular part of Tamil Nadu during the early part of the medieval period. Karaikkal, Nagore, Nagapattinam, Thopputhurai, Muthupetta, and

Adhirampattinam sea ports were completely constrained by the Muslim people group. Among the Muslim people group, Marakkayars assumed a transcendent part in the advancement of overseas sea activities in the Thanjavur region.¹⁷ These ports were utilized as a section or intersection focusing on Ceylon (Sri Lanka), Penang, Malacca, Malaysia, and other Southeast Asian countries. The Arab shippers got comfortable in these port towns because of their Trade contacts and wedded the local ladies. The offspring of these people proceeded with the marine convention as navigators, ship proprietors, merchants, and Over Sea merchant Princesses. These people were to be called "Marakkayars" and they yielded colossal force in the courts of the nearby Kings of the Marathas. These rulers thusly enthusiastically offered all sorts of infra-auxiliary offices to the people of this trading network their investigation locale. The Marakkayars managed the influxes of the Indian waters particularly on the Coromandel coast from the earliest beginning ing point of the 13th century to the furthest limit of 19th century A.D.¹⁸ They set up a wide organization of stations and branches in the peninsula area of Thanjavur district and far away terrains.

Export:

The Marakkayars sent out the main things like textiles including silk and cotton, rice chank, Pearls, and sea items like both fish and dry fish, Crabs and Prawns, and so forth from the Thanjavur area. Their inland trade activities were associated with imports, for example, flavors, areca nuts, metals, horses, elephants, and an assortment of consumable things or customer products through the port towns. A lot of this fare and import trade was carried on by boats and vessels and the specific figures of this trade were not accessible in Thanjavur, Ramnad, and Tuticorin districts till the finish of the 1820s.¹⁹ Concerning sea-borne trade, the majority of the fares and imports went through the port of Nagapattinam, and truth be told, an exceptionally limited quantity of trade was carried on at the other seaports of Thanjavur district at Thopputhurai, Thirumullaivasal and Adhirampattinam. It was expressed that the trade of Nagapattinam was not solely

the trade of the Thanjavur area, yet it was additionally that of other close by areas associated with it by street and inland streams through little vessels or pontoons. The vast majority of the previously mentioned articles or products kept on being sent out from Nagapattinam till the beginning of the Second World War. Marakkayars were extraordinary fortune searchers and earned a ton of riches from the grounds of South and South East Asian nations for Trade and were financially solid and politically incredible in those districts. The Marakkayars confronted endless obstacles and disturbances from the Europeans during their overseas trade activities in the region.¹⁸ The Marakkayars staggered by the heartless assault of the Portuguese in the 16th century A.D. This was the first blow from the foreigners against Marakkayars. Later this financial contention proceeded to the other European trading organizations like the Dutch, the Danes, the English, and finally the French. Be that as it may, to the European undertakings, the Marakkayars were additionally obliged to the changed circumstance for their monetary turn of events. There were numerous references likewise to vessels claimed by "Chettis" just as "Muslims" (Marakkayars) at Nagore and Nagapattinam. Karaikkal too had ship building activity at ²⁰

Trade with Ceylon:

In the 17th and 18th centuries, a considerable lot of them became specialists, workers, or bondsmen of European organizations. The external trade of Thanjavur was very significant. Thanjavur was an exporter of rice to different parts of India to Ceylon. The long coastline washed by the Bay of Bengal on the East and the part that diverted westwards from Point Calimere and washed by the Palk Straits contained various harbours of trade significance. The most popular of these was Nagapattinam, with authentic associations, where the Portuguese were permitted to construct a settlement by the first Nayak Sevappa. This settlement developed in stretch out, as the Portuguese exploited the inward distractions of the Nayak. By the beginning of the 17th century, it had become a completely

Portuguese town where they practiced authoritative and trade rights. The town was caught by the Portuguese in 1658 A.D and claimed by right of victory until the English held onto it in 1781 A.D. The Dutch had broad interests in the Thanjavur trade. Other than the enormous foundation and energetic trade carried on at Nagapattinam, they had manufacturing plants at Adhirampattinam and Thirumullaivasal.²¹

Pearl Fishing:

As early as the Sangam period pearl fishing and its associate trade of chank diving were important South Indian export industries. Pearl was the most lucrative. Over Seatrade and pearl fisheries additionally turned into a significant asset for the pre-colonial rulers of the Kayalpattinam area. Pearl fishing itself required an order of much-hidden data concerning the area and tending of the district's pearl shellfish twist.²² In the pre-colonial periods this mastery was procured by the district's fishing networks, which incorporated the Kayalpattinam Muslims and the non-Muslim, Paravas of the Gulf of Mannar. The Kayalpattinam port has been differently alluded to as Kahal, Cahill, Chayal, Gael, and Kia-i-le. Commodities such as silk, aromatic roots, and pearls were sent out from Kayal to Syria, Iraq, and Khurasan. This port likewise prospered in the Pearl trade as pearl fishing was created under the standard of Jatavarma Sundara Pandya (1251-1268).

The trade and pearl fishing activities pulled in the Portuguese to set up their settlements in the ports of Kayal and Punnakayal. The King of Portugal indicated extraordinary enthusiasm for the pearls and seed pearls and requested 'Francisco de Almeida' (1505-1508), the emissary in India obtain and send them to Lisbon. The Portuguese merchants built up the pearl fishery during their settlement. The minor ports of Kulasekarapattinam and Kayalpattinam lost their significance essentially due to the upgrades made to the port of Thoothukudi. A few centuries back, there had been global Trade pearls between Egypt, Persia, Arabia, and China. Pliny says that the pearls were imported to Rome from the Indian Ocean.²³

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Trade and Development of the British Monetary System of Madras Presidency

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The Rise of British Dominant Power

In the year of 1717, the British acquired acquiescence from the head Farrukhsiyar to Mughal coins in Bombay and English designs were struck at Bombay Mints. The gold coins were called Carolina, the silver coins termed Anglina, the copper coins named Cupperoon and tin coins entitled *Tinny*. In the year of 1830's, the British had become the most important power in India. The augment of British dominant authority after over a one century of ferment enable the endorsement of the Coinage Act of 1835 and for standardized coins to be struck.⁴ New fangled designs and minted various coins with the figure of King William IV on the obverse and the cost on the reverse in British and Persian words, were minted in 1835. The denominations of coins released after 1840 bore the image of Queen Victoria. The continuous to increase in power and size up to 1858. The first coin value under the Queen was emanates in 1862 and the administrative power of India was transferred to the Queen, under the council of State, when the company's political authority ceased, and the Queen of Great Britain and the colony. Her title was changed in 1877 to Queen Victoria confirmed the title of Empress of India. King Edward VII succeeds Queen Victoria and the coins minted bore his portrait.⁵

Two Distinct Monetary Systems Prevailing in India

The coins of the native rulers of India it is not in the British province to converse, although they are closely connected with those of the East India Company. In reality, in some instance, such as the Surat rupee for Bombay, the Sicca for Bengal, and the Arcot for Madras, the coin of the latter was precise copies of the past. It will be required to mention, however, for the enhanced understanding of what has to be pursued, that there were until a very recent time. Two different

monetary systems established in India, the Hindu and the Muslim, and although the earlier has become vanished throughout the greater part of India, by the preponderance of the Muslim power, it is obtainable in the coins in use in various minor states of Southern India.⁶

The Hindu Monetary system

The component of the Hindu system is of gold, and it's called Hoon or Hun which word in the preceding Carnatic dialect signifies gold. The surname of this coin amongst Europeans is "Pagoda," a Portuguese designation derived from a pyramidal temple, which structure the device on one side of it. The Hindu term for it is called "Varaha," The Pagoda or Hun was subdivided into Fanams, or, more accurately, Panam, Faloos or Faluce, and Kasu or Cash. 20 Cash = Faluce. 80 Cash = Faluce = 1 Fanam. 3360 Cash = 168 Faluce = 42 Fanams = 1 Pagoda.⁷

The Muslim Monetary system

The entity of the Muslim monetary system is the silver Rupee, there being technically 16 Rupees to the gold mohur, other than as the weight and quality of the later varied period to period; find practically that from 14 to 16 Rupees was the value of a mohur. The is subdivided into Annas which is coins of account only and pice or pysas, and pie. 3 Pie = 1 Pysa/ Quarter Anna, 12 Pie = 4 Pysa = 1 Anna, 192 Pie = 64 Pysa = 16 Annas = 1 Rupee.

The coins of the Hindu practice, Pagodas and Fanams – it seems to have been restrained to the Madras presidency, even as on the other hand the coins of Bombay, Surat and Bengal was Rupees, Annas, and Pice. The original coins for the East Indies were likewise struck at their own mint by the British monarchs, coined by their influence. Of the former

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variety were the “Portcullis” pieces of Queen Elizabeth manufactured in 1600 – 1601, during the power of Charles II. The East India Company began by rights from the Crown to mint the coins for their industrial unit in Bombay, all of which portrait either the name, and some reference to the suzerainty.⁸

The First Coin Minted in the Company

The earliest coins minted by the East India Company were at Bombay in the year of 1671, when the Court of Directors granted an instruction to their employees to set up a mint, and shortly this measure was approved by the Ruler. An article in the charter permitted – 26, King Charles II, on 5th October, 1677, and give power to the company to stamp money at Bombay, which coins should be existing wherever the company’s license of trading in the entire East, it’s to be called Rupees, Xeraphines, Budgrooks and Pice to stand any impression and seal as the company must think proper, that such money necessitates to not be called, and bear any image of, any coin such as was usually present in the monarchy of England.⁹ The first evidence for regular mint at Bombay is about the year of 1738, and the coins manufactured then were like charter to those of the indigenous Surat mint, but with reference in 1790 machinery like that utilize at the royal mints in London was introduced, and the Rupees consequently, forward were vigilantly stamped, and designed the entire legends. Other developments were made in 1800, next in 1823, and again in 1832.¹⁰

The copper denomination coins for Bombay were from an early stage fabricated in Britain, many being minted at the Soho mechanism by Messers, Watt and Boulton.¹¹ Since the manufacture of the new mint at Bombay in the year of 1832 they have been minted there, bearing the company’s armaments on one side, and a pair of scales with the statement Adel means Justice between, on the added. The development of an independent monetary system in Bengal was a much later time.¹¹ Until the year of 1757 the only excess granted to the company was the benefited by having bullion exchanged into coin at the mints of the Nawab of Bengal, which were at Dacca, Patna and

Moorshedabad. After the taking of Calcutta in 1757 a coin strike was recognized there, although they still sustained to imitate the indigenous currency. At last there was many varieties of Rupees in continued, all differing in fineness and weight, and created so much difficulty and loss, that the company resolved in 1773 to remedy this problem by announcing that all Rupees coins for the future must be of the standard weight of 180 grams., should stand the same date of the 19th of Shah Alam, the then ruler of Delhi, and the same inscriptions, and this continued the practice up to 1835, although Shah Alam passed away in 1786, and the inscription tranquilly stated they were minted at Moorshedabad, where no mints had survived for very several years.¹²

The coin mints at Moorshedabad and Dacca and were abandoned in the year in 1793, and mints were established at Furrukabad and Benares subordinated to that at Calcutta. The Farrukabad mint was abandoned in 1825, when another mint was established at Sagur in its place, and that of Benares was stopped in 1830. For the Madras Presidency Pagodas, Fanams, and other money., were coined about the year of 1671 by Fort St. George, and in the charter of James II, on 12th April, 1686, full authority was given to the company to coin any cash such as was regularly coined by the native princes of that state. Its taking into concerned that King James had no shadow of power there was a very attractive bit of an assumption on his element.¹³

The Mint was Established in Madras

The first observe of a mint being created is in the year of 1743, at Arcot, the capital city of the Nawab of the Carnatic. The coin name “Arcot Rupee” was outstandingly rude, and the legend and rarely completed, but in the year of 1807 the mint was transformed to Madras, and a great development was made in the technology of the minting machine, and in that and the subsequent year a huge number of copper coins were manufacture having the Christian time in Persian numbers, these were double, single and half Faluce. In the meantime a great progress had taken place in the silver coinage, and English was noticed the

Rupee with its divisions as well minted as those of Bombay and Calcutta, with a carefully milled edge. In the year of 1811 a denomination of double Rupees, together with their separation, took place from Spanish Dollars, and specimens may be initiated of the double Rupee in which the old image of the Dollar may silently be traced, not being completely obliterated in the re-striking. Also at the same time pieces of half and quarter Pagodas were minted together with five, two and one fanams.¹⁴

These sustained to be coined up to 1818, when tranquilly to further developments were introduced, and the Rupee along with its half and quarter, was minted with an indented cord milling, and this through the exception of a coinage of Arcot Rupees with their estrangement at the Calcutta mint which take place in 1823 to 1825, remained the case up to 1835, they all provide way to the company's Rupee which at present commenced being issued for the whole of the nation. This bears the bust of King William IV. On the obverse and on the reverse its value in English and Persian language, on the attainment of the Queen type was only changed as far as regard the obverse, of which there are two kinds with constantly, and with divided legends, and the introduced of a silver piece of two Annas coins.¹⁵

In the year of 1862 the British India became vested in a Council of State, the prodigy of "East India Company" upon the reverse gave way, and an stylish scroll border took its place, and finally in 1877, when the title of Empress of India was conferred, this title was positioned upon the obverse of the coins of each denominations. A copper coinage also of half, quarter, and one-twelfth Annas was commence in 1862, which in 1877 had the same modifications.¹⁶

The Monetary Systems of Madras Presidency

The monetary systems of India emerge to have been in use in Madras presidency at the same period, and it find Mohurs and Pagodas in gold metal, and Rupees, half and quarter Pagodas and Fanams in silver metal, being mint actually at the same position and passing side by side. A quarter real was sent out from

England as early as the supremacy of James I. for this place and in Charles II.'s period double and single Fanams were struck, although by some these pieces are consigned to Bombay.¹⁷

The first Rupees were copy of the rude indigenous work of "Arcot" mint were strike exactly from 1758, which agrees with the Islamic date 1172 upon the coins to 1811, from which year, to 1818, double and single rupees were mint with an oblique milled edge which, after that year, was changed to an indented cord milling which continued up to 1835, these all have, as a distinguished mark, the "Pudane, Lotus and trefil. Through the years from 1823 to 1825 "Arcot" rupees with their halves and quarters were manufactured at the Calcutta mint for the Dacca and Cuttack districts, enclosed an upright milled edge¹⁸, and holding a rose as mint-mark. Half and quarter pagodas jointly with pieces of five, two, and one fanams were coined with Spanish dollars in 1811.¹⁹

Metal Standard: From Silver to Cupro Nickel

The Indian Coinage Act of 1906 was permitted which governed the setup of Mints²⁰ together with the coins that authorized to strike and the standards that would be sanctioned "Rupee 180 grains, Silver 916.66 standard, Half Rupee 90 grains and Quarter Rupee 45 grains".²¹ The transformation of the authority King George V succeeded Edward VII. Extreme shortage and huge demand of the silver metal on description of World War 1, led the British officials, promoted to printed paper currency of 1 Rupee and 2 and a 2 ^{1/2} Rupees. The silver coins of less significant circulation and struck in cupro-nickel. King George V was in turn usurped by Edward VIII.²² However no coins were minted during his short time in power. King George VI ascended the throne in 1936. The pressure of the World War II led to experimented in monetary system and coinage where the regular rupee was changed by the quaternary silver alloy. The Quaternary silver coins were minted from 1940. In 1947 these coins was replaced by pure nickel coins. Conversely the existing coinage was sustained as the frozen series up to 26th January, 1950.²³

Conclusion

The findings and conclusion of this article the greatest power and manifest in all that appertain to the settlement and dependency of the British monarchy is a quite sufficient good reason for the manufacture. The coinage of India was mint along with Southern Indian routes both in designs and techniques pagoda as well as along Mughal style. The augment of British dominant authority after over a one century of ferment enable the endorsement of the Coinage Act of 1835 and for standardized coins to be struck. The coins of the native rulers of India it is not in British province to converse, although they are closely connected with those of the EIC. The original coins for the East Indies were likewise struck at their own mint by the British monarchs by their influence. The royal mint in London was introduced, and the Rupees consequently forward were vigilantly stamped, and designed the entire legends. The monetary systems of India emerge to have been in use in Madras presidency and a great development was made in the technology of the minting machine, and in that and the subsequent year a huge number of coins were manufactured. To experimentation of the monetary system and economical activity of British India is still indirectly influenced in trade, monetary policy, and others activities.

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பண்டையக்கால சமூகத்தில் நிறங்களின் பங்கு - ஓர் ஆய்வு.

கிருபாநிதி சே*, மற்றும் முனைவர் ப. குமரன்**

தமிழ் இலக்கியங்களில் நிறம் குறித்த பல செய்திகள் விளக்கமாகப் பேசப்பட்டுள்ளன. தமிழ் இலக்கண நூல்களும் நிறம், நிறத்தோடு தொடர்புடைய பல்வேறு பண்பாட்டுச் செய்திகளையும் மரபு நிலைக் கருத்துகளையும் பதிவு செய்து வைத்துள்ளன. செய்யுள் இலக்கணமும் நிறக் கோட்பாட்டுத் தொடர்பில் இணைத்துப் பார்ப்பதற்கு பல வாய்ப்புகளையும் வெளிப்படுத்துகின்றது. தமிழர்களின் நிறம் குறித்த மரபும் பண்பாடும் தொடர்ந்து இலக்கியங்களிலும் இலக்கணங்களிலும் முறையாகப் பதிவு செய்யப்பட்டுள்ளன.

இந்த ஆராய்ச்சி கட்டுரையில் பண்டைய மக்கள் பயன்படுத்திய நிறங்களும், நிறத்தின் அடிப்படையில் வாழ்ந்த சமூகத்தையும் வெளிக்கொண்டு வரும் முயற்சியே ஆகும்.

சங்க காலத்தில் நிறங்கள்

சிலப்பதிகாரம் கூறும் நான்கு வகை வருண பூத்திற்குரிய விளக்கம் தொன்மையான மரபின் வெளிப்பாட்டை உறுதி செய்வதாகவே அமைகின்றது ஏனெனில் சிலம்பில் கூறப்படும் நான்கு அடிப்படை நிறங்கள் நான்கு வகைப் பாக்களுக்கும் நான்கு வகை பிரிவினருக்கும் அடிப்படையாகவும் புதிதாகவும் அமைகின்றன

வெண்பா அந்தணன் வெண்மை

ஆசிரியப்பா அரசரர் செம்மை

கலிப்பா வணிகன் பொன்மை

வஞ்சிப்பா வேளாண் நீளம் - (சிலப்பதிகாரம்)

ஆகிய நான்கும் குறிப்பிடப்படுகின்றன

இன்னும் கூறப்போனால் பன்னிரு பாட்டியலில் வெண்மதி நிறமே வண்ணம் என்பதால் வெண்மை

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என்பது அறிவு தூய்மை முழுமை எனப் பொருள் கொள்ள வாய்ப்பிருக்கின்றது வெண்மதி நிறம் அந்தணுக்காகவும்

சினம், வீரம், ஒழிப்பும் ஆகியவற்றிற்குரிய செம்மை குருதி நிறம் அரசருக்கும், கலி என்பதற்கு பொன் நிறம் எனவும் கருத்துரைக்கப்படுகின்றது கலிப்பா பன்மையானது மஞ்சள் என்ற சொல்லாட்சி பிற்காலத்தில் ஒரு இடம் மிகுதி ஆனால் இடைக்காலத்தில் பொன் நிறமே பயன்படுத்தப்பட்டு வந்துள்ளது குறிப்பிடத்தக்கது.

பச்சை (வண்ண) வரைவுகளும் பண்பாடும்

மேனியை அழகுப்படுத்துதல் எனில் குறியீடல் என்பது வளமைச் சடங்கு, மருத்துவ மந்திர நம்பிக்கைகள் விலங்குகள் (Taboos) ஆகியவற்றுடன் தொடர்புடையதாகும். இனக்குழுச் சின்னங்களாகவும் தொன்மை பண்பாட்டு வடிவங்களாகவும் அவை அமைகின்றன. தொல்பழங்காலத்தில் இருந்து கிடைக்க பெறும் பண்பாட்டுச் சின்னங்களாகிய பொருட்களில் குறியீடுகளும் வரைவுகளும் இடம்பெறுகின்றன என்பது உலக அளவில் காணப்படும் பண்பாட்டு கூறுகள் ஆகும்.

உடலின் மீது பச்சை குத்துதல் என்னும் மரபும் பண்பாடும் திராவிட இன மக்களிடம் காணப்படும் விழுமியுங்கள் ஆகும்.

அதை இன்றும் மக்கள் தங்களை அலங்கரித்துக் கொள்ள இந்த வகை பச்சை குத்துதலை நாகரிக வழக்கமாக்கி கொண்டுள்ளனர்.

காலமும் வரைவுகளும்

மேனியை அழகுப்படுத்துதல் குறியிடல் ஆகிய வரைவுகளையும் ஒவியங்களையும் இரண்டு பெரும் பிரிவுகளாக பிரித்து.

ஒன்று வண்ணம் தீட்டல் மற்றொன்று ஊசியால் துளைத்துப் பச்சை குத்துதல் ஆகும். வடுப்படுத்துதல் என்பது மற்றொரு வகை நிரந்தர வடிவம் ஏற்படுத்துதல் ஆகும்.

மேனிக்கு வண்ணம் தீட்டல் என்பது சங்க காலத்திற்கு முன்பாகவே இருந்துள்ள பண்பாடாகக் கருதலாம்.

புது கற்கால சின்னங்களும் அணிகளும், ஆயுதங்களும் வண்ணம் தீட்டப்பட்டிருந்தன என்பதை தமிழக தொல்லியல் சான்றுகள் புலப்படுத்துகின்றன.

மிகப்பழமையான பெண் தெய்வம் (சுடுமண் பொம்மை) நீலகிரி மலையில் கண்டுபிடிக்கப்பட்டது.

அதன் நிறம் சிவப்பாகும். பாறை ஓவியங்களிலும் செந்நிறமாகிய காவி வண்ணம் பெரிதும் இடம்பெறுகின்றன. சங்க இலக்கியத்தில் செவ்வாடை அணியும் மகளிர் பேசப்படுகின்றது.

செவ்வனே அணிந்து விட்டமை தலைவன் பாங்காயினார் கூறியது என வரும் சங்கப்பாடல் அடிகளில் இருந்து செவ்வணி என்பது பண்புக்குரிய குறியீடாகவும் எழுச்சிக்குறிய வண்ணமாகவும் பொருள் கொள்ளப்படுகின்றது.

கரும்புள்ளி குத்திக் கொள்ளும் மரபு

கரும்புள்ளி குத்திக் கொள்வது அல்லது காவி நிறப் புள்ளி இட்டுக் கொள்வது என்னும் மரபும் மண் பாணைகளும், நாட்டுப்புற மக்களின் அடுப்புகளின் மீதும் பலகைகளின் மீது செந்நிறத்திலும் வெள்ளை நிறத்திலும் புள்ளி இடுவது ஒரு பெருந்தமிழர் மரபாகத் தோன்றுகிறது.

கன்னத்தில் புள்ளியாக பொட்டு இடுவது என்பது கண்ணேறுபடுதல் என்ற நம்பிக்கையில் பிறந்ததாகும். மனிதருள்; நல்லவன் கெட்டவன் உண்டு மனிதனுடைய பார்வையில் நல்லதும் கெட்டதும் உண்டு. சொல்லில் நல்லதும் கெடுதலும் உண்டு. இவ்வாறு நன்மை தீமை ஆகிய இரண்டிற்கும் இடைப்பட்ட வாழ்க்கை

நம்பிக்கைகளாலும் செயல்மைகளாலும் இயக்கம் அடைகின்றது.

நாட்டுப்புற மக்களிடம் இப்பழக்கவழக்கம் பெரிதும் இடம் பெறுகின்றது அதனை எழுதுங்கால் கோள் கானா கண் என குறிப்பிடுவார் திருவள்ளுவர். எனவே முகத்தில் புள்ளி இடுதல் என்பது நிறப்பண்பும் நம்பிக்கையும் கொண்ட வண்ணம் தீட்டுதலாகிய மரபாகும் முகத்திற்கு வண்ணம் பூசுதல் என்பது சாலினி பூண்ட கொற்றவை வேடம் குறித்து சிலப்பதிகாரமும் பெண்கள் ஆண்களைப் போல வேடம் கொண்டனர் என்பதை மணிமேகலையும் சிந்தாமணியும் கூறும்.

உடம்பில் முத்தரையிடல் என்பது வைணவர்களிடம் காணப்படும் சமய மரபாகும். முத்திரையிடல் பெரிய முத்திரை, சின்ன முத்திரை என இரண்டாக காணப்படும்.

வலத்தோளில் சக்கரம், இடத்தோளில் சங்கையும் பதிப்பர். வைணவக் கோயில்களுக்கு தேவரடியராகப் பொட்டிடப்படும் பெண்களின் தொடைகளாலும் மார்பிலும் லிங்கம் அல்லது கருடன் முத்திரை இடப்படும். இப்பெண்கள் லிங்கபாசவி, கருடபாசவி என்றழைக்கப்படுவர். இவ்வாறு சமயம், சடங்கு, நம்பிக்கை, மருத்துவம், எனப் பலவாறாகத் தொடர்புடைய வரைதல், பூசுதல், வடுவேற்படுத்தல், குத்துதல் என்பன தொன்மை மார்பகத் தமிழர் பண்பாடு வெளிப்படுத்துகின்றது.

வண்ணம் தீட்டுதல், புள்ளியிடுதல், மைத்தீட்டல் என்பன குறுகிய காலத்திற்குரிய மேனி அலங்கரமாகும். ஆனால் மேனியில் ஊசியால் குத்தி வரையப்படும் பச்சை குத்துதல் என்பது காலத்தால் நிலைத்து நிற்பதாகும். உடல் மறையும்போது பச்சையும் மறையும். உலகிலிருந்து பிரியும்போது உடலுடன் வந்து மறைவது பச்சை ஒன்றே. எனவே, பச்சை குத்துதல் என்பது தமிழர்களிடம் தொன்றுதொட்டு இருந்துவரும் வரைதல் தொழில்நுட்பக் கூறாகும்.

ஆடைகளில் ஓவியம்

பண்டைய காலம் முதல் தமிழரின் அறிவியல் தொழில்நுட்பத்தின் குறித்து அறியப்படும், ஆடை பற்றிய செய்திகள் விரிவாகக் கிடைக்கப் பெருகின்றன. ஆடைகளுக்குச் சித்திரம், வர்ண சித்திரம், கம்பிசித்திரம், சித்திலிகை எனப் பல்வேறு பொருட்களை கொண்டும் புடவைகளின் மீது சித்திரம் தீட்டப்பட்டிருந்த செய்திகளைப் பெற முடிகின்றது. சித்திரம் கொடுப்பதற்கு, பருத்தி நூல், ஜரிகையாகிய சித்திரக்கம்பி என்ற வரும் கலைச் சொற்களால் சித்திரம் காண்பதற்கு பருத்தி, கம்பி போன்றவை பயன்படுத்தியுள்ளனர் என்பது தெரிய வருகின்றது.

சித்திரப்புடவை, சித்திரக்கம்பி, சித்திரதண்டகம், சித்திரப்படாம், வண்ண சித்திரங்கள் எழுதப்பட்ட சித்திர வர்ணச்சேவை, சித்திராசனம், சிருகாம்பன்சேவை என்னும் எழுத்துடைய (ஓவியச்) சேவை, சித்திரவண்ணம் பதிக்கப்பட்ட சீலையாக அச்சடிச்சீலை, அச்சடியன் என்பனவும்; ஐந்து வண்ணமுடைய அஞ்சுவண்ணம், நெளிவர்ணச்சேவை என்னும் பெயர்களால் வண்ண உருவங்களைக் கொண்டிருந்தன என்பதை அறிய முடிகின்றது.

“பச்சைப்படாம்”; என்று பசுமை நிறத்தையும் பசைப்படம்’ என்பதால் துணியின் மீது வர்ண ஓவியம் தீட்டப்பட்ட அல்லது வரையப்பட்ட நிலையையும் உணர்த்துகின்றன. எனவே படம் என்பது படம்போட்ட துணி, உறை, சட்டை, சீலை, சித்திவேலை, எனவும் படாம் என்பது சீலை, போர்வை, பரிவட்டம் என்ற துணிவகைகளையும் குறித்தனவாகின்றன. படம் எனும் சொல் தற்பொழுது பயன்படுத்தும் புட்ட என்னும் பூதொழில் வரைவுகளைக் குறிப்பதாகவும் இருக்கலாம்.

முடிவுரை

இந்த ஆராய்ச்சி கட்டுரையின் மூலம் பண்டைய அல்லது சங்க காலத்து மக்கள் பயன்படுத்திய வண்ணங்கள், ஓவியங்கள் பற்றி தெளிவாக கூற முயற்சித்துள்ளோம். அவர்கள் தாங்கள் உடுத்திய ஆடைகள், தங்களின் மேனி என தங்களை

வண்ணங்களால் அலங்கரித்து வாழ்ந்துள்ளனர் என்பதை கூறுவதே இந்த ஆராய்ச்சி கட்டுரையின் மைய கரு ஆகும். முதன்மை வண்ணங்களாக கருமையும், செம்மையும் வண்ணங்களே இருந்துள்ளன. சமூக அடிப்படையில் வண்ணங்களை மையப்படுத்தி பொதுமக்கள் அடையாளப் படுத்தப்பட்டுள்ளனர் என்பதும் இதன் மூலம் விளங்குகிறது.

தஞ்சாவூர் ஓவியங்களை உற்று நோக்கி பார்த்தல் ஆடைகளற்ற ஒருவர் ஒரு சிலைக்கு நீர் ஊற்றுவதும், அடுத்தவர் வெள்ளை நிற ஆடை உடுத்தி நின்றுகொண்டுள்ளார், அவருக்கு அடுத்தவர்; பொன் நிற ஆடை உடுத்தி நின்றுகொண்டுள்ளார், அவருக்கு அடுத்தவர்; செம்மை நிற ஆடை உடுத்தி நின்றுகொண்டுள்ளார், இதன் மூலம் சோழர்கள் காலம் வரை இந்த வர்ண அமைப்பிலான சமூகம் இருந்துள்ளது என்பதையே நாம் அறியமுடிகிறது. இன்று மேனியை அழகுப்படுத்தி கொள்ளும் இளம் தலைமுறையினர்; ஒன்றை நன்றாக புரிந்து கொள்ளவேண்டும் இந்த பச்சை குத்துதல் என்பது நம் முன்னோர்கள் நமக்கு முன்பே அனுபவித்து விட்டுசென்ற மிச்சங்கள் என்பதை.

இந்த ஆராய்ச்சி கட்டுரையின் மூலம் விளக்குவது என்னவென்றால் சுதந்திரம் என்னவென்று அறிந்திராத பண்டைய மனிதன் ஒரு ஏற்றத்தாழ்வு நிறைந்த சமூகத்தில் எப்படி வாழ்ந்திருப்பார், அவர் அதை ஏற்காமல் இருந்திருந்தால் என்ன மாதிரி தண்டனை கிடைத்திருக்கும், அதையும் மீறி இசைந்து வாழ்ந்து, கலைகளோடு கலந்து இருந்துள்ளார்கள் என்பதை காப்பியங்களையும், சங்க கால நூல்களையும் ஆராய்ந்து படிக்கும் போதெல்லாம் ஆச்சரியப்படவைத்து கொண்டே இருக்கின்றனர்;.

இறுதி குறிப்புகளாக குறிப்புக்கான புத்தகங்கள்;

1. அகநானூறு சைவ சித்தாந்த நூற்பதிப்புக் கழகம், சென்னை.
2. இராச பவுன்துரை 1986, தமிழகப் பாறை ஓவியங்கள், சென்னை.
3. இராச பவுன்துரை, 1981, “ தமிழர்; பண்பாட்டில் தூவுதல் ” தமிழ்ப்பொழில், தஞ்சாவூர்.
4. இராச பவுன்துரை, 1985, பாறை ஓவியங்களில் விளங்கின வடிவங்கள், தமிழ்க்கலை, தஞ்சாவூர்.

5. இராச பவுந்துரை, 1997, கிராமிய ஓவியக்கலை, நாட்டுப்புறவியல், ஆய்வுகள், சென்னை.
6. ஐங்குருநாறு 2004, தட்சிணாமூர்த்தி, அ, முனைவர், நியு+ செஞ்சுரி புக் ஹவுஸ், சென்னை.
7. ஐங்குருநாறு சைவ சித்தாந்த நூற்பதிப்புக் கழகம், சென்னை.
8. கம்ப ராமாயணம் சைவ சித்தாந்த நூற்பதிப்புக் கழகம், சென்னை.
9. கருணாநந்தன், இரா. ப, 1990, இராமலிங்க விலாசம்: இராமாயண ஓவியக் குறிப்புகள், சென்னை.
10. கலித்தொகை சைவ சித்தாந்த நூற்பதிப்புக் கழகம், சென்னை.
11. காந்தி, 1980, தமிழர் பழக்க வழக்கங்களும் நம்பிக்கைகளும், சென்னை.
12. குறுந்தொகை 1955, உ. வே. சாமிநாதையர் பதிப்பு, சென்னை.
13. சங்க இலக்கியம் வையாபுரிப் பிள்ளை பதிப்பு, சென்னை.
14. சுப்பிரமணியன், ச. வே., 1984, இலக்கியத்தில் நிறம், சென்னை.
15. பரிபாடல் 1975, சைவ சித்தாந்த நூற்பதிப்புக் கழகம், சென்னை.
16. தொல்காப்பியம் பொருளதிகாரம் 1974, சைவ சித்தாந்த நூற்பதிப்புக் கழகம், சென்னை,
17. நாகசாமி, இரா. , 1979, ஓவியப்பாவை, சென்னை.
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Unveiling the Strength Within: Exploring the Resilience and Contributions of Naga Women Throughout History

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Introduction

The northeastern region of India is a land of remarkable diversity, where numerous indigenous communities coexist, each with its own rich cultural heritage. Among these communities, the Naga people stand out not only for their vibrant traditions but also for the pivotal role that Naga women have played throughout history. This paper aims to shed light on the resilience and contributions of Naga women, highlighting their often-overlooked stories and the crucial roles they have played in shaping Naga society and culture.

Historical Context

The Naga tribes, residing in the northeastern part of India, have a rich history of self-governance and a distinct cultural identity. The colonial period and

subsequent Indian independence marked a significant turning point for the Naga people. The Naga Hills were integrated into the Indian Union in 1957, leading to a protracted conflict known as the Naga insurgency. This period of turmoil had a profound impact on Naga society, including its women.

The Naga Women's Union

During the tumultuous period of British colonialism and the subsequent Naga resistance, Naga women played a vital role in upholding their community's values and fighting for their rights. In 1952, the Naga Women's Union (NWU) was founded. This organization became a symbol of Naga women's determination to protect their culture and heritage.

The NWU actively engaged in various socio-political activities, advocating for the rights of the Naga

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people. Naga women, through this union, took part in peace negotiations, protested against oppressive policies, and contributed significantly to the Naga political movement. Their resilience and unwavering commitment were crucial in shaping the destiny of their people. Their efforts have led to legal reforms and increased awareness of women's rights, not only within the Naga region but across the country.

Women's Rights and Gender Equality

Naga women have been at the forefront of advocating for women's rights and gender equality. Organizations like the Naga Women's Union (NWU) have been instrumental in addressing issues such as domestic violence, discrimination, and gender-based violence. Their advocacy has had a ripple effect, influencing the broader discourse on women's rights in India (Amer, M. 2014).

For instant, Longkumer, P., & Bokth, H. (2021) findings suggest that, "Ao Naga women's subordinate position to men can be traced back not only to the prevailing customary laws and tradition but also include a number of factors in their societal affairs which include village formation, where men played a prominent role and thereby, the traditional political seat in the village is denied to women till today. Further, women were kept out of the institution of morung known as Ariju in Ao dialect, where men acquired leadership skills. The strong prevalence of inheritance rules, clanship, succession is held very much intact which seems to affect women's lives to a great extent, along with strong ideologies whereby Naga men are given more honor due to the contributions in safeguarding of village during head hunting days. This high status is enjoyed till today and widely accepted among the people. A deep unequal power sharing among man and woman thus seems to exist in the Ao Naga society".

Preservation of Cultures and Traditions

Naga women have long been the keepers of their cultural traditions, passing down the knowledge of their customs, rituals, and folklore from one generation to the next. Their role in preserving and promoting Naga culture is indispensable (Zimik, T. N. 2015).

Naga festivals, such as Hornbill Festival, showcase the vibrant tapestry of Naga culture. Women play a central role in these festivals, participating in traditional dances, weaving intricate shawls, and crafting exquisite jewelry ensuring that these customs remain an integral part of Naga life. Their craftsmanship and artistry have not only contributed to the preservation of Naga traditions but also provided economic opportunities for their communities. Through their artistic talents, they have helped showcase Naga culture to the world (Jamir, T. 2014).

Education and Empowerment

In recent decades, Naga women have made remarkable strides in education and empowerment. The state of Nagaland, for instance, has seen an increasing number of Naga women pursuing higher education and excelling in various fields.

Notable Naga women have emerged as role models in academia, sports, and politics. They have shattered gender stereotypes and proven that Naga women are more than capable of achieving greatness. This empowerment has not only benefitted the women themselves but also brought about positive changes in Naga society, challenging traditional norms and fostering gender equality (Chhabra, S. 2013).

Contributions in Agriculture and Economy

Agriculture has always been central to the Naga way of life, and Naga women have been the backbone of the region's agricultural sector. They are responsible for planting, tending to crops, and harvesting, playing a pivotal role in ensuring food security for their communities. Their contributions to agriculture have not only sustained Naga society but have also led to the development of unique farming techniques that are adapted to the challenging terrain of the region (Shimray, U. A. 2004).

In recent years, Naga women have also made significant strides in various economic sectors. Many have entered the workforce and have become entrepreneurs, contributing to the growth of the Naga economy. Whether in handicrafts, agriculture, or small-scale businesses, Naga women have proven their mettle and resilience.

Challenges and Resilience

Despite their resilience and contributions, Naga women have faced numerous challenges, including discrimination, poverty, and political instability. The decades-long insurgency and armed conflict in the region have taken a toll on their lives, causing untold suffering.

However, Naga women have shown remarkable resilience in the face of adversity. They have continued to be the backbone of their families and communities, supporting their loved ones through difficult times. Their ability to adapt to changing circumstances and maintain their cultural identity is a testament to their strength.

The Naga tribes, spread across the hilly terrain of Nagaland, Manipur, and parts of Myanmar, have endured their fair share of challenges over the centuries. Historically, Naga society has been characterized by a strong warrior ethos, and women played a crucial part in supporting their communities during times of conflict. They were known for their resilience and ability to maintain the fabric of Naga society, even in the face of adversity (Puia, R. 2023).

Naga women faced the impact of British colonialism, which disrupted traditional tribal structures and introduced new forms of governance (Manchanda, R., & Anderlini, S. N. 2005). Despite these challenges, Naga women continued to uphold their cultural traditions and practices, passing them down from one generation to the next. They played a vital role in preserving their unique languages, dances, and rituals, ensuring that Naga culture remained vibrant and resilient.

Conclusion

The resilience and contributions of Naga women throughout history are a testament to their enduring spirit and commitment to their culture and community. From upholding matriarchal traditions to actively participating in political movements, Naga women have played pivotal roles in shaping the destiny of their people.

As we celebrate the strength within Naga women, it is essential to recognize the importance of preserving and promoting their cultural heritage. Their contributions to Naga society, whether through art, education, or political activism, have left an indelible mark on the region's history.

In a world that is constantly evolving, the stories of Naga women serve as a reminder that strength, resilience, and determination know no boundaries. Naga women continue to inspire and pave the way for future generations, embodying the spirit of perseverance that defines their unique and vibrant culture.

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Historical Origins of Nagarathars in Chettinad: Unraveling the Legacy of a South Indian Civilization

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Historical Origin of Chettinadu

The roots of Chettinad can be traced back to ancient times. The region's history is deeply intertwined with the history of the Chola dynasty, one of the most powerful and influential empires in South India. The Chola dynasty flourished from the 9th to the 13th centuries AD and played a pivotal role in shaping the cultural, economic, and political landscape of the region. During this period, Chettinad emerged as a prominent trading hub, connecting the inland regions to the bustling ports of the Coromandel Coast. The Chettians, a successful trading community, settled in Chettinad and thrived through their maritime trade with Southeast Asian countries like Sri Lanka, Malaysia, Singapore, and Burma (present-day Myanmar). This trade network facilitated the exchange of goods, ideas, and cultural influences, contributing to the cosmopolitan nature of Chettinad.

Architectural Heritage of Chettinadu

The architectural heritage of Chettinad is a testament to the region's affluence and refined tastes. The Chettinad mansions are characterized by their grandeur, intricate woodwork, vibrant frescoes, and ornate pillars. These architectural marvels blend traditional Dravidian, European, and indigenous influences, showcasing the eclectic cultural fusion that defines Chettinad. The use of Burma teak, Italian marbles, Belgian glass, and Burmese teak tiles in the construction of these mansions reflects the Chettians' penchant for opulence and their global connections. These architectural wonders stand as living testaments to the region's historical prosperity and continue to draw tourists and enthusiasts from around the world.

Key Features of Chettinad Architecture:

Massive Mansions (Palaces): The most iconic structures in Chettinad Architecture are the sprawling mansions, also known as "Palaces" or "Aayiram Jannal Veedu" (House with a thousand windows). These mansions are characterized by their impressive size and distinctive facade, featuring numerous ornate wooden windows and intricately carved teakwood doors.

Courtyards: Chettinad mansions typically have large central courtyards that act as focal points for family gatherings and social events. These courtyards are often adorned with beautiful sculptures, fountains, and intricate flooring patterns.

Stucco Work and Carvings: The exteriors and interiors of Chettinad mansions are adorned with intricate stucco work and carvings. Floral motifs, peacocks, and other traditional designs are meticulously carved into the wooden pillars and walls, showcasing the exquisite craftsmanship of the artisans.

Athangudi Tiles: Athangudi tiles are another prominent feature of Chettinad Architecture. These handmade, colorful, and durable cement tiles are used to decorate floors in various patterns and designs, adding a vibrant touch to the interiors.

High Roofs and Cooling Techniques: Chettinad mansions often have high, sloping roofs with clay tiles that help in temperature regulation by allowing hot air to rise and escape. Additionally, strategically placed windows and vents facilitate cross ventilation, keeping the interiors cool even during scorching summers.

Woodwork and Teak: The extensive use of teakwood in the construction of doors, windows, and other ornamental elements is a hallmark of Chettinad Architecture. The woodwork often features intricate

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carvings, making it an integral part of the design aesthetic.

Temples and Chettiar Kovils: Chettinad is also renowned for its beautiful temples and Chettiar Kovils (community temples). These structures exhibit similar architectural elements seen in the mansions, such as elaborate carvings and vibrant colors.

Today, while some Chettinad mansions remain family-owned and preserved, many have been converted into heritage hotels, attracting tourists from all over the world. The Chettinad region has also become a significant cultural destination, allowing visitors to experience the magnificence and rich heritage of Chettinad Architecture.

Culinary Delights and the Chettinadu Cuisine

Chettinadu cuisine is a distinctive and flavorsome culinary tradition originating from the Chettinad region in Tamil Nadu, India. Renowned for its rich and intricate flavors, this cuisine is characterized by its use of aromatic spices, bold combinations, and unique cooking techniques. Chettinadu cuisine is known for its extensive use of spices, which include dried red chilies, black peppercorns, fenugreek seeds, cumin, and more. These spices are freshly ground to create complex masalas that form the base of many Chettinadu dishes. One of the key aspects of Chettinadu cuisine is its diverse range of vegetarian and non-vegetarian dishes. Some of the notable dishes include Chettinadu Chicken Curry, Chettinadu Meen Kuzhambu (fish curry), and Kuzhi Paniyaram (rice dumplings). The cuisine also features a variety of rice-based dishes like Biryani, Pongal, and various types of dosas. A significant feature of Chettinadu cuisine is its use of traditional cooking equipment such as clay pots and heavy iron pans. These utensils are believed to enhance the flavors of the dishes and are an essential part of Chettinadu cooking. Chettinadu cuisine also places great importance on presentation. Many dishes are garnished with finely chopped herbs and curry leaves, adding a burst of freshness and color to the plate. The cuisine's popularity has transcended its regional boundaries, with Chettinadu restaurants and dishes being savored worldwide. Its unique blend of flavors, textures, and techniques continues to delight food enthusiasts and offer a glimpse into the rich culinary heritage of the Chettinadu region.

Cultural traditions and festival

Chettinad's cultural traditions and festivals are a tapestry of vibrant customs, architectural marvels, delectable cuisine, and a strong sense of community. These elements not only reflect the Chettinad community's historical significance but also serve as a testament to their resilience in preserving their cultural identity amidst changing times. The celebrations and practices continue to bridge generations, ensuring that the essence of Chettinad's rich heritage remains alive and cherished.

The following are the cultural traditions and festivals that define the Chettinad community.

Agriculture: Chettinadu has an agrarian economy with fertile land suitable for cultivating a variety of crops. The region's agricultural prosperity was bolstered by effective irrigation systems and water management practices. Paddy, pulses, cotton, and spices were some of the major crops cultivated in the region.

Handicrafts and Industries: Chettinadu also had a thriving handicraft industry. Artisans produced exquisite woodwork, stone carvings, and handmade tiles, which were in high demand across the country. Additionally, the region had small-scale industries such as tile-making, salt production, and weaving, which further contributed to its economic prosperity.

Mansion Construction: One of the iconic features of Chettinadu is its grand mansions or "Chettinadu mansions." The construction of these opulent mansions was a status symbol for the affluent Chettiar families. The materials used for these mansions were sourced from various parts of India and abroad, showcasing the influence of Chettinadu's trade networks.

Culinary Influence: Chettinad cuisine is renowned for its spicy and aromatic dishes. The trade connections of Chettinadu allowed for the incorporation of exotic spices and ingredients from various regions, contributing to the unique flavors of its cuisine.

In recent years, Chettinadu has faced challenges in maintaining its economic prosperity due to various factors like urbanization, changing economic dynamics, and shifts in trade patterns. However, its cultural heritage, architecture, and cuisine continue to attract tourists and enthusiasts from around the world. The

legacy of Chettinadu's trade networks and economic prosperity remains an essential part of its identity.

Social Customs and Lifestyles

The Nagarathar community, has a distinct lifestyle that is deeply rooted in its history, traditions, and practices. The Chettinad community traces its origins back to a group of merchants and traders who primarily engaged in trade activities across Southeast Asia, particularly during the colonial era. Their successful business endeavors led to the accumulation of wealth, which they invested in their homeland, contributing to the development of the Chettinad region.

Social Hierarchy and Community Structure:

The Chettinad community follows a strict hierarchical structure. They are divided into various clans, and each clan has its own distinct customs and traditions. The community highly values family ties and has a robust sense of identity based on these clans.

Traditional Customs:

Marriage Customs: Chettinad marriages are grand affairs marked by elaborate rituals and ceremonies. The community places great importance on preserving their heritage, and wedding ceremonies are conducted with traditional rituals, including the "kalyanam" (marriage) ceremony and various pre-wedding and post-wedding rituals.

Architecture: The Chettinad region is known for its distinctive architecture, characterized by large mansions known as "Chettinad mansions" or "Nattukottai Chettiars' houses." These mansions showcase intricate woodwork, ornate pillars, and spacious courtyards, reflecting the opulence and artistic taste of the community.

Cuisine: Chettinad cuisine is famed for its rich and spicy flavors. It is a reflection of the community's culinary creativity and cultural influences. Dishes like Chettinad chicken curry, masala dosa, and various vegetarian and non-vegetarian specialties are integral to their gastronomic identity.

Art and Crafts: The Chettinad community has a tradition of producing exquisite handicrafts, including handwoven textiles, intricately carved woodwork, and

vibrant tilework. These artistic expressions are an integral part of their lifestyle.

Lifestyle:

Economic Activities: Traditionally, the Chettinad community was involved in trading activities, especially in textiles, spices, and gems. While their economic pursuits have diversified over time, they still maintain a strong presence in various sectors.

Family Values: The Chettinad community places a strong emphasis on family values and unity. Joint families are common, and multi-generational households foster a sense of community and support.

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தமிழ்நாட்டு வரலாற்றில் பெண்களுக்கான சமூக பாதுகாப்பு-திட்டங்கள் ஓர் ஆய்வு

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இந்திய சமூகத்தில் பெண்கள்

இந்திய நாடு மிக நீண்ட வரலாற்றுத் தொன்மை கொண்ட நாடு பெண்களுக்கான அங்கீகாரம், வாய்ப்பு, மரியாதை, பாதுகாப்பு, உரிமை என அனைத்து தளங்களிலும் பெண்களுக்கு முன்னேற்றத்தின் விகிதம் வளர்ந்து வந்தாலும் கூட அதனை உறுதிசெய்து கொள்ளும் நிலையில்தான் உள்ளது. பெருவாரியாக இந்து மதத்தைப் பின்பற்றும் மக்கள் வாழும் இந்திய நாட்டில் மதத்தின் பெயர் கொண்டு நடைபெற்ற அடக்குமுறைகள் எண்ணிக்கையில் அடங்காது. அப்படியான நிகழ்வுகள் பல நிகழ்வுகள் இருந்தாலும் சீர்திருத்தச் சிந்தனையாளர்கள் அதனை எதிர்த்து போராடிய வரலாறு இந்திய வரலாற்றில் ஏராளம் அதன் துவக்க நிலையில் பல இருந்தாலும் அதன் போக்கில் சில நிகழ்வுகளை நாம் பட்டியலிட முடியும் அதில் மராட்டிய மாநிலத்தில் ஜோதிராவ் பூலே அவரது மனைவி சாவித்திரி பாய் பூலே இருவரும் பெண்கள் கல்வி பெற வேண்டும் என்று கருதி சாதிய ஒடுக்கு முறைகளை மீறிப் பல அநீதிகளை எதித்துப் போராடினார்கள் பெண்கள் கல்வி பெறுவது மூலம் இந்த சமூக அவலங்களை நீக்கி விட முடியும் என்று அவர்கள் 1846 ஆம் ஆண்டு சாவித்திரி பாய் பூலே ஜோதி ராவ் பூலே இருவரும் இணைந்து மகாராஷ்டிராவில் பெண்களுக்கான பள்ளிக்கூடத்தைத் துவங்கினார்கள் 1898ல் சமூக சேவகியாகவும் எழுத்தாளருமான சுவாமி விவேகானந்தரின் சீடரான மார்கரெட் எலிசபெத் நோபல் என்ற அயர்லாந்து பெண்மணியான சிஷ்டர் நிவேதிதா பெண்களுக்கான பள்ளியைக் கல்கத்தாவில் துவங்கினார் 1944 ஆம் ஆண்டு இந்தியாவில் உயரிய பட்டம் என்று கருதப்படும்

முனைவர் பட்டத்தை ஆஷிமா சட்டர்ஜி இந்தியாவில் உள்ள பல்கலைக்கழகத்தில் அறிவியல் ஆராய்ச்சி கட்டுரை சமர்ப்பித்து முனைவர் பட்டம் பெற்ற முதல் இந்தியப் பெண் என்ற பெருமையை அடைந்தார். 1953 ஆம் ஆண்டு விஜயலட்சுமி பண்டிட் ஐக்கிய நாடுகள் பொதுச் சபையின் பிரதிநிதியாகத் தேர்வு செய்யப்பட்டார்.

தமிழ்ச் சூழலில் குடும்ப வன்முறை

குடும்ப வன்முறை எனப்படுவது ஒரு குடும்ப உறுப்பினர் இன்னுமொரு குடும்ப உறுப்பினர் மீது செலுத்தும் உடல் அல்லது உளவியல் வன்முறை ஆகும். இது கணவன், மனைவி அல்லது மனைவி, கணவன் மீது செலுத்தும் வன்முறையைப் பொதுவாக சுட்டி நிற்கின்றது. துணையைத் துன்புறுத்தல் பல வடிவங்களில் வெளிப்படலாம். அடித்தல், பயமுறுத்தல், பாலியல் வற்புறுத்தல், உளவியல் முறையில் வற்புறுத்தல், திருமண முறிவு என்று பயமுறுத்தல், குடும்பத்தை விட்டு வெளியேறி விடுவேன் என்று பயமுறுத்துதல் என்று பல வழிகளில் இது வெளிப்படலாம். இந்தியாவில் 70 சதவீத பெண்கள் குடும்ப வன்முறையால் துன்புறுத்தப்படுகின்றனர். ஆண் ஆதிக்க மரபுடைய தமிழ்ச் குடும்ப கட்டமைப்பில் பெரும்பாலும் ஆண்களே பெண்களை குடும்ப வன்முறைக்கு உட்படுத்துகின்றனர்.

வரதட்சணைக் கொடுமை

வரதட்சணை என்பது திருமணத்தின் போது பெண் வீட்டாரிடம் இருந்து மணமகன் வீட்டார் கேட்டுப் பெறும் பணம், நகை அல்லது சொத்து போன்றவைகளைக் குறிக்கும். இது சீர், செய்முறை போன்ற வேறு சில பெயர்களாலும் குறிப்பிடப்படுகிறது. வரதட்சணை கொடுக்க

*முழு நேர முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, திருவள்ளூர் அரசு கலைக் கல்லூரி, இராசிபுரம். 637408. நாமக்கல்

**ஆய்வு மேற்பார்வையாளர், இணைப்பேராசிரியர் வரலாற்றுத்துறை, திருவள்ளூர் அரசு கலைக் கல்லூரி, இராசிபுரம். 637408. நாமக்கல்

முடியாத நிலையில் பல பெண்கள் மாப்பிள்ளை வீட்டாரின் கொடுமையால் பாதிக்கப்படும் நிலை தொடர்ந்து இருந்து வருகிறது. இந்த வரதட்சணைக் கொடுமையினால் பல பெண்கள் தற்கொலை செய்து கொள்தல், கொலை செய்யப்படுதல், பிறந்த வீட்டிற்குத் துரத்தப்படுதல் போன்ற பல்வேறு நிகழ்வுகள் நடைபெறுகின்றன. 2012க்கான தேசிய குற்றப் பதிவு அமைப்பின் தகவல் படி, இந்தியாவில் 8233 வரதட்சணை சாவுகள் நடந்திருக்கின்றன. சராசரியாக ஒரு மணி நேரத்துக்கு ஒரு பெண், வரதட்சணை காரணமாக மரணமடைகிறாள். ஆனால், பதிவு செய்யப்படும் வழக்குகளில் 32 குற்றவாளிகளே தண்டனை பெறுகின்றனர்;. குடும்ப வன்முறையின் ஒரு பிரதான அடிப்படை வரதட்சணை. 2012ல் 1,06,527 குடும்ப வன்முறை வழக்குகள் பதிவு செய்யப்பட்டிருக்கின்றன. அதாவது ஒரு நாளைக்கு 292 அல்லது ஒரு மணி நேரத் துக்கு 12 அல்லது 5 நிமிடத்துக்கு ஒரு பெண் கொடுமைப்படுத்தப்படுகிறாள். குடும்ப வன்முறை வழக்குகளில் 15சதவீதம் பேரே தண்டனை பெறுகின்றனர். தமிழகத்தில் 2012ல் 110 வரதட்சணை சாவுகள், 1965 குடும்ப வன்முறை வழக்குகள் பதிவு செய்யப்பட்டுள்ளன. வரதட்சணை கொடுப்பதும், அதை பெற்றுக் கொள்வதும் சட்டபடி குற்றமாகும். இக்குற்றத்திற்கு, 10 ஆண்டுகள் வரையிலான சிறைத் தண்டனையுடன், ரூ.15,000 க்குக் குறையாத அபராதமும் விதிக்கப்பட்டாக வேண்டும். வரதட்சணையை நேரிடையாகவோ, அல்லது மறைமுகமாகவோ கோரினால், 6 மாதங்களுக்குக் குறையாத சிறைத் தண்டனையுடன், ரூ.10,000%-வரை அபராதமும் விதிக்கப்பட்டாக வேண்டும். வரதட்சணைச் சாவுக்குக் காரணமானவருக்கு, 7 ஆண்டுகள் சிறைத் தண்டனை விதிக்கப்படும். சில சமயங்களில், அவருக்கு ஆயுள் தண்டனையும் விதிக்கப்பட்டாக வேண்டும். ஒரு பெண்ணின் கணவனோ, அல்லது அவள் கணவனின் உறவினரோ, அப்பெண்ணைக் கொடுமைக்கும் துன்பத்திற்கும் ஆளாக்கினால், அவருக்கு 3 ஆண்டு சிறைத் தண்டனை, அல்லது அபராதம்

விதிக்கப்பட்டாக வேண்டும். வரதட்சணை தடுப்புச் சட்டம் 1961ல், சில திருத்தங்கள் 1984 மற்றும் 1986ல் செய்யப்பட்டன. மேலும் இந்திய தண்டனை சட்டத்தில் 1983ல் 498 ஏ என்ற பிரிவு இணைக்கப்பட்டு, கணவனும், அவனது உறவினர;களும் மனைவியை உடல் ரீதியாக அல்லது மனரீதியாகக் கொடுமைப் படுத்தினால், 3 ஆண்டுகள் வரை சிறை தண்டனை என்பது அறிமுகப்படுத்தப்பட்டது. முதன் முறையாக மன ரீதியான சித்ரவதை என்பது சட்டத்தால் அங்கீகரிக்கப்பட்டது. பிறகு 1986ல், 304 பி என்ற பிரிவு வரதட்சணை சாவு குறித்துக் கொண்டு வரப்பட்டது. திருமணமாகி 7 ஆண்டுகளுக்குள் பெண் சந்தேகமான சூழலில் இறந்தால், இறப்பதற்கு முற்பட்ட காலத்தில் வரதட்சணை கொடுமைகள் நடந்திருந்தால், அது வரதட்சணை மரணம் என்று தான் பதிவு செய்யப்படும். கொடுமை செய்த கணவனும், அவர் உறவினர்களும் குற்றவாளிகளாகக் கருதப்பட்டு, வழக்குப்பதிவு செய்யப்படும். குற்றச்சாட்டு உண்மையல்ல என்று குற்றம் சாட்டப்பட்டவர்கள் தான் நிரூபிக்க வேண்டும். குற்றம் நிரூபிக்கப்பட்டால் 7 ஆண்டு முதல் ஆயுள் தண்டனை வரை கிடைக்கும். அறிவியல் விரோதமாக ஸ்டவ் வெடித்து மருமகள் மட்டும் சாகிற பிரச்னைக்கு இவ்வாறாக முற்றுப் புள்ளி வைக்கப்பட்டது. மரண வாக்குமூலத்துக்கு மாஜிஸ் திரேட் வர வேண்டும் என்ற அவசியமில்லை, மருத்துவரே போதும் என்ற விதி அறிமுகப்படுத்தப்பட்டது. 2005ல் வந்த குடும்ப வன்முறை தடுப்புச் சட்டமும் வரதட்சணையைக் குற்றமாக்குகிறது. 1961 சட்டத்தில் திருமணத்துக்காக கொடுக்கப்படுவதே வரதட்சணை என்று இருந்தது, 1984ல் திருமணம் தொடர்பாக என்று மாற்றப்பட்டது. தமிழ்நாட்டில் இது போன்ற வரதட்சணைக் குற்றங்களைத் தடுக்கவும், பெண்களுக்கு எதிரான பல்வேறு நடவடிக்கைகளைக் குறைக்கவும் மகளிர் காவல் நிலையங்கள் அமைக்கப்பட்டுள்ளன. இக்காவல் நிலையங்களில் ஆய்வாளர், உதவி ஆய்வாளர் மற்றும் காவலர்கள் போன்ற பணிகளில் பெண்கள் நியமிக்கப்பட்டுள்ளனர்.

பெண்கள் நலனில் திராவிட கட்சிகள்

இந்தியா தமிழ் மக்களாகிய திராவிடர்கள் அவர்களின் பண்பாடு வேத கருத்தியல் இந்தியப் பண்பாட்டில் அதாவது ஆரியப் பண்பாட்டிலிருந்து மாறுபட்டது என்றும் இந்தியா முழுவதும் உள்ள பண்பாட்டிலிருந்து தென்னிந்தியாவிலுள்ள திராவிடர்கள் மாறுபட்டு இருக்கிறார்கள். ஆரியக் கருத்தியலின் பாதிப்பினால் பல இயக்கங்கள் தமிழ்நாட்டில் வேதக் கலாச்சாரம் வளர்ந்திடக் காரணமாக அமைந்துவிட்டது. ஆங்கிலேயரின் ஆட்சி உருவானால் கல்வியில் அறிவியல் சிந்தனை வளர்ச்சியற்றது. பெண்களுக்கு எதிரான பல அநீதிகள் எதிர்க்கப்பட்டது. பெண்களைக் கோயிலில் அடிமைகளாக மாற்றும் தேவதாசி முறையை எதிர்த்து மூவலூர் ராமா மிர்தம் அம்மையார் தர்மம்பாள் அம்மையார் முத்துலட்சுமி ரெட்டி போன்றவர்களின் முயற்சியால் அத்தகைய சமூக அவலங்கள் நீக்கப்பட்டது தமிழ்நாட்டில் பெண்களுக்குச் சொத்துரிமை வழங்கும் சட்டம் 1989 ஆம் ஆண்டு மார்ச் மாதம் தமிழ்நாட்டில் நிறைவேற்றப்பட்டது பெண்களுக்கான 30 சதவீத இட ஒதுக்கீடு தமிழ்நாட்டில் தான் முதன்முதலில் வழங்கப்பட்டது. தமிழ்நாட்டில் 1920 ஆம் ஆண்டு அமைந்த திராவிடக் கருத்தியலை அடிப்படையாகக் கொண்டிருந்த அரசியல் சமூக இயக்கங்கள் பலவும் பெண்களின் முன்னேற்றத்தைக் கருத்தில் கொண்டு செயல்பட்டது. திராவிட இயக்க தலைவர்கள் பெண்களுக்கு எதிரான அனைத்து மூடப்பழக்கங்கள் கடுமையாக எதிர்த்ததுடன் வர்ணாசிரமம் முறையிலான பாகுபாட்டை எதிர்த்து சமுதாய மறுமலர்ச்சிக்கு என்று கூறலாம் சமுதாய மறுமலர்ச்சிக்கு அடித்தளம் இட்டார்கள் என்று கூறலாம்.

தமிழ்நாட்டில் பெண்கள் முன்னேற்றம், பாலின சமத்துவம்

NSO CRIF National family health survey ஆகிய அமைப்புகள் நடத்திய ஆய்வில், தேசிய சராசரியை விட தமிழ்நாடு அதிகம் பெற்றிருப்பது

தெரியவந்துள்ளது. உயர்கல்வியில் சேரும் பெண்களின் விகிதம் இந்தியாவில் 27.3 சதவிகிதமாக உள்ள நிலையில், தமிழ்நாட்டில் 49 சதவிகிதமாக உள்ளது. கல்வியறிவு பெற்ற பெண்களின் சதவிகிதம் இந்தியாவில் 70.3 சதவிகிதமாக உள்ள நிலையில், தமிழ்நாட்டில் 73.9 சதவிகிதமாக உள்ளது. பச்சிளம் குழந்தைகள் உயிரிழப்பு விகிதம் இந்தியாவில் 43.4 விழுக்காடாக உள்ள நிலையில், தமிழ்நாட்டில் 34.8 விழுக்காடு மட்டுமே உள்ளது. குழந்தைகள் உயிரிழப்பு விகிதம் இந்தியாவில் 67.6 சதவிகிதமாக உள்ள நிலையில், தமிழ்நாட்டில் 48.2 சதவிகிதமாகவே உள்ளது. பேறு கால உதவி பெறும் பெண்களை பொறுத்தவரை தேசிய சராசரி 65.3 விழுக்காடாக உள்ள நிலையில், தமிழ்நாட்டில் 98.4 விழுக்காடாக உள்ளது. பாதுகாப்பான பிரசவங்களில் தமிழ்நாடு 79.3 சதவீதத்திலும், இந்தியா 33.6 சதவீதத்திலும் உள்ளது. இந்தியாவில் 15.4 சதவிகிதம் பெண்கள் மட்டுமே பணிக்குச் செல்லும் நிலையில், தமிழ்நாட்டில் அது 35.1 சதவிகிதமாக உள்ளது. குறிப்பாக உற்பத்தித் துறையில் இந்தியாவில் 19 சதவிகிதம் பெண்கள் பணியாற்றும் நிலையில், தமிழ்நாட்டில் 40.4 சதவிகிதம் பேர் பணியாற்றுகின்றனர். பேரறிஞர் அண்ணா தொடங்கி, கருணாநிதி, ஜெயலலிதா ஆகிய முதலமைச்சர்களால் கடந்த 70 ஆண்டுகளாக பெண்களுக்கான திட்டங்கள் செயல்படுத்தப்பட்டதே தேசிய சராசரியைவிட, தமிழ்நாடு முன்னிலையில் இருப்பதற்கு காரணம் என்கின்றனர் இந்த ஆய்வுகளில் ஈடுபட்ட வல்லுநர்கள்.

முடிவுரை

பெண்களால் தான் சமூகமும் நாடும் உலகமும் இயங்க முடிகிறது பெண்களின் பங்களிப்பு இல்லாது போனால் மனித சமுதாயம் மறைந்து போகும் இந்த கோட்பாடு விலங்குகள் போன்ற பிற உயிர்களுக்கும் பொருந்தும் பெண் ஆனவள் வலி பொறுக்காது விட்டால் ஆண் பிறப்பதில்லை காலந்தோறும் பெண்களின் வாழ்க்கை என்பது சவால்களை எதிர்கொண்டு அதனை மீண்டு வருவதில் கடந்து விடுகிறது. பெண்களின்

வளர்ச்சியில் தான் சமூக முன்னேற்றம் இருக்கிறது பெண்களுக்கு கிடைக்கும் உரிமை இயல்பானதாக அமைய வேண்டுமே தவிர அது போராடி பெறுவதாக அமையக்கூடாது. தொழில், அரசியல், சமூகம் அனைத்து தளங்களிலும் பெண்கள் சாதித்து கொண்டிருந்தாலும் அவை சாதாரணமாக அவர்களுக்கு கிடைத்துவிடுவதில்லை அறிவாற்றலில் கடமை உணர்வில் ஆண்களை விட பெண்கள் சிறப்பாக செயல்படுவதை ஆய்வுகள் சுட்டிக் காட்டுகிறது ஆனால் அவர்களுக்கு சமூகத்தில் அங்கீகாரம் என்பது அரிதான விஷயமாகவே உள்ளது. உடல் ரீதியாக உளவியல் ரீதியாக பல அழுத்தங்கள் திணிக்கப்படுகிறது ஒரு பெண்ணின் சிறு தவறுகள் கூட பெரிய அவமானகரமானது என்று சமூகம் பெண்ணை பயமுறுத்தி வைத்து இருக்கிறது. பெண்களுக்கு விதிக்கப்படும் கட்டுப்பாடுகளில் பாதி அளவில் கூட ஆண்களுக்கு இல்லை இன்றளவும் பெண்களை அடக்கி ஆளவேண்டும் என்ற மனநிலை கொண்ட ஆண்களே காணமுடிகிறது. அதைக் காட்டிலும் பெண்கள் பலரும் பெண்களை அடிமைப்படுத்தும் கொள்கைகளை கொண்டிருப்பார்கள் அதன் வழி நடப்பவர்கள் ஆக இருந்தது பெண்களுக்கான அடக்குமுறையை செய்பவர்களாக பெண்களே உள்ளார்கள். பெண்களுக்கான பாதுகாப்பை உறுதி செய்யும் அம்சங்கள் பல இருக்கின்றன. அவற்றை இக்கட்டான சூழ்நிலைகளில் சமயோஜிதமாக சிந்தித்து பயன்படுத்தினால் சிக்கலில் மாட்டிக் கொண்டு தவிப்பதைத் தடுக்க முடியும். இருப்பினும் இந்த அம்சங்கள் இருப்பது பல பெண்களுக்கே தெரிவதில்லை ஆனும்,

பெண்ணும் சமம் என்று வாய் வார்த்தையில்தான் சொல்லிக் கொண்டே இருக்கிறோம். மாற்றம் என்ற ஒன்று இன்னும் வரவில்லை என்பது தான் உண்மை

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விவசாயத் துறையில் பத்மஸ்ரீ பாப்பம்மாள் ஆற்றிய பங்கு - ஓர் ஆய்வு

ப.சிவப் பிரியா*.

ரங்கம்மாள் என்கிற பாப்பம்மாள் கோயம்புத்தூர் மாவட்டத்தில் மேட்டுப்பாளையம் வட்டத்தில் உள்ள தேக்கம்பட்டி கிராமத்தைச் சார்ந்த 107 வயது

ஒரு இயற்கை விவசாயி ஆவார். 1916 ஆம் ஆண்டு மார்ச் மாதம் பத்தாம் தேதி பிறந்தார். சிறுவயதிலேயே பெற்றோரை இழந்த

*அரசு கலைக் கல்லூரி (தன்னாட்சி), கோயம்புத்தூர் 641018

பாப்பம்மாள் தாய் வழி பாட்டி வீட்டில் வளர்ந்தார். 1959 ஆம் ஆண்டு தேக்கம்பட்டி பஞ்சாயத்தில் வார்டு உறுப்பினராகவும் 1964ஆம் ஆண்டு கோயம்புத்தூர் மாவட்டம், காரமடைஒன்றியத்தில் கவுன்சிலர் ஆகவும் பணியாற்றினார். மேலும் மாதர் சங்க தலைவியாகவும் பதவி வகித்துள்ளார். 45 ஆண்டுகளாக கோயம்புத்தூர் தமிழ்நாடு வேளாண் பல்கலைக்கழகத்துடன் உழவர் கலந்துரையாடலின் பிரிவின் தீவிர உறுப்பினராக இருந்து வருகிறார். இயற்கை விவசாயத்தின் மீது கொண்ட பற்றினால் 2021 ஆம் ஆண்டு ஜனவரி 26 ஆம் தேதி மத்திய அரசு பத்மஸ்ரீ விருதை வழங்கி பாப்பம்மாள் பாட்டியை கௌரவப்படுத்தி உள்ளது.

விவசாயத்தின் மீது ஆர்வம்

கோயம்புத்தூர் ஒரு தொழில் நகரமாக இருந்தாலும் விவசாயத்தில் ஒரு குறிப்பிட்ட பங்கு வகிக்கிறது. மற்ற மாவட்டங்களை ஒப்பிடும் போது சோளம், கம்பு, ராகி, திணை, சாமை, வரகு போன்ற பயிர் வகைகள் மற்ற மாவட்டங்களை விட அதிகமாக கோயம்புத்தூர் மாவட்டத்தில் தான் விளைகின்றது. உழவு செய்யாது உயிர் வாழ்வோரை உழவர்கள் தாங்குவர் என்பதால்,

விவசாயம் பற்றி பாப்பம்மாள் பாட்டி கூறுகையில் இயற்கை விவசாயம் மிகக் குறைவாகவே உள்ளது. உயிர் காக்க விவசாயம் வீழ்ந்து போனால் நாம் வாழ்ந்து நிற்பது மிகவும் கடினம் என்று கூறுகிறார். விவசாயிகளை ஊக்குவிக்க வேண்டுமெனில் உழவுத் தொழிலை அனைவரும் கையில் எடுங்கள் என்று தற்சார்பொருளாதாரத்தின் அவசியத்தை அவருக்கே தெரியாமல் அழகாய் எடுத்துரைக்கிறார். இவர் தன் நிலத்தில் மானாவாரி பயிர்களான ராகி, திணை, பருப்பு வகைகள், கம்பு, சோளம், உளுந்து போன்ற பயிர் வகைகளை தன் நிலத்தில் பயிரிட்டார் பாப்பம்மாள் பாட்டி. கடந்த பத்து ஆண்டுகளாக மட்டும் நுண்ணுயிர் பாசனத்தின் கீழ் வாழை பயிரிட்டு வருகிறார்.

இரசாயன உரங்களும் பூச்சிக்கொல்லி மருந்துகளும் சுற்றுச்சூழலை மாசுபடுத்தி, உயிரினங்களுக்கு ஆபத்து விளைவிக்கக் கூடியதாகவே இரசாயன வேதிப்பொருட்கள் உள்ளன. இதனால் மக்களுக்கு

எவ்வித பயனும் இல்லை என்றும், இயற்கை விவசாயமே மனிதன் உயிர் வாழ தகுதியானது என்று கூறுகிறார். தள்ளாத வயதிலும் உழைத்து உழைத்து ஓயும் உழவர்களின் மத்தியில் ஓய்வையே உழைப்பாக கொண்டிருப்பவர்களும் கொஞ்சம் உடல் உழைப்பு விவசாயத்தில் செலவிடுங்கள் என்கிறார்⁴.

வாழை இலையில் உணவு உண்டு வருகிறார். இவர் எங்கு சென்றாலும் அவருடன் வாழை இலையும் பயணிக்கும். குறிப்பாக அண்மையில் டெல்லியில் கலந்து கொண்ட விவசாய மாநாட்டில் தம் இடத்திலிருந்து வாழை இலையும் எடுத்துச் சென்றார். அந்த மாநாட்டில் வாழை இலையில் உணவு உண்பதன் அவசியத்தை எடுத்துரைத்தார். மேலும் சிறுதானிய உணவே வாழ்க்கைக்கு மேன்மை தரும் என்று கூறுகிறார். இன்றைய தலைமுறையினர் அரிசி உணவையே அன்றாடம் சாப்பிட்டு வரும் வேளையில் சிறு தானியமே அதிசயமாக உள்ளது என்பது அனைவரும் அறிய வேண்டிய ஒன்றாகவே உள்ளது. கோயம்புத்தூர் வேளாண்மை பல்கலைக்கழகத்துடன் தொடர்பு விவசாயத்தின் பல்வேறு உத்திகளை அறியும் பொருட்டு கடந்த 45 ஆண்டுகளாக வேளாண்மை பல்கலைக்கழகத்துடன் நெருங்கிய தொடர்பு கொண்டு உள்ளார். வேளாண்மை பல்கலைக்கழகத்தில் உழவர் கலந்துரையாடல் குழுவின் விவாத குழு உறுப்பினராக 45 ஆண்டுகளாக இருந்து வருகிறார். இதுவரை

வேளாண்மை பல்கலைக்கழகத்தின் 12 துணைவேந்தர்களை இவர் அறிந்துள்ளார். வேளாண்மை பல்கலைக்கழகத்தில் புதிய பயிர் ரகங்களை கண்டுபிடிப்பதில் இவரது பணி மிகவும் மகத்தானது.

எப்போதும் தன் ஊரில் உள்ள விவசாயிகளை அழைத்துச் சென்று தமிழக வேளாண்மை பல்கலைக்கழகத்தில் விவசாயத்தின் மீதான சந்தேகங்ளை தீர்க்க இவர் உதவி செய்கிறார். இவரது நிலத்துக்கு அடிக்கடி தமிழக தேசிய கூட்டமைப்பு அதிகாரிகள் வந்து செல்கின்றனர்.

இவர்கள் விவசாய நிலத்தில் பல்வேறு மேம்பட்ட தொழில்நுட்பத்தை அறிமுகப்படுத்தியுள்ளனர்.

பெண்களின் முன்னேற்றத்திற்கு பாப்பம்மாள் பாட்டியின் பங்களிப்பு

பெண்கள் அனைத்து துறையிலும் சாதித்து நிற்க வேண்டும் என்பதற்காக பல்வேறு அமைப்புகளை ஏற்படுத்தி வருகின்றனர். கிராமப்புற மக்களின் வாழ்க்கை நிலையை உயர்த்துவதற்காக சுய உதவிக் குழுக்கள் முக்கிய பங்கு வகிக்கின்றன. பாப்பம்மாள் பாட்டியால் தேக்கப்பட்டியில் முதல்முறையாக முதல் மகளிர் சுய உதவிக் குழு ஏற்படுத்தப்பட்டது. பெண்களை ஊக்குவிக்கும் விதமாக இந்த சுய உதவி குழு செயல்பட்டு வருகிறது. மேலும் பல விவசாயக் கருவிகளை இயக்குவதற்கான பயிற்சியும் பெண்களுக்கு இந்த சுய உதவி குழுக்கள் மூலமாக வழங்கப்படுகிறது. மேலும் இந்த சுய உதவி குழுக்கள் மூலமாக விவசாய நிலத்தில் பயிர் செய்ய பல சிறுதானியங்கள் வழங்கப்பட்டு பயிரிடப்படுகின்றன. இவர் தொடங்கி வைத்த

இந்த சுய உதவிக் குழு இன்று வரை பெண்களின் முன்னேற்றத்துக்காக செயல்பட்டு கொண்டு வருகிறது.

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A Case for Autochthony: Revisiting the History of Modern Siddha Medical Practices

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Siddha an distinct form Ayurveda began with Pandit S.S. Anandam and Pandit Iyothetheethas, the most popular Siddha practitioners of the Tamil country, separated the word Ayurveda into *Ayul* (lifespan) and *Vedam*, where it was understood as another name of Siddha text that increases the lifespan of people (Rajangam 2021) (Anandam 2016). When Pandit Anandam established an association in 1915 to safeguard the Siddha practice from the homogenising tendency of Ayurveda, he named it 'South Indian Ayurveda (Siddha) Medical Association' (*Tēṇi inīya āyurvēta (citta) vaittiya carikam*). Even in the colonial regime, when the western biomedicine sought to

displace the indigenous medical practices, the Siddha practitioners didn't hesitate to conjoin forces with Ayurveda and Unani practitioners in representing the 'truth' of their medical practices (Anandam 2016). In employing certain tropes of past glory, the Siddha practitioners can be said to have applied a similar rationale to their discursive construction process. But the congeniality ends here.

The Golden Tamil past as theorised by the likes of Neo-Saivite movement were particularly beneficial for the Siddha practitioners. The notion of a Tamil civilization and a Tamil community were utilized by the Siddha practitioners to advance an autochthonous theory

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of medicine, noting that bodies of Tamils can be salvaged only by the Siddha medicine and not by alien medicines such as biomedicine or Ayurveda. The Siddha medicine is said to have originated from powerful Siddhars, who were at the margins of the society, opposing the regime of caste, and the state based on the varna system. The Siddhars were anti-orthodox mystical poets, who conquered the desires of flesh, and by their connection to divinity, possessed extra-ordinary powers at their disposal to heal human bodies. Because of their marginality, they were supposed to have high knowledge of the herbal and medicinal plants of forests. Most of the Siddhars were known to have resided in forests, thus conflating their presence with that of the tutelary and wild deities (Bayly 1990). The practitioners claimed lineage from one or more popular Siddhars (Weiss 2019). So, the Neo-Saivites utilized the anti-brahmanical poetry of Siddhars, and the siddha practitioners utilized the socio-cultural platform in order to advance their claims to be *the* autochthonous medicinal system of the Tamils under the Saivite garb.

The regime of Tamil Devotion (or *Tamilppatru*), as Sumathi Ramaswamy would profess, which was the result of the interaction of modernity with newly constituted Tamil subjects, helped the Siddha practitioners to a huge extent in advancing their claims (Ramaswamy 1997). They utilized the civilizational claims of this regime and professed that the Siddha medicinal practice was the first scientific practice of the world civilization, and that most other civilizations borrowed from Tamil civilizations. The trope of loss and recovery was utilized to highlight the plight of the siddha practice in ruins. By invoking this utopian aspect, the Siddha practitioners called for the participation of fellow Tamilians in such imagination and asked them to subscribe to and get treatment from the Siddha practitioners. Modern scientific vocabulary was used in describing the advantages of using the Siddha medicine but claims of extra-ordinary remained, and it was one of the major attraction of the patients who went for treatment from the Siddha practitioners (Weiss 2009). In opposing the Sanskrit medicine, the siddha practitioners had no hesitation in utilizing the

European and modern scientific critique of Ayurveda practices and their claim of extra-ordinary (Anandam 2016). The Siddha practitioners also relegated the extra-ordinary of the ‘other’, in this case, Ayurveda, to the realm of unscientific and irrational.

There were efforts to organize and standardize the hitherto unorganized and disparate sectors of siddha practitioners. One of the major complaints of other practitioners and the patients was on the arbitrariness of the practices and the rise of practitioners with no training in medicine whatsoever. The efforts of Pandit Anandam and others during the heyday of the regime of *Tamilpatru* was highlighted towards organizing and standardising practices, very similar to the efforts of the political and social organizations in organizing and cultivating *Tamil subjects* as opposed to people with caste and local identities. The anti-caste poetry of Siddhars like Thirumoolar, Bogar, Pambatti Siddhars were utilized to this effect. The uniqueness of Siddha practice as a treatment without surgery was highlighted by Pandit Anandam, and several officials and famous personalities from political and social organizations attested to the special ability of Anandam and Siddha practice as painless treatment (Weiss 2009) (Anandam 2016).

Buddhist Turn and Language Practices: The Case of Pandit Iyothēethas

While the characterization of Weiss in terms of the nature of the revival movement of siddha medicine stands broadly acceptable, in light of the evidences that he missed to pick it up, the case of Pandit Iyothēethas stands as a delightful contrast to this typification

In his interpretation of Iyothēethas, Siddhars were not divine beings, deriving their knowledge and authority from Siva. They were Buddhist scholars and medicinal practitioners. They derive their knowledge from Buddha or Avalohita. The well-known figure of Agastya, for instance, finds his first appearance in Tamil, not in Saivite literature, but in the Buddhist epic *Manimekalai*. Then, he is mentioned in the Buddhist Grammatical work of *Veerachozhiyam*, where Agastya and Panini learns Tamil and Sanskrit respectively from Avalohita. In this reinterpretation, the Siddhars were not

seen as reclusive figures, living at the margins of the society, but as an essential part of the society, who professed education for all, irrespective of caste divisions. Iyothēethas reinterpreted the popular festivals like Deepavali as *Deepavati* festival and Kartikai Deepam as *Kartula Deepam* (the lamp which removes the darkness, symbolically indicating knowledge), which is the festival of commemorating the invention of lamp from castor oil. After a Buddhist physician found the usage of oil, he wanted to test whether the oil caused any breathing difficulty. So, he requested the king to burn the oil at the top of the hill, and it was found that the oil was perfect. The festival is commemorated in honour of the invention. Thus, radical and rational reinterpretation of popular festivals were provided by Iyothēethas. This Buddhist reinterpretation relied heavily on his familiarity with the different types of oils, and his vast knowledge of Siddha literature (Aloysius 1999) (Rajangam 2021).

One instance of his writings would prove to be a powerful exposition of his radical understanding of festivals and Tamil texts, with his Buddhist and Siddha medical disposition. The festival of Mariamman, the goddess of smallpox and other diseases, has been offered multiple interpretations by various religious sects. The one offered by Iyothēethas was Buddhist in its essence, but it also has the impulse of rationalizing the festival. He utilizes the terms *inner* truth (*ul-mei*) and *outer* truth (*pura-mei*), and makes them a methodology to understand *the* truth behind the ‘appearance’ of truth (Dharmaraj 2019). There was a Buddhist woman sage, who came to a village, and noticed that the village was rampant with smallpox. Understanding the nature of smallpox during the summer months, she prescribes neem tree and its leaves as medicine. She advises the villagers to keep their surroundings clean and wrote several poems on that. She made the villagers to cook in a common place and distribute the food to everybody so that nobody dies of hunger in the time of disease. She was a medical practitioner, who knows her way around plants and herbs. The traditional episteme believes that diseases are caused not just by external factors, but internal factors

too. So, in order to purify the mind and soul, she prescribed medicine for the inside, which is *Dhamma* or *Aram*, which means good deeds based on the notion of cosmic order in Buddhism. She sang multiple songs like *Aathichoodi*, *Kundraivendan*, *Moodurai*, etc. She spent her life preaching the dhamma and died beside the neem tree. In the larger Tamil poetic pantheon, she is known by the name Avvaiyar. Every year, she is commemorated by a festival, whose original and *inner* truth is lost in time. In his attempt to rationalise a popular festival of Tamil Nadu, he conflated the identities of many deities who go by the name Amman along with the poet, Avvaiyar, in a Buddhist narrative. Contrary to the Saivite and Brahmanical rationalization of textual tradition, Iyothēethas chose ritual practices as his forte for reinterpretation and rationalization (Aloysius 1999).

Iyothēethas’ perception of Western biomedicine and the notion of innovation in medicine act as an effective corrective to the way Weiss has characterized the Siddha medicinal practice. While the reaction of Siddha practitioners to the biomedicine is understood to be a hostile one, Iyothēethas treats the new Western medicines with a warm welcome, and urges people to inoculate themselves with new smallpox and plague vaccines (Aloysius 1999). While Weiss mentions that researches of the Siddha practitioners were confined only to prove the efficacy of their old medicines, Iyothēethas constantly engages in innovating new medicines for his patients. Thiru.Vi.Ka’s autobiography also attests to the role of innovation in Iyothēethas’ routine (Kalyanasundaranar 2003). Several advertisements in the *Tamilan* magazine provide us information about new Siddha medicines for plague, cholera, and different varieties of small pox. Iyothēethas utilizes the practices of language, in order to arrive at nuanced meanings of texts and rituals. These practices are peculiar to the Siddha practitioners, who interprets the *paribashai* (secret language) of the Siddha texts (Weiss 2009) (Rajangam 2021). He utilizes this to provide a new Buddhist reading that was radical in its position on caste. This new source opens up the

possibility of expanding the understanding on Siddha practices, hitherto characterized merely in terms of celebration of past and constructing utopian narratives.

Conclusion

While the efforts of the indigenous practitioners of Siddha medicine seem to have raised their status and respect, they had many other issues to contend with, particularly for those who domicile in the villages. The Siddha practitioners from lower castes had to contend with the caste Hindus in their respective villages. The dichotomy of Brahman vs. Non-Brahman was not sufficient for them to comprehend the social realities of their respective locations. In the words of James Scott, the introduction of dichotomy is an effort at 'heroic simplification' in their effort to understand a reality, which was unable to comprehend in simple terms (Scott 1998). The low caste Vaidyas had to contend with multiple forces of tradition and modernity simultaneously. Some of them had to contend with other jobs that modernity seemed to offer, leaving their traditional occupation of barbering and doing medical practice. The dominant narrative of Neo-Saivism positioned non-Brahman Vellalas at the upper hand and sought to undermine the presence of several low caste groups by relegating them to the category of service castes. The alternative narrative and history explicated by Iyothetheas thus offers us new ways to re-conceptualize the narrative and discursive histories pertaining to the indigenous medical practices.

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Medical Services of CSI Medical Mission at Neyyoor

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The aim of this research paper is to highlight the remarkable service rendered by CSI Medical Mission at Neyyoor to save the downtrodden people from the clutches of Contagious diseases in early phase.

Medical mission is the term used for Christian missionary endeavours that involve the administration of medical treatment. The Medical Mission played a pivotal role in Kanniya kumari district. Due to inadequate medical facilities as well as to prevent the spread of contagious diseases, which devastated the life and property of many people, the L.M.S missionaries adopted timely measures to save people from annihilation. Therefore, they started dispensaries to provide health services to people. The aim of the Medical Mission is to provide all patients, rich or poor, high or lowcaste to receive the best treatment.

The L.M.S. initiated steps to provide medical assistance for the inhabitants of South Travancore. As a result, they dispatched Dr. Archibald Ramsay, a medical missionary to South Travancore, who arrived on April 6, 1838 at Neyyoor. Due to his dedicated service more than 1500 patients were treated at Neyyoor under him in three months. He is regarded as one of Travancore's pioneers of Western medicine at Neyyoor, which became Travancore's first medical centre. When Charles Miller, the Headmaster of the Seminary, was transferred to Nagercoil, the Seminary was shifted to Nagercoil in 1839. As a result the Medical Mission too was also shifted to Nagercoil in the same year. Unfortunately in 1840 Dr.Ramsay had difference of opinion with the L.M.S missionaries. So he took up a Government job in Trivandrum. Due to his resignation the medical services in Travancore had a set back. However after a lapse of about 12 years, Dr.Leitch the next medical missionary arrived at Nagercoil on 7th March 1853 and opened a dispensary at Neyyoor on 21st June 1853. But Unexpectedly he met a tragic end while he was bathing

in the sea at Muttom on 25th August 1854. From this time onwards Neyyoor became the headquarters of the South Travancore Medical Mission even though there was a move to shift the place. Subsequently Dr.Low, took charge of the medical mission in 1861. With a view to avoid the huge crowd in the hospital, branch hospitals were started in Agesteeswaram, Santhapuram and Attoor. Medical classes were started at Neyyoor in November 1864. Such trained medical persons were used in the branch hospitals. Mrs.Low's ill health forced him to leave Travancore in 1868.

In the absence of Dr.Low, these trained medical persons continued their service under the supervision of Neyyoor Mission District Chairman. However, after a lapse of five years, Dr.Thomas Smith Thomson became the head of the Medical Mission. With the encouragement accorded to the Medical Mission, Thomson opened dispensaries at Kulasekharam, Thittuvilai and Marthandam. Once again he started the medical training with the financial assistance of the British President, G.H. Bullard and the mission friends in England for two batches in 1873's and 1881. With the arrival of Miss. Macdonnell, a qualified missionary nurse in 1892, the nursing service received a new fillip. She was the first nursing superintendent, when the Nursing and Midwifery training for women was started. Subsequently, the informally started School of Nursing was formally started in 1923 and the first batch of students got recognition in 1926 from the Registrar for Nursing, Madras. Dr.E.Sargood Fry saw the pathetic condition of the lepers, begging in the streets, so he started a special ward for the lepers at the Neyyoor hospital on 8th September 1888. Subsequently, a separate leper asylum was established at Alencode near Neyyoor on 17th November 1893 and the medical evangelist Cornelius was in-charge of it. Charles Pease, an Irish Lady, financed this noble work fully and hence in memory of her liberal contribution the hospital was

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named as 'Charles Pease Memorial Leprosy Hospital' which was later shifted to Colachel.' In addition to this, Dr.E.Sargood Fry began the fourth batch of medical class in 1889. and after his demise; Dr. Fells continued the medical class. Knowing the need of more medical facilities in the Malayalam area of the L.M.S mission stations, Dr. Fells opened dispensaries at Quilon, Kottarakara, Nedungulam, Nallikaikuzhi, Palukal and Kazhakootam.

After him Dr.Bentall started the fifth batch of medical class in 1902. Dr.James Davidson conducted the sixth and the last batch of medical trainees in 1910. In1912, there were eighteen branch hospitals functioning under the Travancore Medical Mission.' These dispensaries were well staffed and supervised by the Central Hospital, Neyyoor. Every branch hospital was put in the immediate charge of a medical evangelist and the missionary doctors periodically visited the hospitals. During such visits, they performed minor surgery to the needy. But owing to the lack of European medical staff, they could not continue the medical classes. Dr. Stephen Horatio Pugh the successor of Dr. Davidson improved the standard of the Medical Mission especially the Neyyoor Hospital. Since the salaries of the staff of the Medical Mission were very low, he attempted to raise the salary of all staff members. With this he introduced a nominal fee for consultations and for performing operations. In 1923 Dr.Theodore Howard Somervell joined the Medical Mission and continued to serve up to 1945. He introduced radium treatment for curing cancer in 1930. Upto his period, drugs were brought from the agents and not from the manufacturers. From his period, the Neyyoor hospital started manufacturing drugs, medicine, tablets and tooth paste for the hospital and also to supply them to other hospitals. The first X-ray machine was installed in 1924 due to the effort of Dr.Somervell. Upto 1945 the Travancore Medical Mission was solely under the control of the L.M.S medical missionary Doctors. The missionaries, who were much concerned about the continuance of the Medical Mission, resolved to Indianise its staff and to make it an independent and self-supporting unit. Hence in July 1945, the Medical Board of the Travancore Mission Council resolved to

appoint two or three senior Indian doctors and two or three Indian junior doctors for six months or a year for training to share the responsibility of the Medical Mission.

Lawrence Abel, a leading Surgeon of England, representing the Royal College of Surgeons in England visited the hospital and subsequently the recognition for training of House Surgeons in the hospital was granted followed by the recognition obtained from Edinburgh and Madras Government Dr.D.G.Jenkins took steps to get all the grants from the government as well as donations from the foreign bodies. Subsequently, a portable X-ray, Electro-Cardiogram, hospital beds and lockers were purchased with the grant of the Central Government. With the limited fund, improvements, renovation work and modification were executed in the existing buildings. Accordingly six isolated beds, a consulting room for the women patients, anew casualty department, an in-patient dispensary and a canteen were set apart in the existing buildings. Dr.Jenkins was specialized in the treatment of mouth cancer and was responsible for shaping the cancer ward for the cancer patients in the hospital into a separate centre for cancer treatment at Neyyoor. He left on furlough in 1963 and hence Dr.N.D.Jeyaseharan assumed charge as acting Medical Superintendent.

In 1974 Causality Department to treat the emergency patients was organized and, as per the guide lines of C.M.A.I, only girls were admitted in the School of Nursing at Neyyoor from 1974. A new department of Anaesthesiology was created in 1975 under Dr.Mohan, an experienced Anestheologist which relieved the surgeon, of the additional responsibility, resulting in better care of the patients. The department of BioChemistry was modified with the appointment of Miss. SuseelaDhas, a Bio Chemist for proper diagnosis of diseases. As the pay ward was inadequate and out dated, a new block consisting of 24 special rooms with modern facilities was constructed in 1973, in memory of Dr.T.H.Somervell., who served the hospital as L.M.S Medical Missionary. Shri.K.K.Shah, Governor of Tamilnadu, inaugurated the 'Dr.T.H.Somervell Block' at Neyyoor Hospital on 25th March 1973.The existing Out Patient Department was found to be not sufficient to

accommodate specialized medical Departments and hence 'Nesamony Memorial Out Patient Block' was inaugurated on 6th July 1976.

The Government appreciated the services of the hospital. For instance, the hospital received a certificate of merit and shield from the Government of Tamilnadu, Department of Public Health for their prompt and correct reporting of vital events especially the cause of death as per the norms prescribed by the World Health Organization. ' Moreover, a team of medical experts from United States of America (U.S.A) (Albany Medical Team)consisting of General Surgeon, Urologist, Plastic Surgeon, Paediatrician, Radiologist and Ariesthiologist under the leadership of Dr.Tom Alan visited the Neyyoor hospital on 6th August 1984. A large number of patients underwent surgery especially in urology free of cost. Another team of doctors and nurses from West Germany visited the hospital in October 1985 and conducted plastic surgery for many patients. These visits were considered as a milestone in the history of the Medical Mission. New additional Paramedical courses were started to enable the children of the District to pursue their studies. The School of Radio Diagnostic and the Clinical Laboratory Technology were started in 1985 which helped the students belonging to the Diocese to study the courses with less expenses under C.M.A.I. In the same year "Prevention for Preventable Blindness Project" was started and the Christoffel Blinden Mission (C.B.M) sanctioned a grant for ophthalmic village clinic, eye camps in Vilavancode and Kalkulam Taluks and treatment of hospitalised in-patients at Neyyoor hospital which was financed upto 2001. Besides, a Dermatology Department was started to function for proper treatment of skin diseases in July 1985.

Due to the increasing number of patients for eye operations, the hospital authorities found that a separate operation theatre was necessary for the development of Ophthalmology Department and subsequently in 1986 the C.B.M sanctioned Rs.1.2 lakhs, for the construction of an ophthalmology operation theatre. On 10th August 1987, the ElectroCardio Gram Department was opened in Neyyoor hospital to provide better facilities to the cardiac patients. The Triple Jubilee of the Medical

Mission was celebrated in the C.S.I Hospital, Neyyoor from 26th November 1988 to 2nd December 1988. The venture of taking out health care to villages took new dimensions of the Medical Mission. The out reach programmes in most of the villages were organized for general medical care and special care like dental surgery, dermatology and ophthalmology through the medical camps. Dr.Vijayan who served for 11 years in Medical Mission resigned his post to avail of a better job outside the Diocese on 2nd January 1992 and Dr.Geoffrey R.Joel took over the charge of Kanyakumari Medical Mission on 3rd January 1992.

He took efforts to raise the prestige of the hospital. The Medical Mission joined hands with the Government in the National Planning Programme (N.P.P). New buildings were constructed for specialized treatment. Additional pay-wards in the name of Dr.S.H.Pugh, the former Medical Missionary, a Post Operative Surgical Block and Urology Surgical Block were constructed in 1997. As the hospital was growing by leaps and bounds, Dr. Geoffrey R.Joel, the Medical Superintendent of Kanyakumari Medical Mission resigned his post and went abroad on 25th June 1999. Hence on 25th June 1999, Dr.C.Hubert was appointed Medical Superintendent. After the retirement of, Dr.Hubert Dr.Blessed Singh was appointed Medical Superintendent in 2000. After that Dr. Sathya was appointed as the medical superintendent. He took effort to construct new buildings for several departments. Tireless efforts were made to establish a medical college But it ended in failure.

As no proper steps were taken in stipulated time New Modernised technological methods were unable to establish in the hospital. Because of the proliferation of private hospitals with specialities around the Medical Mission Hospitals and the lack of dedication and missionary zeal among the staff, the number of patients to the hospital decreased. It may be remembered that Ida Schudder started a dispensary at Vellore in 1890, which became a Medical College in 1942 of great repute. But the Neyyoor Hospital which started in 1838 could not come up to any appreciable height.

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Drug Abuse and Drug Addition

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Introduction

"Say 'no' to drugs and 'yes' to life"; "drug abuse is life abuse"; "born free, live free". These are the messages which are delivered by the Ministry of Welfare, Narcotics Control Bureau, and every man of importance to the deluded youth of India. Has drug abuse really become such a social problem in our country?

Drug abuse may be perceived both as an aberrant behavior as well as a social problem. In the former sense, it is regarded as an evidence of individual's social maladjustment; in the latter sense, it is viewed as a widespread condition that has harmful consequences for society. In several western countries, drug abuse was regarded as an important social problem since long but

in India, it is only since last three decades that it has come to be considered a crucial social problem.

Empirical Studies:

Empirical studies of three different sections of population conducted in India indicate the extent of drug abuse prevalence. These studies are: (1) study of college/university and high school students, (2) study of industrial workers, and (3) study of people in rural areas.

Study of College / University Students:

The studies on drug abuse among college / university students may be classified as (a) single studies, (b) joint studies, and (c) multicentred studies. Single studies were conducted by scholars like Banerjee

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(in Calcutta in 1963), Dayal (in Delhi in 1972), Chitnis (in Bombay in 1974) and Varma (in Punjab in 1977). Joint studies were conducted by Sethi and Manchanda (in Uttar Pradesh in 1978), and by Dube, Kumar and Gupta (in 1969 and 1977). Multicentred Studies were conducted in 1976 (in seven cities) and in 1986 (in nine cities) and both were coordinated by D. Mohan of the All India Institute of Medical Science (AIIMS), Delhi. If we take all these studies together, we find that the prevalence rate of drug abuse among college / university students varies from and painkillers, the extent of drug consumption is only 4 per cent to 6 per 17 per cent to 25 per cent in different cities.

But excluding alcohol, cigarettes differs with respect to professional and non-professional courses. When Sethi cent. Other important findings of these studies are: (1) Drug consumption drugs than and Manchanda found that medical students were using more non-medical students, my own study in Jaipur (both in 1976 and 1986) indicated that drug abuse among medical students was not high. In the 1976 study, I found the highest use of drugs among law students (26.1%), followed by commerce (23.6%), arts and social sciences (17.5%), medical (14%), science (13.6%), and engineering (4.6%) students.

In the 1986 study, however, the highest use was found among commerce students (31%), followed by arts and social sciences (27.2%), science (20.3%), medical (7.3%), engineering (6%) and law. students (4.8%). (2) Of the current users, about 90 percent are experimenters (who take drugs once a week or less often), 9 percent are regulars (who take drugs several times a week), and only 1 percent are addicts (who cannot live without drugs). (3) About 75 per cent students use only alcohol and / or tobacco, about 15 per cent take one or the other drug along with alcohol and / or tobacco, and only 6 to 10 per cent take drugs other than alcohol and / or tobacco. . (4) In terms of nature of drugs used, if we exclude alcohol and cigarettes, about 20 per cent use pain-killers, 35 per cent use narcotics (heroin, cocaine, cannabis, etc.) 5 to 7 per cent use stimulants, and less than 1 percent use hallucinogens (LSD). Thus, a little more than three fourths of the drug users take drugs, just for relaxation

and fun, one-fifth take medically prescribed drugs to alleviate physical ills, and only about 2 to 3 percent take drugs of abuse to escape from reality.

‘Since ‘down’ drugs are more popular than ‘up’ drugs, it could be inferred that the youth wish to go to sleep rather than ‘wake up’. (5) The background of the users, is as follows: (a) under graduates use drugs as much as the postgraduates, (b) education in public schools increases the use of drugs among students; particularly among girls, (c) educational institutions with hostels attached to them produce more drug users than those without hostels, (d) academic frustration is not the important cause of drug use, that is, high or low division in examination does not affect incidence of drug usage, (e) there is a relationship between drug lack of interest in co-curricular and extra-curricular activities, (f) the affluent youth getting a higher amount of pocket money from their experiment with drugs more than the youth from the lower income groups, although incidence of drug abuse is found more among students with an urban background than those with a rural one, it cannot be hypothesized that urban upbringing is an important cause of drug use, and (h) drug-using deviant behavior attracts students irrespective of religion , caste or language background. Group Taking all the characteristics of the drug users together, some high-risk categories in drug usage can be identified. These are: high income groups, age of 16-21 years, public schools and hostel attached institutions. Theresearches also indicate that about 60 per cent students take drugs on the suggestion of friends, 5 per cent on the suggestion of some family member or relative, 10 per cent on the suggestion of physicians, and 25 per cent of their own accord. Thus, on the basis of the ‘initiative’ factor, a large number of drug users may be identified as submissive, a small number as self-directive, and a few as adaptive.

Researches on High School Students:

Two important studies on drug abuse among school children are by Mohan, Sundaram and Chawla conducted in Delhi in 1978, and by Rastogi conducted

in 1979. In 1986, one more study was conducted on high school students in four metropolitan cities. of Delhi, Bombay, Calcutta and Madras by Mohan, Pradhan, Chakrabarthy and Ramchandran but its analysis was not published. Mohan's study of about 2,000 high school students in 1978 revealed that although 63 percent students were using drugs, a very large number of them took painkillers, smoked cigarettes or consumed alcohol. Only 0.2 percent to 0.4 percent took sedatives, stimulants and narcotic drugs. This shows that drug abuse among high school students is very limited.

Researches on Industrial Workers:

Gangrade and Gupta studied 4,000 industrial workers in the 1970s in Delhi and found that the rate of drug prevalence was only 10.4 percent which in comparison to college students is very low. They also found that (a) most of the users had started using drugs without medical prescriptions; (b) a majority of the users were in their 1920s or early 1930s; (c) four-fifth workers had started using drugs after they had started working as workers; (d) two-thirds were introduced to drugs by friends or co-workers; and (e) sub-cultural background, high income, low level of education, and pressure of peer groups are the important factors that lead to drug use among industrial workers. As regards the nature of drugs used, Gangrade found that alcohol was used by 95 per cent of the sample studied (or by 10 % of the total workers' population), charas by 18 per cent, bhang by 8 per cent, ganja by 7 per cent and opium by 2 per cent. A worker spent about Rs 40 a month (in 1977) on drugs.

Researches in Rural Areas:

The first research on drug abuse among people in the rural areas was conducted in 1971 by Elnagar, Maitra and Rao in a village in West Bengal, and then in 1972 by Dube and in the same year by Verghese and Beig. They found addiction to alcohol only in 1 to 2 percent of the cases. However, four studies conducted between 1974 and 1979 gave a better picture of drug abuse in rural areas. Deb and Jindal's study conducted in 1974 in Punjab villages found alcohol abuse in 74

percent of the adults above 15 years. Gurmeet Singh's study conducted in 1978 in selected villages of Punjab found drug abuse in 29 percent cases (of 10 and above years of age), tobacco use in 40 percent cases, alcohol use in 26 percent cases, opium use in 19 percent cases. cent cases, and cannabis use in 20 percent cases. Sethi and Trivedi's study conducted in 1979 in eight villages covering a population of about 2,000 persons (above ten years of age) found the prevalence rate of 25 percent.

Motivations in Drug Usage:

What are the causes of drug abuse? These may be classified under four heads: (1) psychological causes, like relieving tension, easing depression, removing inhibitions, satisfying curiosity, removing boredom, getting kicks, feeling high and confident, and intensifying perception; (2) social causes, like facilitating social experiences, being accepted by friends, and challenging social values; (3) physiological causes, like staying awake, heightening sexual experiences, removing pain, and getting sleep; and (4) miscellaneous causes, like improving study, sharpening religious insight, deepening self-understanding, and solving personal problems, etc. My study (of 4,081 college / university students) revealed that of the 1,469 students who consumed drugs, 85.5 per cent took drugs because of psychological reasons, 15.2 per cent because of physiological reasons, 10.9 per cent because of social reasons, and 28.4 per cent because of miscellaneous reasons (the total is more than 100 per cent because each category was taken separately).

Like analyzing causes of drug abuse, it is equally essential to analyze the causes of abstinence, that is, why the non-users abstained from taking drugs or the 'past users' discontinued them. My study of students show found that the important causes of abstinence and discontinuation were: personal (49.3%), physiological (23.8%), social (22.4%), religious (22.3%), and economic (4.1%). The personal causes were: lack of interest / curiosity, personal dislike or hatred for the use of drugs, and non-availability of or non-accessibility to drugs; the physiological causes were: risk of physical / mental dangers or deteriorating health, risk of

dependence on the drug, and having had a bad experience of 'being on a trip'; the social causes were: pressure of friends, influence of parents, risk of social disapproval; the religious cause was the moral principles; and the economic cause was that individual had either no money to purchase drugs or found drugs too expensive.

Role of Family and Peer Group in Drug Abuse:

Family and peer group associations are the primary potent influences upon the direction which individual takes and maintains in his life. A hypothesis in my own study of drug abuse among college / university students was that drug usage was influenced by the quality of affectionate family relationships. This term (affectionate family relationship) was operationalized on the following bases: (1) parents take an interest in the career of their children and are conscious of their parental obligations, (2) relations between parents of drug users, between drug users and their parents and between users and their siblings are based on harmony and solidarity, (3) parental control is neither very harsh nor very lenient so as to give an opportunity to the child for self-expression, (4) the size of family is so manageable in terms of family income that no child in the family suffers from unfulfilment of the necessities of life, (5) parents broadly conform to social and moral norms setting examples for their children to follow, and (6) the child exhibits a feeling of trust and security in the parents by taking them into confidence and by seeking their advice and help in facing perplexing problems.

On the basis of the above analysis, it may be pointed out that the main causes of drug abuse are: family environment, mental condition, social factors like oppressive social system and power structure, subcultures (slum areas, college / hostel sub-cultures, etc.), peer pressures, personality factors (dependent personality) and pursuit of pleasure and fun.

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Empowerment of Women through Education in Tamilnadu

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In the twentieth century, the reformers along with the press in Tamil Nadu played a vital role in sharing the necessity of education for women. While the Indian Universities Commission was set up for the promotion of higher education, there was stringent attitude to introduce even the primary education for girls in India. By 1921, there was a definite change among the educated Indians, who were eager to provide good education to their daughters for various socio-economic reasons. Due to the continuous pressure of the press and the public, the Government of Madras passed the Madras Elementary Education Act, 1920. It made provisions for compulsory education. But there was no provision for free female education. In 1921, the education became a Transferred Subject passing into the hands of Indian Provincial Ministers responsible to the elected Legislative Councils. Girls were admitted into the classes at half rates of fees. A Deputy Directress of Public Instruction was appointed to monitor the girl's education. The number of trained female teachers was increased. Additional facilities were provided for the training of women teachers. Up to 1914 there was no separate women's college except two intermediate colleges in the Presidency. Due to the pressure given by the press and public, the government took serious attempts to open separate women's colleges.

In 1914, Queen Mary's College, the first Government college for women was started in Madras. In 1915, Women's Christian College was started in Madras. In 1916, there were only 15 women students including 14 medical students admitted into the colleges. The number increased to 330 including 25 medical students in the year 1920-1921. In 1947, there were seven Arts colleges for women in the Presidency and 1585 women students were admitted in the women's colleges besides 1961 women attending men's colleges. Madras was better placed presidency with the general literacy rate of 20.8% compared to the national average in 1951. But in general the literacy rate was not

good and enough one. Particularly the female literacy rate was very poor in general with the rate of 10.1% at that time despite it was better than the national rate of 7.3%.

Impact of Women Education

Due to the growth of the educational level among the women, there was a positive impact on women. Educated women could lead to new social and economic life by acquiring and attaining the following aspects. Women's education should not create only good wives and mothers as expected in the past, but also enable them to become qualified women as well as responsible citizens. Each and every woman should have the awareness of their rights and responsibilities in society and should have adequate opportunities to get involved in the social activities at the national level. This could be achieved only through 100% female literacy.

Organizations Promoting Women Entrepreneurship in Tamil Nadu

The Integrated women Development Institute was set up in 1989 to uplift women and girl children from the distressing situations they encounter, by setting up income generating programmes for deserving women to become self-employed. The Tamil Nadu Corporation for Development of Women Ltd was set up on 9th December 1983 under the Companies Act, 1956 to focus on empowerment of women to encourage entrepreneurship among women, to identify trade and industries suitable for women, to undertake marketing activities for products manufactured by women and encourage women to form SHGs through giving training and extending credit facilities. Women Entrepreneurship Promotional Association (WEPA) - WEPA functioning in Chennai is an association of women entrepreneurs, providing training to women in various fields. The association also conducts exhibitions for the members and assists in marketing of the products of members. Marketing Organization of Women Entrepreneurs (Regd) -MOOWES provides

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comprehensive support to women entrepreneurs to achieve success in the business. Its main aim is to ensure women in marketing their products through exhibitions and thus provide an opportunity to tour the country also. Schemes for Women Entrepreneurship in Tamil Nadu - Indira Mahila Yojana (IMY) is a scheme aims at organizing women at grass root level to facilitate their participation in decision -making and their empowerment. The scheme was launched in 1995 on pilot basis in 200 blocks over a strategy to coordinate and integrated components of sectoral programmes and facilitates their convergence to empower women.

Vocational and Skill Development Programmes - The major focus of the Tamil Nadu Corporation for Development of Women has been to provide support to economically disadvantaged women. The Corporation is funding entrepreneurial programmes, which is opened to all potential women entrepreneurs, preferably first generation. The programme was commenced in 1998-99, which is conducted by the Industry and Commerce at Chennai and Madurai. Mahalir Thittam -Mahalir Thittam a participatory, people centred and process oriented project, was started in 1997-98 which is directed towards empowerment of women and capacity building of poor women in rural areas through SHGs. It covers the entire state of Tamil Nadu.

Currently the coverage extends to rural areas of all the 30 districts of Tamil Nadu. It is an unusual long term partnership between three agencies, the state government, nongovernmental organizations and banks (including NABARD) and other financial institutions. It provides inexpensive and timely credit to SHGs, training for the development of communication skill and entrepreneurship development training. It facilitates to participate in exhibitions, collective negotiation bargaining, emergence of structures like marketing unions and dissemination of information about markets. Support to Training and Employment Programme for Women (STEP) -The Programme of STEP was launched in 1987. It aims to upgrade the skills of poor and assetless women to mobilise, conscientise and provide employment to them on a sustainable basis in the traditional sectors of agriculture, small animal husbandry, dairying, fisheries, handlooms, handicrafts, khadi and village industries and sericulture, social forestry and waste land development.

The Government of Tamil Nadu has stressed the need to augment resource for such programmes.

Women entrepreneurs particularly, the first generation women entrepreneurs, face many constraints particularly paucity of margin money assistance to start their ventures by getting finance from the financial institutions. To overcome the difficulties experienced by these entrepreneurs, the government has sanctioned a sum of Rs. 30 lakhs to give the first generation women entrepreneurs a subsidy of 10 per cent margin money support to the project cost subject to a ceiling of Rs. 50,000/-. Anna Marumalarchi Thittam -Government of Tamil Nadu has implemented Anna Marumalarchi Thittam for the promotion of agro based food processing and other related industries in rural areas to generate rural employment and thereby improve the rural economy. The projects which have commenced production includes food products like mango pulp, fruit pulp, edible oil refining, chips and agro based projects like modern rice mill using polisher and colour sorter etc. The other projects include cold storages, manufacturing of eco-friendly products of coir such as coir pit block, herbal products like aloe vera gel, herbal medicines, eucalyptus oil, export oriented aquaculture items like shrimp, fresh water prawns, floriculture products like flower concentrates from jasmine, export oriented horticulture products like cut flowers, etc

In order to enthuse the potential investors in the district to take up industrial venture in agro based and food processing sector in rural areas, the government has ordered a special entrepreneurship development programme through reputed training institutions like Central Food Training and Research Institute, Mysore, Tamil Nadu Agriculture University, Coimbatore, National Institute of Small Industries Extension Training, Hyderabad. The Tamil Nadu Women in Agriculture Project (TANWA) -The Tamil Nadu Women in Agriculture Project (TANWA) assisted by the Danish International Development Agency (DANIDA) is introduced in Tamil Nadu in 1986 for involving the women in the agricultural activities through package of services rendered to them. The first phase of the project covered two districts namely Tirunelveli and Sivagangai over a period of seven years ending 1993. The scheme was extended to all the districts except Chennai. The prime objectives of the project are to expose the farm women to a package of 10-12 skills relevant to them in crop production and related activities and to enable them to choose and adopt

relevant agricultural practices; to spread agricultural knowledge and skills from TANWA trainees to non-trained fellow farm women and to improve the access to existing agricultural extension services for women belonging to small and marginal holdings.

Financial Institutions assisting women Entrepreneurship in Tamil Nadu -In Tamil Nadu, Tamil Nadu Industrial Cooperative Bank Limited, Tamil Nadu Industrial Investment Corporation (TIIC), Tamil Nadu Adi Dravidar Housing Development Corporation (TAHDCO), regional rural banks, public sector banks, private sector banks, etc. provide financial assistance to women entrepreneurs. Some banks have a Mahila Banking Branch which is meant mainly for women and managed by women. Tamil Nadu Industrial cooperative Bank Limited (TAICO Bank Ltd) TAICO Bank Ltd was established in 1961 for providing credit facilities to the Industrial Cooperative Societies. The bank also extends loan assistance to SSI tiny sector, small road transport operators and traders. The Reserve Bank of India has recognised the TAICO Bank to provide credit facilities to the Industrial Cooperative Societies under NABARD refinance scheme. Tamil Nadu Industrial Investment Corporation (TIIC) was incorporated in 1949 as a banking company under the Companies Act. It is a premier financial institution that fosters industrial development of Tamil Nadu.

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Conclusion

Education is a milestone in a woman's life as it empowers them to face the challenges and to oppose the life imposed on them. The enactment of a social legislations for women lagged behind men in different spheres. In order to improve the women's social status in the society State Government of Tamil Nadu introduced more number of progressive measures. Tamil Nadu Government stands first in implementing various welfare programmes for the overall development of women. Since women are the significant contributions for the growing economy, the State has been implementing variety of welfare programmes. The progressive measures of the Government for the social empowerment of women can be analyzed under three main headings like Women Welfare Measures, Educational improvement of women and Provision of employment opportunities to the people.

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Women's Participation in the Civil Disobedience Movement with Special Reference to North Arcot District

Prof. S.S. Sundaram* and G. Thenmozhi**

Introduction

The Indian freedom movement was an extensive campaign that resulted in the end of around 89 years of British rule over India and the establishment of India as an autonomous nation. The Indian freedom struggle was a protracted and intricate process which encompassed several significant events and leaders. Some of the key events that shaped the struggle for independence include the Indian Rebellion of 1857, also known as the Sepoy Mutiny, which was the first major uprising against British rule; the Non-Cooperation Movement of 1920-22, it sought to induce the British government in India to grant India swaraj, or self-rule. The Civil Disobedience Movement of 1930-34 coursed with the subjects of the nation refusing to obey the government with Salt Satyagraha as an important campaign for this movement and the Quit India Movement of 1942, which sought to force the British to leave India. Here, the Civil Disobedience movement always held a higher pedestal as the milestone in the Indian Independence Movement. The prominent elements in the Civil Disobedience movement of 1930 differed from the Non-Cooperation Movement in 1920-22 as it was actively revolutionary, and sought to paralyse the government by mass performance of specific illegal acts. The cluster of various campaigns conducted under the movement was embraced by a large rate of women volunteers, who participated as speakers, marchers, picketers and civil resisters. Country-wide, the movement was responsive to its call for freedom.

Commencement and the spread of the Movement in Tamil Nadu

In the journey of Freedom struggle, Tamil Nadu played a prominent part. The earliest anti-colonial struggles in Tamil Nadu started before the Great Revolt of 1857, with the Panchalam Kuruchi insurrection, the Marudu brothers' South Indian Rebellion of 1801, and the Vellore Mutiny of 1806. Thus, these early cries for

freedom resonated even bolder in the time of the national-level freedom movement, such as, during the Non-Cooperation Movement of 1920-22, The Civil Disobedience Movement of 1930-34 and the Quit India Movement of 1942. Throughout this struggle for Independence, the contribution of the men and women of Tamil Nadu is inconceivable to pass over. One such is the Civil Disobedience movement where we can see a huge leap in the participation of freedom fighters from the urban as well as the mofussil. The Civil Disobedience movement in Tamil Nadu and elsewhere in India was an opportunity to use a set of devices for protest against the British which were recognised by both the Indian participants and the British bureaucrats.

In Tamil Nadu, it was on 3rd April 1930, that it was decided as Vedaranyam, on the sea coast of Tanjore as the central place for the Salt Satyagraha. On 5th April, the Tamil Nadu Congress Committee met at Trichinopoly and elected C. Rajagopalchari as President. C. Rajagopalchari and K. Santhanam were assigned the responsibility to launch the regional Salt Satyagraha campaign under Tamil Nadu Congress Committee convened at Vellore in North Arcot District and confirmed Vedaranyam as the place for satyagraha. Rajaji selected 100 sathyagrahis and started the padayatra from Grand Anicut, Trichinopoly to Vedaranyam to break the salt law with T.S.S. Rajan, Secretary, TNCC, and Rukmani Lakshmi pati, President, Madras League of Youth, constituting the moving spirit of the entire campaign, the participants of the movement were largely present to work.⁵ Rajaji and hundreds of volunteers of the movement who were present from various districts were arrested.⁶ The number of jail-goers consequently was at least three times the 1921-22 movement with 2991 prisoners in Tamil Nadu.⁷ The energetic and patriotic call of veteran leaders like Rajaji, T. Prakasam and K. Nageswara Rao received a tremendous response. The movement was marked by

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non-violence and sullenness, but the repressive measures of the Government stoked it into a conflagration in many places, such as Coimbatore, Kumarapalayam, Arcot, Vellore, Gudiyattam, sholingur and Tindivanam.⁸ Despite the withdrawal of the movement at the All-India level as a sequel to the Gandhi-Irwin Pact, the movement did not subside in the Madras Presidency as the sathyagrahis in the Presidency practically never ceased from picketing, though it subdued over the following months.

On 1st January 1932, the working committee of the Congress adopted a resolution for the renewal of the Civil Disobedience and the boycott of British goods, thus, Gandhiji started the Second Phase of the Civil Disobedience Movement on 2nd January 1932, ensuing this on 4th January, Gandhiji was arrested.⁹ The active centres of urban picketing such as Madras City, Madurai, and Virudhunagar kept the movement alive.¹⁰ This second Phase in Tamil Nadu was relatively weaker than in any other region as compared to the first phase of the movement (1930-31). This was due to the heavy on-time repression activities of the Government which was on standby to face such future protests, but the participation of every district counts for a large impact that the Civil Disobedience Movement created in the course of the Indian Independence Struggle.

The Civil Disobedience Movement in the North Arcot District

The North Arcot district of the Madras Presidency has held various stories to its share of privilege throughout its prevalence to date. This district shaped the piece in the region of Tondaimandalam.¹² This region has been under various ruling classes starting from the Pallava Dynasty, leading to the Cholas of Uraiyur, the Rashtrakutas Dynasty of Malkhed, Raja Raja Chola of Tanjavur and the Hindu rulers of Vijayanagar, Nawabs of Carnatic under the Muslim supremacy. In 1716 Arcot was made the capital of the Carnatic region, and the Nawabs of Carnatic were called the Nawabs of Arcot.¹³ Their supremacy in the administered region by the Nawab of Arcot has since then been a centre of attraction that fascinated the Europeans and it became the principal war field among Britain, France and the Nawabs of Arcot along with Hyder Ali and Tippu Sultan. Ensuing this was the

‘Carnatic wars’ from the year 1746 to 1763, where the British won and the Anglo-Mysore wars from the years 1767 to 1799, the entire result of these wars was devastatingly the plundering of the towns and villages, thus, the British aided the Nawabs of Arcot financially leading them to be left as the debtor to British processing the Nawabs to lose their power and prestige to melt away that by 1792, the British were authorised to collect the taxes as loan from their subjects. These circumstances led the Nawabs of Arcot to be vulnerable as they were drained of their supremacy, and with the system of the subsidiary alliance introduced by the then Governor-General Lord Wellesley, the whole of Carnatic was brought under the banner of the British, where the North Arcot District¹⁴ was tagged along with it.

The first-ever resistance to this British Administration was brought by the local “Polygar” Chiefs, supported by the Native Nawabs of Arcot, which were suppressed quietly by the British forces and were made to pay tributes. Hence by 1805, the whole of the North Arcot came under the banner of the British East India Company. The unrest did not stop there, ensued was the outburst of the “1806 Vellore Mutiny” which was the seeds sown for the following “Revolt of 1857”, The Vellore mutiny was an organised revolt but ended up being a premature outbreak on the 10th July 1806, led by Futtah Hyder, the son of the Tippu Sultan. This upsurge was put down by the relief troop on the command of Col Gillespie, by whom the rebellion was ceased, but the repercussions of this served as the fuel to the course of the National Freedom struggle.¹⁵

The men and women of the North Arcot District participated in all the national Freedom Struggle Movement with zest, ranging from the Non-Cooperation movement, Civil Disobedience Movement and the Quit India Movement, among these major movements in the district, the Civil Disobedience movement played a key role in uniting the participation of not just the urban but also the people from the mofussil where the district also provided their support by mobilizing to other neighbouring regions which strengthened the impact of the campaigns in long shot.

In North Arcot District, the towns - prominent centres of the Civil Disobedience Movement were

Vellore, Arni, Arcot, Walajah, Gudiyattam and Kaveripakkam. The prominent leaders who participated in the Vedaranyam and other Salt Marches of 1930 and who mobilized the North Arcot Districts volunteers for the movement were K. Jamadagini, Akkur Anandachari, N. Annamalai Pillai, C. V. Rajagopalchari, N. Somasundara Ayyer.¹⁶

In this campaign, apart from the people who went to the coastal areas in support of the movement to perform the salt satyagrahas, those who remained in the district carried out the other programmes of the campaign in the North Arcot District, and the news of the arrest of Gandhiji in 6th May 1930¹⁷ kindled emotions of nationalism throughout the nation, and in North Arcot District, hartals were held in the various towns of Vellore, Arni, Tiruppur, Ranipett Ambur, Gudiyattam and Walajapet hence the government took countermeasures of proclaiming section 144 under Cr.I.P.C.¹⁸

The toddy shop picketing campaign was held in Arni on 2nd July 1930 and in Gudiyattam on 7th July 1930, during these demonstrations, many prominent Congressmen were arrested, and as a result of the protest, the people showed their opposition by attacking the taluk office and police officers resulting in open fire and lathi charges by the police. In the North Arcot District, there was an overall decrease in liquor revenue in 1930-31 of about Rs.1,38,000(13.6%) and in 1931-32 it was Rs.3,94,992 (45.2%).¹⁹

Both phases of the Civil Disobedience Movement saw meetings, protests, processions, and hartals with the participation of both sexes in the district.²⁰ Along with the men, in the North Arcot District, during the Civil Disobedience Movement of 1930, at various places, a large scale of middle-class or unsophisticated rural women took the leadership in hand similar to the upper-class urban women, their involvement in the campaigns was gaining a major leap as they participated equant of men with zest in programmes of the Civil Disobedience Movement.

Women's Participation in the Movement in the North Arcot District

Women played a crucial role in India's war for independence. The support of women in this journey was constant, though their participation in this course

started to rise with the Civil Disobedience Movement where women from the urban to the mofussil towns all provided their undivided support by participating in organized picketing of English retailers selling foreign alcohol and articles, attended public gatherings, marketed and propagated usage of Khadi, and actively participated in National movements.

When Gandhiji launched the Civil Disobedience Movement with his famous Dandi March against the salt tax, (which began on 12th March 1930 and ended on 6th April), initially, he had 79 selected volunteers to march from Sabarmati Ashram in Ahmedabad to the coastal village of Dandi, to cover about 241 miles²¹ and throughout this march Gandhiji gained humongous support from the volunteers comprising of both sexes who joined him on the 'March to the sea', Sarojini Naidu joined the volunteers a Dandi and became the first woman to be arrested in the Salt Satyagraha but was not a Dandi marcher.²² Gandhiji staunchly believed that women would be ideal in the non-violent satyagraha movement, as they were strong and unshakeable and he made them realize that their strength lay in their 'gentleness, dedication, tolerance and maternal love. Moreover, they could be a force for establishing a non-violent society.'²³ Within days of completing the Dandi March, Gandhiji issued a call to women to actively participate in the Civil Disobedience Movement; by coming out on the streets and picketing liquor and foreign cloth shops.²⁴

Likewise, women of the land, coveting a place of equality with men, did not sit back on the call of the Nation. Under this situation, on 6th May 1930, the arrest of Mahatma Gandhi was the long-awaited signal and the camping had started with the country-wide hartals.²⁵ It specifically electrified the patriotic zeal in women which not only gave a twofold strength and support to the cause but also invited attention and appreciation from the outside world. Though the Government was not slow in meeting the protesters with the lathi charge, shooting, and arrests under Section 144, press Ordinance, Unlawful Instigation Ordinance and Intimidation Ordinances, these were applied to both the men and women respectively.²⁶ Women were determined to participate in the movement in the face of various punishments inflicted by the government.

As a protest against the highhanded measure of the government, the women in high places resigned from their posts. Such as, Muthulakshmi Ammal resigned from her seat in the Legislative Council and her office as Deputy President of the council. Mrs. Mehta Hansa and Kamabbai Lakshmi Rao resigned from their offices as Honorary Magistrates. Miss. Dickson, the first woman member of the Central Legislative Assembly not only resigned her seat but also refused the Kaiser-I-Hind Medal. In Tamil Nadu Smt. Rukmini Lakshmi pati had the high honour of being the first lady to be arrested in connection with the Salt Satyagraha, as she accompanied Rajagopalchari to the Vedaranyam march and was imprisoned for one year. She was the president of the Tamil Nadu Provincial Congress Committee.²⁷ Durga Bai Deshmukh was another famous woman of this time, who became the war dictator in the city of Madras and carried on the movement sponsored by the Congress till she was arrested. She was charged under section 117 I.P.C. in section 74 of the Madras Salt Act and was courted imprisonment for about three months.²⁶ Under the section of 188 I.P.C some of the women from Madras, who were also courted imprisonment were, Unnava Lakshmi bayamma, Vedantam Kamala Devi and several others. The other prominent participant was Saraswathy Pandurangan who participated in the Salt March and was courted first imprisonment in Madras City.²⁷ Moreover, between 1st April and 31st December of 1930, the police opened fire on crowds 16 times in the Madras Presidency. Thirteen of these firings occurred in the cities and towns of Tamil Nadu.²⁸

For this Movement, the women's participation from the North Arcot District was possibly the largest compared to the earlier Movements in the district. Many women came out to participate in the processions in support of the campaigns, the picketing of Foreign Cloths and Liquor shops along with the closing of markets and boycott of white or loyalist businesses were the major campaigns where the participation of women was comparatively higher in the district. The Women of this district, also moved along with the men to participate in the salt marches organised in other neighbouring districts. 'Kanakavalli Ammal' wife of the Maistry Muniappa of Gudiyattam joined and took part in the Salt Satyagraha movement in 1932 along

with the other women volunteers and was arrested under section 145, I.P.C and courted imprisonment for 6 months in Vellore and Bellary jail.²⁹

As to Gandhi's belief, moving away from the consumption of imported commodities and supporting Indian-made goods was an important step in preparing the nation for Swaraj. Thus, the boycott of the foreign cloth campaign was decisively practised. 'Jagadammal' from Arcot, wife of Subbaraly Iyer, joined the Civil Disobedience movement in 1931 and took part in the foreign cloth boycott campaign in 1932, and was arrested and sentenced to 3 months in the Vellore Women's jail.³⁰ 'Seshu Bai Ammal', of Thiruvannamalai joined and took part in the foreign cloth boycott campaign of 1932 and was imprisoned and kept in Coimbatore jail for one month.

Regarding the 'Toddy shop picketing' many meetings were conducted to support this programme and the picketing of liquor shops was supported by many volunteers, especially women. And 'Lakshmi Ammal' from Katpadi took an active part in the toddy shop picketing campaign in the Civil-Disobedience movement of 1932 and was arrested and courted imprisonment for 3 months in the Central Jail, in Tiruchirapalli.

Some other avid women participants from the North Arcot District in the Civil Disobedience Movement are 'Angmmal', wife of Umaivadam from Gudiyattam, who participated in the Civil Disobedience movement in 1930 and was arrested under section 147, I.P.C and sentenced to 6 months imprisonment in Vellore central jail for women,³¹ and 'Pushpavati Ammal', daughter of Naganathan Reddinar from Gudiyattam, who took part in the campaign of the Civil Disobedience movement of 1932 and was arrested under section 67 of the Ordinance Act and was courted imprisonment for 3 months in the central jail in Connanore.³²

Throughout the Civil Disobedience Movement, and in every part of the Freedom March, Women from the North Arcot District bravely shouldered critical responsibilities as they fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom.

Conclusion

The North Arcot District did not slack behind during the Civil Disobedience movement where the men and women of the region actively participated in the Indian Freedom Struggle. Both the phases of the Civil Disobedience movement which lasted from 1930-1934 saw the mental bravery of women, for instance, despite the fear of being abused, or arrested at the hands of the police, some women chose to take the path of bravery and stood alongside the men in various satyagraha campaign of the respective movement. This movement made the walls accessible for women to participate in the national freedom struggle. There was no doubt many political developments and much parleying and bargaining took place between the Civil Disobedience movement and the actual coming of Independence in 1947, still, the freedom struggle was bound to win no longer in doubt.

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Margaret Cousins and Her Women Organizational Activities

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Men and women are two inseparable parts of Human society and they have always shared sorrows and joy together. It was a common notion in the middle of the Nineteenth Century that the women were fit only

to do house work and kitchen works in their place. In a male dominated society there emerged a lady by Lane Margaret Cousins, with dynamism in her attitude to safeguard the interests of women.

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She played significant role in the general awakening of the masses more especially the women. Mrs. Cousins came to India in 1915 and joined hands with Mrs. Annie Besant at Adyar (Chennai). Her interest in the country, to begin with, was mainly in the sphere of education. Later she joined the Home Rule agitation of Annie Besant and contributed enormously for this demand. Margaret Cousins and her husband were the progenitors of the idea of 'vote for women' in 1917.¹ Montagu was respected in India at the close of the year and she wanted to take this opportunity to put this demand before the Secretary of State.

Margaret Cousins, though a staunch protagonist of indigenous Indian system of education, was a heavy critic of the prevailing condition in India. She says "all India is thinking of the reforms that were come about after the war" and certainly all men in India are discussing them, but until quite recently the other half of India, all the women, were little interested in the great matters that were affecting our country and indeed they were not encouraged to do so.² This was because they had been deprived of the old system of education and were given few facilities under the present systems, and so they were considered too ignorant to understand anything except cooking and get child birth and *poojas*. But the daily experiences of even the most restricted life bring on education of their own with them, for when women had to pay twice as much as usual for the food stuffs and cloths they were told about the Great War and its effect on every country and they found themselves sufferers because of the First World War.

During First World War the Women Indian Association came in to existence into 1917. This organization played a remarkable role in gathering women to discuss and insist their rights. The women members of this organization felt the need for responsible government which would fulfill their aspiration and long standing demnads.³

With the strong support of Margaret Cousins, the Women Indian Association had a modest beginning. Those women who were member of the Tamil Madar Sangam (Tamil Ladies Association) then joined with British women in organizing the national Indian

Association to enhance female education particularly English education, and the teaching to learn crafts⁴ as two groups began to mix more freely. They decided to form the ladies recreational club to sponsor tea parties, badminton and tennis matches. Margaret Cousins and Jinarajadasa were proposing a new organization that would combine education, craft and sports.⁵

The women who formed this organization decided to call it the Women's Indian Association because membership was open to both Indians and Europeans. Mrs. Annie Besant became the first President with Margaret Cousins, Dorothy Jinarajadasa, Malati Patwardhan, Ammu Swaminathan, and Ambiyammal as honorary Secretaries. By the end of the first year there were thirty three branches; within five years, forty three branches, twenty centres and 2300 members. Every unit accepted the main aim of the association but remained self governing. This made it possible to mobilize the units to express women's opinions.⁶

In spite of this organization's link with and dependence on the theosophical society, it functioned as an association an in which women of all sects, cultures and religions were members and they represented the issues of women. Evert unit was to plan its own way of activity in the spheres of religion, education, politics and philanthropy. Their organization always considered women were religious oriented and hence the organization encouraged secular activity. Educational activity was considered the most important work. The branches of the Association were insisted to impart literacy, sewing, and first aid by conducting adult classes.. The Women Indian Association had been politically active from the beginning when they sent a delegation to meet with Secretary of State Montagu in 1917 to request the franchise for women. The fourth era of work-philanthropy - involved feeding the poor, setting up shelters for widows, and providing relief for disastrous victims. The Women Indian Association monthly journal, *Stri Dharma*, published in English but including articles in both Hindi and Tamil, carried news of events of interest to women, reports from the branches and articles on women's condition.

The early organizers of the Women Indian Association found it difficult to bring women together to form local branches. The branch officer from Salem complained. Margaret Cousins was the founder member of the Irish Women's Franchise League from 1906-1913 and she was one of its prominent speakers and campaigners and had organizing capacity and the patience to initiate an association of women. In the first few months of organizing the Women's Indian Association, they had gone door to door requesting ladies to become its members. She organized a number of meetings and personally encouraged them to come forward to express their opinion on any question relating to women. The fearful criticism from their families and friends showed a lot of reluctance.⁷ Prominent among those who first joined was Sarojini Naidu, Muthulakshmi Reddy, Kamala Devi Chattopadhyay and Lady Sadasiva Iyer.

The Women's Indian Association was conceived and organized by British women. The movement itself was largely in response to similar movements in the west, particularly Great Britain the Women Indian Association, throughout their campaign suffragette movement in the west in 1917, the Women Indian Association while addressing the secretary of state E.S.Montagu, had compared their position with women in the other part of the nation, and suggested the Indian women, like their counterparts should be franchised and included in local governments.⁸

Margaret Cousins set up another organization in 1927 called the All India Women Conference. The most important of the women's organization and the most truly Indian of the three was the last to be formed the All India Women's Conference (A.I.W.C.).⁹ A replay to his challenge was published in '*Stri Dharma*' and this eventually led to plan for conference.

Margaret Cousins sent circular letters to women leaders throughout India suggesting them to organize local conferences to discuss educational issues of the women. Each local conference was expected to make a memorandum on the issue of female education for the presentation at an all India conference which was to be held at Poona.

At the first meeting of the conference there were eighty seven members from the local reception committee, fifty eight delegates from local conferences and over 200 observers (men and women). The Rani Saheb of Sangli delivered the opening address and introduced the first president the Maharani, Chinnabai Shaheb Gaekwad of Baroda. In her opening remarks the Rani insisted that women needed a special type of education, not feminist in nature for that would imply antagonism between men and women, but an education to help them understand their position as "supplemented" to that of men.

Margaret Cousins received the progress of the All Indian Women Conference since its inception. She recalled the first conference as representing the intelligentsia, whereas in 1936, the All India Women Conference included a "solidarity of sisters" ranging from Maharani to Harijans.¹⁰ Their united work had enhanced the prestige, self-esteem, authority, supremacy and capability of Indian women and received new deep appreciation of women's ability from the public and their rights of citizenship was acclaimed.¹¹ Speaking of future directions Cousins urged her sisters to pay close attention to Nehru's critique of their programme as "superficial" because it did not inquire into "root causes". Yet in her final statements Cousins encouraged All India Women Conference members to continue their work on all fronts "work first for political literacy, for liberation from subjection both internal and external and side by side with the supreme task work for all our already expressed ideals and reforms.

In the 1930 Civil Disobedience Movement, when women were forbidden to take part in it, Cousins at once wrote to Gandhi and also wrote in *Stri Dharma* printing art that it was an injustice on women. Margaret Cousins left India 1932 for America where she organized and protest and spoke at several pro test meetings held against the imprisonment of Mahatma Gandhi, Kastura Gandhi and Sarojini Naidu, Cousins came back to India in October 1932. She made a public protest against the prevailing official ordinance. She addressed several meetings as a result of which she was

prosecuted on 10th December, 1932, and was sentenced to one year's imprisonment.¹²

In her trial, Margaret Cousins remarked that she was in the court because of her long Association with the Indian people and because of her services to the Indians. ¹³ In moving freely with them, in attempting to do constructive work I and my husband learned how exploitation and injustice through foreign rule is cursing them down.

In prison Margaret Cousins used to sing with other prisoners Mrs. Besant's song "god save our motherland" instead of "God save the king". Influenced by Gandhi, Margaret Cousins joined in the work being done among the backward classes, visiting scavengers and seith settlements at Kotagiri. She continued her work for the Harijans in Madras till she became sick in 1943.¹⁴

Margaret Cousins was a strong fighter to acquire rights for womanhood and she was an intelligent lady to examine the women's problems in India. The women movement was to get education, equality, franchise and awareness for women.

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India's Feminist Legacy: Pioneering an Inclusive and Intersectional Future

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The women's liberation movement can be categorized into three waves of feminism, representing the evolving ideologies surrounding gender equality. These waves have built upon each other, learning from past successes and failures, much like the ebb and flow of an ocean. They have introduced crucial strategies for advancing women's rights and have sparked important discussions on women's liberation. Renowned figures such as Mary Wollstonecraft, Elizabeth Cady Stanton,

Virginia Woolf, Simone De Beauvoir, Betty Friedan, Angela Y Davis, Shulamith Firestone, Sojourner Truth, bell hooks, Judith Butler, and Naomi Wolf have made significant contributions to feminist discourse. Their ideas align with the principles advocated by the self-respect movement and other Western feminist thinkers. This paper aims to explore the ideological contributions of India, particularly the self-respecters, to feminist epistemology within this broader context.

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Private Sphere and Public Sphere

Periyar E.V. Ramasamy and his self-respecters staunchly believed in the idea of feminism, which entails recognizing and accepting that women possess the same qualities of courage, assertiveness, anger, and leadership as men. They emphasized that it is detrimental to the collective well-being of a country and the progress of women when women are treated as private property.¹ They deemed it unfair for women, who constitute an integral part of society, to remain subjugated without any advancement. They strongly condemned the notion that women would be ruined if given freedom and condemned the perpetuation of their enslavement as a grave social evil.² They advocated for equality between men and women, emphasizing that both genders should possess the same moral values and chastity.³ The self-respect movement's fundamental principle was that men and women are equals and should not be treated as mere slaves.⁴ Through their efforts, they challenged and sought to dismantle the deeply ingrained cultural beliefs that relegated men to the public sphere for centuries.⁵

In the Indian context, the self-respect movement regarded women's education as a crucial factor for their emancipation.⁶ Periyar identified the lack of education as a significant reason for the subjugation and enslavement of Indian women, asserting that women's education is essential for the freedom and progress of human society.⁷ Moreover, the self-respect movement consistently advocated for women's economic empowerment and property rights. They stressed that women are workers and rejected the notion that utility is solely a man's purpose, asserting that work is a fundamental human pursuit.⁸ They also highlighted the lack of property rights and the absence of the right to choose a spouse as major causes of female subjugation.⁹ The movement argued for women's equal rights to inherit parental property alongside men.¹⁰ Over time, their ideals gained legal recognition, and women achieved greater social acknowledgment in practical life.¹¹

The Need to Abolish Ideologies of 'Masculinity' and 'Femininity'

Simone de Beauvoir, a prominent figure in modern feminism, highlights that society constructs masculinity in a positive light while portraying femininity in a negative manner.¹² Kate Millet, referring to these dynamics as 'sexual politics,' explores various aspects such as family, contraception, sexuality, sexual division of labour, rape, and domestic violence, shedding light on the restrictions imposed on women's sexuality within patriarchal societies.¹³ Non-conventional feminists, on the other hand, aim to address the root causes of gender inequality by challenging structured gender roles and advocating for gender-neutral workplace equality. Recognizing women as the first historically enslaved ethnic group, these feminists identify patriarchy as the underlying source of women's subjugation.

In the pursuit of social progress, it is crucial for both sexes to possess equal qualities and opportunities. Periyar emphasized that despite natural equality, a selfish and manipulative societal environment created by men deprived women of equal rights and opportunities.¹⁴ The self-respect movement critically examined the concept of 'masculinity' as a key factor contributing to this situation. Periyar argued that true women's liberation can only be achieved by eradicating the ideology of 'masculinity' as it serves to demean women. By eliminating such a symbol, the liberation of 'femininity' becomes attainable.¹⁵

The Intersection of Gender and Linguistic Politics

To create a new world, it is imperative to restore and elevate the culture of women. This entails expressing the world through art and literature from a female perspective and challenging the historical dominance of men. Throughout history, feminists have courageously raised their voices and fought numerous battles for the empowerment of women.¹⁶

The self-respect movement also shed light on linguistic politics regarding the female body beyond India, raising awareness and questioning the patriarchal

influences in the etymology of words such as ‘prostitute’, ‘*vipacharam*’ (prostitution), ‘*vidavai*’ (widow) marriage, and ‘*karpu*’ (chastity), in the Tamil language.¹⁷ Periyar introduced alternative phrases that aimed to challenge these gendered linguistic constructs.¹⁸ Additionally, the movement advocated for gender-neutral naming practices by discouraging parents from assigning gender-specific names to their children.¹⁹ Periyar envisioned a society where dressing or appearance would not reveal one’s gender identity.

Similarly, the self-respect movement highlighted how the concept of ‘beauty’ imposes limitations on women’s thinking. Praises and comments about women’s qualities often revolve around their physical attributes rather than their knowledge, skills, power, and talents.²⁰ The movement emphasized that true quality, civility, cleanliness, modesty, and kindness are not attained through attention-grabbing fashion choices but rather through modest and refined conduct.²¹

Alternate Institution

Adrienne Rich highlights the significance of revalorizing femaleness and celebrating women’s culture as a means to bring about fundamental changes in society.²² Women often experience oppression primarily within the context of family and intimate relationships. The institution of marriage, for instance, can perpetuate forced motherhood and sexual slavery. In response to these issues, third-wave feminists emerged in the late twentieth century, offering their perspectives on women’s liberation and advocating for alternative institutions that challenge such oppressive norms.

Forced Motherhood

The self-respect individuals who emerged on the cultural landscape of Tamil Nadu in the early twentieth century held a rational stance on the revered status of “motherhood” within society. Notably, Nilavathi, a self-respecter, shed light on how the patriarchal social system often objectifies women as mere objects of desire and possessions, treating them as child-bearing machines and subjecting them to dehumanizing treatment.²³

Recognizing that feminism was deeply intertwined with the concept of motherhood, the self-respecters fought for women’s autonomy over their bodies and the right to make choices regarding their own motherhood. Periyar emphasized that women should not take pride solely in motherhood and advocated for women to have the freedom to choose whether or not to bear children.²⁴ He argued that women are not mere machines for childbirth and that the responsibility of reproduction within human society should not rest solely on women’s shoulders.²⁵

In contrast to prevailing societal opinions that supported contraception for reasons such as women’s health, the well-being of children, economic welfare, and preserving family property²⁶, the self-respect individuals considered none of these factors paramount. Instead, they supported contraception as a means to empower and liberate women, prioritizing their welfare, emancipation, and autonomy.²⁷

Marriage is an Institution

The self-respect individuals possessed a keen understanding of the intricate connection between feminism and individualism, as well as the institution of marriage. They recognized that concepts such as private property ownership, worldly desires, and spiritual liberation formed the foundation of the institution of marriage.²⁸ In light of this, they advocated for fundamental changes within the marriage system and took proactive measures to bring about such transformations in society. Periyar emphasized that any societal changes should be rooted in knowledge and rationality.²⁹ Guided by this principle, self-respect marriages were conducted within the community, wherein the marriage system was re-evaluated and modified based on individual reasoning and collective experiences. It is important to note that these initiatives were driven by a pursuit of progress rather than conversion or atheism.³⁰

Conclusion

The strategies pursued by first-wave feminists, such as education, citizenship, and economic

opportunities, as well as the subsequent arguments put forth by second- and third-wave feminists, emphasizing bodily autonomy and the establishment of alternative institutions, garnered global attention. However, it is crucial to recognize that the Western social context naturally lent itself to the promotion of such progressive ideas, which proved to be more challenging within the Indian economic-cultural framework. The Indian social context presents unique complexities.

In India, the caste-religious framework is intricately intertwined with the control exerted over the female body. Therefore, feminist emancipation in the Indian context extends beyond the liberation of women and encompasses the dismantling of the caste system. During this time, Periyar and his self-respect movement emerged in the late 1920s and proposed methods for women's liberation that hold a distinct significance. Historical records indicate that the self-respect movement encompassed the arguments of all three waves of feminism, transcending cultural constraints and paving the way for progress.

Periyar and fellow self-respecters diligently recognized and confronted the deep-rooted patriarchal ideologies prevalent within society. They earnestly advocated for women's autonomy over their bodies and vehemently dismantled any social structures that undermined women's lives or eroded their self-worth. Their unwavering commitment to the liberation of women stood unwavering, and they worked tirelessly until their last moments, without seeking any form of recognition or reward. History bears witness to their relentless efforts, driven solely by their dedication to empowering women.

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Welfare Schemes of Slums in Tamilnadu

Dr. Ashithakhosh. G.C*

Introduction

Slums are a source of major social problem. One third of the population of Madras City, Capital of TamilNadu, live in slums. In Madras, Slums are called 'cheris' in Tamil. Slums are mostly one-room huts, used as living from cum kitchen. Many slums are vulnerable to fire accidents and inundation. A majority of the slum dwellers are daily wages earners who belong to low income groups, many of them coming from some of the most backward classes in the community. The Government of TamilNadu constituted the Slum Clearance Board in 1970 and development of Slum dwellers.

TamilNadu Slum Clearance Board

The TamilNadu Slum Clearance Board was formed in September 1970, for clearing the slums in Madras City and for rehabilitating the hut dwellers in good tenements with all essential facilities. A legislation called "TamilNadu Slum Areas (Improvement and Clearance) Act" was passed in 1971. This Act was given the herculean task of removing the Slums. A centrally sponsored scheme for Environmental Improvement in Slum Areas was launched in 1972 in ten major cities including Madras. This Scheme was also transferred from the central sector to the state sector on April 1, 1974 to be implemented by the State Government under the "Minimum Needs Programme".

Schemes of TamilNadu Slum Clearance Board

(i) Nutrition

A pregnant mother needs to eat for two and should include green leafy vegetables in her daily diet. An infant's diet should include solid food from the age of six months onwards.

(ii). Health and Sanitation

A Pregnant mother should have regular medical check up and other health facilities, Children immunized avail of existing facilities for deworming,

administration of Vitamin A and iron and folic acid. Keep home, surroundings and person clean. Keep food and drinking water covered. Wash hands before feeding the child and before eating.

(iii) Environmental Improvement of Slums:

Environmental Improvement of Slum Areas was launched in 1972 in ten major cities including Madras. The State Governments were given full financial assistance for the provision of drinking water, sewage and drains, community bath and latrines, street lighting, widening and paving of existing lanes in slum areas.

(iv) Schemes for Rehabilitating the Adi- Andhras in Madras City:

The Government accepted the proposal of the Chairman, TamilNadu Slum Clearance Board for framing a separate scheme for rehabilitating the Adhi-Andhras numbering about 6,000 families living in fifty Slum Areas in various parts of Madras City.

(v) Mobile Medical Services to the Slum dwellers:-

Lutheran World Federation, Geneva which is an International Social Service Organization donated a sum of rupees 3.05 lakhs to the Slum Clearance Board for implementing the Madras Slums Medical and Sanitation Services Project. It purchased five mobile dispensary vans at a cost of rupees 2.24 lakhs. Four out of them function under the administrative control of the Corporation of Madras in Slum areas.

(vi) Loan Facilities

During 1974-1975, funds were provided by the State Government under fifty percent grant and fifty percent loans are repayable with interest in equal installments in thirty years. In addition, loans are obtained from commercial, scheduled banks and the HUDCO a Government of India Organization, for executing the Remunerative Enterprises Schemes. HUDCO sanctioned loans on the following Remunerative Enterprise Schemes:

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1. Rupees 6.10 lakhs for the construction of Shopping Centre at Venkata Narayana Road.
2. Rupees 13.93 lakhs for the construction of seventy two tenements and a Remunerative Enterprise Scheme at Alaiyammankoil, Mambalam

Other activities :

The task of the Board is not confined to housing the slum people in the new tenements. Re-housing of the Slum dwellers in modern apartments alone may not improve their life unless their economic condition is improved and proper education on environmental Sanitation is imparted. Board enlisted the help and Co-operation of the various Voluntary Social Service Organizations in the city such as New Residents Welfare Trust, Voluntary Health Services, Swallows in India, Guild of Service, Madras Christian Council of Social Services, Lions Club etc. These Organizations are doing their yeoman service to education and employment through small scale Industries and Handicrafts.

Film Shows :

Film shows are screened in all the areas periodically by the Information Department of the Government to bring home to the slum dwellers the need to live a healthy life in hygienic surroundings and also educating them as to how to live in society and adjust with other groups of people. Board is preparing the film Show Programme and sending to the Information Department for screening every month.

TamilNadu is a pioneer in the field of slum area of social welfare activities. The government established

the Slum Clearance Board through which the civic and other amenities in these slums were improved. It constructed multi-storied apartments house where slums had cropped up in no man's lands. Initially, they rivaled housing board tenements, though the area was small restricted to one room, kitchen and bathroom. They were allotted to slum dwellers on installments of the slums in Chennai and Other major cities of TamilNadu, gave way to these multi-storied tenements. Many of the Poor Slum dwellers benefited under this Scheme.

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Shielding Welfare Boards in Tamil Nadu from the Impact of the Social Security Code: A Historical Analysis

Naorem Chinglemba Singh*

The term "*Social Security Code*" typically refers to a set of laws and regulations that govern social security programs in a specific country. These codes

outline the rules, provisions, and benefits related to social security, which is a government program designed to provide financial support to individuals and

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families in times of need, such as retirement, disability, or unemployment. The specific details of a Social Security Code can vary significantly from one country to another. In the United States, for example, the Social Security Code primarily refers to the Social Security Act of 1935 and its subsequent amendments, which established the Social Security program. This program provides benefits such as retirement, disability, survivorship, and Medicare health insurance. In India, the Social Security Code refers to the Social Security Code, 2020. It is a piece of legislation that was passed by the Indian Parliament to consolidate and simplify the laws related to social security for workers in the country. The Social Security Code, 2020, is part of the government's efforts to reform and streamline labor laws in India. The code aims to provide social security benefits to all workers, including those in the informal sector, gig economy, and self-employed individuals. It mandates the registration of all employees, gig workers, and platform workers, which is intended to facilitate the extension of social security benefits to these workers.

The code outlines various social security schemes, including provident fund, pension, gratuity, maternity benefits, and others, to ensure financial protection for workers. It establishes a National Social Security Board that will recommend social security schemes, financing methods, and oversee the implementation of these schemes. Employers and employees are required to make contributions to the social security schemes, and the exact rates and conditions may vary depending on the scheme. The code includes provisions for penalties on employers who fail to comply with the provisions related to social security contributions and other requirements. It allows workers to transfer their social security benefits if they change jobs or locations. The code provides special provisions for maternity and childcare benefits to women workers. It's important to note that the implementation of the Social Security Code, 2020, may vary from state to state in India, as labor is a concurrent subject, and both the central and state governments have the authority to make rules and regulations related to labor laws.

Historical background of Social justice in Tamil Nadu

Tamil Nadu has a long history of social reform movements and political activism aimed at addressing issues of inequality, discrimination, and social justice. Here is an overview of the historical background of social justice in Tamil Nadu. Tamil Nadu has a history of ancient civilizations dating back over two millennia. In these ancient societies, there were both hierarchies and egalitarian elements. The Justice Party, established in 1916, marked a significant development in Tamil Nadu's social and political landscape. It aimed to represent non-Brahmin communities and advocated for social justice. This party eventually evolved into the Dravidar Kazhagam (DK) and later the Dravida Munnetra Kazhagam (DMK). Leaders like C.N. Annadurai and M. Karunanidhi continued the social justice agenda and promoted reservation policies for historically marginalized communities.

Welfare Boards in Tamil Nadu

The Welfare boards have played a significant role in shaping the socio-economic landscape of Tamil Nadu. These boards, established with the aim of providing assistance and support to various marginalized and vulnerable sections of society, have a rich history that reflects the state's commitment to social justice and inclusive development. This article delves into the historical evolution of welfare boards in Tamil Nadu, highlighting their impact and significance over the years. The concept of welfare boards in Tamil Nadu can be traced back to the mid-20th century, during a period of social and political upheaval. The state's visionary leaders recognized the need to address the socio-economic disparities prevailing in society. It was against this backdrop that the government initiated various welfare schemes and boards to uplift the marginalized sections of society.

- Scheduled Castes and Scheduled Tribes Welfare Boards** The first welfare boards in Tamil Nadu were established for the Scheduled Castes and Scheduled Tribes. These boards aimed to provide education, employment opportunities, financial aid, and other forms of support to these historically disadvantaged communities. The establishment of

these boards marked a significant step towards social justice and empowerment.

- *Backward Classes Welfare Boards* Recognizing the need to uplift the Backward Classes, the government set up welfare boards specifically targeting their development. These boards focused on educational and economic empowerment, providing scholarships, skill development programs, and financial assistance to individuals from these communities.
- *Women and Child Welfare Boards* Gender equality and the welfare of women and children have been at the forefront of Tamil Nadu's development agenda. Welfare boards dedicated to women and children have been instrumental in addressing issues like domestic violence, child labor, and maternal health. They have implemented various schemes and programs to protect and empower these vulnerable groups.
- *Differently-Abled Welfare Boards* Tamil Nadu has been at the forefront of providing support and opportunities to differently-abled individuals. The welfare boards for the differently-abled have facilitated inclusive education, vocational training, and employment opportunities, making society
- *Minority Welfare Boards* In a diverse state like Tamil Nadu, minority welfare boards have been established to ensure the socio-economic development of minority communities. These boards have supported education, skill development, and entrepreneurship among minority.

Conclusion

Through the historical analysis of shielding welfare boards in Tamil Nadu from the impact of the Social Security Code reveals the complex relationship between government policies, social welfare, and regional dynamics. While the precise findings may vary depending on the specific historical context and the depth of the analysis, some general conclusions can be drawn: The historical analysis likely provides insights into how social welfare systems and policies have evolved in Tamil Nadu over time. This perspective is

crucial for understanding the current state of welfare boards and their vulnerabilities to changes in the Social Security Code.

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Women's Welfare Activities of the Congress Ministry in Tamil Nadu 1947-1967

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The Tamil Nadu Government understands that the well being of women is the cornerstone of the well being of the family and community as a whole. With this objective several welfare schemes have been implemented by the State Government. The term 'welfare' closely related to 'equality' which implies minimum guaranteed welfare to all members of the society. Welfare is not a matter of charity but of right and it is responsibility of the state to its citizen's. Welfare activities can be defined as the process of transforming social policy into social service. It is the process of translating policies into action programme.

The period from 1947 to 1967 witnessed the rule of the Congress party. Shri. O.P. Ramaswami Reddiar acted as the Chief Minister from 1947 to 1949. He was succeeded by Shir. P.S. Kumaraswamy Raja as Chief Minister till 1952. From 1952 to 1954 Shri. Rajagopalachari served as the Chief Minister. After him Shri. K. Kamaraj assumed office as Chief Minister from 1954 -1963. He was followed by Shri. Bhaktavatsalam as the Chief Minister and he continued till 1967. The leaders of this party did yeomen service for the upliftment of women.

The Government of Tamil Nadu, as a pioneer in the field of welfare work, formed a separate Department for women's Welfare in 1947.¹ In 1953 the Central Social Welfare Board was established as the primary agency at the national level to implement the welfare programmes for women. In 1954 Tamil Nadu State

Social Welfare Board was formed under the supervision of the Central Social Welfare Board to execute State level programmes. In 1955 the Directorate of Women's Welfare was established. In 1961 the works of the Department of Women's Welfare was combined with that of the Tamil Nadu State Social Welfare Board. In 1972 the department was renamed as Department of Social Welfare. As the welfare activities of the Department expanded considerably on September 9, 1983, the Tamil Nadu Corporation for Development of Women was incorporated.²

The Government of Tamil Nadu gave the greatest priority to the women of the weaker sections of the society like tribal women, poor widows and destitute women who needed greater support and concern. Service Homes, Moral Welfare Works, Working Women's Hostels, Mahalir Mantrams, Community Welfare Centers and Cottage Industries were started for their benefit. The Government of Tamil Nadu had formulated many plans, policies and programmes for the upliftment of women. Most of these programmes were in the form of training, income generation and supportive services.³ All these programmes and schemes were aimed at making women independent and empowered.

The Government of Tamil Nadu also realized the need to develop and improve the living conditions of women. As the welfare of a country directly depends upon the welfare of its women, the subject of women's

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welfare received greater attention and dedicated service of many in Madras than in any other State in India. The Madras Government is the first Government to tackle it on an official level. In fact the Women's Welfare Department it formed in 1947 marked a milestone development in the history of women's progress. There was a well organized Women's Welfare Department working across the cross section of population through the hierarchy of administrative machinery from Gram Sevikas at the village level, Mukhya Sevikas at Panchayat level and District Women's Welfare Officers at the District level and Director of Women's Welfare at the State Level. The department functioned through its branches in rural and urban areas.⁴

Socio-economic programmes introduced by the Government made rural women independent and self-reliant to a great extent. The Government opened service homes at Tambaram, Cuddalore, Thanjavur and the government aided service homes at Thiruchirappalli, Madurai, Salem and Coimbatore comforted the women in distress.⁵ They not only protected them but provided them training in various crafts like tailoring, needle work, dress making embroidery. They were given education up to S.S. L.C. and were taught a Secretarial course in typewriting and shorthand. Their three years stay in the service Homes immensely benefited them and moulded them into useful citizens. Thus, the women deserted by their husbands, the widows left penniless, the grown up marriageable daughters at a moral dead-end found shelter in the service homes.⁶ When they left after three years of work, study and training they were equipped to take up the challenges in life. The Women's Welfare Department had brought to these women the most honourable gift of work. Similarly the Moral Welfare Work or the Vigilance service provided by Government through its short and long stay institutions at Madurai, Salem, Coimbatore, Thiruchirappalli, Thanjavur, Madras and Tirunelveli rehabilitated and reformed the stranded girls and women suitably.⁷

The Mahalir Mantrams forms the nucleus women's welfare activities. It did positively a good work for improving the lot of rural women. Training in stitching became very popular among rural women as it

helped not only in earning money but also to saving it. Rural women acquired new skills and led a better life.⁸ There was increased cultural awareness among them and certain improvement in the self care and behavior. They were found more neatly dressed and more clean and tidy in their personal habits. There took place a change in the social interaction among women and a lot of improvement in the socio-economic conditions especially among those who attended the craft classes as they could earn money by way of taking up jobs. It also helped them to develop their skills in kitchen garden and poultry keeping. Increased health awareness of women improved the sanitation and health aspects of the villages.⁹ They also evinced keen interest to know more and more about the happenings in the country and world events. Cash award given to the best Mahalir Mantrams encouraged their activities and their establishment later paved the way for the development of self Help Groups in 1989 in bringing revolutionary change in the life of women.

The development of Community Welfare Centres with its main programmes of cottage industries, adult literacy and social education became a boon to the women folk. The numerous work centres and production units specially started to scheduled caste women and tribal women served as a source of income for the economic upliftment of rural women. It enabled them to supplement their meager family income. The adult literacy and social education programmes not only offered 3 'R's but also helped them to attain whole some social development.¹⁰

The establishment of working women hostels in cities provided an opportunity to rural women to get employment in cities. The government also encouraged voluntary organizations to run hostels for working women on fifty percent matching grant basis. An amount of thirty five thousand was given to each organization for the construction of hostel building.¹¹

The post independence years in particular have witnessed an acceleration in the State's educational activity. The government of Tamil Nadu had spent Rs. 5.5. per capita on education in 1960-61 while in the

entire country this figure was Rs. 3.3. The expenditure on collegiate education was I crore in 1955-56 which was increased to 9.6 crore in 1975-76. As a result in the years from 1947-48 to 1975-76. Tamil Nadu witnessed an unprecedented expansion of higher education. There was an improved trend in the enrolment of women in the colleges of general education.¹² The number of women colleges of general education at the time of independence was 12 with 3 government and 9 government aided colleges. It rose to 49 with 13 government and 36 government aided institutions. The enrolment of women students in colleges of General Education was 6,099 in 1956-57 increased to 61,731 in 1975-76. With the view to encourage technical education the government opened separate polytechnics for women at Madras, Madurai and Coimbatore with an intake of 375 women candidates. Women's wings were also opened in the government polytechnics of Thiruchirapalli, Salem and Nagercoil. The increase in literacy rate reduced both infant mortality and birth rate. Educated mothers gave greater importance to the health and welfare of children.¹³

Tamil Nadu State could claim greater progress than other States in maternity and child welfare work in a systematic line. It is one of the pioneer States in India to organize health services in an extensive scale. Primary Health Centres and Sub Centres were expanded throughout the State for better health services.¹⁴ There were 381 Primary Health Centres and 2880 Sub Centres in 1976 and none of them existed before 1951. The various maternal health services like Ante Natal Services, Intra Natal Care, Post Natal Care and Family Planning Programmes undertaken by the Government from time to time resulted in considerable reduction in infant mortality rate (rate per 1000 live births) over the years. In 1951 it was 120.5 reduced to 89.5 in 1961, 54.8 in 1971 and 47.6 in 1976. World bodies like World Health Organisations. Food and Agricultural Organisation and United National Children's Fund provided fund for nutrition programmes and supplied

medicines, skimmed milk and rice at free of cost to children, pregnant and lactating mothers. The Applied Nutrition Programme and the Special Nutrition Programme benefitted women immensely. As a result the maternal death rate (maternal death per 100,000 live births) has reduced gradually from 376 in nineteen eighties to 150 in nineteen nineties.¹⁵

Conclusion

Tamil Nadu Government has consistently fared well with regard to the schemes for Women's Welfare when compared to other States. The women who were stranded under unfortunate circumstances were helped to reorganize their lives and retrieve their lost hope, faith and confidence.

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Growth of Women Entrepreneurs Development on Tamil Nadu

S. Nirmala* and Dr. B. Rahmedsha**

Introduction

The business ownership of women's through the entrepreneurship that empowers economically and increases their economic strength of women societies. Women Entrepreneurs have been making a considerable record in almost all the segments of the economy. Women Entrepreneur is a person, who denies the role of their personal and be accepted economically independent by having strong desire to do something positive, in high quality and better outcomes. They contribute, to the position values both in family and social life. They represent a group of women, who have broken away from beaten track and exploring new ventures of economic participation.

Growth of Women Entrepreneurs Development

The women entrepreneurship development is an essential part of human resource when compared with other countries. But, the growth of Women Entrepreneurship is very low in India, especially in the rural areas. Moreover, women from middle class are less enthusiastic to change their role because of their fear to face the social backlash. The development is more found in the families at upper class society in urban areas.

Several institutional arrangements have been made to protect and develop Women Entrepreneurship in India. The Nationalized Banks and State Financial Corporations advance loans to women entrepreneurs on a preferential basis. State Industrial Development Corporations and District Industries Centers give loans, subsidies and grants to small-scale women entrepreneurs. State level agencies help women entrepreneurs in preparing project reports, purchasing machinery and building and training and hiring staff. The Federation of Indian Chambers of Commerce and Industry (FICCI), FICCI Ladies Organisation (FLO),

National Alliance of Young Entrepreneurs (NAYE) and other voluntary agencies lend assistance to women Entrepreneurs. Under the Social Education Scheme of Community Development Programme, Mahila Sangams (Women's groups) were organized and women's Industrial co-operatives were set up in 1958. Within the overall aim of promoting regional co-operation by strengthening technology transfer mechanism in the Asia-Pacific Region, the Asian and Pacific Centre for Transfer of Technology have actively been promoting development of women entrepreneurship and participation of women in the field of technology.

The APCTT implements projects which have been funded by multi-and bilateral donor organisations for technical training for women and programmes for technology exposure training for trainers in spreading technology to rural women. Under the banner of "Technology sharing among grass-root women's groups in the food processing sector" the Centre organised a series of workshops and technical training programmes were organized by the centre during 1997-1998. In addition, various government agencies are involved in the development, promotion, monitoring, evaluation and expansion of Women Entrepreneurship programmes. Some of them are listed here, namely Entrepreneurial Development Institute (EDI), National Small Industries Corporation Limited (NSIC), Small Industries Development Organisation (SIDO), District Industries Centre (DIC), National Level Standing Committee on Women Entrepreneurs (NLSCWE), National Research Corporation of India (NRDCI), The National Alliance of Young Entrepreneurs (NAYE), Indian Council of Women Entrepreneurs²⁹ (ICWE), Federation of Indian Chambers of Commerce and Industry (FICCI), National Commission of Self Employed Women in the Informal Sector (NCSEWIS), World Association of Women

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Entrepreneurs (WAVE), Associated Country Women of the World (ACWW), National Association of Women Entrepreneurs and Executives (NAWEE), The Industrial Development Bank of India (IDBI), Industrial Finance Corporation of India (IFCI), Self-Employed to Educated Unemployed Youth (SEEUY), Women Development Project (WDP), Development of Women and Children in Rural Area (DWCRA), Science and Technology for Women (STW), Training of Rural Youth for Self Employment (TRYSEM), National Institute for Entrepreneurship and Small Business Development (NIESBUD). The women entrepreneurs have to approach the nearest commercial banks, institutions and cooperatives to know the different schemes and to take advantage of this programme of assistance. Thus, a positive growth in Women Entrepreneurship has been noticed. As more and more motivation and support are provided to them, it will definitely enhance their socio-economic status, which is a pre-requisite for the growth and development of Women Entrepreneurs.

The transition to the millennium is marked by the women creating new model of being a daughter who takes her parents' responsibility, a wife who wishes to make a new home and a family and a mother who takes the charge of the children and develop them suitable for the new millennium. She also plays the role of the entrepreneurs who establishes an enterprise and discovers the relevance and the meaning of her life in herself. She becomes aware of the uniqueness of her identity and accepts it and is ready with her willingness to share the space. She searches simultaneously for respect, dignity and mutuality. She is open to life without marriage and parenting without a father. The next millennium offers a space beyond the present horizon, where there is active engagement instead of mere.

The Women Entrepreneurship plays a major role in Tamil Nadu is enriched with industries such as cotton, textile, cement, engineering and chemicals, which are the main sources, obtained and circulated to every corners of India. The duty of entrepreneurs in

Tamil Nadu is to balance the economic point of view. They tried to overcome the economic handicaps to become an industrial developed State. In order to fulfill their objective, they started business, especially the unemployed women started many enterprises such as market oriented shops, homemade products and also agro-based industries in the villages of Tamil Nadu. The development of women entrepreneurship is motivated by the State. Tamil Nadu Government has conducted different entrepreneurship development programmes by the support of agency such as Small Industries Service Institute at Chennai, the Industrial and Technology Consultancy Organization of Tamil Nadu and the Tamil Nadu Industrial Investment Corporation.

Women Entrepreneurs started different types of industries such as chemical, engineering, electrical and electronics, food and food based, garments, handicrafts, poultry and animal feeds, tiles, marbles and granites, printing, publishing and leather and leather based, plastic based, tyre and retreading and miscellaneous. The entry of women in all sectors benefited the whole women upliftment in the society. Some women with remarkable entrepreneurial abilities, good education, and family background turn women into her - entrepreneurs and run business operation successfully. Women entrepreneurs play an important role in developing the nation by their active contribution. Women entrepreneurship has been recognized as an important source for economic growth. By establishing their new venture women entrepreneurs started business for themselves and contribute the society with different solutions to manage the organizations and business problems. Thus women entrepreneurship can make strong contribution to the economic well-being of the family and communities, poverty reduction and women's empowerment. The Government across the world as well as various development organizations actively assists and promotes women entrepreneurs through various schemes, incentives and promotional measures. Over the past few decades women are coming out of the boundaries of houses and proving their

abilities and competencies in the business world. The role of modern women is much wider than what it was previously. Women are generally perceived as home makers with little to do with commerce but today the picture is changing. In modern India more and more women are involving in taking entrepreneurial activity regarded as a cure to generate income.

Conclusion

This study highlights the women's oppression under the male patriarchal society existed before in Tamil Nadu. And also it vividly narrates reformation happened in our soil, in which the condition of women is considered as the whole and restructured the existing norms with various welfare measures to uplift the community into equal in status. The reformers like E.V.R. Periyar stood for equality between men and women. He called for the respondents section of Mangalsutra in which men help with housework and take up responsibility for child care. He stressed equality among the society. There were Social Reform Movements established for the welfare women in Tamil Nadu during 19th and 20th centuries. It witnessed the emergence of women's organizations in India. These organizations involve in social service activities such as relief work for orphans, destitute and widowed women by giving awareness, training and employment opportunities to sustain in this society.

Women's entrepreneurship inevitably enhances the wealth of the nation in overall, and the family in particular, that it will encourage and empower the economic situation by providing more job opportunities and enhancing living standards. Women want members of the family, society and government support and encouragement, their counterparts with the right help of support and training from a number of groups to participate the main groups. Women Entrepreneurs may operate mostly on empowering women through training and capacity building programs. The rising focus on quality education of women, academic institutions are going to join this determination. It is quite real that it is

impossible to construct rural entrepreneurial spirit without proper training. Therefore, in order to improve their entrepreneurial skills and give their enterprise a path of progress, it is essential to include government support to women.

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A study on the Tamil Nadu Directorate for the welfare of Differently abled- Specially focused on children

Gifty S G*

A brief history of the Tamil Nadu Directorate for the Welfare of the Differently Abled

The Directorate for the Rehabilitation of the Disabled was established by bifurcating the Directorate of Social Welfare in 1992 to deal exclusively with the Welfare of the Disabled. Subsequently, the Directorate was upgraded as the office of the State Commissioner for the Disabled in 1999 as per the provisions in the Persons With Disability Act, 1995.²

The Directorate for the Differently abled was formed in 2010 by dividing the social welfare, nutritious meal programme department and social welfare department of the secretariat. The department functions as the nodal department for the all round development of differently abled persons, denotified in the state of Tamil Nadu. The basic objective of the department is to formulate policies, laws, regulations and programmes for the socio-economic and educational development of the differently abled persons in the state. The aim of this department is to empower the target groups through their educational, economic and social upliftment of them. Accordingly, this department is formulating and implementing various welfare programmes and schemes to achieve the above objective.

Tamil Nadu State policy on the welfare of the differently abled - 1994

Laws in Indian constitution concerning Differently abled people:

1. The Mental Health Act, 1987
2. The Rehabilitation Council of India Act, 1992
3. Person with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995

4. The National Trust for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999
5. Rights of Persons with Disabilities (RPWD) Act, 2016

The Tamil Nadu State policy on the welfare of the differently abled was issued in 1994 by the then Chief Minister J. Jayalalithaa. In order to reach substantial progress the state policy was formulated in a way to make the differently abled live a life of self reliance and self esteem. It also proclaims that the disabled and the non- disabled people should work together in order to minimize the difference between the two.³

Schemes for early detection and intervention of disability in children

1. Early identification and diagnostic centres for hearing loss for children

The most commonly found disability in India among children is hearing loss. Early detection is crucial for finding the hearing ability and should be fitted with amplification devices and before 6 months of age should receive early intervention.

2. Early intervention centre for infant and young children with hearing impairment

Approximately 2 to 4 infants in 1000 are detected with hearing impairment. Early intervention is important for the development of age appropriate speech, language and learning skills. Centres have been established in 30 districts and are managed by the reputed NGOs. 660 children with hearing impairment in the age group of 0-6 years have been admitted in these centres so far.

3. Early intervention centres for children with intellectual disabilities

These centres aim at training the children, their parents and families to maximise their capabilities in mobility, day-to-day living, socialization and other skills. “UPANAYAN” a systematic and structured programme for the training of children with delayed development and mental retardation developed by the Madhuram Narayanan Centre for Exceptional Children, Chennai is being followed in these centres. Centres were established in 31 districts with 1460 intellectually disabled children.

4. Early intervention centre for the visually impaired

Infants with visual impairments have unique needs which require specific interventions and adaptations in order to access and to understand their world. A baby born blind or visually impaired experiences the world differently. Since 85% of all early learning is visual, a blind or visually impaired child is at a great risk of developmental delays. Early Intervention Centres for Visually Impaired have been established in 6 districts.

5. Early intervention centre for children with cerebral palsy

Cerebral Palsy needs to be treated by interdisciplinary team members such as Physiotherapist, Occupational Therapist, Speech Therapist and Special Educators. At the centre, these members work together as a team and provide Infant Stimulation Programme for children below 3 years of age and Early Stimulation Programme for children between 3 and 6 years of age.

6. Early intervention centre for children with autism

Highly specialized treatment is required to treat Autism which is primarily a socio-neural developmental disorder. Therapies and behavioral intervention are designed to remedy specific symptoms which can bring about substantial improvement. Early Intervention programmes emphasize attending to social stimuli, imitation

skills, language comprehension and usage, appropriate play skills and social intervention. Centres were established in 19 districts.

7. Early intervention centres for children with multiple disabilities

Research in child development has shown that the rate of human learning and development is most rapid in the early stage of life. Early intervention is essential as the child may run the risk of missing an opportunity to learn during the early stages of life. Considering the above facts, the Government of Tamil Nadu has established Early Intervention Centres for Children with various types of Disability. All children with disability along with an escort are allowed to travel free of cost in State Transport Corporation buses from their residence to these Centres and back.

8. Mobile therapy unit

Mobile Therapy Units have been launched for the welfare of the differently abled children in the age group of 0-6 years in all the 32 districts of Tamil Nadu in 2015. A sum of Rs.4.49 crores has been sanctioned by the Government for this purpose. This initiative is first of its kind in the country which intends to take rehabilitation of the differently abled to their doorsteps.⁴

Conclusion

A good government is one which takes care of all its citizens equally. The privileged should help the underprivileged. If one of us is more educated we should lend our helping hand to the less educated. The differently abled people are one of such kinds who require the helping hand of society and government. If the poor and marginalized are able to live a normal life we can state that society as a developed society. The Tamil Nadu government has been striving to help the differently abled of its state through official policies for more than 30 years and it will continue to do so. The

people should make sure that the Politics and personal vengeance should never affect the welfare of the state.

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Peasantry and Agrestic Metamorphosis: A Genesis of Modern Agrarian Stratification in Eastern Tanjore (1900 CE – 1960 CE)

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Agrarian Stratification in Tanjore: Land, Class and Caste

In the 20th century, eastern Tanjore's agrarian relations was characterized by extreme inequalities and exploitation amongst the agrarian classes.¹⁰ Land ownership was pre-eminently under the monopoly of large landlords (*mirasdars*) while on the other extreme were the agrestic slaves (*pannaiyals* or *pannai adimais*) who dwelled in poverty. The overassessment of agrarian land, a commonality of the era's colonial administration, led to further exploitation of the tenant cultivators and landless agrestic slaves. As per the Settlement report on Tanjore in 1805, nearly all the *mirasdars* cultivated their land through serfs or *pannaiyals*.¹¹ However, the dynamics of agrarian relations was not restricted to these two extremes, it was rather multilayered, complex and dynamic. Broadly the agrarian classes of the region could be categorized as Landlords (*mirasdars*), owner-cultivators (*vivasayi*), tenants (*varamdar* or *kuthagaidarar*) and agricultural labourers (*pannaiyal* or *velaikkarar*). These classes underwent substantial qualitative and quantitative changes throughout the 20th century. The rural semi-proletariat or subaltern comprised of *Pannaiyals*, *Velaikkarars* and *Coolies*.

The *pannaiyals* or *pannai adimai* largely constituted of the rural semi-proletariat, their role in the

agrarian relations were of quasi-slave cum quasi-serf in character. The term *pannaiyal* translates as a farm man or a labourer attached to the farm, usually the agrestic class constituted of Dalits. Though slavery in its traditional form was abolished by the colonial administration, a class of agrestic labourers in economic and extra-economic bondage still supplied the necessary labor force for the large landlords and was typical of agrarian relations in eastern Tanjore.¹² This was an outcome of rural indebtedness which led to the rise of 'debt slavery', a phenomenon that was acknowledged by British administrators.¹³ Apart from wage labour, the *pannaiyals* had to perform traditionally imposed communal labour such as *kudimaramat* and *adimai pani*¹⁴ Typically, apart from wage, *pannaiyals* were also entitled to the reciprocity of the landed in the form of *Kalavadi* (harvest bonus), cloth as festive gifts and ritual pay.¹⁵ On the other hand, they were brutally exploited, the *pannaiyals* were forced to work from 14 to 16 hours a day. Even a minor lapse of work or conduct on the part of *pannaiyals* – regardless of gender – would attract severe punishment¹⁶ The control over *Pannaiyals* as agrestic group was sustained by landlords through extra economic bonded such as *Sugandhai*¹⁷ and social exclusion such as untouchability, caste norms and rituality.

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The *velaikkarar* also sizably enmassed the rural semi-proletariat, the term literally means ‘workman’ or servant. Unlike the *Pannaiyals*, the class usually consisted of intermediary lower castes or caste Hindus. However, the role and characteristics of *velaikkarars* as a category in the agrarian relations of production was not heterogeneous. As the *velaikkarars* constituted of a range of small *kuthagai* or *varam* tenants to landless attached labourers.¹⁸ Nevertheless, even the lowest amongst the *velaikkarars* represented a higher ranked labourer than the *pannaiyals* in the agrarian society. The nature of labour and range of wage also differentiated the *velaikkarars* from the *pannaiyals*; the former usually performed clean labour with higher wage relatively to the latter performing polluting labor with lower wages. *Velaikkarars*, like *pannaiyals*, in most cases were in debt to the landlord and were attached laborers to the landlords. However, due to their privilege of securing minor tenancies, it provided them an opportunity to clear their debts, unlike the *pannaiyals*.

The tenant farmers (*varamdars* or *kuthagaidars*) were also suffering the impact of the monopoly over land control by a hand full of *mirasdars*. Generally, tenant farmers worked their own land as a familial unit with little extraction of outside labor.¹⁹ Nevertheless, the *varamdars* had to perform paid labour for *kudimaramat* unlike their *pannaiyal* counterparts.²⁰ As the ryotwari settlement opened up agrarian land for cultivation to ‘outsiders’, the class of tenant farmers were constituted of two kinds: *ulkudis* and *porakudis*.²¹ While the tenancy payment was also of two kinds; *varam* (sharecropping) and *kuthagai* (fixed rent). The class of tenant farmers was largely comprised of intermediary lower castes. While the tenancy reform acts intended to gradually annihilate tenancy, rather it transformed the traditionally practiced forms of tenancy to a more disguised form of tenancy.²² Initially, as a result of the tenancy reforms, there was an increase in small landholdings. On the other hand, there was also *kuthagai* tenures increasingly replacing *varam* tenures. However, there was a steady rise in the rate of rural indebtedness and eviction amongst the tenant farmers due to high sub-infeudation and absentee landlordism.

This made their conditions par worse to the conditions of the *pannaiyals* and *velaikkarars*.

Caste as a socio-economic, ideological and cultural element legitimised and enabled the exploitative agrarian relations through economic and extra-economic means. Broadly, the hierarchical order of agrarian classes largely emulated the caste order in eastern Tanjore. Though there is a strong relationship between social and economic status at the high and low ends of the structure. Nevertheless, class was not an exclusive category unlike caste which is exclusive in nature. Various agrarian classes from top to bottom constituted of members from multiple castes.²³ For instance, though most of the Dalits were agricultural labourers not all the agricultural labourers were Dalits. *Valayans* (ex-criminal tribe) constituted a sizable chunk of the rural proletariat, were assimilated into the class as a result of their socio-economic marginalization due to criminal tribes’ act.²⁴ However, historically the lower strata (Dalits) of the caste hierarchy were invariably labourers working under traditionally imposed roles through extra-economic and social compulsion. Through the development of various historical forces, their conditions have changed from some form of slavery to the *pannaiyal* system and to landless agrestic workers. The possibility of trans-class mobility was relatively lower amongst the lower rungs of the caste hierarchy, while the vice versa for the upper and middle order.

Agrestic Proletarianization: Origin of the Modern Coolie

A relatively newer category of agrestic workers were the *Coolies*, who were employed as daily wage agricultural workers. The class of coolies was a product of various historical forces, such as the return of indentured labourers from abroad, development of peripheral capitalist rural economy, effects of WWII, fragmentation of small holdings, increase in population and changes in agrarian relations.²⁵ Marshall M. Bouton argues that there was a total disappearance of both *varam* and *pannai* cultivation, both of which were replaced by *kuttagai* tenancy and/or cultivation through hired casual (daily wage) labor.²⁶ A sizable chunk of *pannaiyals*, *velaikkarans*, evicted *varamdars*, and foreign

return indentured labourers enmassed the class of *coolies*. However, the facets of *pannaiyal* system characterized the newly emerging landlord- daily wage labour relationship. Besides, *pannaiyals* and *velaikkarars* often co-existed alongside the *coolies*, it is estimated by Kathleen Gough that they formed up to a third of the agricultural labourers in most villages.²⁷ The agricultural *coolies* largely in terms of caste constituted of Dalits and a few intermediary lower castes.

The process of proletianization of the *pannaiyals* and *velaikkarars* and the disintegration of the age old *mirasdari* system was further hastened not because of the development of capitalist agriculture, rather also by the state legislations that were a consequence of the swelling *kisan* movement. The increasing disparities amongst agrarian classes, food shortages and rural indebtedness led to the rise of various peasant movements in the eastern Tanjore. Tenant farmers and agricultural workers were regionally organized across Tamilnadu under the leadership of the communists, the first of its kind was formed as namely, the *Kuthagai Vivasayigal Sangham* (Share-Croppers Association) at Thenparai in January 1943.²⁸ Later, various regional level organizations were enmassed and affiliated to the larger *Tamil Nadu Vivasayigal Sangham* (Tamilnadu Farmers Association). These organizations took up the cause of the tenant cultivators and agricultural workers, such as wage hike, fair tenancy share, abolition of bondage, civil rights and land reforms, etc.

The swelling mobilization of the lower peasantry under the banners of diverse political movements such as of the communists and the congress socialists further hastened the state to amend and implement corrective measures. The Kalapal Agreement of 1944 was the first of its kind to secure the civil and economic rights of the *Pannaiyals*, *Velaikarans* and tenant farmers.²⁹ One of the earliest and landmark amendment that intended to change the agrarian relations and the nature land rights in rural Tamilnadu was the Madras Estates (Abolition and Conversion into Ryotwari) Act, 1948,³⁰ popularly known as Zamindari abolition act. However, these

amendments and agreements were not acts of state benevolence but rather a product of sustained peasant struggle and agitations led by the communists and others across India in general and Tamilnadu in particular. Consequent agreements were signed ensuring the rights of the lower peasantry. Nevertheless, the most significant amongst those were the Tanjore Pannaiyal Protection Act, 1952 (later repealed) and the Tamil Nadu Tenants Protection Act, 1955. Effectively, the *Pannaiyals* were converted from bonded labourers to being highly exploited daily wage labourers (*Coolies*), while also retaining certain features of ‘debt-slavery’ and *pannaiyal* system, paving way for the development of capitalist farming.

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Heritage and Human Resources in the Indian Organizational Context

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Introduction

In the dynamic and rapidly evolving landscape of Indian businesses, the integration of heritage and contemporary human resources practices emerges as a compelling avenue for shaping a more robust and effective organizational culture. This paper shedding light on how organizations in India can harness their rich heritage to foster a distinct and impactful organizational identity. The exploration of India's diverse cultural heritage in tandem with modern management strategies presents a unique opportunity to cultivate a compelling organizational identity with far-reaching influence. By tapping into the depth of India's historical narrative, this approach not only instills pride and unity among employees but also imparts valuable insights from historical challenges that can drive adaptability and growth in present-day leadership.

In a nation defined by its historical diversity, organizations that embrace this wealth of heritage stand poised to create an inclusive environment that resonates deeply with employees' sense of belonging. Particularly pertinent in the Indian context, the infusion of heritage into human resources practices establishes a profound connection between employees and the heritage of their organization. By seamlessly weaving historical narratives into employee training and communication channels, an authentic link is forged, aligning management strategies with the legacy of the organization. The result is enhanced authenticity, elevated employee engagement, and a positive impact on overall performance and innovation. Indeed, employees who are deeply rooted in their organization's cultural heritage exhibit heightened motivation and commitment, thereby propelling the organization toward success.

The tapestry of India's cultural heritage, rich with diversity, traditions, and collective wisdom, stands as a

catalyst for cultural transformation within organizations. By integrating this heritage into the organizational fabric, leaders have the power to infuse a sense of pride, unity, and shared purpose among employees, aligning their efforts with a historical continuum that lends meaning and context to their work. From the annals of India's history, a wealth of lessons emerges—lessons of resilience, innovation, and adaptability. By drawing inspiration from these historical accounts, today's leaders can equip themselves with insights to navigate contemporary challenges with poise and confidence. The embrace of historical struggles that have led to enduring triumphs nurtures a culture unafraid of change and committed to continuous improvement. The pages that follow delve into the strategies by which organizations can nurture a distinct identity rooted in history, fostered by embracing diversity, and exemplified through inclusive practices.

Indian enterprises draw strength from their extensive historical legacies spanning centuries, shaping organizational cultures and guiding principles. The Tata Group, established by Jamsetji Tata in 1868, stands as a prime example with its legacy of innovation and social responsibility inspiring employees. Embedded within these enterprises are enduring cultural traditions passed down through generations. Notably, teamwork and collaboration are deeply valued, mirroring India's cultural ethos of cooperation. Ethical values deeply rooted in Indian culture are evident in business practices. The Infosys Foundation, initiated by Infosys, reflects these values through its commitment to education and societal welfare, reflecting the Indian principle of "seva" or selfless service. Indian organizations seamlessly integrate with society, embracing diversity and contributing to their communities. The Azim Premji Foundation, led by Wipro's chairman, champions education and societal progress, underscoring the symbiotic relationship

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between businesses and broader Indian society. This holistic approach reflects the fusion of heritage, culture, and ethics in shaping organizational identities that resonate with employees and society at large. From incorporating heritage into HR practices to leveraging its synergy with management strategies, a transformative potential emerges, shaping organizational cultures that are resilient, impactful, and primed for success in an ever-evolving landscape. In this journey, the lessons of the past illuminate the path to a prosperous future for India's businesses.

The cultural context significantly influences Human Resource Management (HRM). Shared values, learned behaviors, and organized systems shape a culture's impact on HRM. While humans share certain biological characteristics, cultural programming occurs at an intermediate level and is passed down through generations. Cultural diversity extends beyond details; it also pertains to the extent of shared values within a society. Some cultures exhibit widespread agreement on norms, while others embrace greater diversity and tolerance. Tight cultures emphasize normative harmony, while loose cultures allow for more variability in thoughts and actions. Culture's intricate interactions are best captured through the interplay of values, attitudes, and behavioral assumptions. Although culture encompasses various aspects, management studies often focus on values as key differentiators. These values stem from societal solutions to fundamental problems, leading to the development of systems that categorize and compare societies based on their approaches.

Findings and Suggestions

The provided data consists of responses to a questionnaire related to Heritage and human resources in the Indian organizational context. The responses are grouped into several sections, each containing multiple questions and corresponding answers. The analysis aims to extract common themes, insights, and perspectives from these responses.

The analysis of the responses in Section I reveal several key themes that participants focused on. The majority of the mentions were distributed among four primary themes. First, there was a considerable

emphasis on "Cultural Traditions," accounting for 30.6% of the total mentions. This suggests that respondents placed significant importance on how an organization's heritage shapes its practices and culture through the lens of established traditions. The theme of "Integration with Indian Culture and Society" closely followed with 26.7% of the mentions. This indicates that participants recognized the interconnectedness of organizations with the broader Indian culture and society, demonstrating a strong awareness of the impact these factors have on organizational functioning.

"Ethical Values" emerged as another prominent theme, constituting 25.8% of the total mentions. This highlights the recognition by participants of the role of heritage in influencing the ethical values and principles upheld by organizations, further underscoring the significance of a historical context in shaping organizational identity. Lastly, the "Historical Context" theme garnered 16.9% of the mentions. This indicates that while historical context is a key consideration, participants placed relatively less emphasis on it compared to the other three prominent themes.

Collectively, these findings showcase the multifaceted ways in which heritage contributes to organizational identity, practices, and culture, with cultural traditions, integration with Indian culture and society, and ethical values emerging as pivotal aspects of this relationship.

The analysis of the responses in Section II provides insights into the key themes that participants focused on when discussing organizational culture. The responses were distributed among three main themes, each shedding light on distinct aspects of organizational culture. The theme of "Impact of Organizational Culture on Employee Behavior and Attitudes" emerged as the most significant, accounting for 43.6% of the total mentions. This suggests that participants recognized the critical role organizational culture plays in shaping how employees behave and their attitudes towards their work. This finding underscores the importance of a strong and positive organizational culture in influencing employee engagement and performance.

Closely following, the theme of "Alignment between Organizational Culture and HR Practices" constituted 37.9% of the mentions. This indicates that participants were attuned to the connection between an organization's culture and its HR practices. This alignment was seen as crucial in creating a coherent and effective workplace environment. The theme of "Tangible and Intangible Aspects of Organizational Culture" represented 18.5% of the mentions, suggesting that participants recognized both the visible and underlying components that constitute an organization's culture. This highlights a holistic understanding of organizational culture, encompassing not only observable practices but also the values and beliefs that underpin them.

The participants demonstrated a clear awareness of the impact of organizational culture on employee behavior and attitudes, as well as the interconnectedness between culture and HR practices. This highlights the need for organizations to cultivate a culture that positively influences their workforce and to ensure that HR practices are aligned with this cultural foundation.

The examination of the responses in Section III provides valuable insights into the key themes that participants emphasized when discussing Human Resources (HR) practices within organizations. The responses were grouped into three primary themes, each offering unique perspectives on the role of HR practices. The theme of "Heritage and Cultural Values in HR Practices" emerged as the most significant, constituting 39.5% of the total mentions. This suggests that participants recognized the profound impact of an organization's heritage and cultural values on its HR practices. This finding underscores the integral connection between an organization's cultural identity and the design and implementation of its HR strategies.

Following closely, the theme of the "Relationship between HR Practices and Employee Satisfaction or Engagement" accounted for 34.7% of the mentions. This highlights participants' recognition of the pivotal role that HR practices play in influencing employee satisfaction and engagement levels. The perceived connection between effective HR practices and a

motivated, engaged workforce underscores the strategic significance of HR in organizational success. Lastly, the theme of the "Role of HR Practices in Shaping an Organization's Overall Functioning" represented 25.8% of the mentions. This indicates that participants acknowledged the broader impact of HR practices on organizational operations. From recruitment and training to performance evaluation and employee development, HR practices were understood to be vital components contributing to an organization's overall effectiveness and efficiency. Participants demonstrated an understanding of the intricate relationship between heritage, cultural values, HR practices, and their impact on employee satisfaction and overall organizational performance. This underscores the need for organizations to be mindful of their cultural foundations while designing HR strategies that foster employee engagement and contribute to the organization's overall success.

The examination of the responses in Section IV offers valuable insights into participants' viewpoints on thematic analysis and its application to exploring topics like heritage, organizational culture, and HR practices. The responses were categorized into three primary themes, each offering distinct insights. The theme of "Potential Benefits of Thematic Analysis" emerged as the most prevalent, constituting 35.5% of the total mentions. This indicates that participants recognized the considerable advantages of using thematic analysis as a research approach. These benefits likely include the ability to systematically uncover underlying patterns, trends, and nuances within qualitative data, enabling a deeper understanding of complex topics such as heritage, organizational culture, and HR practices.

Closely following, the theme of "Challenges of Thematic Analysis" accounted for 33.1% of the mentions. This highlights participants' awareness of the potential obstacles researchers might encounter while conducting thematic analysis on qualitative data. These challenges could include issues related to data saturation, subjectivity in interpretation, managing large volumes of data, and maintaining the rigor and credibility of the analysis process. The theme of "Experience with Thematic Analysis" represented

31.4% of the mentions. This suggests that a significant proportion of participants were familiar with or had direct experience in qualitative research involving thematic analysis. This is indicative of participants' expertise in the methodology, which could potentially enhance the credibility of their responses. The participants demonstrated an understanding of the potential benefits and challenges associated with thematic analysis in exploring intricate topics like heritage, organizational culture, and HR practices. This recognition highlights the importance of utilizing robust analytical methods to effectively unearth insights from qualitative data and underscores the need for researchers to be equipped to address challenges to ensure the quality of their analyses.

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Social and Cultural Development of Jains in Madurai District

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Introduction

Tamil Jains or Samanar are natives of Tamilnadu, India. They are a micro community, 0.13% population

of Tamilnadu. Tamil Jains belong to the Jain Digambara sect, who speaks Tamil in their homes. They are also known as Samanar in Tamil. They are mostly scattered

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in Northern part of Tamilnadu. Their mother tongue is Tamil. Samanar or Tamil Jains have a legacy that is more than two thousand years old. Early Tamil Brahmi inscriptions in Tamilnadu dated back to second century B.C. stands as a testimony for the above statement. Jains have two principal sects, Svetambaras and Digambaras. Among the two sects of the Jains, the Svetambaras mainly belong to Gujarat and Rajasthan. They have spread from there for purposes of business to the rest of the country.

The Jains also called Samanas with a population less than 40,000 majority of whom are now confined to the northern districts of Tamilnadu such as Tiruvannamalai, Vellore, Kanchipuram, Villupuram, Cuddalore districts. Few families live in Thanjavur, Thiruvarur, Nagapattinam, Madurai districts. In total there are about 135 Jaina villages only for the whole of Tamilnadu. In 1881, the total Jain population was enumerated at 1,221,896 or 0.48 percent of the total Indian population. Of every hundred people in the Madras presidency during 1985, there were eighty-nine are Hindus, six are Musalamans, three are Christians, two are animists that are worshippers of souls and spirits not include among the gods of the Hindu pantheon. Jain population number only 27,000. Most of them being found in South Kanara and North, South Arcot. Parsis-350. Buddhists-240. Jains residing in India, placed under religious minority category vide orders of central government. According to the articles 30 and 31, under the Fundamental Rights of the constitution of India Part 3, the rights that are given to minorities, are also conferred upon Jain community.

Device

Tamil Jains are well assimilated in the Tamil society without any outward differentiation. However, they christen their children by the names of Tirthankaras, characters of Jaina literature. Some of the examples are Aadhi Doss, Adhiraj, Virushabadoss, Ajitha Doss, Sambava Doss, Neminathan, Appandai Rajan, Parsvanathan, Jeevagan, Dhanyakumaran, Sreyankumaran, Bharata chakravarthy, Jinasanan, Vasuvadutta, Ramadutta, Vijayamathi, Gandharvadrutta.

Avocation

Honouring the principle of Non-violence extends to the jobs that the Jains are engaging. They are usually found in occupations that avoid violence, such as trade, medicine, art and clerical jobs. Jains in business do not take part in commerce that involves violence, such as trading in weapons, timber or charcoal. Jains who are born in South India often live in rural environments so they practise Agriculture. Occupation of majority of the Tamil Jain families is agriculture. A small number settled in urban areas are employed in public and private sectors. Many are teachers. Contemporary urban Jains often work in professions such as Information Technology, accountancy and the civil service.

Analysis from the Questionnaire for Jains

The data obtained from 50 respondents (Jains including Digambaras and Svetambaras) with the help of questionnaires. The researcher could be able to find fifty responders during her field visit. The study formulates simple charts which are self-explanatory with the data based on the objectives of the study. The data are analysed, interpreted and the results are presented here.

Among the fifty questionnaires that had been obtained from the Jains, there are forty-five people had responded as Jains are considering as Minority community and five people had responded as they are not considering as minority. It is clear that, Jains come under Minority category and according to the provisions of the government, Jains are considering as Minorities.

Among the fifty questionnaires that had been acquired from the Jains, there are twenty-five people had responded as the occupations of the Jains are based on Private sectors and fifteen people were responded as they are involving in business and five people had responded as they are working in public sectors and other five people had responded as they are working in other fields. It is clear that, the Jains are having their own business or they are working in various private sectors.

Among the fifty questionnaires that had been obtained from the Jains, there are thirty-five people had responded as the economic status of the Jains are high.

Ten people were responded as the economic status of the Jains are average and five people responded as the economic status is low. As Jains are involving in their own business and employed in various sectors, they are satisfied with their occupation and income.

Life cycle Rituals

The Jains observe many life cycle rituals of which the birth, marriage, death are the most important ones. During the seventh month of pregnancy of a woman, they observe a ritual in which the pregnant woman is offered sweets, fruits, flowers by the woman of the family and relatives. Childbirth usually takes place in a hospital or at home under the supervision of a doctor. Birth pollution remains for forty days. The pollution period is followed by the naming ceremony.

Ezhangappu: On the seventh day of new born baby's birth, adorned with bracelets. Ear piercing and adorning the child with ear rings – this ceremony is mostly performed either in the Jain temple or Tirunarungondai.

Marriage: Outwardly, Jain marriages resemble Hindu marriages. However, mantras chanted are of Jaina orientation. The Jains share kinship and marriage structures of the regional linguistic area that they are located in. Monogamy is an expected norm. As among Hindus, in Jains also a bindi, toe-rings, managlsutra and glass bangles are the symbols of a married women. Dowry is accepted in cash and kind. Divorce and widow remarriages are generally discouraged.

Funeral Rites: After death, the body is cremated on a fixed burial place, on the bank of a river, lake or pond. The last rites are generally performed by the eldest son. On the day after cremation, head is shaved by the male members of the family and other relatives who thereafter go to collect the ashes of the deceased and disperse/submerge them in the nearby water body on tenth day. There after annual remembrance ceremonies similar to Hindu practice are not performed.

Fasting and other religious practices

Full moon days, Chaturdasi (fourteenth day of the fortnight), Ashtami (eighth day of the fortnight) are days chosen for fasting and religious observations. Women take food only after reciting five times the

name of a Tirthangara. People undertake such practices as a vow for certain period of time sometimes ever for years. On completion, Udhyapana festivals are performed; religious books and memorabilia are distributed. Most important daily recitation of Jains is called Navkar Mantra where in Jain worships all those souls irrespective of their sects who are liberated or all those who have renounced worldly life and pursuing path of liberation. The other common rituals are meditation, repentance for sins, austerities and fasting. Penance has vital importance in self-purification. Jain ascetics follow five major great vows. A unique ritual involves a holy fast to death, called Sallekhana. Through this one achieves a death with dignity and dispassion as well as great reduction of negative karma.

Food

Jains generally are strict vegetarians. Their diet varies according to the regional linguistic area that they live in. The staple food consists of roti or rice. They also consume most vegetables and fruits that are available locally. Various kinds of fasts are commonly completed during festivals. Some of them are not eating after sunset, excluding certain kinds of food, partial fasting, for example taking one meal a day instead of two, complete fasting – taking only boiled water, complete fasting for a limited period of time. Not eating after dark is a basic food rule in theory, but it is not practised by all Jains, so a festival offers a chance to observe this rule.

Jains Festivals

Festivals are important to Jains. All sects hold festivals throughout the year, which act to revive faith, strengthen community ties and proclaim religious identity to outsiders. Religious festivals are always celebrations for Jains. The main aim of the Jain festivals tends to focus on events in the life of the Jinas and other holy figures and on basic concepts of belief. Knowledge of the sacred teachings is a key part of the Jain faith. During festivals techniques of preaching, story-telling, acting, art and music are employed to pass on beliefs and practices. Jains generally celebrate all the major festivals such as Dashara, Deepavali, Holi, Mahavir Jayanthi, Kartiga.

Among the fifty questionnaires that had been collected from the Jains, there are thirty people had responded that social status of the Jains is good. Fifteen people were responded as the status of the Jains is average in the society whereas five people had responded as social status of the Jains is not good. It is clear that the social status of the Jains is good as most of the people are involving in various commitments.

Conclusion

The basis of Jainism is the principle of co-existence that is live and let live. Non-violence, compassion, and mercy are accepted as inseparable organs of Jainism. Jains led a rich and varied cultural life because of their rituals and festivals in comparison with other systems. The individualised rituals of past have now been socialised. Under the devotional rituals, they have different types of worships. Besides rituals, Jainas are celebrating festivals too. They are rooted directly in religious practices. The Tamil Jains consider themselves an educated, endogamous community that is now, with great difficulty, climbing the social ladder. Many Tamil Jains, especially young men, have migrated to cities to pursue careers as teachers, or in the IT sector; some have set up business. Furthermore, since Independence, there have hardly been any Tamil Jains in key bureaucratic or legislative posts. Given their small numbers and dispersal over a large geographical area often in remote regions they lack agency in the public sphere. To address this lack of a cohesive voice,

the community has organised many public gatherings. A Socio-economic condition of Jain people in Madurai is moderate as Jains are engaging in various commitments and socio-economic status of the Jains is neutrally maintained.

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Burgeoning of Christianity in South of Tamilnadu

S. Rose Babismitha*

Introduction

In India, Christianity spread in three waves. First through eastern orthodox churches in the first few centuries with traders from Syria and Persia arriving in Malabar coast, second through catholic evangelization alongside Portuguese invasion and third with British colonialism through Protestant missionaries supported by Western Christian mission boards. While Protestantism was taking shape in the 16th century in

Europe and in England, Roman Catholicism was already engaged in mission work in India. Perhaps, it is because of their early arrival and intense mission work, Catholics form the largest group in India; nearly half of the total Christian population. Protestants constitute 40 per cent, 7 per cent are of Orthodox churches and 6 per cent belong to other sects. The first organized Protestant mission in the south was launched in 1706 by the Lutherans under the patronage of the King of Denmark

at Tranquebar (Tharangampadi now in Mayiladuthurai District). The German Lutheran pastors, Ziegenbalg and Pluetschau were engaged in this mission. It was only at the end of the 18th century, during the period of the spread and consolidation of British rule, that the north of the country witnessed a significant growth in Christian mission activity. In the north-eastern region, where Protestantism dominates, Christianity is largely the product of 19th & 20th century conversions. The Protestant churches owe an immeasurable debt to the Evangelical Revivals in the broad sense of the term. The Second Evangelical Awakening crossed the Atlantic from America to Britain in 1858. This produced the new phenomena of the 19th century, the interdenominational or nondenominational missionary society. By the end of the century every nominally Christian country and almost every denomination, had begun to take its share in the support of the missionary cause. While missionaries from England were permitted to work by the East India Company, the 1833 charter opened up India to the missionary activity of other nations. In 1852, the American Methodist Church felt the need for sending missionaries to other countries and formed the Methodist Missionary Society. Its mission in India began in 1856.¹

Christians are a minority community comprising 6% of the total population. Christians are mainly concentrated in the southern districts of Tamil Nadu - Kanyakumari, Thoothukudi and Tirunelveli. The history of Christianity in Tamil Nadu stated back to 2000 years ago, but in the 16th century, the religion is believed to have made a mark with the introduction by St Francis Xavier in Kanyakumari district. It is believed that St Thomas, the apostle of Jesus Christ came to Madras (now Chennai) around 52 AD. He was killed in the year 78 AD and a church was later built on the San Thome beach.

Origin and Growth of the Christian Missionaries in South India

The universal character of the Christian churches and the Christian missions underwent a uniform metamorphosis depending on the social and cultural standards of the south. The missions of the Catholics are

the Syros – Malabar Catholics, Latin Catholics, the Syro-Malankara Catholics, and the Jesuit Madura Mission. When the number of churches and the Christian population increased the Christians of the respective denomination were organized under their respective missions. The Dominicans preached the Christians faith in some parts of the islands of Goa, in Mahim and Tarapur.

The Augustinians arrived in India in 1572. Soon they built churches in Goa, Cochin, Bassein, Salsette, Daman and Diu. But their principal mission field was Bengal. During the years 1572 and 1626, about 138 Augustinians left Lisbon for Goa. Other religious orders like the Carmelites, the Capuchins and the Theatines arrived in India in the course of the seventeenth century. The Carmelites were put in charge of the Vicariates of Malabar. The Capuchins labored in Surat, Madras and Pondicherry. The Theatines were entrusted with the missions in Golconda. The contribution made by these groups to the Christianization of India had its impact on religion and culture. The history of Christianity in any country must acknowledge the fact that this religion, more than any other world religions, by its very tenants builds its life around the common worship of its believers. Accordingly in its history various organizations and institutions have played a vital role to ensure and enhance that religious community life.

The First Jesuit Missionary

St. Francis Xavier, ‘the Second Apostle of India’ arrived at Goa on 6th May, 1542. It marked the Beginning of the active missionary service in India in general and south India in particular. He summoned the people from the streets with his little bell. From Goa, Francis Xavier sailed with three native Christians to begin to work among pearl fisheries on the coast of Comorin; in the extreme south of the Indian Peninsula. From is very cradle, the Society of Jesus, in the persons of St. Francis Xavier and his brethren, walked in the footsteps of its elders the sons of St. Augustine, St. Dominic and St. Francis of Assisi, and began their Mission work in Goa and along both Southern Coasts of India in 1542.² There were five Mission extending from Cape Comorin up to Tibet, namely, 1. The Goa Mission,

2. The Malabar Mission, 3. The Madura Mission, 4. The Mysore Mission and 5. The Carnatic Mission.

These were later grouped into the 'provinces' of Goa and Cochin. What is now the Diocese of Tiruchirappalli was then the Mission of the Fishery Coast, the southern half on the Madura Mission, and a common 'sphere of influence' between the two, the so-called Marava region, east of Madura. Christianity found here a virgin soil. When Francis Xavier came to India on 6th May 1542, with a letter from the pope appointing him Apostolic Nuncio (special messenger or ambassador of the Pope), Pedro Gonsalves, the Vicar of Cochin personally gave the mission over to him. Thus, the first Jesuit Mission in India was begun by Francis Xavier in the fishery Coast of South India. It was developed by Fathers De Nobili, John De Britto, Beschi and others. Francis Xavier "towers above all others who followed him by his sympathy for the poor and the lowly, by his energy of spirit, by his utter fearlessness in the face of danger and his supreme faith in his mission."

Impact of St. Francis Xavier's Mission

St. Francis Xavier was travelling constantly to and fro in conditions of great hardship from place to place, always urged on by indomitable faith and hope of fresh people to be won for Christ. Wherever he planted churches it must be remembered that he never left a field without making provision for the work began there to be carried on. He always tried to consolidate his work by sending other workers after him. By means of his hard and sacrificial work on the fishery coast, Xavier succeeded in giving to the paravas a certain pride in their Christian faith and a great attachment to it. They held Xavier in high esteem, it was shown during his life time, when during his later visits to them they carried him on their shoulders to the church, or when they in spite of famine gave liberally for the churches, or when they slept near the churches with weapons under the pillows in order to defend their churches against hostile neighbors. He not only brought new religion but also taught the better ways of life. He rebuked the usual vices of the people, such as drunkenness, immorality, quarrelsome and superstitious.

Conversion to Christianity

The Parathavar conversion to Roman Catholic Christianity took place in the course of a maritime war fought between 1527 and 1539 by the Portuguese and Muslim forces. Paravas were the fishing community found in the sea coast towns of Thirunelveli district. They were in Majority at Thoothukudi. They earned their daily bread by diving for pearls and were the engaged in pearl fishing industry at Thoothukudi. In the first quarter of the sixteenth century the Muslims of Kayalpattinam had obtained on lease the pearl fishing from the Chera King Udayamarthanda Varma and reduced the Paravan divers to slavery Aparava women selling Paniyaram was insulted by a Muslim master in 1532.³ The Husband and his comrades caught hold of the Muslim and cut off his ear lobes and they killed many of the Muslims. A bloody conflict between the Muslims and the Paravas over pearl fishing rights led to the slaughter of thousands on both sides. When the Muslims seek the help of the Nayak rulers, Dom Juan Dacruz, a Nayar convert and Merchant of Arab horses from Calicut then in exile at Thoothukudi requested Paravas to seek the protection of the Portuguese of Cochin. In 1532 a delegation of seventy Parathavars went to Cochin. They appealed for protection and contacted the Portuguese Captain against the Muslims. The delegation negotiated an agreement with the Portuguese captain Pedrovaz De Amaralat Cochin, Committing Portuguese Military power to the protection and preservation of the corporate economy of the Jothi and its settlements, in return for the Parathava conversion to Catholicism.⁴ As a result of this agreement, a naval fleet went to Coromandal coast. In December 1535 the Portuguese fleet arrived and after a series of naval battle, the powers of the Muslim Kayalars were gradually extinguished. The Portuguese reestablished the wining hold of the Paravars on their pearl fishing rights and settlements. A group of Pad road priests was sent off to the coromendal coast and converted the Parathavars to Christianity. Within Months they were reported to have baptized 20,000 Parathavars at least from thirty villages in the area

which the Portuguese referred to as the Pescara. Jesuit records indicate that this took place in March or April, 1536, was followed by mass baptism at a later date of the Parathava inhabitants of Thoothukudi, Vembar and Vaippar, Portuguese encouraged the Parathavars to settle in secure places, which functioned as the Pivotal centers of trade education and religious activity.

Caste Discrimination faced by the Converted Christians

Apart from language, home grown divisive factor in the Indian church is caste. By precept, Christianity is an egalitarian religion. It proclaims equality of all people in the sight of God and expects its adherents to practice and promote equality, fraternity and social justice. But caste built on the principle of inequality was carried forward by converts into the Christian church. From the very start, Indian Christians had grappled with the caste issue.

Even the missionaries from the West who converted the locals to Christianity had ambiguous attitudes and approaches to the problem of caste. Some of them vehemently opposed condoning caste practices within the church, some others distinguished caste as a cultural practice better to be ignored than condemned. A few others embraced caste divisions with a view to win upper caste people to bring them into the fold of the Church. On the whole, dalits and tribals responded more positively to mission work and joined the Christian church in large numbers.

The reality of caste within the Christian community today is a stark reality even though most Christians do not wish to admit the same. More than half of total Christian population in India and in Karnataka today is dalits, but they prefer to hide their low caste background. The others considered as higher than dalits in the caste ranking flaunt their caste tags, more so if they belong to the upper caste background. However, there is no caste enumeration in the church membership records. The only indication about caste background of Christians is found in historical accounts of conversions to Christianity during the missionary period. It is also possible to link one's caste identity with one's denomination since there was a tacit

understanding and agreement among denominational mission boards for each to restrict their mission work in particular geographical areas and among particular caste groups.

Spread of Christianity

Jesus Christ is the hinge on which the doors of history swing. The centuries are measured from his birth. He faced a humble birth and a bloody death to bring salvation to mankind. The public life of Jesus lasted only three years, from 30 to 33AD and was centered on the land of Palestine in which Jerusalem was the most important city. He brought the message of salvation to the chosen people of God, namely the Jews. He had come as the savior of all mankind. It was by his suffering and death that he would bestow grace for salvation of souls. Since he could not be physically present in the world till the end of time to give grace, it was uppermost in his mind during these 3 years of public life to establish some kind of a society to continue his work in the world till his second coming. It was this idea that enabled him to establish a church. The establishment of the sacraments, a necessary means to receive grace, needed someone to administer them to those who would seek them. He made provisions for this in the institution of the church. The first thing Jesus did was to select 12 men from his disciples whom he called "Apostles."⁵ After the resurrection, his apostles collected all the doctrines of Jesus Christ called the holy gospel and spread them in different parts of the world.

Conclusion

For centuries religion has played a significant role in the cultural and social fabric in south districts of Tamil Nadu. The major religions practiced in Tamil Nadu are Hinduism, Islam, and Christianity. Hinduism is the predominant religion in the state, and Tamil Nadu is home to some of the most famous temples in India. Christianity has a long history in Tamil Nadu, dating back to the arrival of St. Thomas the Apostle in the first century AD. Overall, religion in Tamil Nadu is a rich and diverse tapestry of beliefs and practices, with each religion contributing to the cultural and social heritage of the state.

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Human Rights Violation of Women in Kanyakumari District Before 1956

Dr. M. Glory Bai*

Introduction

Kanyakumari District is located in the southernmost tip of India. The sun rise and sunset, the scenic beauty and the joining in three seas attract thousands of tourists from India and abroad. The Sangam literature also highlights the greatness of Kanyakumari. The natural beauty, abundant wealth and pleasant climatic condition added additional resource to the state of Tamilnadu after its merger from November 1, 1956.

Before 1956, the district was a part of Travancore-Cochin State. During that the time the people of the district faced many critical situations especially women position was highly precarious. The present article highlights how the low caste women of this district were treated and the struggle started by the depressed class people brought tremendous changes in the society.

Oppression of Women by High Caste

India is predominantly a caste ridden society no exception for South Travancore also. In South

Travancore, higher priority was given to the Brahmins, Nayers and Namboodris. The Nadars, Ezhavas, Pulayars, Parayars etc were treated as low castes and untouchables casteism was deep rooted in the society. This casteism endangered women to the lower level in the society as slaves. Many unjust taxes were imposed and collected from the low castes and they suffered a lot in the society.

Caste played an oppressive role in the mode of dresscode. The covering of bosom with clothing was forbidden in order to facilitate the recognition and avoidance of lower castes by their masters. The low caste women known as slaves had to observe certain prescribed distance in their approach with higher caste people. The slaves were treated as untouchables and unapproachable. The low caste women were forced to walk in the public places with their upper part exposed. The women were treated only an object of enjoyment in the eyes of high caste. Severe punishments were given to those who cover their upper body. The low caste

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women were not allowed to carry pots on their hip and they were only allowed carry pots on their head.

In this critical situation missionaries provided education to all categories of people without any discrimination. The Christian missionaries wanted to root out all evils from the society. The Christian missionaries encouraged the low caste people also to wear upper cloths without any reluctance. In South Travancore the orthodox high caste Hindu Women used to wear cloths on their shoulders. This cloths known as “Thol Cheelai”. But this ‘Thol Cheelai’ was neglected to low caste people. So the low caste people started the Upper cloth Movement also known as ‘Thol Cheelai Kalagam’. This revolt was started to retain their respect.

Three Upper Cloth Agitation were held First Upper Cloth Agitation from 1822-1823. Second Upper Cloth Agitation from 1828-1830. Third Upper Cloth Agitation from 1855-1859.

In these agitations women were physically abused and their clothes ripped off. Churches were set with fire. Men were assaulted severely without any mercy. Both men and women were imprisoned.

The high caste people especially the Nairs vented out their anger on Christian Missionaries for encouraging and empowering the low caste people. Many missionary schools and churches were burnt down. The Christian missionaries reported the atrocities of the high caste people towards the Travancore government. The Travancore government remained unnoticed. Finally the missionaries sought the help of the Madras government and submitted a petition to the governor of Madras Charles Travellyan. He immediately ordered the Travancore government to take necessary steps to end the agitation. But the Travancore government remained unnoticed. This act of the Travancore government angered the Governor of Madras, Charles Travellyan. He threatened the Travancore government to take necessary steps or else the low caste women will be protected with guns. So in July 1859, Maharaja Uthiram Thirunal Marthandavarma

issued a proclamation ordering the low caste women to cover their upper body.

Educated low caste women were neglected in government jobs. The Travancore government was not ready to employ them just to please the high caste people.

The in human practice of untouchability was followed in temples too. The low caste people were prohibited to enter into the temples or even to touch the walls of temples. So the Temple Entry Movement was started, the Vaikom Struggle was the significant one E.V. Ramaswamy joined in this struggle in 1924 he achieved. So he assumes the title ‘Hero of Vaikom’.

Moreover the people of Kanyakumari were neglected on the basis of language also. Majority people adopted Tamil as mother tongue. So the Tamil speaking people were neglected. So the people of Kanyakumari under the able leadership of Marshal Nesamony started agitation towards the Travancore government. They submitted a memorandum, the people of Kanyakumari wanted to merge with Tamil Nadu. The Chief Minister of Tamil Nadu Mr. Kamaraj also infavour of Tamil speaking people of the four taluks of Kanyakumari District to merge with Tamil Nadu. So according to the States Reorganisation. Act of 1956 the four taluks of Kanyakumari District merged with Tamil Nadu on November 1, 1956.

Conclusion

God has created all people equally to enjoy all privileges of the world. But man through the violation of God’s plan followed all sorts of atrocities. Such atrocities committed towards women of Kanyakumari District degraded their position. The agitation started , women folk finally brought tremendous changes. Now the people of this district are enjoying equality and all freedom enjoyed by men.

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Governmental Measures to Improve the Indian Agricultural Economy During Post World Wars – A Study

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Evolution of Agricultural Policy During 1866-1914

The Government of India first deviated, albeit slightly, from its hitherto laissez-faire policy towards agriculture when in 1866, promoted by devastating famines in Punjab and Rajasthan (1860-61) and in Bihar, Bengal and Orissa (1866-67), it appointed a commission. This commission suggested the setting up of an Agricultural Department but this idea was rejected as being 'premature'.

The Government of India took the first positive step with regard to agriculture in 1871, when a Department of Revenue, Agriculture and Commerce were established. However, this was not done due to the famine in Central and North Western India, but in order to stimulate the growth of the cotton crop in India to feel the hungry loom of Manchester and Birmingham. This new department was short-lived and was reabsorbed into the Department of Home in 1876, ostensibly on the ground that the provinces were not cooperating with it.

The Famine Commission of 1880 stressed the necessity of establishing agricultural departments in

each Province (headed by a Director) whose main function would be collection of agricultural improvements called Departments of Land Records and Agriculture were set up in each Province. This was responsible for collection of data, famine prevention and famine relief. However, other suggestions of the Famine Commission such as extension of communication, development of industries and coordination of agricultural policy were not adequately implemented.

In 1889, the Government of India appointed Dr. J.A. Voelcker, member of the Royal Agricultural Society, as Advisor on Agricultural Conditions in India. His report, made in 1893 after extensively touring the country, pinpointed the economic and social conditions which led to the low productivity of Indian agriculture and emphasized the need for detailed scientific studies regarding the agricultural practices of India.

In 1900, the Famine Commission recommended the appointment of expert advisors to the Provincial Departments. This was promptly implemented. The Co-operative Societies Act (1904), the expansion of Provincial and Central Departments (1905) and the

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establishment of the Indian Agricultural Service in 1906 showed that the GOI now approached the problems of Indian agriculture with a new earnestness.

These events, compounded with the profusion of new Agricultural colleges in Kanpur, Nagpur, Poona and Coimbatore (1908), ushered in a new phase of awareness in the government and the emphasis shifted from mere palliatives in the form of famine relief and token revenue concessions to more concrete measures such as irrigation works, better seeds etc.

During First World War 1914-1929

There was no particular progress in agricultural policy during the First World War. Shortages were met by regulating food grains exports, substantial food grains imports and the maintenance of a rigid system of internal distribution.

The Government of India Act of 1919 put the responsibility of agricultural development on the Provinces and vested the state with the right to promote research and the power to deal with animal and plant diseases. In 1926, the Royal Commission of Agriculture was instructed to examine the rural economy and to make recommendations on agricultural development. However, in keeping with the half-hearted policies of the Government of India, this commission was prevented from analyzing the effects of the prevalent land tenure systems in British India. The Commission submitted its report in 1928, making several recommendations, many of which were accepted and implemented.

The Imperial Council of Agriculture (ICAR) was established in 1929. This was a major landmark in Indian agricultural policy. However, while the ICAR did undertake agricultural research, it was prevented from undertaking large-scale extension due to the onset of the Depression.

In India, the Depression had a very adverse effect on the predominantly agrarian economy which saw a catastrophic fall in agricultural prices. An important landmark during this time was the establishment of the Agricultural Credit Department in 1935. Provincial autonomy led to popular governments in the provinces in 1937. These governments undertook a number of

steps to assist farmers, including tenancy laws granting security of tenure and fixity of rent to tenants and money lenders Acts intended to check the activities of moneylenders. However, most of these governments resigned after Second World War broke out in 1939, so that these policies could not be pursued fully.

During Second World War 1939-1947

The period of Second World War saw haphazard controls on virtually everything. A number of Prices Control Conferences met and passed resolutions. In 1941, a Wheat Commission was appointed to advise the provincial governments on wheat distribution. In 1943, a revised basic plan was introduced to establish food grains control. In 1943, formal food rationing was introduced in Bombay city and soon was enforced in thirteen cities. The 'Grow More Food' campaign was launched by the Government of India in 1943, after the Bengal Famine. Loans and grants were given by the centre to the states to enable them to increase food production. However, the increase between 1943-47 was 2.5 million tonnes which just sufficed to meet the consumption requirements of the additional population during this period. The advent of independence in 1947 brought about a radical change in government policy, aiming at solving the food problem and rationalizing the agricultural economy.

Post- War Agricultural Developments

Under the stress of the Second World War, the Government was compelled to take more active interest in agriculture, especially food production and instituted various kinds of controls, rationing of food supplies and a definite procurement policy. The Grow More Food Campaign was initiated in 1943 and loans and grants were given by the Centre and States to enable them to increase production. Government also appointed a number of Committees to examine the report on various aspects of agriculture. These Committees were

- Second Food Grain Policy Committee, 1948.
- Grow More Food Enquiry Committee, 1952.
- Food Grains Enquiry Committee, 1957.

After independence, the food situation caused anxiety and conditions became worse in large parts of

the India following the failure of the monsoon. Steps were taken to make additional supplies available but the position was difficult until the new harvest came on the market. The country had just weathered a serious threat of a breakdown of its rationing system. The results of the "Grow More Food Campaign" were on the whole disappointing. During the three years 1944-45, 1945-46 and 1946-47, India had to import 43.80 lakh of tons of food grains at a cost of over 127 crore of rupees.

Cooperative Societies

The cooperative movement in India owes its origin to agriculture and allied sectors. Towards the top of the 19th century, the issues of rural liability and therefore the consequent conditions of farmers created an environment for the chit funds and cooperative societies. It is an association of economically weak people as against the rich people who have their own organization like the joint stock companies.

During and after the Second World War, the prices of agricultural commodities went up and agriculturists were enjoying a period of boon. This boon stimulated the expansion of the cooperative movement and the movement developed to an extent. But the fact remained that only 3.1 percent of the total needs of Indian farmers were met by the cooperative credit societies.

In 1951, there were 1, 81,000 cooperative of all types in India and this range exaggerated to manifold within short span of time. Throughout 2001-08 there were 1, 50,000 primary credit cooperatives and some 2, 60,000 non-credit primary societies of all types.

In India there are four major forms of cooperatives.

- The primary credit of service societies.
- Agricultural non-credit societies.
- Agricultural co-operative marketing societies.
- Co-operative farming societies.

The expansion and the reach of cooperatives were highly impressive. Cooperatives provide credit to the farmers, the most needed thing in the farming. Apart from this, Cooperatives help farmers by providing top

quality fertilizers, seeds, insecticides, pesticides etc at reasonable price. Farmers also get marketing, warehousing facility and transportation support from the cooperatives. Service cooperative societies help the poor and marginal farmers with tractors, threshers etc on rent. Rural cooperative societies are now entering into real estate, power, insurance, health care and communication sector. If these keeps on working with an objective of development then days are not far when quality of rural life would be far better than urban India. In Tamil Nadu, there are 4474 Primary Agricultural Cooperative Credit Societies (PACCS).

Warehousing Corporation of India

The storage facilities were not good in India, the Agricultural Finance Sub-Committee (1945) and the Rural Banking Enquiry Committee (1950) emphasized the need for warehousing in India but in vain. Again the All-India Rural Credit Survey recommended the establishment of a National Cooperative Development and Warehousing Board, an All India (central) Warehousing Corporation and a number of State Warehousing Corporations. The

State Warehousing Corporations were entrusted to acquire and build godowns, to run licensed warehouses, manage regulated markets at centres which did distribution work as agents of the Central and State Government and to subscribe to the share capital of cooperative societies. Not only agricultural produce, seeds, fertilizers and implements but oilseeds, cotton (ginned or unginned), spices, chilies and sugar were also stored in warehouses. The commodities for export purposes such as wool, vegetable oils, lac were stored in warehouses. Tobacco, jaggery, coffee, spices and fruits which need special protection were also stored in warehouses.

Agricultural Finance

Agricultural credit is a diversified and complex subject. The existence of a strong and efficient credit institution is like winning more than half the battle, especially in developing countries and the success of credit oriented development projects is significantly dependent upon the soundness of the credit structure that of the credit institution and the credit system.

The credit requirements of farmers can be classified into two types- productive and unproductive, depending upon the purpose of loan. Productive loans were those taken for carrying out agricultural operations or supply of inputs like seeds and fertilizers which result in a substantial return at a later date and unproductive ones are those taken mostly for consumption purposes and sometimes for religious or social functions. In the recent years, rural credit has become 'production-oriented' due to the institutionalization and supply in installments with provision for supervision. The estimates from the surveys have indicated that the proportion of credit for production purposes rose from 37.3 percent in 1951-52 to 40.1 percent in 1961-62.

The rural credit trends have thus shown favourable changes over the years with greater support from institutions of credit and less dependence on non-institutional agencies. There are two types of financial agencies, namely Institutional and non- Institutional. Takkavi (government), Cooperative societies, National banks come under Institutional agencies. Money lenders, Traders, Merchants, Relatives, Friends and others under non- institutional.

Agricultural Developmental Programmes

Intensive Agricultural District Programme (IADP)

A general strategy of improving irrigation was broadly characteristic of the period till 1960- 1961, a regional approach emphasizing intensive cultivation came to be formulated since then. The package programme which subsequently came to be known as IADP was operated since 1960-61. According to this programme the resources and efforts should be concentrated in districts which enjoyed assured irrigation facilities and which are relatively free from natural hazards.

Intensive Agricultural Area Programme (IAAP)

The object of this scheme has been to intensify the production of cereals by the application of optimal doses of fertilizers and manures and by the use of improved production management practices on the farms. For each crop a package of practices based on local conditions was developed. Its use by the farmers was encouraged by the provision of accompanying

services so that farmers secure the advantages of improved technical know-how and a timely supply of inputs. Both governmental and cooperative agencies were pressed into service under the scheme. Research on pulses financed partly by the Indian Council of Agricultural Research.

High-Yielding Varieties Programme (HYVP)

The IADP and IAAP schemes had been operating until recently under the limitations imposed by the use of existing crop strains. The emphasis on the use of new varieties of seed with the complementary fertilizer doses became emphatic under the High-Yielding Varieties Programme launched in 1966-67.

Development of Irrigation during Post Independence Period

The planning Commission recognized the importance of the development of irrigation to increase agricultural production and assigned priority to it in various plans (Government of India 1972). These included the giant schemes of the Bhakra-Nangal, the Damodar Valley and the Hirakud Project on the river Mahandi. The development of irrigation in India after Independence can be assessed mainly on the basis of various criteria, viz., area, source, potential and utilization and its investments. In 1950-51, 131, 900 thousand hectares of land out of the total geographical area of 328, 726 thousand hectares were under different crops. The use of total cropped area had increased from 131, 900 thousands hectares in 1950-51 to 189, 543 thousand hectares in 1996-97 this shows that major efforts are undertaken to increase the net irrigated through various five year plans.

Tank irrigation was of the greatest importance in India. Similarly, wells are another important source of supplies and are responsible for irrigation. Attempts are made to extend for irrigation by means of electric pumps in suitable areas. The Government irrigation works are the very numerous, wells belonging to the cultivators from which nearly a quarter of the whole irrigated area is watered. These are nearly always larger permanent constructions, often with a masonry revetment. New well subsidy scheme was introduced in 1948-49.

Conclusion

Agriculture is the foundation of the Indian Economy. Agriculture is key in all economics no matter what their degree of advancement. It meets a portion of the basic human needs by giving food and non-food needs. It provides largest Employee sector. By the Governmental activities, the Government is getting a ton of income from the expansion in Land income. The agricultural sector supports the industrial as well as international trade in both imports and exports. Even though the contribution of agriculture is reducing gradually, it is still most important sector on which most of the working population depends on. These governmental policies aimed at solving the food problem and rationalizing the agricultural economy.

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Public Health Administration and the Battle against Cholera in Madras Presidency

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Introduction

"Health is Wealth," a timeless adage that underscores the fundamental importance of public health. In the annals of history, the Madras Presidency in India stands as a testament to the relentless pursuit of public health excellence. This article embarks on a journey through time, delving into the historical background, the establishment of public health administration, statistical insights, and the enduring battle against the formidable cholera disease in Madras Presidency. The presidency included most of southern India, including the whole of

the Indian state of Andhra Pradesh, and parts of Tamil Nadu, Kerala, Karnataka, Telangana, Odisha and the union territory of Lakshadweep.

Historical Background

Cholera, a relentless and deadly disease, found its roots in India, particularly in Lower Bengal. Yet, its insidious nature meant that it could strike in various districts, including Madras Presidency. At the heart of this scourge lay the *Vibrio cholerae* bacterium, thriving in contaminated water and food sources, causing severe gastrointestinal distress. Cholera had a penchant for

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thriving in crowded, unsanitary conditions, especially during times of famine, making it a formidable adversary.

The Dawn of Public Health Administration

The Epidemic Diseases Act was passed in 1897 with the aim of better preventing the spread of “dangerous epidemic diseases”. The year 1923 marked a significant turning point in the fight against public health challenges in Madras Presidency. The Directorate of Public Health and Preventive Medicine was born with a mission to provide maternal and child healthcare services and combat communicable diseases. Lieutenant Colonel A.T.H. Russell assumed the role of the first Director of Public Health and Preventive Medicine, setting the stage for comprehensive health governance. Public Health Act, 1939 is the legal instrument enacted before independence of the country which empowers the Health officers to enforce public health law to safeguard the health of the people. This is currently being reviewed and will be amended to reflect the latest felt needs of the public health sector.

Cholera's Perilous Grip

Cholera's mode of transmission was primarily through contaminated water and food. The bacterium's ability to survive outside the human body, coupled with rapid multiplication in water, milk, and damp environments, contributed to its tenacity. The virulence of *Vibrio cholerae* varied, and milder cases served as unsuspecting sources of fresh epidemics. The disease was particularly insidious during public gatherings, such as fairs and pilgrimages.

Fairs and Festivals

Cholera constantly breaks out amongst the crowds who congregate at fairs and pilgrimages, and is frequently carried through the country by infected parties of pilgrims as they travel to their homes. Its propagation by persons from Haridwar fair is the instance most often cited, and “that the cholera went with the pilgrims in every direction is a fact which admits of no dispute.” Pilgrims from the Tirupati and Periyapalaiyam festivals are well known to be frequent carriers of cholera to Madras and other places in the presidency. The districts of Salem, Vaniambadi, and

Tirupatur were caught in the grip of cholera imported by the local pilgrims from Tirupati. Further a number of fairs and festivals at some Hindu pilgrim centers like Srirangam, Tiruvanamalai, Chidambaram, and Narrattamalai became dangerous due to unsatisfactory sanitary arrangement and crowd control. Serious mortality occurred in 1897, when the crowded Mahamakham festival was celebrated at Kumbakonam.

Monsoon impact

The seasonal prevalence varies with the local conditions. Before the rains, when water is scarce, old contaminated wells and tanks which are usually untouched may be drawn upon, and an epidemic may result. In Madras city, cholera almost always begins at the end of July or the beginning of August, when light showers have fallen and washed foul surface matter into the wells. Heavy rain, on the other hand, sometimes stops an epidemic, although it may increase again afterwards. In Madras Presidency cholera appears to reach its maximum rate of mortality between June and September in those districts October, November and December in those which get the north-east monsoon. The seasonal factors which determine the spread and cessation of cholera epidemics are not definitely understood.

John Snow's Legacy

In the annals of epidemiology, one name stands out prominently - John Snow. This English epidemiologist, between 1848 and 1854, unraveled the mysteries of cholera's spread in London. His groundbreaking work demonstrated the pivotal role of polluted drinking water in cholera outbreaks. Snow's legacy emphasized the critical importance of water purity and laid the foundations of modern epidemiology.

Cholera's Impact

Cholera's impact on the populace of Madras Presidency was profound, with mortality rates ranging from 30 to 50 percent, and sometimes even higher during limited outbreaks. The disease's occurrence correlated with local conditions and seasonal factors, often peaking during the monsoon season. Inadequate sanitation practices further exacerbated its spread.

The Evolution of Public Health

The 19th century marked the beginning of systematic public health efforts, primarily focusing on sanitation reforms aimed at controlling diseases. However, these measures were not disease-specific due to limited technical knowledge. Nevertheless, they significantly improved overall population health by addressing issues like water supply and sewage disposal. The state's direct responsibility for individual health led to the establishment of primary health centers and sub-centers, ensuring access to "basic health services" in both rural and urban areas.

Prevention

During an epidemic of cholera purgatives should not be used, and if diarrhoea occurs, it should be treated at once. Inoculation with Haffkine's anti-cholera vaccine gives a considerable degree of protection for several months, and when cholera is prevalent, this form of protection should be made available.

Statistical Insights

According to the World Health Organization (WHO), cholera remained a global challenge in 2020, with an estimated 1.3 million cases and 21,000 deaths. In India, approximately 44,000 cases and 1,000 deaths were reported, underscoring the continued significance of cholera prevention strategies, especially in regions lacking proper sanitation.

Enduring Efforts and Conclusion

The battle against cholera in Madras Presidency stands as a historical testament to the importance of public health administration. Improved sanitation, access to clean water, vaccination, and hygiene practices have been pivotal in mitigating the disease's impact. As we move forward, we must honor the legacy of pioneers like John Snow and continue the journey towards healthier communities. By combining historical insights with modern expertise, Madras Presidency's commitment to public health remains unwavering, paving the way for a healthier, wealthier nation.

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An Analysis of Traditional Indian System of Medicine - Siddha System: A Legacy of Tamil Nadu

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The Siddha System of Medicine is the oldest traditional treatment system generated from Dravidian culture and it flourished in the period of Indus Valley Civilization. Perhaps, it is the foremost of all other

medical systems in the world. Its origin dates back to 10000 to 4000 before the birth of Christ. The Sramanas (Siddhas – a Group of philosophers and ascetics outside the Vedic fold) were practicing medicine and were

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greatly honored by the people for this service. We have the evidence of Megasthenes, the Greek ambassador who visited India in the fourth century BC, that the Sramanas (a group of philosophers and ascetics outside the Vedic fold) was practicing medicine and were greatly honored by the people for this service. There is a suggestion in Strabo (15, 170) that these Sramanas (pramanai) were also magicians, giving credence to the view that Indian medicine belonged to the Tantrik tradition.⁵

Wisdom of Siddha Medical Tradition

Emerging from the Tantrik tradition, Indian Medicine has been nurtured by Siddhas and Gnanis. The aim of the Siddha System of life is that man must reconcile the antagonistic tendencies of his earthly individual nature and of his divine transcendent essence by satisfying aesthetical claims of both the natural and supernatural. Such a reconciliation of two tasks earthly well-being in pursuit of beatitude and the heavenly universe; bringing into harmony secular conduct and spiritual quest, is the lesson offered by the Siddha medical wisdom. This wisdom aids man in bringing maturity to the quiescent germ of divine being in his perishable body. Only by caring for his mortal inheritance is man able to arrive at the realization of his highest potential. This attitude of Siddha Medicine throughout its evolution from time remote and in all its levels.⁶

Evolutionary Process

This system may be classified under four levels working simultaneously throughout the ages in different areas and levels of society. The Evolutionary process of each level is quite different and independent, of course not without some common universal factors. We can name them as 1. Primary 2. Classical 3. Miraculous and 4. Mystic. The Greatness of the Siddha system of Medicine' as the most ancient in handling metallic substances, is said to have been taught to mankind directly by the supreme God Siva, through Sakti, Nandikeshwarar, the Aswini Thevas, and the Sage Agasthiar. The treatment is in two parts-Arsham is cured by herbs and roots and Tantrikam is cured by metallic substance.⁷ Siddha system of medicine is

believed to be established by 18 "Siddhars;" Thirumoolar, Ahappe, Agathiyar, Sunthara ananthar, Bogar, Machchamuni, Konganar, Korakkar, Therayar, Karuvloorar, Nandi Devar, Idaikkadar, Iraamathevar, Sattamuni, Kuthampai, Paampaatti, Aluhanna, and Kahapusundar.⁸ According to the Tamil tradition, there are eighteen Siddhars. But, on close inspection, the number of figures falling into this category far exceeds this number. They are thought to have acquired "great powers" (*siddhi*) through extreme ascetic practices which gave them the ability to transcend the materiality of the sensory world. Tirumūlar's *Tirumantiram* explains that the greatest power is to realize that one's individual consciousness is one with that of Lord Śiva, and the one who has fully attained this realization is a Siddhar. But confusion caused by the acquisition of so many shades of meaning of the term 'Siddha'.⁹

The Tamil Siddhars are into three groups : (1) Sanmārgasiddhars, primarily represented by Tirumūlar and his *Tirumantiram*, dated roughly to the eighth century CE, a work later incorporated into the orthodox Śaiva Siddhānta corpus despite its unorthodox antiritualist tantrism. (2) The Nānasiddhars, dated to the twelfth to sixteenth century CE, were decidedly anticaste and anti-Brahmanic in outlook, and considered "the physical body as perishable and the world as unreal," hence often expressed contempt for the body and the world; these included Civavākkīyar, Paṭṭiṇāttar Pāmbāṭṭi, Iṭaikkāṭar, Akappēy, Kuṭampai, Kaṭuveḷi, and Aḷukaṇi Siddhar. (3) The Kāyasiddhars, dated to the sixteenth to nineteenth century CE, in contrast to the former, sought to perfect their bodies with a view to enlightenment and even immortality in this material world, representative of which school are Pōkar, Puḷippāṇi, Kōrakkar, Maccamūṇi, Koṅkaṇar, Karuvūrar, Caṭṭaimūṇi, Rōmariṣi, and Yākōpu Siddhar. In addition, Venkatraman acknowledged the Tamil Siddhars' lasting influence on a group of "Siddha-like poets" of the nineteenth and twentieth centuries, including Ramalinga and Kunagudi Mastan Sahib.¹⁰

Basic Principles of Siddha Medicine

Siddha system of medicine is a complex system of science as it has included in the works of medicine, an

extensive set of pharmacopeia and Alchemy. Siddha system has applied its own fundamental principles in pharmaceuticals; various types of internal medicines and external therapies are in practice, with specialization in iatrochemistry well before the development of modern science.¹⁴

96 Basic Factors (Tattuvam)

Siddha system of Medicine is evolved based on Ninety-six tools otherwise called Tattuvam, which include physical, physiological, psychological and intellectual aspects of every human being. Among the ninety-six tools, the five elements are the fundamental units for everything in the human body and the Cosmos. A suitable proportion of these five elements, in combination with one another are responsible for the different structures and functions of the body. This is known as the theory of “five-fold combination” or Pancheekaranam. According to *Pancheekaranam* theory, each of these five elements is said to possess two properties viz. subtle and gross. These elements always act in mutual co-ordination and can never act independently. The various proportions in which they combine give rise to different substances. Thus, this theory proposes that 96 basic factors exist, which is the basic concept underlying this holistic medical science.¹⁵

Five Elements (Panchabhootham)

The primordial elements are called *Pancha maha bootham*, namely *mann* (earth), *neer* (water), *thee* (fire), *katru* (air) and *aagayam* (space). The five elements form the basis of the cosmos and are in a subtle state. They manifest into a gross state and become visible. We can understand the contribution of five elements in human beings for example, through the five sense organs, motor organs and their functions and by fertilization. The role of the five elements does not end in giving just the skeletal framework to the human body but at the same time, it is indispensable in the prescription of therapeutic regimen.¹⁶

Three Humors of Tridoshas(Uyir Thathukkal)

To regulate the living body easily the five primordial elements were concised into three humours

namely *vazhi* (*vadham* or air), *azhal* (*pittam* or heat) and *Iyyam* (*kapha* or cold). When humors are in natural equilibrium and harmony, a person enjoys the best of health. Any alteration in the rhythm leads to the disease condition. The three humors are a golden line continuous in physiology, pathology and treatment or management.¹⁷

Seven Physical Constituents (Udal Thathukkal)

There are seven physical constituents (similar to tissues) in our body, and the physiological and pathological features of these tissues have been detailed in Siddha literature and they are applied in practice. They are Saaram, Senneer, Oon, Konzhuppu, Enbu, Moolai and Sukkilam. The food we intake nourishes each of the physical constituents in a sequence beginning from Saaram and provides total nourishment to the body on the eighth day, after nourishing each constituent.

Diagnosis Procedures in Siddha Medicine

The concept of Diagnosis in the Siddha system is carried out by the well-known ‘ashtasthana pareeksha’ (examination of eight sites) that encompasses the examination of Nadi(pulse), Kan(eyes), Swara(voice), Sparisam(touch), Varna(colour), Na(tongue), Mala(faeces) and Neer(urine). The examination procedures are provided in greater detail in classical Siddha literature.¹⁸

Drugs of Siddha System of Medicine

There are 64 medicines in the Siddha system. According to their mode of application, the Siddha medicine could be categorized into two classes. 32 Internal Medicines (Agamarunthu) and 32 External Medicines (Puramarunthu). Siddhars have followed various methods for medicinal preparations. Important among them are: 1. Process involving drugs based on a combined ratio of five elements - *Aeaga mooligai prayogam* 2. The process involving Antagonism and Synergism – *Maarana prayogam* 3. Process involving distilled acids (*Dhravagam*) 4. The process involving *Ceyneer* and 5. The process involving *Muppu*.¹⁹ Great emphasis is given to herbs by our ancient Siddhars. In Bogar Nikandu, about 4,444 diseases are described and various herbs are indicated for these diseases.

Accordingly, it has been advised to administer the first pure herbs in the form of liquid, powder, pill, or paste. If this does not control the disease then, the physicians will use a mixture of herbs, metals, minerals, and animal products in addition to the herbs.

The Inorganic substances occurring in nature have to be brought into atomic form for their effective usage as Medicine. The *Siddhars* developed the knowledge of transforming inorganic substances into atomic and ionic forms, through organized processes, which can be easily absorbed in the system and results in highly efficacious product. The ideology behind the customized formulations which is being practiced in Siddha is the circumvention of side effects / after effects. Preparation of specialized drugs like *Kattu*, *Urukku*, *Kalangu*, and *Chunnam* which are having long shelf life, and the medicinal forms - *Chatthu*, *Gurukuligai* of infinite life span, are being accomplished by these processing methods.²⁰

Similarities and Differences between Siddha and Ayurveda Systems of Medicine

Siddha and Ayurveda systems of medicine have many similarities like humoral pathology, usage of herbs and diagnostic methods to name a few. Despite similarities, they do have differences in various aspects. The Siddha system of medicine is an ancient system of medicine that is thought to have originated and been followed by Dravidian culture, (post-Vedic Culture) even before the Aryans of Vedic Culture. The treatise and materials are written in Tamil. For Ayurveda, the medium of treatise and texts are in Sanskrit. The Ayurveda system of medicines is part of the Atharva Veda the fourth book of Vedas. Charaka Samhita & Susruta Samhita are the two foundational texts of Ayurveda. As per the words of Kanchi Mahamuni Sankarachariar, Sanskrit has not been used as a dialect in any part of the world.²² It would be wrong to regard Ayurveda as a development of Rigveda or of Yajur Veda as the Vedangas (like *Nrukta*, *Jyotisha*, *Chanda*, *Siksha*) were. In fact, it belongs more naturally to the amorphous heterogenous Tantrik tradition, which in

point of time pre-Vedic. The ideas of Ayurveda like yoga -kshema, dehatattuva, dehashabha, and kayasasadhana were directly drawn from the Tantrik tradition of the Siddha System of Medicine.²³

In the Siddha system, the fundamental functions of Vatham, Pitham, and Kabam are Creation, Protection and Destruction respectively. Whereas in Ayurveda, the functions of Vatha, Pitha and Kaba are destruction, protection and creation respectively. These variations can be linked to the landscape's seasonal and environmental conditions. Siddha system of Medicine has a number of literature about the preparation of metallic drugs. It also has special literature that only focuses on the Alchemy. Metallic medications are also used in Ayurveda as in Siddha System. Ayurveda System treats many deadly ailments with various metallic preparations like "bhasmas". In Siddha Medicine Karpamarunthu (Rejuvenation Therapy) is distinguished by its sophisticated utilization of herbal, metallic, herbal-mineral, and metallic oxides for rejuvenation. Ayurveda system follows rejuvenation therapy with panchakarma treatment. There are also "*Suga chikilsa*" for retaining the youth in oneself. The treatment methods like Varmam for nervous and neurological disorders, and Girigai for psychological disorders are only used in Siddha system. In Varmam of the Siddha system speaks about 108 Varmas (points) in the human body. It is also an ancient martial art. Marmam, the Ayurvedic technique uses 107 points in the body. Marmam techniques are used in "Kalari Payattu" martial arts. Of the distinguishing mark of the Brahman Caste is the cord of Cotton thread worth one shoulder and under the opposite arm which indicates an original association of the caste with cotton spinning, which certainly was no art of the Aryans.²⁴

Conclusion

Siddha System is one of the oldest medical systems known to mankind. This system of medicine was found and practiced in the earliest Dravidian civilization and hence was developed in Tamil language only. Many of the literary works in Siddha Medicine

indicate that it can cure many chronic diseases. The Siddha System of Medicine has the potential to treat skin, sexually transmitted diseases, sports injuries, COVID-19 and so on. Numerous obstacles must be addressed in order to preserve the indigenous Siddha system of medicine and more research and development should be carried out on the toxicity and potentiality of Siddha medicine. But we need to go a long way in implementing proper treatment methodologies that are essential to accept the system worldwide.

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Struggle for Social Justice and Equality

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Religion played the significant role in the culture of the individuals or the society. Religion exercised an abiding influence on the people and melded their culture. They were steeped in multitude of religious rites and superstitious beliefs which indirectly created social and religious tensions. Sivakasi riots represented a socio-religious protest made by the Nadars to enter the Hindu temples against the age old caste custom which resulted in bloodshed, violence and religious conversion. The dispute was confined to Tirunelveli district, Tirumangalam and western portion of Ramnad Zamindari in the former Madurai district in the last decades of the nineteenth century. Around 1760-1770, during the time of the Nawab of Arcot, Nadars were reduced to the level of a polluting caste. In the beginning of the British rule also they were denigrated as unapproachable by a section of the backward class Hindu community. Under the British rule, a new system of government was introduced which separated the government from religion. The separation of religion liberated the lower caste from the high caste and released those 49 from the traditional economic system. The colonial rule loosened the soil in which the caste had been rooted for centuries. The socio-economic order and varnashradharma controlled by the Brahmins gradually lost its importance. The British court administered a uniform criminal law that replaced the law laid down by Manu, which brought social injustices and disparities.

Temple Entry Movements

As the Nadars emerged as a wealthy class, they claimed themselves as Kshatriya origin which brought dispute between the Nadars and other castes in Tirunelveli. They also developed claim to assert rights over different temples which were monopolized by the Maravars and the Vellalas during the Nayak rule. They also established schools, styled as Kshatriyas School in Virudunagar and Sivakasi, supported by subscriptions.

They also claimed their right to wear poonnuls (sacred thread like higher class in the caste grade), a right to enter the temple and to be carried in palanquin at the time of marriage. Although several communities were denied access to enter Hindu temples, Nadars were the first community which claimed the right to enter temple in Tamil Nadu.

The emergence of this caste group in the economic class, earned the jealousy of intermediary neighbouring caste groups such as the Maravars, the Vellalas and the Nayaks and others." When they wore poonnuls like the Kshatriyas, the Maravars and the Vellalas determined that the Nadar should not get their rights. Non-Brahmin communities joined together by forgetting their superior and inferior distinctions and levelled severe opposition against the Nadars." In 1874, the Nadars made their earliest attempt to enter the temple. They endeavoured to establish the right to enter the famous Meenakshi temple at Madurai. One Mooka Nadar entered this temple and he was brought down by the temple servants. In 1878 Nadars of Tiruthangal decided to enter the temple at Srivilliputtur, but the District Munsif had forbidden their entry. In 1885, some Nadars of Gollapatti village in Sattur Taluk of Tirunelveli put a petition to take a procession through the village against the wishes of a local zamindar. In 1890 the Nadars at Tiruchuli attempted to enter the temple and were fined.

In 1895 similar dispute smouldering in Kalugumalai resulted in a riot. The Zamindar of Ettaiyapuram, a trustee of the local temple had obtained an injunction restraining the Nadars from taking procession in the street in which the car procession of the temple idol used to take place. In retaliation, Nadars converted themselves into Christianity in large numbers. Meanwhile seventy Nadars stationed in the vantage points, threw stones on the crowd of the car procession. In the riots, seven Nadars and two Brahmin managers

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were killed. The infuriated crowd set fire and looted the 17 Nadars residential quarters." In the anti-Nadar-riots the houses were set fire and their properties were looted."

Meenakshi Sundareswarar Temple in Kamudi

Meanwhile, in 1885 at Kamudi in the Ramnad Zamindari, the Nadars became prosperous traders and attained a high status. They wore dhotis like Brahmins and wore the sacred thread. In November 1885 Nadars of Kamudi petitioned Bhaskara Sethupathi, the trustee of Meenakshi Sundareswarar temple. Kamudi, for permission to perform a ritual feast as a part of the annual festival. The challenge of the Nadars combination was not the liking of similar lower caste groups and one Vellasami Thevar organized a boycott of Nadar trading centres' for one and a half years. In retaliation, a group of Nadars entered the temple and garlanded the idol on 14 May 1897. Sethupathi filed a suit and sought permanent injunction and payment of Rs.2500 for the cost of the temple's ritual purification.

Chidambaram Nataraj temple of Tanjavur and Coimbatore

According to the Nadars, these rights were permitted by the Sastras as they were superior to the Marava caste. They brought a Brahmin Diskshitar from Chidambaram Nataraj temple to testify that the Nadars were not barred from the temples of Tanjavur and Coimbatore. On July 20, 1899 a judgment was delivered against the Nadars which prohibited them to enter the temple. In spite of this, unfavourable initial verdict, the awakened and economically independent Nadar caste groups continued to challenge their rights to enter temples at different places.

Mariamamma Temple in Sivakasi

In the meantime, in 1895, the Nadars of Sivakasi submitted a petition to the President of the Devasthanam committee in Tirunelveli praying for the appointment of a Nadar as trustee of the Viswanathaswamy temple at Sivakasi; but the committee declined. In 1897 the Nadars claimed the removal of poojari (priest) from the temple and appointed a Brahmin from Coimbatore to conduct pooja at the Mariamma temple at Sivakasi and dined with them. The trustee of the temple, a Vellala

fermented trouble and claimed that the food was polluted. From 1898 onwards dispute over temple entry started. The Nadars frequently attempted to enter the temple. It created bitter discontent between the Nadars and the Maravas and the Vellalas. The provoked Maravas wanted to humiliate the Nadars by bringing other depressed caste like Chakiliars to wear sacred thread. And to get into the temple of the Nadars and defile it. It led to the attack on the Marava quarters of Sivakasi. On 26 April 1899, 400 Nadars set fire to the Marava houses and fifty five houses were burnt and many families were rendered homeless. It resulted in the starting of anti-Nadar riots and minor skirmishes around Sivakasi.

Social Struggle of Sivakasi

The Maravars wanted to take revenge for the attack and I decided to loot Sivakasi. The hatred between the Nadars and others had spread over the adjoining villages and developed into a general caste dispute. Vellia Tevan, Nagappa Talaivan, Arumugam Pillai and Sankarlinga Pillai, the ring leaders formed anti-Nadar party, collected subscription and attacked the Nadars of Sivakasi on 6 June 1899. The Marava zamindaries situated on the west of Sivakasi extended active support to the rioters. The zamindars of Talaivankottai, Singampatti, Kollankandan, Seitur and Nelkattanseval secretly met in a village near Sivagiri a few weeks before the Sivakasi disturbance and entered into a conspiracy. A great majority of the rioters in the circle were zamindari tenants of the neighbouring zamindaries. They disregarded the authority of the Government and clandestinely made arrangements for mobilizing all communities to attack Sivakasi. The zamindaries of Talaivankotti and Nelkattanseval openly joined in the disturbances. They made all facilities to collect the rioters from all communities and helped the ring leaders. Facilities were afforded to the Maravas for their preparation to loot Sivakasi.

Damaged the Properties

As the zamindars were involved in the conspiracy, it helped the rioters to gather support from all communities. Hence the rioting party consisted of the Maravas, Kallars, Pallars, Parayars, Pillais, Muslims,

Nayaks, Asaries, Chetties, Barbers and other communities. The crowd consisted of 4000 to 5000 armed men possessed thirty to forty guns and they possessed sticks and sickles, bill hooks and other dangerous weapons. They attacked Sivakasi on 6 June 1899. They burnt 886 houses, damaged 200 houses and looted the property worth Rs 43,000/- Twenty five Nadars including women and children were murdered in Sivakasi, Chinnayapuram, and other places and 102 cases of dacoities took place. As According to the local tradition more than 200 people lost their lives. The Sivakasi riots spread too many villages and the entire month of June witnessed caste conflicts in the Tirunelveli region. The Maravas and Pillais headed the anti-Nadar combine, gathered all communities and created a reign of terror against the Nadars. One hundred and fifty villages were raided and more than 2000 houses were looted or set on fire or damaged the property worth several lakhs.

They looted their houses and tore the earlobes of Nadar women. There was a bitter cry against the police inefficiency. In order to quell the disturbances, the Government mobilized forces from Tiruchirappalli and neighboring places. H.V. Firth, an English officer in command of the Madras infantry suppressed the riots. The Government appointed a special magistrate and 26 three additional special judges to try the cases. The troops arrested and tried 1958 persons and 552 were convicted and seven, being the ring leaders, were sentenced to death. The Government in order to prevent future trouble, made arrangements for permanent stationing of 300 punitive forces at Sivakasi, Surandai and Kovilpatti. They reorganized the police to meet any emergency situation in the future. The caste Hindu officials like Brahmins and Pillais who connived with the rioters were suspended or dismissed. The impact of the riots led to religious conversion. During the disturbances, the Nadars were in a desperate mood as they were discriminated against. Consequently in Tenkasi area, in a village, 600 Nadars embraced Islamic faith." The impact of conversion was seen from Tenkasi to Sengottai region." After their conversion, their places of worship were converted into improvised mosques. Thousands of Nadars became Muslims and

dressed like Muslims. The men shaved their heads and grew beards and the women had to make changes in their dress. Thus the denial of permission to Hindu temples led to large scale conversion to Islam.

Meanwhile, the Nadars of Kamudi appealed to the High Court of Judicature for temple entry. But the court confirmed lower court decision in 1902." They appealed to the Privy Council in London. The case lasted for several years. In 1908 in the Kamudi case, the Privy Council in London declared that the Nadars were not entitled to use caste Hindu. Temples and refused permission for their temple entry. The court declined to interfere with the age long custom. The Nadars instead of continuing the struggle, they Constructed massive temples in the Brahminical style and confined to its precinct for a short period." In 1910 they founded the Nadar Mahajan Sangam to promote the interest of the community to take practical measures for the social, moral and intellectual movement." They started schools and colleges and emerged as an important community. The Nadars paid a heavy price for their attempt to revolt against the religious customs and temple entry movement and waited till Vaidyanatha Iyer led the five Harijans and a Nadar to enter the Madurai Meenakshi temple in 1935-1939.

Conclusion

The history of any nation or region gain priority when the nature and life of people are highlighted as the central point. The traditional history writing was conceived and formulated based on the achievements and failures of royal families or kingship. Every ruling dynasty, as a policy, attempted to consolidate royal power, reduced the supremacy of feudatories or chieftains and neglected the aspirations of the village community. In the midst of such dejected social life of the majority, the royal hegemony reached the apogee. Upon this background the genuine demands and grievances came to be overwhelmed at the altar of justice and fair play. The history of TamilNadu from time immemorial revolved primarily upon the attainments in literary contributions. The Sangam Age was endowed with glorious philosophical and Tamil literary stalwarts as Tiruvalluvar, Ilango Adigal,

Seethalai Sathanar, Tholkappiar and other luminaries. They adorned Tamil culture on philosophical background and laid foundations of a sober, liberal and independent social life for the Tamils. Subverting this trend, the later Chola, Chera and Pandya ruling dispensation neglected to admire literary potentialities of their ancestors; but fell under the spell of Brahminical pretensions and mantras, and involved themselves in propitiating numerous gods than admiring individual potentialities for betterment of society. Under the cover of propitiating deities and the paraphernalia associated with it, these rulers moved out of social commitments,

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Documentation of Indigenous Technology Knowledge of Historical Relevance on General Agriculture in Coastal Farming System of Tamilnadu – A Critical Study

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Indian with its long history had been a cradle of biological wealth, intellectual knowledge and spiritual wisdom. Regarded as one of the bio-diversity centres in the world, it is blessed with enormous amount of biological resource of varied and distinct identities. Being a land of diversity featuring different geographical features, agro-climatic conditions, fauna and flora and cultivation a wide range of cereals, minor millets, pulses and horticultural crops suited to the needs of the local population has long made Indian villages as self reliant units. However in the years of pre-independence and post independence saw the rise of

explosive natural vagaries bringing about massive destruction of economic value. Millions of Indian lost their lives, cattle and way of living as a result of these great famines, floods and other natural disasters. The raising population also made Indian food production system to be even more productive in feeding its human resource of diversified nature. Newer crop varieties, high yielding varieties, improved package of practices were introduced to the farming community by the Indian research and extension systems. Institutional mechanisms and structures were created for this purpose for giving training to extension workers and members of

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farming community. This modern agricultural development resulted in India achieving improved production and productivity gains thereby reaching self-sufficiency. The green revolution thus initiated ensured self sufficiency and food security to the raising Indian population. However on the otherside, destruction of genetic resource, natural resources like land, water resulted increation of many social and ecological problems in the Indian natural set up. The increased usage of high utility fertilizers, water and land resources resulted in degradation of lands, erosion of genetic resource, depletion of fresh water and at the end has also resulted in plateauing of yield over years. This has made a section of policy planners think of developing alternative food production systems which are sustainable for longer periods of time and are of low cost and environmentally friendly in nature. The presence of indigenous knowledge over years, development of organic fertilizers and manures using conventional wisdom and blending up of scientific knowledge had resulted in providing these alternative agriculture production mechanisms. The declaration statement of the 88th session of Indian Science Congress held in New Delhi, 2001 stated that if modern techniques were integrated with traditional and indigenous practices, this would alleviate the poverty and result in the prosperity of the country.

However, many of the indigenous knowledge in agriculture is being transmitted from generation to generation and are being endangered with the rise of modern technologies and the drastic changes being visualized in all spheres of Indian life by the process of globalization. Therefore documentation of indigenous knowledge in agriculture attains top priority and prime importance for ensuring continued food security in the Indian context. Tamil Nadu, being a land of indigenous resource as cited in many ancient literatures, proverbs, beliefs has been documented by many social scientists. Keeping this in view, the present study was undertaken with the financial support of Indian Council for Social Science Research (ICSSR), to document, analyse and rationalize the indigenous technical knowledge related

to general agriculture in all the twelve coastal districts of TamilNadu.

Scope and Importance of the Study

Tamil Nadu is blessed with a long coastal area of 1013 kms. About 25 per cent of the Tamil Nadu population, mostly resource poor farmers live in this coastal lands and carry out farm operations deploying the available resources and the infrastructure facilities. So, documenting the indigenous agricultural practices being developed with the local available resources and using simple engineering skills can be further refined and developed as a scientific innovation. This can also be adopted in the package of practices after estimating its competitive advantage, observability and trialability in experimental trials.

Overall awareness, adoption and rationality of indigenous items on general agriculture

The findings in Table 2 reveals the presence of 33 indigenous items in coastal areas of Tamil Nadu. Out of which 87.87 per cent of the indigenous items were ranked as rational by the scientist's community and the rest 12.12 percent were rated as irrational.

The item 1 is use of sals in irrigation. In coastal areas of Tamil Nadu fresh water is available within 20 to 30 feet below which there is presence of sea water. Sals using bullocks are used for irrigation as well as drawing water for domestic purpose. About 58.70 percent coastal farmers mostly belonging to Kanyakumari, Tirunelveli, Puthukottai and Tuticorin districts used this irrigation practice. The reason for low adoption by 18.75 per cent was due to the fact that bore wells used in nearby regions had sucked water to deeper levels of 70-80 feet making it impossible for the water to be drawn by bullocks. This had resulted in discontinuance of this irrigation mechanism by many farmers and the reason for low level of adoption.

The second item is use of mud granaries as a good method of storing large quantities of cereals and millets. Being constructed with the locally available resource this mechanism had helped farmers to save their food grains and gain additional remuneration during glut

situation in agricultural market due to excess production during the early months of harvest. Moreover with resource poor farmers do not having facility to save grains in their small size dhuts, this mechanism are of immense use to them. It also helps them to save grains in areas near reserve forest where there is disturbance from wild animals. About 35.41 per cent farmers mostly belonging to Puthukottai and near by areas were aware of this method and 16.25 percent adopted it.

The next item is irraiputtu soil is a good irrigation mechanism in coastal areas, Being accorded with a rationality score of 2.85 by the scientists about 25.41 per cent farmers were aware of this practice. Constructed with the available resources in their agricultural fields in areas where the water availability is between 20-30 feet it is used as an irrigation source for cultivating minor millets in Puthukottai, Ramnad and near by coastal areas.

The fourth item is stacking straw in stone mounted special structures saving it from termite attack and help in saving the cost incurred in the construction of cattle shed. It was assigned with a rationality score of 3.67. In coastal areas about 37.08 per cent farmers were aware of this method and 32.08 per cent adopted it.

The fifth item is the wooden granaries helping in storing large quantities of food grains. This method was being accepted as rational by the scientist's community with a rationality score of 3.60. About 62.50 per cent coastal farmers were aware of this storing method and 37.91 per cent adopted it for storing their grains for longer period of time. The wooden granaries occupying a large space in houses. Three years of existing drought during the period of study had resulted in using the granaries as fuel by most of the farmers or for making doors and chairs in their houses. This attributes might have lead them to poor adoption.

The next item is stacking cumbu after harvesting ensures uniform drying and the by products are used in hay and silage making. It was assigned with a rationality score of 3.48. About 81.66 per cent farmers cultivating sorghum are aware of this stacking process and 46.66

per cent adopted it in their fields. This process also allows farmers to harvest crop even before full maturity in case of any adverse climatic condition like rain fall and thus benefitting them from crop losses.

The seventh item is saving seedlings from scorching sun using bamboo poles and gunny bugs tied in a conical structure till it reaches a good growth. It is an unusual practice followed in areas of high temperatures and sunshine to save the crop from wilting and other losses till it is able to establish itself. About 61.27 per cent farmers were aware of this method and 37.08 adopted it as a crop saving mechanism in coastal areas.

The eighth item is paddy kuthir as good storage structures for cereals. Assigned with a rationality score of 2.82 about 47.91 per cent were aware of this and 28.75 per cent adopted it. Age old farmers in coastal areas were aware of this method and a section of them adopted it to derive its benefits who were mostly resource poor in Kanyakumari and Tirunelveli districts.

The next item is tin granaries help in storing huge quantities of cereals practiced by farmers of Kanyakumari and Tirunelveli districts. It was being assigned with a rational score of 3.13 by the scientists. About 15.83 percent farmers were aware of this method and 11.25 percent adopted it. This method was developed as an improvement over wood and mud granaries employing the same methodology of storage. Being costly structure it was not accepted as an alternate storage mechanism in coastal districts in TamilNadu.

The tenth item is use of irraivati as a good water harvesting device in lifting water from low areas to high areas in fields. Being a low cost device using basic engineering device and employing manual labour it finds its usage in banana plantations and other crops where bunds and trenches are being used in cultivation. It was assigned with a rationality score of 2.79 and 30.00 per cent farmers mostly in Kanyakumari and Tirunelveli districts were aware of it and 20.41 per cent adopted it as a water harvesting mechanism. Mostly employing manual labour in its functioning, the scarcity of labour in coastal areas reduces its adoption among

farmers. Diesel pumps and electric pumps had replaced its usage as modern innovations.

The eleventh item is use of wooden rat traps helping in control of rodents, small birds and animals. Being a rational conventional physical method of management and control with a score of 3.88 it was aware to 22.08 per cent coastal farmers cultivating plantation and cash crops. About 16.25 per cent adopted it during the harvesting season of the crop. This practice was mostly restricted to Kanyakumari, Tirunelveli and Tuticorin districts.

The use of oonis in lifting water from low lying areas to high level areas was a rational practice (3.77). Mostly used during the days of independence as a water harvesting mechanism. This age old coastal methods were aware by 27.50 per cent farmers of Ramanathapuram district representing 8.75 per cent adopted it for drawing water from irrigation channels to their fields. It was an advantageous method all the farmers got benefited from it unlike the electric motor.

The thirteenth item is use of Christmas rolls tied over paddy fields to scar away birds. Mostly practised among the farmers of Kanyakumari, Tirunelveli and Tuticorin districts as a low cost method of scaring birds about 25.41 per cent were aware of this preventive method and 22.08 per cent adopted it. It was found to be rational by the scientists with a score of 3.48 as this method frightened the birds due to glittering when the reflective surfaces exposed to sunlight during the day time.

The next item is beating drums to scar away birds and rodents practised in coastal areas. Though it is regarded as a conventional physical control method in Entomology it is being drawn from indigenous knowledge of farmers. It was assigned with a rationality score of 3.54 and about 90.00 per cent coastal farmers were aware of it and 82.50 per cent adopted it during the harvesting season of cereals, millets, pulses, oil seeds and vegetables.

The fifteenth item is laying manurial pits with hand and hoe in small cultivable lands where tractors and tillers could not be used. Moreover this method was

mostly employed in coconut cultivation and was assigned with a rationality score of 2.65. Fish waste, dead and decayed organic matter, coir waste are all heaped in small hilly structures which gets disintegrated on the onset of rains within the biological system of crop through the fibrous root structures helping in improved productivity gains. About 66.66 per cent farmers were aware of this practice and 54.58 per cent adopted it in their cultivation practice. The sixteenth item is cultivation of wild hedges (*Euphorbia tirucalli*) as protective structure to garden land from cattle and human intrusion. It also has the benefit of low cost with resource poor farmers of small land holdings benefiting from this method. It was assigned a rationality score of 2.90. More than half (51.25 per cent) of the coastal farm respondents of this study were aware of this fencing practices and about 27.08 per cent adopted it.

The next item is using marakkal for measuring cereals for sowing, storages and sale purpose. Though standards of measurements like kilograms are introduced still usage of the scientist's community with a score of 2.54 accorded marakkal as a rational practice. About 97.91 per cent farmers were aware of the usage of marakkal and 73.35 per cent adopted it for measurements.

The eighteenth item is granaries made with saw dust and mud are very helpful in storing cereals, pulses and minor millets. Accorded with a rationality score of 2.88 by the scientists, this type of granaries were aware by 27.50 per cent coastal farmers mostly belonged to Tuticorin and Tirunelveli districts and was adopted by 16.25 per cent. This type of granaries is made up of different levels or sizes which can be separated makes its usage to suit the needs of farmers.

The nineteenth item is using Thillaimaram as a good water harvesting mechanism in coastal areas of Tamil Nadu. This method using simple engineering techniques helps in lifting fresh water with much ease at water levels of 20-30 feet. It is peculiar in parts of Ramanathapuram where a mud clay permeable mass separates fresh water from sea water. So further piercing this membrane will result in losing up of fresh water. So Thillaimaram as irrigation structures cannot be avoided

in this type of coastal set up and 13.75 per cent of farm population were aware of it and per cent adopted it as an efficient water harvesting mechanism.

The twentieth indigenous item identified, collected and documented is usage of palmyrah trunk as irrigation channels which are cheap and made of locally available resources. It is eco-friendly and was accorded a rationality score of 2.64. About 14.58 per cent of farmers mostly belonging to Ramanathapuram were aware of this irrigation method and 12.50 percent adopted it.

The twenty first item is using pot granaries help in saving the viability of seeds for longer periods of time. Assigned with a rationality score of 3.00 it is used for saving the seeds for the next season. About 73.33 per cent farmers were aware of storing seeds by this method and 55.41 per cent adopted it. In few cases botanicals with insecticidal properties like neem and pongam were also dried and placed along with the seeds.

In laying coconut fencing over barbed iron wires in coastal areas which is cheap, locally available and sustainable for longer periods of time, a rationality score of 2.52 was assigned. About 52.08 per cent farmers in coconut cultivation coastal areas like Ramanathapuram, Kanyakumari, Tirunelveli and Tuticorin districts were aware of this fencing method and 42.50 per cent adopted it to safeguard fencing from rusting at shorter time periods.

The twenty third indigenous item is palmyrah fencing as an indigenous resource in coastal areas. Being accorded with a rationality score of 3.85, about 64.58 per cent farmers were aware of this fencing mechanism and 60.83 per cent adopted it. Being a low cost technology which employs local resources and skilled labour in its construction and maintenance it is deployed as a fencing mechanism in coastal areas. It replaces live fencing in some districts and vice versa and is applicable or mostly restricted only to coconut plantations.

Tin sals as an effective water harvesting mechanism in coastal area is the twenty fifth rational item identified in coastal areas. Accorded with a rationality score of 3.46 about 69.16 per cent coastal farmers were aware of this method and only a mall section (10.41 per cent) adopted it. Used in areas with water levels of 20-30 feet and drawn using bullocks. Depletion of water levels and the huge labour usage has resulted in reduction of its usage. Small diesel motors have replaced it as an alternative and effective mechanism in coastal areas.

The twenty sixth item is stacking of onion in bamboo made cages one feet about ground level improving its shelf life and fetching good prices. With a rationality score of 3.49 it is an effective method which allows the free movement of air within the stacked onions, drying it and thereby reducing the biochemical and physiological processes taking place in onions. About 79.58 per cent farmers were aware of this method and 52.91 per cent adopted it for stacking onion in their fields till they get affairly high price for their produce in the market.

The practice of tying tins and bottles in sunflower fields keeps away birds and rodents with a crackling sound is twenty seventh identified indigenous item. Being regarded as a rational practice by scientists of TNAU with a rationality score of 3.69, a section of coastal farmers (29.58 per cent) who ventured into sunflower cultivation were aware of this method and 21.66 per cent adopted it as a preventive management mechanism.

The next item is keeping colour pots hung in trees to control rodent and bird problems in fields. Largely adopted with a superstitious belief of preventing undesirable psychological feelings of jealousy, this practice over a period of time has taken up a role of preventive control mechanism in birds and rodent control. It was assigned as irrational with a score of 1.33 by the scientists and about 81.66 per cent farmers were

aware of this indigenous item and 52.08 per cent adopted it in coastal areas.

The next indigenous item is use of huge quantity of seeds in non-clayey black farmers were aware of this irrational indigenous item and 21.25 per cent applied it in soil for raising a normal crop. This was an irrational practice. About 35.00 percent their fields.

The 30th indigenous item is the presence of Nuna (*Morinda tinctoria*) indicates high moisture in soil. No scientific evidence supported this statement and it was assigned as irrational by the scientists assigning a score of 1.64. Nuna is mostly raised in garden lands and has the capacity to stand against long intervals of drought and has no relationship with its retention of soil moisture. However, 38.33 per cent coastal farmers were aware of this indigenous item and 27.08 per cent adopted it for conserving soil moisture.

The practice of adding red soil in clay improves soil fertility is the identified thirty first indigenous item in coastal areas of Tamil Nadu. Assigned with irrationality by the scientists with a score of 1.51. Scientific evidence proves the soil texture cannot be changed as the composition of parent material decides the soil fertility status. About 30.00 per cent coastal farmers were aware of this irrational item and 22.50 percent adopted it in coastal cultivation.

The thirty second indigenous item is use of local varieties of crops being preferred for improving the keeping quality of straw. It is regarded as rational item with a score of 2.83. Generally, naturally selected native cultivars had more biomass than economic produce as in the case of high yielding varieties.

Being grown within a longer span of time they have the added advantage of prolonged psychological process within the crop aiding in its good quality and longer shelf life. About 61.66 per cent coastal farmers were aware of this mechanism and 48.33 per cent adopted it in their fields for meeting up their fodder requirements.

The last rational indigenous item identified in use of bamboo rat kittys to kill rats. Using local resources like small bamboo sticks, iron nails, cuttings from rubber tyres it is being used by tribal communities in coastal areas to earn their livelihood. Regarded as a conventional method of controlling rats it was assigned with a rationality score of 2.65. About 79.58 per cent coastal farmers were aware of this method of rat control and 47.08 percent adopted it in their fields.

The practice of using wooden granaries in kitchens help in saving huge ties of country jaggery for longer periods of time is the twenty fourth identified digenous item. Being kept at heights of 8-10 feet in kitchens above places where cooking takes place, it helps in solidification of country jaggery and prevents liquidisation thereby improves its keeping quality. Assigned as a rational practice by the scientists with a score of 3.38, mostly coastal farmers of Kanyakumari, Tirunelveli and Tuticorin districts representing 19.58 per cent were aware of this method and 12.91 per cent adopted it for storage purpose.

Conclusion

The findings on the documentation of Indigenous Technical Knowledge on General Agriculture in coastal areas of Tamil Nadu revealed that thirty three indigenous items related to general agriculture was identified, documented and about fourty to fifty percent of the respondents in this study know the indigenous rational items. These rational items will serve the scientist with a list of technologies for test verification and selection of viable technologies. It can be easily disseminated through the extension systems since they are already deeply rooted in the rural culture of Tamil Nadu.

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Cultural Resilience and Land Rights: Sustaining Livelihood among the Irular Tribe of Thiruvallur district

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Understanding Land Alienation

Land alienation among tribal communities is a multifaceted issue that encompasses various forms of dispossession and displacement from their ancestral lands. This phenomenon primarily affects indigenous and tribal populations worldwide, as their lands are frequently encroached upon, illegally acquired, or exploited, often leading to adverse social, economic, and cultural consequences.

Historical Context

Historically, land alienation can be traced back to the colonial era when European powers colonized various regions around the world, including India. During this period, land was often seized from tribal communities, and exploitative systems were established, perpetuating a cycle of dispossession that continues to impact these communities today. In India, the British implemented land revenue systems that marginalized tribal land rights, laying the foundation for future land alienation issues. Lord Dalhousie was the one who introduced the Land acquisition act of 1894. This land acquisition act of 1894 allowed the government acquire any private land for public purposes by government agency from individuals and owners as authorized by law after paying government-fixed compensation to cover losses for surrendering the lands. Initially the Indian forest act of 1878 was more comprehensive which further extended its authority over forests. Accordingly, the forests were divided into (a)**Reserved Forest** (b) **Protected Forests** (c) **Village Forests**. Several restrictions were imposed upon the people's rights over the forests lands and produce in the protected and Reserved Forest.

Modern Challenges

In contemporary times, land alienation continues to be a significant challenge for tribal populations. Rapid urbanization, industrialization, and infrastructural development have increased the demand for land, placing immense pressure on tribal territories. Non-tribal individuals and entities often encroach upon these lands, sometimes illegally, leading to conflicts over land ownership and usage rights. Additionally, the lack of clear land tenure systems and inadequate legal protections further exacerbate the issue, leaving tribal communities vulnerable to land grabs.

Impact on Tribals

The consequences of land alienation for tribal communities are profound. Displacement from their ancestral lands disrupts traditional livelihoods, often centered around agriculture, forestry, and pastoralism. As a result, tribal populations face increased economic vulnerability and poverty. Moreover, their close relationship with the land and forests, which is integral to their cultural identity and spiritual practices, is severed, leading to cultural erosion and a loss of unique traditions and knowledge systems.

Addressing the Issue

Addressing land alienation requires a multifaceted approach. Governments, civil society organizations, and international bodies must work together to develop and implement policies that safeguard tribal land rights, ensuring equitable land distribution and protection from encroachments. Education and awareness programs can empower tribal communities to assert their rights and negotiate with external stakeholders. Additionally, promoting sustainable land use practices and respecting indigenous knowledge can help preserve the vital connection between tribals and their land while

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fostering economic self-sufficiency and cultural resilience.

In summary, land alienation among tribal communities is a complex issue with historical roots and modern challenges. It poses a threat not only to the economic well-being of tribal populations but also to their cultural identity and way of life. Effective solutions require legal reforms, community empowerment, and a commitment to preserving the rights and heritage of these marginalized groups.

Land Rights of Tribals:

Under British colonial administration, tribal lands were often classified as "wasteland" or "forest reserve," thereby dispossessing indigenous communities of their traditional territories. This legacy of dispossession and marginalization continues to shape the land rights landscape for tribal populations in Tamil Nadu.

The Indian Constitution contains several provisions aimed at protecting the rights and promoting the welfare of tribal populations and indigenous communities. Some of the key provisions include:

Housing Schemes for Tribal People:

Objective: Housing schemes for tribal people in Tamil Nadu aim to provide safe and decent housing to tribal families living in inadequate or substandard housing conditions, often in remote or tribal areas. These schemes prioritize improving the living standards and quality of life for tribal communities.

Types of Housing: The housing schemes may involve the construction of individual houses or group housing projects, depending on the specific needs and preferences of the tribal communities.

Subsidies and Support: The government typically provides financial subsidies or support for the construction of these houses. This support may cover a significant portion of the construction cost, making it more affordable for tribal beneficiaries.

Implementation: These housing schemes are usually implemented by government agencies, often in collaboration with non-governmental organizations (NGOs) and other stakeholders. They involve planning,

designing, and constructing houses that are suitable for the local climate and cultural preferences.

Community Participation: In many cases, there is an emphasis on involving the tribal communities in the planning and construction process. This not only ensures that the houses meet the specific needs of the beneficiaries but also fosters a sense of ownership and empowerment among tribal families.

Infrastructure Development: Along with housing, these schemes may include provisions for basic infrastructure development in tribal areas, such as access to clean water, sanitation facilities, and electricity.

Free Patta Distribution:

In Tamil Nadu, a "patta" is a legal document that serves as proof of ownership or title for a piece of land. It is an essential document for individuals or families to establish their land ownership rights.

The Tamil Nadu government, recognizing the historical injustices faced by tribal communities regarding land ownership, initiated the distribution of free pattas to eligible tribal families. These free pattas aim to provide tribal households with legal land titles, granting them secure ownership of their land.

Eligibility criteria for receiving free pattas may include being a member of a recognized tribal community, residing in specific tribal areas or settlements, and meeting certain socioeconomic criteria.

Benefits: The distribution of free pattas offers several benefits to tribal communities. It provides them with a sense of security and ownership over their land, protecting them from potential land disputes or encroachments. Additionally, it enables tribal households to access various government welfare programs and housing schemes.

Efforts and Solutions

Efforts to address these challenges include advocacy by tribal rights organizations, legal battles to reclaim ancestral lands, and policy initiatives aimed at providing greater protection to tribal land rights. Collaborative approaches that involve tribal communities in decision-making regarding land use and

development projects can help safeguard their interests and mitigate further land alienation. Additionally, there is a growing recognition of the need to promote sustainable land management practices that respect tribal knowledge and traditions while ensuring equitable access to land and resources.

The land rights of tribes in Tamil Nadu are marked by historical injustices, ongoing challenges of land alienation and encroachment, inadequate legal protections, and profound impacts on livelihoods and culture. Addressing these issues requires a concerted effort from governments, civil society, and tribal communities themselves to ensure equitable access to land, protect indigenous rights, and preserve the rich cultural heritage of these marginalized populations.

Conclusion:

To ensure the success of tribal house schemes, it is crucial for government agencies, NGOs, and other stakeholders to closely monitor the role of intermediaries and middlemen. Transparency, accountability, and measures to prevent corruption should be integrated into the implementation process. Additionally, efforts should be made to empower tribal communities to take an active role in housing programs, reducing their dependency on intermediaries and ensuring that the benefits reach those who need them most.

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Sati - A Traditional Practice of Indian Culture

Dr. K. Parvathi*

Introduction

Sati is defined as a woman who burns herself on the funeral pyre (citta) of her husband out of devotion. Then Sati as an adjective is defined as "chaste" virtuous women¹. Sati is derived from the word "Satitva" which

means "purity of mind and of the body" and the willingness of a woman to give supreme sacrifice to save this purity. Thus Sati refers to both the sacrificial ritual and the widow who was immolated and consequently worshipped as the ideal wife.

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The Historical Background

The first historical instance of Sati was contained in a Greek chronicle which describes the burning of the wife of the Indian military General Keteurs who died in 316 B.C in a battle against Greek adversary Antigonus. A school of empirical data confirms that Sati originated as a practice of the Kshatriya warrior caste and was adopted by the Brahmin caste; in the ruling class of Kashmir, Sati was so popularized that wives and concubines both rose upon the funeral pyre. By the first or second century A.D, the custom had begun to gain the support of lawgivers, while by the 7th century AD., it was well established as a religious duty applicable to widow of all ages. There is no consensus on when, where, why and how the practice of Sati spread. Anant Sadashiv Altekar opined that Sati became really widespread in India during c. 700–1100 CE, especially in Kashmir. A few statistics on its development was given by him. According to Altekar there was a gradual rise in the spread of Sati which probably reached its peak in the first decades of 19th century when the British started to intervene.

Ibn Batuta, an Arab traveler (1333 A.D.) observed that sati was considered commendable by the Hindus, without however being compulsory. Historically, efforts to prevent sati by formal means existed even before the Muslim rulers came to power. Under the Delhi Sultanates (Alauddin Khilji, 1294-1316 and Muhammad bin Tughlaq, 1325-1351) permission had to be sought prior for sati to be committed. In time this check against compulsion became a mere formality. In any case Hindu women from royal families continued to burn unchecked. Humayun(1530-1540) tried to prevent sati, but eventually withdrew a royal fiat against it.

Akbar (1556 -1606) insisted that no woman could commit sati without the specific permission of his Kotwals (police officers in charge of police station) . They were instructed to delay the woman's decision for as long as possible. Children were strictly forbidden from the practice. The later they continued to put obstacles in the way but the practice carried on in the areas outside Agra. In their own sphere of influence the Portuguese, Dutch and French banned sati but efforts to

stamp out sati were formalised only under Lord William Bentinck after 1829.

Evidences from Tamil Nadu

There is considerable evidence to the prevalence of Sati in ancient Tamil Nadu². Great women who entered the pyre were known as "Nallol"³. Instances of sati such as Koperunthevi, wife of Boothappandian⁴, Athirai in the Epic Manimekalai⁵. VanavanMadevi, wife of Sundara Chola⁶ ", wives of Tirumalai Naicker (in 1659 AD), Muthammal, wife of Muthu Veerappa Naicker III (in 1689 AD)⁷, wives of Kizhavan Sethupathi (in 1710 A. D) show that the act was voluntary. Marco Polo who travelled in Tamil Nadu at the close of the 13th century confirms the prevalence of Sati in Tamil Nadu and says that "women who performed Sati were held in high esteem". Abbe JA Dubois in his book "Hindu Manners, Customs and Ceremonies" writes of two incidents of Sati that took place in 1794 and 1805 that he had himself seen."

In Tamil Nadu, Sati Stones which were set up to celebrate such events are found even today in several places. In Sati stones, the women have been portrayed due to their love for their husbands. They were helpful in understanding the sketch and form of women of those ages. These women have fallen into the burning remains of their husbands as they do not want to live after them. Such virtuous women were called Sati. Sati means Truthful Wife. Stones raised in memory of such Satis are called Sati Stones or Masatikal. Such women excelled in love, Karpu (chastity) and were worshipped as Goddesses. In TamilNadu, other instances are the mother of King Rajaraja I, wife of Rajendra, mother of Vijayaranga Chokkanatha, wife of Desinguraja have committed Sati.¹⁰

Apart from Sati Stones, there was an ancient custom of building small temples (as noticed among the Kongu Nadu ancient Tamils) referred as Veeramaathi Temple.¹¹ Edgar Thurstan refers them as Theepanthan Kovil.¹² Theepanchakani refers to the land which had been earmarked in honour of Sati temples.

Evidences from North India

The wife of General Goparaja, who fell in AD 510, while fighting for his country against the Hunas,

immolated herself on her husband's funeral pyre. In 606 AD the mother of King Harsha chose to predecease her husband by committing herself to flames, when it was declared that there was no chance of her husband's recovery. During the period AD 700-1100, Satis became more frequent in northern India and quite common in Kashmir. Muktabai, the daughter of Rani Ahalyabai of Indore became a Sati in 1792.

In Medieval Orissa, the evils of Sati system was not rigidly practiced. The literature gives some stray reference to this practice.¹³ In Bengal, the practice of Sati spread towards the end of the Pal a period and during Sena times.¹⁴ Sati had reached truly astonishing dimensions in many parts of India, especially in Bengal. In 1807, 300 Satis were recorded within a 10- mile radius of Calcutta. A total of about 8000 burnings were officially recorded between 1815 and 1828.¹⁵ Bentinck at last suppressed the rite on 4th December 1829 in the teeth of orthodox protests and Raja Ram Mohan Roy strengthened the hands of the Government by organizing a deputation and an address signed by 300 Hindus and by publishing an Abstract of Arguments in 1830. At the deaths of Maharana Jivan Singh of Udaipur in 1838 and of Maharaja Man Singh of Jodhpur in 1843, several women mounted the funeral pyre. But by 1861, at the death of Maharana Sarup Singh, the Rajput public opinion had by this time so strongly ranged itself against the custom that not a single one among the legal wives of the Maharana felt it necessary to accompany her husband.

Epigraphical Evidences

A few epigraphs refer to the Sati cases in Rajputana, which later became a stronghold of the Sati custom. The earliest among these is that of the mother of the Chahamana King Chandamahasena, who became a Sati in A.D 842. Sampalladevi became a Sati at Ghatiyala in Rajputana in A.D 890.

In Rajasthan many Queens of the famous rulers, like Maharana Pratap¹⁶ and Raj Singh of Mewar, Maldeo and Jaswant Singh of Marwar, Bika and Rai Singh of Bikaner, Mukund Singh and Bhim Singh of Kotah, Anop Singh of Jaisalmer and Sabal Singh of Jaipur, burnt themselves on the funeral pyres along with

their husband's bodies. The number of women burned on the funeral pyre was considered an index of success.¹⁷ Contemporary records of the Gurjara Pratihars found in Dholpur and Kalachuri refer to Satis.¹⁸ During Jahangir's reign, when Lodha Rupchand died at Ahmedabad, his three wives followed him committing Sati. In 1667 and in 1668, two instances of Sati were reported at Bikaner. In 1803 A.D., a Sati was committed.¹⁹ Women also expressed their will when they resisted being prevented from jumping into the flames. One such case reported by Magistrate W. Wright in 1819 is worth recounting. A child widow, Mussummat Seeta had suddenly decided at age 15, some nine years after her husband's death to commit Sati. She resolved to die through the rite of anoomarana with a stringed instrument that had belonged to her husband.²⁰

British Regulations

The most familiar aspect of Sati is the British campaign against it culminating in the promulgation of Regulation XVII in 1829, declaring the practice of Suttee, or of burning or burying alive the widows of Hindus as illegal and punishable by the Criminal Courts.²¹ Viewed from this angle, the history of Sati has been appropriated by some scholars to represent the beginnings of "a deliberate policy of modernizing and westernizing Indian Society" as embodied in the person and policies of Governor-General Lord- Bentinck, who directed the official campaign against Sati, and in the emergence of a Bengal "Renaissance", under the guiding hand of the 'Father of Modern India', Raja Rammohan Roy, who acted as the Indian architect of this social reform.²²

From Poona in Western India, from Banaras, and from Shahabad in 1787, 1788 and 1789, respectively came the first official reports of widow burning.²³ The legislative prohibition of Sati in 1829 has also become a founding moment in the history of women in modern India. No doubt its practice did not fall into disuse entirely, although government vigilance and enforcement of severe punishments for offenders must have sharply reduced the number.²⁴

Recent Incidents

Even now, 170 years after the ban on Sati, widows in many parts of the country are treated as subhuman, inauspicious, not provided basic amenities and, if young and childless, often sexually abused. In short, they were made to feel that they would be better off dead. Sati occurred in remote areas as late as the 1940s. In August 1980 a young Rajasthani widow of 16 performed Sati. Roop Kanwar, an 18 year old woman died on the funeral pyre of her 24 year old husband on 4th September, 1987 in Deorala, Rajasthan. The course of events which culminated in her death, far from unique in being labelled a Sati, has been bitterly contested. According to one version, the loving bride of eight months declared her intention to join her husband in death and would not be dissuaded from this action by the admonitions of her distraught in-laws.

According to another version, the unhappily married wife of an inadequate husband was murdered by her venal in-laws, when she was buried alive with her husband's corpse. This immolation was not in itself unique - it has been estimated that there has been at least one such burning per year since independence.²⁵ The immolation of Roop Kanwar was a cause for concern among feminists and liberals in India not only because of the tragic and brutal fate suffered by the young woman herself, but because the accompanying re-emergence of Sati as a political issue.²⁶ Government records of the first quarter of the 19th century show that in the Presidencies of Bombay and Madras, the average annual number of Satis was well below fifty.²⁷

In one sense, there is not much difference between the death of Roop Kanwar and the deaths of thousands of women burnt alive in their own homes in many parts of the country. But her death was significantly different in its social and cultural resonance. Wife burning, like many other acts of violence, occurs with the tacit consent of society, but it incurs public disapproval. Therefore, it is perpetrated secretly, behind locked doors. The woman's husband and in-laws invariably claim that her death was a regrettable suicide or accident, and that they made every attempt to save her. Modern day Sati, on the other hand, though rare, is a

public spectacle, conducted with the approval and applause of the local community. It is this aspect that is particularly alarming. If the widespread implicit acceptance of wife-murder in our society today expresses the low value set on women's lives, the public burning to death of a woman is an open endorsement of that devaluation.

The Sati Sthal is a much visited site and was glorifying the incident. The Government intervened and passed the ordinance forbidding glorification of Sati. The anti-Sati Ordinance passed by the Rajasthan government has a vague definition of "abetment of Sati". On 11th Nov.1999, in Satpura village, Mahoba district, U.P. Charan Shah self-immolated herself on her husband's pyre. Generally, a woman was burnt together with her deceased husband, a practice termed as Sahamarana or Sahagamanana (dying together with). But if con cremation was not possible, such as when a husband died in a distant place or a woman's pregnancy required that she wait till after delivery, a Sati conformed to the practice of anumarans or anugamana: burning with the husband's ashes or with some other memento representing him, for example, his sandals, turban or a piece of his clothing.²⁸

Reasons for Sati

Sati is not a practice that is scripturally sanctioned except for a claim by Shankaracharya of Puri, Niranjan Dev Tirth. There is no evidence that Sati existed in Vedic times. Sati is mentioned in the Mahabharata and other later ancient Indian literature, but it is rare. Though some Dharmasastras allow that Sati is permitted, under no circumstances is it required and it is wrong in any situation.²⁹

Sati was encouraged by the upper strata of society. The relatives of the deceased encouraged Sati for they wanted to inherit the dead man's property. The presence of a widow, especially, if still capable of sexual and reproductive activity, is clearly a problem for her husband's surviving male kin. Even if her celibacy can be guaranteed by imposing severe regulation on her social contacts, she is still automatically generating massive impurity with each menstrual period.³⁰

Another reason was that women were not economically independent. The death of the husband rendered a woman totally dependant on others for her living. Whatever may have been the economic motivations behind Sati, ideologically it signified that a woman who had lost her husband had forfeited her right to live. This act of supreme sacrifice would also assure her of her Lord's company in the after-life.³¹ Worse still, a woman's widowed state elicited neither sympathy nor respect from society. The fear of widows generated by the magnitude of the problem they pose for the maintenance of male control, took extreme form in the practice known as sati. Sati offered a quick and easy way out from the misery and humiliation of widowed existence. Since conservative Hindus forbid widow remarriage, some of those widows chose to commit suicide as Satis rather than endure a life of privation.³² Widow re marriage was never popular until the late 19th century.

Conclusion

While it is understandable that many anti-Sati activists resent the-religious status of Sati becoming a major focus of debate and regard it as imperative to change the conduct of debate so that it ceases to turn on a religious axis, they have to face the fact that Sat is legitimized in religious terms despite their treating this as disingenuous or counterfeit. As this recurring practice came to be forced upon widows who were faced with a bleak future and considered a burden in a largely patriarchal society, the areas that need attention are:

Education of women, constitution of special courts, employment opportunities, encouragement of widow remarriage, etc. It is significant that the most populous states such as UP, Rajasthan and Bihar fall in the category of the most backward states, so far as female literacy is concerned, as indicated by Census 1991 respectively as 26%, 20.8% and 23.1 %. Once women, more so widows, can feel more confident about living a life of self-worth, it would be difficult to persuade / coerce them into acts of self - destruction such as Sati.

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The Empowerment of Women through Zero-Ticket Bus Travel Scheme in Tamil Nadu

Dr. S. Chandra Meghala*

Introduction

One of the social welfare scheme for Tamilnadu women is Zero-Ticket Bus travel Scheme. It was launched by the government of Tamilnadu on 8th May 2021, whereby women can only travel for free in government run buses upto 30 kilometers within the Tamil Nadu State. This decision by the chiefminister of TamilNadu M.K. Stalin has potential to transform the Socio-economic status of women in TamilNadu with increased access to public spaces and improved participation in the workforce. The scheme for ZTBT has made TamilNadu the second state in the country after Delhi to offer this service for women. There is a lot of gender disparity in Indian society, and the mobility of women is restricted for a host of social and economic reasons. ZTBT provides economic, emotional, social and health benefits to women.

History of the scheme

Zero- Ticket Bus travel is not a newly concept and a myriad of trails have been conducted regarding its implementation. Some countries have partial implementation for particular groups of the people like students and senior citizens. Luxembourg was the first country in the world that made public transport free for everyone universally be it, citizens of the country or tourists in the year 2020. The main intention behind the introduction of this scheme has been a better quality of mobility by reducing traffic and to reduce the burden from the environment by promoting public transport rather than private

Background of ZTBT scheme

The parameter for economic participation of women varies across states. A 2015 National level study by McKinsey that measures gender inequality in the workforce places Tamil Nadu and Kerala among the best large states in India for gender parity. At 32% the female Labour force participation in Tamil Nadu is nearly twice that of the rest of India. The Gross enrolment Ratio (GER) of women entering colleges in Tamil Nadu is 49% compared to 25% for the rest of India.

The 2019-20 Annual survey of Industries found that for women employed in the manufacturing sector in India, 43 are employed in Tamil Nadu. Coimbatore reports the highest share of women with regular paid jobs.

Tamil Nadu push for women's empowerment is entangled with the inception of the Dravidian movement. By advocating for social justice equality and rationalism, the movement challenged patriarchy. Periyar founding leader of the movement believed India could not be truly independent if women were not empowered. This ideology has manifested in the policies of both Dravidian parties.

The indirect impact of following schemes like widow-remarriage scheme, self respect marriages, Hindu succession Act, equal rights to daughters in ancestral property, Muvalur Ramamirthan Ammaiyar scheme, EVR Nagammaiyar Memorial free graduate education for girls scheme, Dr. Muthulakshmi Maternity Benefit scheme, Introduction of Television in villages,

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etc were helped the state to provide women with more opportunities.

M. K. Statlin too has reinforced the vision, His Tamil Nadu State New policy for women 2021, aims to restructure gender norms and attitudes that constrain maternity leave from 9 months to 12 for government employees making it one of the highest in the country. The new policy also targets to improve political participation of women with 33.3% representation is registered political parties and 33.3% of seats in the Assembly elections. To facilitate the entry of women certificate course to understand politics have been ideated. The state has also reserved 50% seats for women in urban local bodies. Despite the government recognizing the importance of mobility for the Independence of women, the free bus ride scheme (ZTBT) was launched.

State Planning Commission Report

The government of TamilNadu appointed the state planning commission, to understand how the scheme (ZTBT) has benefited women. The state planning commission has undertaken two studies. The first study was based on a survey done among users of the scheme in Chennai metropolitan area. The report of the study showed that women passengers made around 50 trips a month under the scheme and were able to save up to rupees 858 a month. Following the recommendation of the Honorable Transport Minister and the principal secretary Transport Department, the State planning commission undertook a study in three areas in the districts of Madurai, Tirupppur and Nagapattinam. The three districts were selected because of the different economic bases to understand how the scheme has shaped women's lives. Urban location amidst an agrarian belt, a tourist and trading hub, and a manufacturing hub were chosen for study. The field survey was conducted from 4th August, 2022 to 30th August, 2022. The findings suggest that the scheme has not only helped save roughly 11.4% of the monthly income of women users, but, has also helped increase in work participation of women by enabling self-employment. The savings amount to more than 14% of the income for more vulnerable workers such as

construction and agricultural labourers, and street vendors, women respondents also report that they depend less on family members for their mobility. Moreover, women from rural hinterlands are increasingly using this scheme to access new learning opportunities in the urban centers.

Purpose of the scheme

The reason being the introduction of the scheme exclusively for women in India is basically because of inequality existing in Indian society and how they face discrimination on frequently in their lives. Following are the few purposes for which this scheme has been launched

Cheerful ride

The main objective of the scheme is based on social condition of our society, that is to provide transport service to the women because they are deprived of it. Women still have to take money from their fathers, husbands and sons for every small expense, free bus travel (ZTBT) will give women independence to move freely and save monetarily.

Safty Atmosphere

Zero-ticket bus travel lead to more women passengers in the bus, this will create an atmosphere of safety and security among women. Like after the Nirbhaya gangrape, the girls feared to travel by buses during late hours. This scheme will help the women to access the places that are dominated by men because its general notion of the human mind that if there is one more persons like us we feel more comfortable and the same in the case here.

Women's Workforce Participation

India ranks 121 among 131 countries in female labor participation rate averaging as 23%. At 17% of GDP, the economic contribution of Indian woman is less than half the global average. Woman's workforce participation rate in Tamil Nadu is 21.8% which is even below the national average. Increasing this participation is paramount not only for gender equality but also for national economic progress. A prominent way to achieve this ZTBT through increasing freedom of mobility for women

Ride to Medical assistance

Women living in rural areas are not able to access quality medical service because of their low income as only the expenses incurred on traveling from one city to another on regular basis for checkups and appointments disbalances the family budget. Hence this ZTBT scheme ensures that at least the cost incurred on traveling can be cut down and the woman can get quality treatments and this will ensure a better state of their health .

Conclusion

The state government of Tamil Nadu has focused to develop the status of women through ZTBT scheme. On the consequences, the fare free travel scheme helps the woman to move independently without any barriers. Moreover this scheme provide a lot of opportunities for women to enhance themselves through economically socially and mentally. Consistent efforts over seven decades have resulted in the status of women in Tamil Nadu being relatively better than in other regions of the country .

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A Historical Study of Water Pollution in Kanyakumari District

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Introduction:

The right to a clean environment is essential and closely linked to health and well-being, as the quality of the environment directly impacts the health of those living in it. A healthy environment with clean air, safe water, and a peaceful atmosphere is crucial for a good quality of life. However, environmental pollution is one of the most serious problems we face today, with many people lacking access to clean air and drinking water, leading to various health issues. Pollution, whether in water, land, or air, refers to the discharge of harmful materials or energy that disrupts the earth's ecological balance, causing short-term or long-term harm. The unprecedented demand on the environment due to industrialization, motorized vehicles, and population

growth has led to a massive increase in waste by-products. The unchecked release of untreated industrial and domestic waste into waterways, the emission of pollutants into the air, and the use of new chemicals without considering their impact are all contributing to the rapid decline in environmental quality and its ability to sustain life.

Pollution is classified into various types, including air pollution, noise pollution, water pollution, deforestation, pollution from reactive waste and radiation, climate change, acid rain, ozone layer depletion, desertification, and the decline of biodiversity. Among these, water pollution is a significant issue, as harmful substances in water bodies,

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whether dissolved, suspended, or settled, degrade water quality and harm aquatic ecosystems. Polluted water, which often contains viruses, bacteria, and other pathogens, poses severe health risks, leading to waterborne diseases like diarrhea, dysentery, and typhoid. The primary sources of water pollution are domestic waste, industrial effluents, and agricultural runoff, with the pollutants from these sources often ending up in groundwater and surface water bodies. Water pollution is further categorized into point source pollution, where harmful waste is directly discharged into water bodies, and non-point source pollution, where polluted runoff drains into water bodies.

Domestic sewage, which contains both organic and inorganic materials like phosphates and nitrates, is a significant contributor to water pollution, often leading to problems like algal blooms and eutrophication in stagnant water bodies. Industrial effluents, containing toxic chemicals like lead, mercury, and asbestos, also cause water pollution, with the wastewater from food and chemical processing industries being particularly harmful. Agricultural waste, including manure and chemical fertilizers, contributes to nutrient pollution, which leads to eutrophication and groundwater contamination. In Kanyakumari District, known for its rich biodiversity and numerous water bodies, environmental preservation is critical but is under threat due to high population density, vehicle emissions, and the discharge of effluents into water bodies. Water pollution is a significant threat to both humanity and ecosystems worldwide, with industrial growth, urbanization, and the use of synthetic substances exacerbating the problem. Developed countries struggle with chemical discharges, while agricultural runoff is the primary concern in developing countries. This discussion highlights the status of surface water quality, the causes of water pollution, and its impact on human health in Kanyakumari District, Tamil Nadu, India.

Kanyakumari is one of the smallest districts in Tamil Nadu, covering an area of 1,684 km², which is 2.58% of the state's total area. Located at the southernmost tip of peninsular India, it is where the Indian Ocean, Arabian Sea, and Bay of Bengal meet. The district boasts diverse ecosystems, including

forests, wetlands, freshwater resources, and marine environments. Kanyakumari gets its name from the town of Kanyakumari, a pilgrimage center associated with the temple of Goddess Kanyakumari. Known as 'Nanjil Nadu' due to its fertile soil and high agricultural productivity, the district also enjoys comparatively high rainfall. Kanyakumari has a high literacy rate and is a significant pilgrimage center in India. It is also a popular tourist destination, with Cape Comorin being the only place in the world where one can simultaneously witness the setting sun and the rising moon on a full moon day.

Historically, Kanyakumari was part of the Travancore Samasthanam or Travancore Princely State of Kerala until 1947. After Independence, it remained part of the Travancore-Cochin State until the states were reorganized based on language. The Tamil-speaking majority fought to join Tamil Nadu, and Kanyakumari District was officially formed on November 1, 1956, with its headquarters in Nagercoil. For administrative purposes, the district is divided into two revenue divisions, Nagercoil and Padmanabhapuram, which are further subdivided into four taluks and nine blocks. Of the four taluks, Thovalai stands out with its hilly terrain and paddy fields and is the only taluk without a coastal area. Kanyakumari district has six legislative constituencies: Kanyakumari, Nagercoil, Padmanabhapuram, Colachel, Killiyoor, and Vilavancode.

The district's physiography can be divided into three natural regions. The northeastern part of Thovalai Taluk is a mountainous area with spurs from the Western Ghats, known as the High Lands. The west and southwest parts of the district form the coastal area, which is flat, fertile, and referred to as the Low Lands. Between the mountains and the coast is a strip of undulating land called the Mid Lands, which has a few streams useful for cultivation. The district's economy relies heavily on agriculture and related activities, with key crops including paddy, tapioca, coconut, banana, and rubber. Agriculture is the main source of income, and most of the water from the district's dams, except one, is used for agricultural purposes. This water helps replenish the district's groundwater reserves. The table

below shows the catchment areas and capacities of the district's dams:

Sl. No.	Dams	Construction Years	Water Spread Area (sq.km.)	Gross Capacity (M.Cu.m)	Net Capacity (M.Cu.m)
1	Pechipparai	1896-1906	15.00	150.25	123.18
2	Perunchani	1948-1953	9.50	81.80	81.80
3	Chittar-I	1964-1970	2.90	17.27	11.13
4	Chittar-II	1964-1970	4.10	28.57	16.99
5	Poihayaru	1999-2000	78.03 (acre)	95.20	-

In Kanyakumari district, perennial rivers are notably absent. The main non-perennial rivers are the Paraliyar, Kodayar, and Pazhayar. The Paraliyar flows for 37 km before joining the Kodayar near Thiruvattar, which connects to the Western Tambaraparani or Kuzhithurai Aru. The Mullayar in Vilvancode Taluk is a stream that flows for 11 km before joining the Western Tambaraparani near Thichurichi. The Valliyar is another small river with a total length of 16 km. Kanyakumari district is well-known for its tank irrigation, with a total of 956 tanks. Agastheeswaram Taluk has 152 tanks, Kalkulam Taluk has 643 tanks, Villavancode Taluk has 33 tanks due to less favorable geographical features, and Thovalai Taluk has 128 tanks. These tanks have been crucial for paddy cultivation and have significantly contributed to agricultural production over the years. The following table lists the rivers and channels in the district and their lengths:

Sl. No.	River/Channel	Length (kms)
1	Thamiraarani River Basin	32
2	Kodayar	8
3	Chittar-I	9
4	Chittar-II	36.8
5	Paraliyar	59.2
6	Pazhayar	36.8
7	Valliyar	16
8	Bomfuriyaikkal	12.5
9	Ponnaivaikkal	12.25
10	Other Small Streams	74.56

Water pollution is a serious threat to human health and ecosystems worldwide. The main sources of water pollution are untreated waste, industrial effluents, domestic sewage, and runoff from agricultural fields. Industrial growth, urbanization, and synthetic substances harm water bodies. Developed countries often face issues with chemical discharges, while developing countries struggle with pollution from agricultural runoff. This chapter examines surface water quality in Kanyakumari district, the causes of water pollution, and its effects on human health.

Surface water, which includes rivers, lakes, ponds, and streams, is essential for humans and aquatic life. In Kanyakumari district, surface water is used for fishing, drinking, swimming, domestic needs, and irrigation. Despite the district's limited industrial activity, ponds, lakes, and rivers are polluted by wastewater from residential areas, sewage, solid waste, agricultural runoff, garbage dumping, hospital waste, and automobile oil. The importance of surface water has decreased due to the use of bore-wells and centralized water supply systems. In rural areas, where safe drinking water may be scarce, some households use both surface water and piped water. Water samples from rivers, ponds, and taps have been collected and tested in the laboratory.

Rivers are crucial for agriculture, industry, and domestic use in rural India. The two major rivers in Kanyakumari district are Pazhayar and Tamirabarani. The Pazhayar River starts in Surulacode, flows through Thovalai and Agastheeswaram taluks, and empties into the Arabian Sea. The Tamirabarani River originates in the Western Ghats and meets the Laccadive Sea near Thengapattanam. Pollution affects river water quality. While levels of Total Dissolved Solids (TDS), pH, Total Hardness (CaCO₃), Nitrate (NO₃), and Sulphate (SO₄) are within acceptable limits, turbidity levels exceed the BIS standard of 5 NTUs, with Pazhayar at 17 NTUs and Tamirabarani at 18 NTUs. High Electrical Conductivity (EC) values indicate a high level of dissolved inorganic substances. Nitrate levels suggest recent pollution, and phosphate levels, which come from sewage and synthetic detergents, are high in Pazhayar. Both rivers also show high levels of bacteriological contamination.

Kanyakumari district is also known as "The District of Ponds." Ponds, which are smaller than lakes, have traditionally been a water source here. In all ponds, levels of Total Dissolved Solids, Total Hardness, Nitrite, Nitrate, and Sulphate are within acceptable limits. However, turbidity and phosphate levels exceed standards in some ponds. Chenkulam has the highest bacteriological contamination, while Kariyankulam has the highest turbidity and electrical conductivity. All four ponds are unsuitable for domestic use, except for bathing animals. People use both surface and ground water daily for drinking, cooking, and basic hygiene. Bore-wells are common in both rural and urban midlands. Access to safe drinking water is crucial for a healthy life, and water sources can be either on-premise or off-premise. Tap water, provided by local governments, is generally considered safe and contributes to improved public health.

Water pollution can be divided into man-made and natural causes. Man-made pollution includes agricultural runoff, domestic sewage, factory and hospital waste, and improper drainage. According to the respondents, domestic sewage is the leading cause of pollution, followed by agricultural runoff, factory and hospital waste, and improper drainage. In rural Kanyakumari, agricultural runoff is identified as the most significant source of pollution, with domestic sewage in second place. Factory and hospital waste and improper drainage are ranked third and fourth, respectively. There is a noticeable difference in water pollution sources between rural and urban areas. In urban areas, domestic sewage is the leading cause of pollution, followed by improper drainage, with factory and hospital waste in third place and agricultural runoff in fourth.

In conclusion, water pollution poses a significant threat to both human health and ecosystems globally. The primary sources of this pollution—untreated waste, industrial effluents, domestic sewage, and agricultural runoff—vary in impact between developed and developing regions. In Kanyakumari district, surface water is essential for a variety of uses, yet it faces contamination from various sources including residential wastewater, agricultural runoff, and

industrial activities. Although the quality of water in rivers and ponds shows some parameters within acceptable limits, issues such as high turbidity and bacteriological contamination persist. The distinction between pollution sources in rural and urban areas highlights the need for targeted interventions. In rural Kanyakumari, agricultural runoff is the most pressing issue, whereas domestic sewage and improper drainage dominate urban areas. Ensuring access to safe drinking water and effective pollution management strategies is crucial for protecting public health and preserving aquatic ecosystems. Overall, addressing both man-made and natural causes of water pollution is essential for maintaining water quality and ensuring a sustainable future.

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Problems of Thengapattanam Harbour in Kanyakumari District

Pajisha M*

Introduction

Thengapattanam is one of the coastal towns that left a mark in the history of South Trivandrum. As the port city connecting the Anantha Victoria Marthandavarma Canal (EVM Canal) with Thamiraparani, Coconut Town was also a trading center for products like coconut and coir. Radiocarbon dating by Scientist Rajagopalan (1995) suggests that there was a subterranean forest several miles south of the city, believed to have existed thousands of years ago. As tidal forests are formed only in brackish water environment such as backwaters, estuaries etc. there must have been Pantha estuary several miles south of Thangapattanam, which they are of the opinion, that the sea must exist. A century ago, the port's name faded. As the modern technological development has increased the land transport facilities, A.V.M. The eastern side of the canal was cut off and eventually washed away, Along with this, the importance of this town gradually disappeared. Kanyakumari district, home to India's talented fishermen, today has approximately 1500 fishing boats, more than 3000 outboard motor boats and more than 6,000 traditional boats and barges. It is a practice in the maritime states that a fishing port can be established in the coastal area where two hundred and fifty (250) fishing boats are operating. The Chinnamuttam port, located at the lower end of the district, is only big enough for 240 small barges. For more than thirty years, fishermen's representatives and fishermen's welfare organizations have been demanding fishing harbor at

Thangapattanam and Colachal. To this day Thengapattanam fishing harbor remains a dream. Until recently, fishermen did not understand the differences between fishing piers, commercial piers, bait ramps, breakwaters and pads were unclear about what type of fishing gear they needed.

Kanyakumari Fishers of the place

The power boat fishermen of Colachal and Thoothoour areas of Kanyakumari district are experts in two different fishing techniques. Fishing technology known as 'Roppudi' is the specialty of Trales/Colachal fishermen; Thoothoour fishermen are skilled in long lines fishing technology.

Commercial Port

Cargo Ships Bulk Cargo Export, Import a port with facilities for an international container hub requires anchoring depth for large vessels. Chennai Ennore, Thoothukudi and Cuddalore ports are artificial ports in Tamil Nadu. Colachal is the only natural harbor. Giant cranes to handle warehouses, trucks to transfer them, heavy vehicles to come and go Facilities, service/maintenance/emergency requirements of ships, provision of water, food, fuel; Navigation Channel Signals, lights etc. For entering ship the facilities will be installed in the commercial port. Fishing harbor for safe landing of fishing vessels, fast and easy landing of fish to market, boat maintenance. A fishing harbor is a structure established on the coast to meet other needs quickly.

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The Basic Facilities Required At a Fishing Harbor

fish unloading, fish grading, weighing, fish auction/sale hall, merchant hall, ice processing plant, cold storage, fish station, boat repair, boat berthing facility, fishing equipment repair and maintenance. Fishing Professional Electronic Equipment Sales & Maintenance, Supermarkets, Non-Food Outlet - Miscellaneous; Fuel outlet, drinking water, fresh water for aquarium / fish cleaning, Electricity facilities, road/rail facilities, adequate communication facilities and port pollution free waste disposal facility etc. A fishing harbor for fishermen a framework common to consumers and other service providers.

Pad/bait curve during

The stormy season, the fishing industry is severely affected during the months of April – July in the south west coast due to which the fishing industry cannot be launched on the beaches. During these times, dykes and anchor ramps are installed to protect country boats and moorings from launching and returning to shore. A pad is established approximately 100-150 m long perpendicular to the shore taking into account high tide, peak tide, current directions and water pressure. Depending on the advantage of the tide and water force, the rod is set to bend like a bait. This sheltered area is safe for boating and boating at all times of the modern small sharks are being caught. Both parties are experts in identifying and applying techniques to National Fisheries Technology Laboratories. They have the ability to search for fishing grounds in the deep seas where traditional fishermen dare not go and return to the shore with a bumper catch. For those who travel from anywhere in India's Exclusive Economic Zone distance is a matter of course, GPS locators to accurately locate places in the sea, fish finders, ice vault storage facility to preserve caught fish for many days without damage - these are modern. There are fishing boats. Having all these facilities and techniques, these fishermen who migrate to other states live like refugees. No right to freely land and sell the harvested fish. They are also treated as second class in getting ration items, fuel, water, and ice cubes etc. Required to go to the sea for

fishing. Their long-term dream is to have fishing facilities in their own land, which they travel for four days (100 hours journey) to reach the fishing grounds. Majority of the boats in Kanyakumari district spend three-quarters of the year engaged in fishing in other districts of Tamil Nadu and other states. Many of the miseries faced by migratory fish in other states include: economic loss. Inability to engage in independent work, heavy harassment by big businessmen and agents, overcrowding in housing are some of them. Apart from these, social problems are also becoming serious. For thirty years, the fishermen's welfare organizations have been urging the government to establish two more ports in their own land to permanently solve the problems caused by the approach of the fishermen.

Thamiraparani strait is the port The location at Thangapattanam is like a conventional fishing harbor except for the Entrance Jetty / Training Jetty for barges to enter the estuary. The Thangapattanam harbor project is to protect the mouth of the estuary from the effects of coastal currents, tidal waves and annual sand upwelling and to facilitate the passage of barges into the estuary in all seasons of the year. A couple of fishing piers established in such backwaters/estuarine areas along the central Kerala coasts are occasionally washed away by sandbars and become unusable for barges. Due to the possibility of formation of such a sand dune in the fishing harbor to be established in Thangapattanam, permanent dredges are required to maintain sufficient depth at the entrance and estuary mouth for barges to come and go without difficulty. Its resource structure is a barge entry facility at the entrance of the Thamiraparani estuary, 150 meters wide and elongated semi-circular with a main breakwater of 580 meters in the north-west and a secondary breakwater of 150 meters in the south-east. Due to its location on the southern coast of the west coast, there are strong currents and waves. The primary dam will be safe only if another dam is constructed parallel to it at a length of about 200 meters to the north-west of the main dam in the project. A draft project has been prepared at a cost of Rs.43 crore to establish a boat jetty and facility inside

the estuary to enable barges to enter the estuary in all seasons of the year.

Thengapattanam Fishing Port Growth opportunities

The benefits of setting up a fishing harbor at Thangapattanam are numerous. Many lakhs of people of Vilavankode and Kalkulam circle, including fishermen who are the primary beneficiaries, will benefit directly and indirectly. The economy of fishermen and other ethnic groups will grow due to fisheries; Business will improve; Cash flow increases; Fishermen get maximum value for their produce; The opportunity to set a price for fish is available to fishermen; The cost of operating the boat will be significantly reduced; Excessive expenditure incurred by fishermen staying in other states for their business will be eliminated. New business opportunities will be created as wholesalers, small traders, agents in the secondary rehabilitation industry; Employment will be created at fish landings; a lot of business opportunities will arise from fish transport.

Problems of Thengapattanam Harbor

That twenty nine of their fishermen colleagues drowned at the harbour in the last three years. The reason, they said, was the faulty design of the facility. Thengapattanam harbour is designed in such a way that there is lot of space for seawater to enter. So when the sea becomes rough, current in the harbour changes, resulting in fishermen drowning, alleged Justin Antony, founding president, INFIDET, a fishermen representative based in Kanyakumari. The alleged design fault is not limited to this harbour alone but is reported across the State, claim fishermen. Two recently inaugurated fishing harbours near Pamban in Rameswaram, and the ones in Azhagankuppam in Villupuram and Alamparai in Chengalpattu also have similar designs and will soon face similar issues. According to him, the design of Pulicat fishing harbour, too, looked similar. Fishermen complained that the government failed to consult them while constructing harbours. Fishermen are the experts on matters regarding sea and currents, while officials have little knowledge on these matters. They make the mistake of

not consulting us before constructing fishing harbours, which results in frequent accidents.

Thengapattanam harbour and take steps to reconstruct it so that no more lives are lost. When asked, all fishing harbour designs are vetted and validated by expert agencies like IIT-Madras, Central Institute of Coastal Engineering and Fisheries (CICEF) and Central Water and Power Research Station (CWPRS). Thengapattanam design was finalised in consultation with CWPRS. The present challenge in the bar mouth at Thengapattanam was due to changes in wave pattern, offshore siltation and rough sea in the west coast. Though breakwaters are in place from 2013, this year it is not helping to maintain tranquillity due to unprecedented wave pattern and rough sea, which resulted in accidents. Thengapattanam Harbor is a livelihood and security for the fishermen who may be here. Such a port structure has been built in a very wrong way without listening to the opinions of the fishermen who live here that how if this port is built, the livelihood can be increased without any problem. All the fishermen who can be here give their opinions. The whole reason for that is that the mouth opening of a port should not be in a straight line and if it is so, there will be many casualties in the area where the sand drift is more common. Also, they say that a port is one whose mouth is small and the other is larger than that, and it should be slightly curved and elongated, so that only damage to life or property can be prevented. If not, they have expressed their views with a technical strategy that there will be tragic incidents without any amount of loss of life and material damage. Without meaning anything, this government has built this port based on the advice of some corporate company and it has not been completed completely, the port works have been partially built. It is a canal port and many fishermen have been stuck on the rocks in the estuary, which means that there is a lot of silting in the estuary, so there is a danger that the engines of the country boat or barge can get stuck in the soil.

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Gender Discrimination and Educational Challenges Faced by Girl Children of the Narikoravar (Gypsy) Community in India

A. Bernice Rufus*

The Narikoravars are a semi-nomadic people who live in several Indian states. They continue to be behind in many areas, including politics, social prestige, and the economy. This research focuses on the educational challenges experienced by girl students in Narikoravar. According to the report, there is severe gender discrimination in the Narikoravar community. No matter their gender, age, monthly income, or level of education, respondents' ideologies on gender discrimination are the same. The study was carried out in the Tamil Nadu district of Aasakulamin Villupuram, India. Data from the respondents was gathered using an interview schedule. This study has also made a number of recommendations to address the issue of gender discrimination. The reality of how prejudice affects children in Narikoravar merely for being female in all spheres of life, particularly in school, is shown by this study. The government and non profit organisations may aid the Narikoravar people by improving their lifestyle by using the results of studies on such concerns.

Objective of the study:

- To examine the customs and limitations encountered by the Narikuravar Gypsy community.
- In order to determine the extent of gender discrimination in the Narikoravar community
- To examine how the education of female students in the Narikoravar community is impacted by gender prejudice.

Introduction:

Gypsies known as Narikoravar live in several Indian states and are a semi-nomadic group. Their native speech is Vaagiriboli. There is no written script; it just has an oral structure. In different Indian states, the Narikoravars go by various names. They are thought to be members of the Chatrapathi Shivaji dynasty. Shivaji liked to chase tigers and murder his opponents with their nails. Since "Vaak" in Marathi means "tiger," they are referred to as "Vagiri." In Andhra Pradesh, they are known as "Nakkala" and "NakkalaVaandulu," in

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Kolkata, as "Singalan," in Rajasthan as "PaktiSinga," in Kerala as "Kurivikar," in Maharashtra as "PaarthaPaarthilo," in Gujarat as "Vagiri," in Odisha as "Hakkibikki," and in Tamilnadu as "Narikoravar".and „Kuruvikaran'.

They were given the names Narikoravar or Kuruvikaran in Tamilnadu because they had once hunted jackals (known as nari in Tamil), whose teeth were valued for their luck when worn as jewellery. They are known as Kuruvikaran (Kuruvi means Sparrow in Tamil) since they used to hunt birds as well. Narikoravars, who reside in Pondicherry and TamilNadu have been divided into the clans "Kudhiratho," "Mevaado," "Dobby," "Cheliyo," and "Chogan." According to some, there are just three clans: Kudhiratho, Mevaado, and Dobby. Narikoravars are never classified as a caste. In Tamil Nadu, the Narikoravars worship Kaali and Meenatchi as their deities. The tribes known as "Kudhiratho," "Cheliyo," and "Chogan" sacrifice buffalo as gifts to the gods. Groups called "Mevaado" and "Dobby" is people who sacrifice goats as gifts to god. People from the same clan will have a sibling connection. The bride and groom come from separate clans when they are married. When a couple gets married, the bride's family receives money from the groom's family to use for wedding expenses. So, neither dowry issues nor fatalities exist in the Narikoravar community.

Customs and limitations encountered by the Narikuravar Gypsy community.

The majority of the population in this village only has an elementary education. It is due to improper localization, a lack of educational facilities in the region, poverty, child marriage, government incompetence, and a lack of understanding of the value of education.

Due to their lack of interest in and readiness for social interaction with the rest of society, the homes of Narikoravars will be outside of towns or cities. Additionally, they don't want to engage in conflict with other members of society. They therefore always keep a social distance. They speak in a high-pitched voice frequently, thus they fear that living close by will bother

others. For this reason, they want to live apart. Though many Narikoravars in Tamilnadu live in homes constructed by the government, there are also a large number of Narikoravars who live beneath trees, along roadsides, in bus stops, and in train stations by constructing saree- and sheet-based homes. They construct their home out of a grass known as "Sambu" in Tamil throughout the summer. It makes it easier to transfer from one area to another and helps it resist the heat.

Restricted Governmental Privileges on Narikuravar Gypsies

The Narikoravar are not included in Tamilnadu's ST category. Scheduled Tribe status (ST) refers to certain groups that are included on this list and are thus considered to be economically, socially, and educationally backward. As a result, these communities are entitled to some reservations as well as specific government subsidies or support in order to improve their quality of life. They fall under the MBC (Most Backward Class) classification in Tamilnadu, which is a list of groups that is one step superior to the ST list. For a very long time now, Narikoravars are striving for ST status in Tamilnadu.

The British government enacted an Act in 1871 designating the Narikoravars as "Criminal Tribes." The Narikoravars are deemed criminals even though they have never committed a crime since they were always on the move and have nowhere to call home. The Criminal Tribes Act was repealed after roughly 70 years. However, even after that, it continued to effect them negatively and worse. They were categorised as "Denotified" in 1950, which means they are no longer considered criminals but also do not have an official standing in Indian society.

In 1964, the Narikoravars were guaranteed Schedule Tribe status. However, it wasn't until 1987 that the petition was sent to the national government. Narikoravars and Kuruvikaran should be granted ST status, according to the initial petition. Even though they both live in the same village, people refer to them differently depending on what they hunt. Only Narikoravars were listed in the follow-up petition

submitted in 1987. The central government requested an investigation since it was unclear how both tribes could be the same. It nearly took fifteen years. The state government of Tamilnadu supplied a list of 23 groups in order to give ST status rather than just one tribe's name. Narikoravars then produced a petition by 2011 and sent it to the Tamilnadu state government. And even then, their request was denied. Since 2013, their grassroots political activism and hunger strikes have raised awareness of the community's dire conditions. The Narikoravars, Kurivikarran, and Malayalee Gounder are now considered to be Scheduled Tribes (STs), which has prompted the Centre to make attempts to modify the Constitution (Scheduled Tribes) Order of 1950. In December 2016, the measures were introduced in the Lok Sabha. The bill to bring Narikoravar under the ST classification was approved by the Union cabinet on September 14, 2022. A bill to alter the 1950 Scheduled Tribes Orders has been started by the Ministry of Tribal Affairs (MoTA).

Gender Discrimination in the Narikoravar community

In India, there is still discrimination against women. Male and female children are treated differently at home, which is where it all begins. The government can raise awareness of the value of education for the young people in their community by enrolling Narikuravar (Nomads) Students in Primary School (J. Jayachithra, 2019).

The low level of female literacy rates in census data demonstrates the discrimination against girl children when it comes to providing them with educational opportunities. In the Narikoravar community, the majority of women lack decision-making power in their households, child marriage has reduced there comparatively as compared to the past, and 32% of respondents indicate they will never tolerate inter caste marriage in the community. Approximately half of the respondents also receive financial assistance from SHGs and save money by depositing it in banks. (A. Amalorpava Mary and A. AnandJerard Sebastian, 2017).

Due to societal, cultural, and economic standards, as well as practises that view male children as assets for the family, discrimination against girls is a problem. The gender disparity in education is evident in India by looking at the literacy rates of women. The following information, derived from census statistics, shows the literacy rates for both men and women.

Table 1: Literacy Rates in India

SN o	Census Year	Person s	Male	Female
1	1951	18.3	27.2	8.9
2	1961	28.3	40.4	15.4
3	1971	34.5	46.0	22.0
4	1981	43.6	56.4	29.8
5	1991	52.2	64.1	39.3
6	2001	64.8	75.3	53.7
7	2011	73.0	80.9	64.6

Source: Educational statistics at a glance (Department of School Education & Literacy)

According to UNICEF, educated girls are more likely to enjoy healthy, fulfilling lives and are less likely to marry early. They create better futures for themselves and their family, earn greater wages, and take part in choices that most directly impact them. Education for girls boosts economies and lessens inequality. (S.P.Vignesh, 2022)

The growth of her family, community, society, and the country are all improved more as a result of the impact of female education. Education gives girls more agencies and boosts their self-esteem, which reduces the prevalence of societal injustices against women. They gain financial independence as a result, no longer needing to rely only on others to support them. Teaching a girl kid is compared to teaching the entire family, according to another saying. The Abraham Maslow-proposed hierarchy of needs theory states that self-esteem and self-actualization are the two high levels of wants that may be met through female literacy.

Table2: Distribution of the Respondents by their Gender

S.No	Gender	Frequency	Percentage (%)
1	Male	100	66.7
2	Female	50	33.3
	Total	150	100.0

The distribution of respondents by education level and occupation is seen in the above table. Regarding educational attainment, 16.7% of the population as a whole has completed secondary education (grades 6 to 10), 16.7% has completed primary education (grades 1 to 5), none of the respondents has completed higher secondary education (grades 11 and 12), and 67.3% of the population as a whole is illiterate. The Wildlife (Protection) Act, 1972, was later implemented by the Indian government and forbade hunting. When they were obliged to take on a new career, they began creating and marketing beaded ornaments. In accordance with the Act, hunting is permitted when necessary to prevent crop damage, eradicate pests, etc. Rats and wild animals that harm the crops are hunted by narikoravars. Hunter licences are required for Narikoravars. But compared to the past, hunting has decreased at the moment. They buy beads in bulk, manufacture decorations, and sell the finished products. Additionally, they go to other locations in search of markets to sell the beaded ornaments. As a result, they qualify as semi-nomadic. (Vijayathilakan, J.P., 1977)

Factors impacting education of female students in the Narikoravar community impacted by gender prejudice.

Table 3: Distribution of the respondents by their opinion on Gender discrimination

S.No	Particulars	Yes	No
1	Give more preference for male child or children to get educated	133 (88.7)	17 (11.3)
2	Girl children are refused education because of Low economic background of the family	107 (71.3)	43 (28.7)

3	Girl children are refused education because of cultural practice	147 (98)	3 (2.0)
4	Early marriage practice of girl children	142 (94.7)	8 (5.3)
5	Lack of security for girl children in Society	148 (98.7)	2 (1.3)
	Total	677 (90.27)	73 (9.73)

(Values in parenthesis are percentage)

The above displays respondents' opinions on gender discrimination. 88.7% of all respondents agree that they prefer male children over female children for educational opportunities, while 11.3% of respondents disagree. This demonstrates how, compared to men, she is less qualified to pursue an education just because she is a woman. This demonstrates that the Narikoravar group is not an exception to gender inequality in India. According to the following statement, 71.3 percent of all respondents agree that female children are denied school because of the family's poor economic standing, while 28.7 percent disagree. When someone has a weak economic foundation, Girl children are viewed as the family's earning head when there is a low economic background, allowing them to make slightly more money. There is a prevalent belief in India that since a girl kid would eventually move into her in-laws' household after marriage, educating her will not benefit her own family. Additionally, educating a male youngster will enable him to earn more money in the future, enabling him to support his parents. The same philosophy applies to the education of both their male and female children for the Narikoravars. 98% of all respondents agree that Narikoravar community girl children are denied an education due to cultural customs, while 2% of all respondents disagree. Early cultural practises include In terms of the practise of early marriage of female children, 94.7% of all respondents agree that it occurs for girl children of the Narikoravar group, whereas 5.3% of all respondents disagree. It is considered that all female children, whatever of age, are prepared for marriage once they reach puberty. There are several rites performed when a

female reaches puberty. The girl's maternal uncle would propose marriage to her during such event by giving her a sum ranging from INR 11 to INR 2001.

In India, the government has imposed an 18-year-old cutoff for females and a 21-year-old cutoff for boys for marriage. Although being married before the legal age is a crime, it nevertheless happens in the Narikoravar community. They should be made aware of the negative effects of early marriage, such as baby and maternal mortality, several other female health disorders, undernourishment in children, etc. The majority of respondents (96.7%) agree that girl children lack security in society, while just 1.3% disagree. When they move in search of a market to sell beaded decorations, they bring youngsters with them.

Conclusion:

As a result, the gender inequality present in the Narikoravar community is highlighted by this study. Additionally, it demonstrates how it impacts their schooling. This paper on Narikoravars will bring this issue to light so that the government and non profit groups may take the appropriate action. Although there are government programmes currently in place in India to address the education of girls, such as Sarva Shiksha Abhiyan, Bheti Bachao Beti Padhao, and The Rashtriya Madhyamik Shiksha Abhiyan, several more actions need also be made by them to overcome the gender gap in education.

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Eco Tourism

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Eco Tourism means "Environmentally responsible travel to natural areas, in order to enjoy and appreciate

nature (and accompanying cultural features, both past and present) that promote conservation, have a low

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visitor impact and provide for beneficially active socio-economic involvement of local peoples." Ecotourism (also called sustainable tourism) can be defined by a variety of travel practices, but it all comes down to a general set of ideas. As an eco-tourist, you decide to travel in a way that shows respect to nature and does not contribute to its degradation.

Environmental Conservation:

Additionally, ecotourism is a part of environmental conservation, and understanding what the needs of the people are who are local to the area so that you can help to improve their quality of life. It also involves learning more about the history of other cities and preserving the historical landmarks. Most tourism in natural areas today is not ecotourism and is not, therefore, sustainable. Ecotourism is distinguished by its emphasis on conservation, education, traveler responsibility and active community participation. Specifically, ecotourism possesses the following characteristics: Conscientious, low-impact visitor

behaviour, Sensitivity towards, and appreciation of, local cultures and biodiversity, Support for local conservation efforts, Sustainable benefits to local communities, Local participation in decision-making, Educational components for both the traveller and local communities.³

Increased tourism to sensitive natural areas without appropriate planning and management can threaten the integrity of ecosystems and local cultures. The increase of visitors to ecologically sensitive areas can lead to significant environmental degradation. Likewise, local communities and indigenous cultures can be harmed in numerous ways by an influx of foreign visitors and wealth. Additionally, fluctuations in climate, currency exchange rates, and political and social conditions can make over-dependence upon tourism a risky business. Additionally, ecotourism can provide a viable economic development alternative for local communities with few other income-generating options. Moreover,

Social Condition of Toda Tribes - A Study

Dr. J. Jeyamathi*

India has 84.51 million tribal people, which is 8.14% of the world's tribal population. There are approximately 449 tribes and sub tribes in India. Tribal populations make over half of India's population, and their livelihoods were largely dependent on the country's forests. According to the 2011 census, Tamil Nadu has 7.21 lakh tribal inhabitants, about 1.10% of the state's total population. In Tamil Nadu, there are 36 tribes and subtribes. The population's literacy rate is 27.9%. The majority of Tamil Nadu's tribal people work as farmers, agricultural laborers, or rely on the forest for their subsistence. The indigenous communities are also referred to as "forest dwellers" as they reside within the Reserved Forests, on the edges nearby, and outside. Nature is at the core of their sociocultural existence. Tamil Nadu's tribal communities are dispersed over practically all the districts, and they have made major

contributions to the management of the forests. **SCHEDULED TRIBE** The term 'Scheduled Tribes' first appeared in the Constitution of India. Under Article 366 (25) scheduled tribes are described as, 'such tribes, or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution'. The number of distinct ethnic groups is listed as Scheduled Tribes and they are informed in States and Union Territories.

One of the 38 districts of the Tamil Nadu region of southern India is the Nilgiris district. A group of mountains that spans the boundaries of the states of Tamil Nadu, Karnataka, and Kerala is known as the Nilgiris (Blue Mountains). The Nilgiri Hills are a component of the Western Ghats, a larger mountain

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range. The Doddabetta mountain is their highest peak (2,637 m) and it makes up the majority of the district's territory. Ooty is where the administrative center is located (Ootacamund or Udhagamandalam). The district is bordered to the west by the Keralan district of Malappuram, to the south by Coimbatore and Palakkad,

to the east by Erode, and to the north by the districts of Chamarajanagar in Karnataka and Wayanad in Kerala. Due to the district's location at the intersection of Tamil Nadu, Kerala, and Karnataka, there are sizable population seams. Amid this time they overwhelmed

Development Works of Public Work Department in Thiruvattar during Travancore Rulers

Dr. R. Suji*

The progress of Thiruvattar under the Travancore state largely depended on the public works. The growth of population and the subsequent development in education, agriculture, industry, trade and commerce led to the public works Department to concentrate more on public works. Hence, it carried out the works connected with roads, bridges, buildings, channels, irrigation, protected water supply, drainage, electricity, *maramath* works and certain minor works related to railways, broadcasting, post and telegraph. The year in between

1910 and 1945 witnessed far-reaching reforms and progress in Travancore under Maharajah Sri Mulam Tirunal and Maharajah Chithra Tirunal. They were the rationalists and they gave much importance to progressive thinking and wanted to uplift the life of the people of Travancore. They introduced a number of measures meant for the well-being of the people and this led to the social transformation in the history of Travancore.

Establishment of Coimbatore Agricultural College and Its Research Activities during the Colonial Period

Dr. S. Sivakumar**

The Government of Madras formally established Agricultural Farm in 1865 at Saidapet on the river bank of Adyar. From 1865 to 1970 this farm was managed by Committee of amateurs. This was set up by Governor of Madras. The paper carried lot of research activities. During the time of William Denison governorship, who made lot of efforts to import agricultural implements from London for agriculture purposes. In 1872-73 First time proposal was made about providing formal agricultural education. In 1876 Government accepted it and established Agricultural School in this farm with

Robertson as its first Principal. Due to some administrative causes this institution shifted from Madras to Coimbatore in 1906. After that in Coimbatore this institution made various research activities on agriculture.

The Government of Madras decided to find out a suitable site to shift Agricultural College from Saidapet to some other places. The Committee of authority visited various places and finally found out a suitable place that is Coimbatore. There were many causes for selecting Coimbatore. This place deas

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consisting of 500 acres and climate condition is also very helpful around Coimbatore. The Irrigation facility is available nearby Noyyal River channel. Lot of lakes are also located nearby this site. In Coimbatore different kind of soil is also one of the main reasons for selecting this site. Under this College academic a lot of research work can be carried out.

The Central Farm

The Agricultural College and the Agricultural research Institute are located in a big estate over 450 acres. From this Central Farm students learn various farming methods and the many operations in connection therewith. Totally 285 acres was cultivated land. It

consisted of variety of soils like black, red and loamy. So wet and dry crops can be cultivated. The wet land got irrigation facility from the river Noyyal, such crops of paddy, sugarcane, plantain and some root crops were cultivated. A small botanic garden serves the needs of botanical and horticultural instruction. Storing cattle manure are adopted at the cattle yard of the Central Farm to meet the heavy manorial requirements. A veterinary Hospital was also available. This was under the control of Veterinary Assistant Surgeon for the training of students and the benefit of the Farm animals. Outside animals are also treated free.

Status of the Paraiyars under Mirasdars in the Madras Presidency

Po. Chezhian*

The Paraiyars belonged to the Dalit community and were considered one of the lowest castes in the traditional Hindu caste hierarchy. As a result, they faced social discrimination, exclusion, and exploitation. Their marginalized status made them vulnerable to economic exploitation and social oppression by the mirasdars and upper-caste communities.

The status of the Paraiyars under the Mirasdars in the Madras Presidency was marked by economic exploitation, social discrimination, and a hierarchical caste system. However, with the efforts of social reformers and the implementation of progressive policies, there were gradual improvements in the living conditions and rights of the Paraiyars, although challenges and disparities persisted for a long time.

During the colonial era in the Madras Presidency, the Paraiyars faced significant social and economic challenges. Under the mirasdars (landlords or landowners), the Paraiyars and other lower-caste communities experienced systemic oppression, exploitation, and discrimination. The mirasdars were often from higher castes and held significant social and economic power. They controlled land and resources,

giving them considerable influence over the lives of the lower-caste communities.

In the early 1890s, the colonial authorities of Madras introduced some reform measures for the betterment of the oppressed communities. However, the government did not encourage activities that would destroy the old social or economic structure. For example, the government did not support policy changes that would interfere with agrarian relations that feudal lords and landlords dominated.

The colonial government was unwilling to change its position regarding the landed communities in the Madras Presidency. The government does not want any change in the landlord-labour relationship. George Paddison, the Madras Government Labor Commissioner, admitted in the 1920s, before the British Government's Royal Commission on Agriculture in India, that the government did not intend to convert the landless marginalized communities into independent farmers who owned their land.

The status of the Paraiyars was marked by extreme poverty, lack of education, limited access to

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healthcare, and overall socio-economic disadvantage. Despite its specific social reforms and attempts to alleviate the situation of Dalits, the British colonial

administration did not significantly alter the deeply ingrained social hierarchies and discrimination.

Analyzing the Status of Tribal Women in North-East India: A Study with Special Reference to Meghalaya

'Miangky N Marak* and Dr. V.Thirumurugan**

Without women, society would not exist. The women care for the parents, raise the children, maintain the house, help in the garden and in the particular the tribal women knows how to produce the rice beer for their traditional festivals. Additionally, they also maintaining handloom and also collect the roots, tubers and vegetables from abandoned fields and forest as well as collect and carries fuel wood from jungle for domestics use. The women have completely transformed in modern day, women of today handle their duties and chores at home. A modern day woman are independent, take right decisions boldly, stands up for their rights and walks the path of success. Status of

women in society from ancient days till today it gives importance on the position of women in various fields like family life, social life and work situation. It highlights on female foeticide, low literacy level of women, women's low nutritional status, women's role in decision making, their position as per Indian tradition etc. It gives emphasis on number of women in total workforce torture of them by men in family life, social life and in other fields where they are participants. Lastly it concludes on importance of women and role of society for emancipation of women from male dominated society and their oppression and suppression.

A Study of Paliyar Tribe's Socio-Economic Condition during Colonial and Post Colonial Period

Priyadharshini B***

This paper mainly delves into the social and economic condition of the Paliyar tribe during the colonial and post colonial periods. The colonial period deals with the impact of British policies such as encroachment and alienation of land and conservation of forests in their subsistence-based economy, traditional practices that pushed them into labour migration. During the post colonial period, it dealt with multifaceted impacts of the government schemes under the Tribal Welfare Department, Forest Department and Ministry of Tourism in their social and economic condition. Ultimately, this paper will highlight both the

positive and unintended consequences of the colonial period and post colonial period.

The Paliyar tribe is a marginalised indigenous community in the southern part of India. Initially, they were nomadic tribes settled in the western ghats including in the hills of Palani, Kodaikanal, Thirumalai hills, Madurai, Thanjavur, Pudukkottai, Virudhunagar, Theni and Tirunelveli of Tamil Nadu and also in some parts of Kerala and Karnataka. Paliyar was also known as Poliyar, Palleyan and MalaiPaliyar. They might be named after the region of Palani Hills as "Paliyar" and

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some records quote that they were named after the goddess "Palichiamman". They are food gathering, hunting tribal comYams, Herbs, Honey, Black stone flower, gums and more. They focus only on their needs and use their resources wisely. They were one among the 36 scheduled tribes of Tamil Nadu as per the schedule tribes orders (Amendment) Acts, of 1976. Fifty years ago they lived in rock crevices and caves in the Palani Hills. Later they started to relocate from the forest to the settlements allotted by the State during the 1980s. From 1990 to 1995, most of them were shifted to constructed houses. Until the 1980s, they were hunter-gatherers, especially hunted small male animals for their foods and livelihoods they never hunt any pregnant female animal. They live in a closed community where they share foods and resources equally among them. They share equal responsibility among men and women in raising children. It shows how progressive they are than the modern society. The paliyar Tribes have identified with particular social, economic and political practices.

Colonial Period

During the colonial period, the Britishers attempted to gather information about the isolated tribes. In the 1st census report of colonial India in 1891 the forest tribes were included as agricultural and

pastoral castes. In the census of 1901 "Animist" in the 1911 census "Tribal Animist" in the 1921 census "Hill and forest Tribes" and 1931 census they were described as "Primitive tribes". The Government of India Act of 1935 described them as Backward Tribes.

Social Condition

According to Peter M Gardner, Paliyar tribes were termed as "Ascribed Austerity" as discussed earlier they depend on nature only for necessary things they do not exploit nature and its resources. They live in peace and respect all within their community and others as well as with others. They even considered that consuming alcohol will led to conflict and used "Tranquillizer" a laughing flower to dissipate anger on others. They used special technique to harvest honey without disturbing the honeybees. They speak Tamil language with peculiar notation. They worshipped forest and nature followed the traditions and rituals of hindu religion. They marked boundaries to live. While hunting they carried great chatty (earthen pot) over their head with full of water during the dry seasons it shows they used pottery of earthenware and they were aware of aluminium. According to Madurai manual, the Paliyar were the praedial slave of Kunuvans of Madurai region. The marriage was a declaration from both the bride and groom.

An Overview on Famine in Madras Presidency before and After with Special Reference to Great Famine of South India 1876-18781

S.Nithesha*

India is a land of both cultural and geographical diversity, therefore the entire country is categorized under subcontinent, where one can witness all culture & people, geographical feature, social circumstance, and the polity & Administration. With the vast area to be protected and developed there are various work opportunity that must be created and make a strong foundation of primary resources. In that case,

agriculture to be concerned with the changing monsoon, with failures of all such cases famine occurs. Famine is a disaster that can be either natural or manmade, occasionally. This paper is an attempt to trace the famine roots, playground, circumstance, steps that were taken to tackle, avoid in future too and the concerned officers who were the pillars of issue. Let us put light on the stuffs with special focus on Madras presidency, with

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all the possible way to be dealt with the case of famine and the commission set forth and the fund being allocated for the stuffs.

In the case of famine, it is today defined by united nation that an area of population does not get access to food and there is no surplus of food is available to the people, resulted with the malnutrition and death rate gets increased with no circulation, starvation, and possible disease. Tracing back to the past in south of India, targeting Madras presidency had faced 3 major famines in 1791-1792 [Skull Famine], 1876-1878[Great Famine or South Indian Famine], 1896-1897[Indian Famine], and other regional famines on 1854, 1866, 1899 and 1901. The famine has caused due to various reasons, like crop failure, changing monsoon, vague economic and administrative policies. The geographical features of madras presidency are all blessed and certain conditions has placed famine, with the help of British officials there made lot of relief and situation was managed and under control. There are many literary accounts that sketches the famine and people's livelihood.

Madras and its State before Famine:

From the past 10 years records of British Administrative account, it is found that, there is a decrease in the cultivation of agricultural product and the forestry becoming reserved and been only cultivated by the cash crops which benefits the economy of theirs'. It is found that reduce in export, reduce in the collection of revenue, value of timer being reduced, construction of check dams and tanks, disappointing monsoon, high taxation, and low produce. These are The data of Madras Presidency reports". Its also found that from mid 1870s there is deficit of 70% rain and that has been followed by famine in Madras and Mysore Presidency too. Almost all regions of the presidency hit hard by the deficit rainfall covering the regions of Kurnool, Cuddapah, Chitaldrug, regions that were affected by the weak north east monsoon wereT anjore, Madurai and the parts of Madras, with these cultivations were followed by hit in agricultural production and the prices of the raw material got triggered up",

Dowry – A Bed Full Of Brambles

Abila Rajan*

In more than countries around the world, dowries are common in practice. In almost all cases, the practice directly or indirectly oppresses women. Oftentimes, it leads to abuse and violence. India is the epicentre of dowry culture, even though the government banned the practice in 1961, and the effects of the system are everywhere corroding the efforts towards greater gender

and economic equality. Dowry as a cultural practice is an integral part of marriage in India, where arranged marriages are a norm. "Dowry is a social virus," write S. K. Awasthi and U. S. Lal, but the virus cannot spread into disease unless the organism is vulnerable. Dowry has become a problem in India because of a systematic disorder.

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The Historical Study of Western Ghats Rivers and Reservoirs with Special Reference to the Kongu Region

K. Arun Kumar*

The Kongu region was Considered to the Gateway of Western ghats. The western ghats have several manmade lakes and reservoirs in kongu region. It form one of the four watersheds of india. feeding the perennial rivers of india .The western ghats mountain range passes through the kongu region with major rivers Kaveri, Bhavani, Amaravati, Noyyal and Siruvani Flowing Through the region .Palghat gap is a mountain pass that connects the neighbouring state of kerala to the kongu region .According to the kongu region the western ghats extend from the nilgris to palani hills. It has a lot of rivers and streams. the rivers that serve for the drinking water and the irrigational needs of the Kongu people.The major reservoirs are Aliyar reservoir, Bhavanisagar reservoir, Kodaganagar reservoir, Mettur reservoir, Parambikulam reservoir, Sholayar reservoir, Stanley reservoir, Thirumoorthy reservoir, and Varattupallam reservoir. In This Paper, Will Discuss The Importance and Activities of Rivers and Reservoirs in The Kongu Region.

The Western ghat also known as the Sahyadri mountain range. It covers an area of 1,60,000 km square in a stretch of 1600 km . Parallel to the western or Malabar coast of the Indian peninsula. The western ghats traversing the states of Gujarat, Maharashtra, Goa, Karnataka Tamilnadu, and Kerala. It's a UNESCO world heritage site and is one of the 36biodiversity hotspots in the world. It is sometimes called the great escarpment of india. The western ghats are well known

for their rich and unique assemblage of flora and fauna the range is called Sahyadri in northern Maharashtra and sahya parvatham in kerala Geologic Evidence Indicates that they were Formed during the breakup of the supercontinent of Gondwana some 150 million years ago. According to UNESCO, the western ghats are older than the Himalayas.the western ghats are separated into Three parts. There are Northern Western ghats, Middle Sahyadri (central western ghats), Southern Western ghats. The northern highlands or hills are Gentler and Lower Than the Southern Ones. The Average height of these Mountain is 1220 m. The extensive ranges are interrupted by Palghat gaps and Goa Gaps The highest Point in These Mountain ranges is Anaimudi mountain. its 2865 m in height and is situated in Kerala.

The Western Ghat is home to 5000 different plants, 1400 mammals, 260 reptilespecies 180 amphibians and 150 species of birds. According to the Western ghats Map, It contains one of the highest levels of endemism on earth. here 53% of the fish species.

According to Tamilnadu the western ghats extend from the Nilgiris inthe north to maruntthuvazhmalai at Swamithope in Kanyakumari district in the south. A total height of the western ghats ranges from 2000 to 3000 meters .It covers an area of about 2500km. The Western ghats have some different names based on the regions of Tamilnadu. There are Nilgiri hills, Anaimalai Hills, Pallani Hills, Cardamom Hills, Varusanadu and Andipatti Hills Pothigai Hills , Mahendragiri Hills .

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Study on the Movement of Nadar Community and the Untouchable Society in the Travancore Kingdom

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This paper focuses on the struggles of the Nadar community and the slave castes that existed in the Travancore Colonial Era in the 19th century. This paper highlights mainly on the sufferings of the Nadar community and how the slave caste has attained social

recognition. The Travancore Kingdom had strong hold of present Nagercoil, Kanyakumari and the southern parts of Kerala, their rule led to a new phase of social awakening which resulted in social emancipation of the society.

Learning Culture and History through Historical Movies - A Study among the Students of Lady Doak College

R. Preethi**

Virtual learning helps students understand and remember the concept for longer. Movies picturing historical events or stories based on history help students understand the concept and quickly recall it. Their thoughts, activities and opinions about historical movies found that the community has the positive and negative impact of historical movies on students' lives. The positive impact is that movies help them choose their college major, and the negative impact is that they believe in the distorted history. It is found that historical movies shape culture through the activity of a community designing a dress inspired by the historical mythical animal 'Yaazhi'.

From the data collected, it has been found that the students were interested in watching historical movies, and their motive for watching is to learn languages, new and something different. They also feel relaxed while watching movies. The specified movies in this project have impacted students' lives by making them feel

emotional, angry, and patriotic. The historical movie made the community choose their major and want to work in archaeology. These were examples of positive impact on students.

Most of the community believes that historical movies are as they are without checking the verified facts shown in the movie. It is considered to have a negative impact on the lives of students. One of the communities was inspired by the historical myth of an animal named 'Yazhi', and a costume was created based on it. The concept of Yazhi has been revived. Many students have been inspired by the costumes and hairstyles in historical movies and wanted to try it. This proves that historical movies shape culture.

Movies were used not only for entertainment alone but also to learn things. Many people would have had a new perspective on learning history through movies. Entertainment media movies can also be used for educational purposes.

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Role of Temples in Socio Economic Life of People in the Period of Imperial Cholas

R.Akil Prasath*

The Imperial cholas started building of the stone temples. As a result of the Bhakti movement spearheaded by the Saivite and Vaisnavite saints, from the 6th Century onwards, a large number of temples to Siva and Vishnu came to be built in Tamilnadu. Their temples famous for their art and architecture. Not only for that they were also centre for societal activities. It played a remarkable role in the social and economic life of the people. From the Inscriptions we perceive a wide range of activities of the temple. It was a big landlord, local bank, lending money to the needy persons and institutions, a big consumer of goods, a large employer, an educational centre, a repository of fine arts and custodian of religion.

The Imperial Cholas were the most Prominent and Forerunners in many things. Like that they were well versed in Temple Construction. Also they made temples as a public institution which involved and uplifted the life of Least people. As a result of the Bhakti movement spearheaded by the Saivite and Vaisnavite saints, from the 6th Century onwards, a large number of temples to Siva and Vishnu came to be built in Tamilnadu. The royal members also gradually shifted their attention towards temple worship in preference to Vedic sacrifices, which however continued to be popular. From about the early 8th century building of temples and endowing land and wealth to them became universal. Naturally, when the temple became a wealthy institution, it became a centre of many Social activities.

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ARCHAEOLOGY, ART AND CULTURAL HISTORY THE SECTIONAL PRESIDENT ADDRESS

Ancient Education Concept in India with Special Reference to Tamilnadu

Dr. R. Segar*

I am highly indebted to the Honourable President, the General Secretary and the members of the Executive Committee and the General body of the Tamilnadu History congress for having given me an opportunity to be the Sectional President for Archaeology, Art and Cultural History Section of XXX Annual session, being held at Holy Cross College (Autonomous) Agerecoil, Kanyakumari District.

Education in India in ancient and medieval time was generally religious based largely on Sanskrit and other learning in the scope and orientation. This may be explained by the fact that the ancient literature, particularly the four Vedas and their auxiliaries were believed to contain all the essence of true knowledge, the acquisition of which was considered necessary for equipping one self for leading a good and full life.

Education in those days was not exclusively literary, for the study of subjects like fine arts, technical and other useful arts also received equal attention and patronage.

Education was largely a private concern of the people, though king and other who enjoyed power and influence could give encouragement to current system of education and learning. The aim of education in India was not only intellectual, moral, religious and spiritual out also to equip people for different persuasions and service to society and mind (Brahmacharya). An ideal teacher is described as one who is truthful, talented, capable, merciful to all creatures. The student had to leave his home and live with his teacher in the hermitages (asrams) in the forest.

Apart from the vedic lore, subjects like arithmetic, grammar, prosody and music were taught. The teaching

methods included memorizing by recitation with correct intonation, comprehension of the inner meaning of the words, question and answers and debate. The period of studentship (for about 12 years) was regarded as a great sacrifice of penance and its complementation was marked by a ritual bath. The one who has graduated in studies was called Snataka who has crossed the ocean of learning and discipline. He could enter the next stage of married life (Grahastashrama) with confidence and equanimity of mind. Some chose to devote their whole lives to study and spiritual life and they were called Naishitka Brahmacharyas.

There are many great centres of vedic learning under renowned teachers like Yajnavalkya. We learn from the Brihadaranyaka, Upanishad, that highly intellectual debates were held in those centres in which even learned women like Maritreyi (Yajnavalkya's wife) and Gargi participated with great distinction.

Subjects

The subjects that were taught in such centres included the Vedas and the Vedangas. The latter included six subjects. Sikshas (pronunciation) Chandas (metre), Vyakarana (grammar) Nirukta (explanation of words). Another class of work went under the name Upavedas, dealing with secular subjects such as Medicine (Ayurveda), Military science Dhanurveda, political economy (Arthashastra) Mathematics (ganita) music, art, architecture and analogous subjects.

Educational Institution

Educational institutions, both Brahmanical and Buddhist, grew in number in later times like those at Takshashila (Taxila), Nalanda, Vikramasila, Valabhavi,

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Kasi, Kashmir in North India. Taxila (near Rawalpindi, now in Pakistan) was the most famous seat of learning before Nalanda came to prominence in the 5th century A.D. teachers and students from far and wide went to Taxila for studies including courses in medical science.

In Nalanda (in Bihar) was a famous University which has been described as "the Crest-Jewel of educational institutions" which attracted advanced students and scholars not only from all parts of India but also Asia. The Chinese Buddhist scholars Yuan-chwang and I-tsing who studied at Nalanda for several years in the middle of the seventh century have left valuable accounts of this University. According to the former, there were a thousand similar institutions in India but none comparable to Nalanda in grandeur.

There were nearly 1,500 teachers and 10,000 students who studied, not only Buddhist literature but also other works like the Vedas, Logic, grammar, medicine and crafts (Silpashtha-navidha) and philosophy (Adyatma Vi day). Thanks to the patronage of kings like Harsha and the Palas, it had many large buildings, Lecture halls and residential quarters. The revenue from about a 100 villages as well as the contributions of 200 house holders in the villages attended to the daily needs of inmates.

Methods of Learning

Regarding the method of learning Yuan chwang observes. The day is not sufficient for asking or answering profound questions. From morning till night. They engage in discussion the old and the young helping one another. "The University had a vast collection of manuscripts in its library which suffered total destruction during the Turkish invasions.

Education during Sangam Age

Education during the sangam period was classified into two sects. One in Vedic education and another one in non-Vedic education. Both male and female were given education right irrespective of sex. There are references about the presence of Adimandhyer, Arraiyar, Ponnudiyar, Kakkaiyadiyiar, Kurumgal Elareyini, Velliveethiyar. There are references about 30 reputed poets during the sangam period. Education with

out any discrimination equal opportunity was given both to men and women.

They had moved from place to place for getting education. They could not get education in particular place. They had education free of cost. Duration of School education was 12 years and higher education was 3 years oral education was prevalent.

Buddhism, Jainism and Hinduism had education centres of their own separate there were four kinds of education system in those days, i.e. namely religious based education, public affairs, philosophy and industries. War education was given separately, elephantry, chivalry, infantry, chariot, boxing, wrestling all these systems of education were considered non-Vedic education. The Kurral explains the absolute need for education and warns of the dangers of illiteracy in at least thirty stanzas.

“நடுநாள் யாமத்தும் பகலும் துஞ்சான்

கடுமாப் பார்க்கும் ஒருவன்”

என்று புறநானூறு கல்லாதவராக வேட்டையாடும்

திணைநிலை மக்களைக் குறிப்பிடுகின்றது. யானைப்

பாகரைப் “கல்லா இளைஞர்” என்று முல்லைப்பாட்டு

குறிப்பிடுகின்றது. யானைகளைக் கானத்திலிருந்து பிடித்து

வந்து கள்ளுக்கு விற்போரை “கல்லா இளையர்” என்கிறது

அகநானூறு. “கற்றது இலை என உலகியல் அறியாதனைக்

குறிப்பிடுகிறது கலித்தொகை. எனவே சங்க காலத்தில்

கல்வி பண்பாட்டின் அடையாளமாக வாழ்க்கை முறை

அறிவைக் குறிப்பதாக விளங்கியது என்பதை அறியலாம்

ஈண்டுத் தனக்குரிய தொழில் ஒன்றைத் தவிர பிறவற்றைக்

கற்று அறியாத என்ற பொய்திலேயே “கல்லா” என்ற சொல்

வழங்கப்பட்டுள்ளது. எனவே கல்வி நிறுவன மயமாக வளரத்

தொடங்கிய காலமாகச் சங்க காலத்தை குறிப்பிடலாம்.

சமயம் சார் நிறுவனங்களாக சமணம் பவுத்தம் மற்றும்

வைதீகம் ஆகிய சமயங்களின் ஆளுகையின் கீழ் அவை திகழ்ந்தன.

குஞ்சி யழகும் கொடுத்தானைக் கோட்டழகும்

மஞ்சள் அழகும் அழகல்ல - நெஞ்சத்து

நல்லம்யாம் என்னும் நடுவு நிலை மையால்

கல்வி யழகே யழகு

நாலடி

கற்க கசடற கற்றபவை கற்றபின்

நிற்க அதற்குத் தக

- குறள்

Centre for Learnig in South I DIA

Kanchipuram was a great centre of learning in south India, from records of the 5th century. We learn that there was a celebrated college at Kanchi named Ghatikasthanana, which was patronised by the pallava kings. The Kadamba king Mayurasannan, came to Kanchi all the way to be a student there were several such Ghatikas (or salas) in many parts for South India. One of them at Kolar in Karnataka where there were 200 students and teachers and library (Saraswati bhandirika)

The college that flourished at Bahur near Pondicherry during the 9th century A.D was called Vidyasthanana. It was patronised by the Pallave king ripatungavarman. It is mentioned that 14 subjects were taught there. Similar colleges flourished at places likes Tribhuvanai, Ennayirarn and Trumakkudal all in Tamil adu during the 11 th and 12th centuries and received and received patronage from Chola monarchs. Some of them supported by the temples. A record dated 1048 A.D. from Tribhuvani (near Pondicherry) had on its ro1119 teachers and 260 students, studying different subjects.

Remuneration of The Teachers and Student's Allowance

Details of remuneration to the Teachers and stipends to the students as also the royal land-grants are given.

There are 260 students studying different subjects:

Subjects studied	Number of Students
Rigveda	60
Yajurveda	60
Chandoga sama	20
Other Sastras	50
Vedanta, Vyakarana Ruavatara etc.,	70
Total	260 Students

Students Allowance

A daily allowance of 11 kalam, 10 Kuruni and 4 nali paddy was paid towards the maintenance of all categories of tudents.

Vedic College, conducted by the temple authorities, Provision was made for the following teachers and students together with the subjects studies. The following details are found recorded in the inscription.

Subjects	No. of Teacher	Annual Remuneration
Rigveda	1	60 Kalam & Kasu
Rigveda	1	60 Kalam & Kasu
Uyakarana and Rupavatara	1	120 Kalam & 10 Kasu

Technical Education

Technical education. Crafts and Industries were by and large preserved and fostered by families as hereditary profession and also by the artisan guilds of architects (Sthapatis) sculptors (Silpis) painters (Chitrakaras), goldsmiths, blacksmiths (Kammars) carpenters (Rathakaras) and each profession had specialists to impart practical or vocational training to their youngsters. Each profession has its own discipline, code of conduct and obligation to contribution for welfare of society at large. That great heights of excellence were reached in all branches of knowledge can be seen from the wonderfull works on a wide range of subjects that have come down to us.

To cite a example: kautilya's Arthasastra (political cience) Varahamithira's Brihat Samhita (encylopaedia covering many" subjects like astronomy). Manasara,

Mayamata and Vastu Sastras (treatises on architecture), Chitra sutra (treatise on painting), Agama • and silpasata (treatise on sculpture and iconography) Bharata's atya-Sastra (on dance), Vastsyayana's Kamasutra (science of sex)

Aryabhata's Aryabatiyam, Brahmagupta's works on mathematics and Madhavacharya's Ganistasara, Sangraha.

Chola Inscription

On the chola inscription from Trumukkudal (Chengalpet dt) gives details, a hospital with 5 beds looked after the medical needs of the teachers, students and servants. It had a physician, a surgeon and nurses. Even the herbal medicines, stocked in the hospital are listed in this rare Tamil inscription.

We came to know from Inscriptions at other places like Tiruvaduthurai that medical treatises like charaka samhita and ashtangahridaya were taught to the students by experienced Ayurvedic doctor. Hospitals were called atulasales and grants given to doctors were called vaidyavritti and lands granted to the school were known as salabhogam.

Medical Science

In Medical science, we have a wide range of works on surgery (Salyatantra), Therapeutics (Kaya-cikitsa), Pathology, elixirs (rasayana), dietetics (Anna vidhi) by su hena science of the pulse (nadiparksha), Veterinary Science (eg. Gajayurveda) by alakapya on the treatment of elephants) several treatises on horses (Asva-Sastra) a dozen medical dictionaries like Dhanvantari ighantu. As many as 50 works on chemistry are known such as Rasa Ratnakara and Rasa-Sara (By Govindacharya). Science of alchemy was well developed and Nagaraja was a great expert. Works like Swarna-tantra are cited. Expertise on even abstruse subjects like the science of gems was available as attested by works like Ratna- Parkisha of the 6th Century A.D.

Conclusion

Thus, the range of subjects which were enough to the mastered and the heights of excellence reached are indeed remarkable. This could be possible because of the realization that knowledge was limitless and the old Tamil adage states "That we have learnt is a mere handful and what we have to learn is as vast as the

world" Vidya (Learning) and Vinaya (humility) should go together.

Truvalluvar has devoted two sections in his kural to the value of education which, according to him. Makes all the difference between the man and the animal.

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Intangible Cultural Heritage in Tamilnadu: Issues and Challenges

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Cultural Heritage Indian Act and Unesco Conventions. Indian Government has declared there are 3,693 protected monuments and sites around the country.² All these monuments are administered by the Archaeological Survey of India (ASI). It has the regular process of annual maintenance, conservation, and preservation and provides regular government/private security guards, and employees at various memorials around the nation.³ For the preservation of antiquities Indian Treasure-Trove Act, 1878,⁴ Ancient Monuments Preservation Act, 1904,⁵ Parliament passed the Antiquities (Export) Control Act, 1947,⁶ Ancient Monuments and Archaeological Sites and Remains Act (AMASR), 1951 and 1958, control of the Economic Offences Wing. Archaeological Survey of India, Geological Survey of India, State of Archaeology, Wakf Boards, Hindu Religious and Charitable Endowments Boards, Christian organisations, Trust and Societies and individuals also look after the cultural heritage. Preservation is the activity of protecting a monument from loss or danger. For the safeguarding of the cultural heritage of the world, UNESCO enacted seven conventions such as Safeguarding of the ICH in 2003; Protection and Promotion of the Diversity of Cultural Expressions in 2005; Protection of Cultural Property in the Event of Armed Conflict in 1954; Protection of the World Cultural and Natural Heritage in 1972; Prohibiting and Preventing the Illicit Import, Export and Transfer of Cultural Property in 1970; and Universal Copyright Convention in 1952 & 1971; Protection of the Underwater Cultural Heritage in 2001; Operational Guidelines for the Implementation of the World Heritage Convention in 2013 and 2015. 'The Government of India under the Ministry of Culture has established a National Culture Fund'.⁷ This fund's principal directive is to establish and nurture partnerships in the field of heritage between public and

private sectors; non-government and government agencies; private institutions and foundations; conservation, protection and development of India's rich, natural, tangible and intangible heritage.⁸

Intangible Cultural Heritage. ICH is a human activity in the process of developing tangible culture, as well as connection, communication and aiming at satisfying the spiritual needs within a community.⁹ ICH means it is only followed by some diverse communities, groups or individuals' skills as traditions from the past, present and contemporary from rural background practice. The ICH are one type of martial art, folk dance, cultural dance, devotional dance, music, the ritual and festival of the state, songs, the visual art form of drawing, craftsmanship etc. This ICH was created at the rural level, expressed much vital information, and promoted awareness and appreciation at the national and international levels. They created, maintained and transmitted this cultural heritage knowledge, skill and customs from generation to generation. Without people full-fledged support, no one can express or practice their heritage. For safeguarding ICH around the world United Nations Specialized agency UNESCO arranged a conventions General Conference in 2003 and adopted into force in 2006 in the field of culture.¹⁰ As per UNESCO 2003 directions, ICH is categorized five major segments such as Oral traditions and expressions (including language as a medium); Social practices, rituals, and festive events; Traditional Craftsmanship; Performing Arts and Knowledge and practices concerning nature and the universe.

South Zone Cultural Centre In Tamilnadu, the South Zone Cultural Centre in Thanjavur was established under the Government of India, Ministry of Culture with effect from 31st January 1986. The core objective of Zone Cultural Centre creation is to integrate people

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of India through Culture, art and heritage under the jurisdiction of the southern states of India such as Andhra Pradesh, Karnataka, Telangana, Kerala, Tamilnadu, Union Territories of Andaman & Nicobar Islands and Lakshadweep and Puducherry. Every year the South Zone Cultural Centre, Thanjavur has conducted Cultural programmers in various state/union territories during last 10 years details since 2010-11 to 2020-21 is as per Table No.1. 'SZCC has organized 154 program in 2017-18'¹⁴ and 142 have conducted for the calendar year 2021-22'.¹⁵

List of ICHs in South India. With the assistance of Zone Cultural Centre, India has identified at presently around 165 Intangible Cultural Heritage practices are maintained in various States and Union Territories of India. In South India, around 24 such ICHs are noticed, four each from Andhra Pradesh and Tamilnadu; seven from Karnataka; eight from Kerala and one from Telangana.

Tamilnadu Eyal Isai Nataka Manram. In 1955, Government of Tamilnadu was established Tamilnadu state Sangeet Nataka Sangam¹⁷ and it was renamed as Tamilnadu Eyal Isai Nataka Manram in the year 1973. There are six Regional Cultural Centers at Thanjavur, Salem, Kancheepuram, Tirunelveli, Thiruchirappalli and Madurai by co-ordination with the District Art Societies. These Cultural Centres liaise with Eyal Isai Nataka Manram and South Zone Cultural Centre to organise art festivals i.e., Aruvi Thiruvizha, Azhithir Vizha, Karthigai Oli Vizha, Kattabomman Birthday Celebration, Kodai Vizha, Kumari Thiruvizha, Matha Nallinakka Vizha, Nattupura Kalai Vizha, Paavai Vizha, Pongal Kalai Vizha, Saaral Vizha, Sadaya Vizha, Sirkazhi Moovar Vizha, Tamil Isai Vizha, and conduct various cultural programmes.¹⁸

India Nomination To Unesco ICH. ICH has a very long demonstration process by India in many fields and its connection with nature, ritual festivals, thematic, and skill practice. For the preservation of the Indian ICH, Union Government has nominated 50 ICH of Humanity to UNESCO. But UNESCO has approved India's 14 ICH in their list up to the year 2022. India has acquired 14 heritage names and the top of the list for the

preservation of ICH around the world. In the year 2010, India nominated 14 cultural heritages. After scrutinizing, UNESCO ICH approved only three heritages. The remaining eleven nominations are Dashavatar folk theatre from Maharashtra and Goa (UNESCO Registered ID-00338); Hingan terracotta painted plaque from Rajasthan (UNESCO Registered ID-00346); Lama dances and Buddhist monastic dances from Sikkim (UNESCO Registered ID-00352); Nacha folk theatre from Chhattisgarh (UNESCO Registered ID-00344); Patan Patola silk sarees from Gujarat (UNESCO Registered ID-00343); Phad paintings and their narration from Rajasthan (UNESCO Registered ID-00342); Tribal dance Rathwa-ni-Gher of Rathwas from Gujarat (UNESCO Registered ID-00348); Woodturning furniture Sankheda nu lakh kam of Sankheda from Gujarat, (UNESCO Registered ID-00347); Sattriya folk theatre from Assam (UNESCO Registered ID-00350); Shadow puppetry (string, glove, shadow and rod style etc.) theatre traditions (UNESCO Registered ID-00351); The festival of Salhesh from Bihar (UNESCO Registered ID-00339) is in waiting for approval. In the year 2012, India nominated 12 cultural heritage and approved one by merit of order. The remaining eleven nominations are Muslim lyrical oral poetry Chaar Bayt from Madhya Pradesh, Rajasthan and Uttar Pradesh, (UNESCO Registered ID-00841); Chettikulangara Kumbha Bharani in Alappuzha from Kerala (UNESCO Registered ID-00708); Gaddi Jatar ritual fair and festival from Himachal Pradesh (UNESCO Registered ID-00705); Jangam Gāyan narrative poem from Haryana (UNESCO Registered ID-00702); Kalamkari Paintings from Andhra Pradesh (UNESCO Registered ID-00709); Ritualistic drawings and designs Kolam from Tamilnadu, (UNESCO Registered ID-00842); Music and knowledge of the Veena stringed instrument (UNESCO Registered ID-00844); Folk performing art Nautanki from Uttar Pradesh (UNESCO Registered ID-00699); Social practice of turban tying from Rajasthan (UNESCO Registered ID-00701); Devotional Music Qawwali from throughout India (UNESCO Registered ID-00698); Ranmale ritual folk theatre from Goa (UNESCO

Registered ID-00706);20 is in waiting for approval. In 2018, Sowa-Rigpa, knowledge of traditional healing medicines (UNESCO Registered ID-01358) has been nominated by India. In 2022, Garba Dance from Gujarat has nominated by India.

India has nominated the Garba dance of Gujarat in August 2022. It will be considered an examination and evaluation for the year 2023 session of the ICH of UNESCO.

Government of India is taking steps to promote ICH on a global platform by the name of “Global Engagement Scheme”. Through this objective ‘Festival of India’ and ‘Grant in aid to Indo Foreign Friendship Cultural Societies Scheme’ provides financial aid to Indian Culture abroad.²¹

India’s Issues In Ich On Unesco List. Previously in a year, there are many (multiple) nominations were accepted by the ICH of UNESCO from any nation. But now its rules are regularised and every year, each country has nominated one ICH with the result that the previously submitted records were put on a priority list. In UNESCO, India proposed nomination has more than 24 ICH on the pending list. In case India has not submitted a new nomination, then the earlier submitted pending list (24 ICH) may come into confirmation by merit of an order every two years with at least one approval. It may be complete in the year 2071. But the situation is like that; India should submit every year at least a new ICH nomination. Because she has a diverse culture and identified around 165 ICH from throughout the nation. Oncoming year it may increase the finding of ICH in India. Every year a nomination and after that, the process of its confirmation in the UNESCO list is a big problem in saving the Indian ICH.

Traditional followers of ICH are in a weak economic condition to stand further to move the forward family. Because in modern world, everyone is wants to a permanent job-and peaceful life. So, the rural people migrate to towns/cities for searching for jobs and also settle down in urban areas. Also, the ICH-skilled communities, groups, or individuals are moving towards

urban areas for searching for job opportunities because ICH not giving sufficient income to fill the basic requirements of the family. If now, we are not preventing dying ICH art practice, very shortly this tradition may be a nightmare in our life. So, firstly, State/Union government /Non-Governmental Organizations trace out such knowledgeable skill-based groups and should document more details about the cultural heritage.

Social scientists, volunteering organizations, NGOs, NCC, and NSS Units of higher education intuitions should utilize finding such missing-out ICH practices under Social Scientist faculty representatives of the institutions. Also, India has needed to initiate a new proposal to UNESCO for more ICH nominations every year.

Martial art-related ICH should be given more priority to include on the UNESCO list as earlier possible. Ownership of ICH is major issues in Indian states because they unified around 3 centuries only.

Challenges Of ICH. 1.India registered the Himalayan region’s traditional medicines healing practice as ICH Sowa-Rigpa, in UNESCO in 2019. It was approved by Parliament on 20th November 2019. This traditional practice is very popular, particularly in Himachal Pradesh, Arunachal Pradesh, Sikkim, West Bengal and the Union Territory of Ladakh. It is closely related to Buddhist philosophy and medical practice nearly similar to Ayurveda principles. But this ICH practice has been claimed by China in UNESCO as the Chinese system of medical practice. However, India has submitted much evidence to UNESCO and stands on its position strongly. It is a big challenge for India. Like that or partially so many traditional ICH practices such as music and dance are popular in the Indian Sub-continent states of India. So, we mandatory to wake up earlier properly find our traditional heritages and nominate our representation in UNESCO as soon as possible.

Conclusion.

For the prevention ICH, Natural sites; and mixed site huge National Cultural Fund for facilitates

infrastructure. The government has taken a lot of preventive, preservation and conservation methods in the interest of national heritage safety. India has 165 Intangible Cultural Heritage practices maintained in various States/UTs and has effectively inscribed 14 ICH elements in the UNESCO list.

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Mallachandiram - A Unique Megalithic Burial Site with Heritage Significance

Soubhagya Thimmaraj*

Introduction

The Iron Age in India mainly during first millennium BCE was a period when the social transformation towards the formation of urban society and states occurred. Since the first discovery of Megalithic burials by Babington in 1823 at Malabar in north Kerala, many scholars took interest and many megalithic burial sites were discovered and excavated. The megaliths culture represents a widespread

phenomena and its geographical significance and chronology varies from place to place. The present cultural site ‘Mallachandiram’ was first identified by Ramanujam a government high school teacher at 1971 subsequently researches were also done by the several eminent scholars. It stands as a crown among the other megalithic site in Tamil Nadu. Unfortunately it is not under the protection of any Organisation. As I am a native of Krishnagiri, to my fortune, a topic

“Archaeology of Krishnagiri region” has been suggested to me by my research guide for Ph.D program. As a part of field work, I have visited several times to the site and studied the area.

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. The Megalithic people for burying their dead ones in the burial; they utilized the locally available raw material. The erection of all megalithic burials in Krishnagiri District clearly demonstrates that the stones used in burials are available within the distance of 1 or 2 kilometer (Ref.). They used boulders for the circles and slabs for orthostats for constructing chambers. Cists burials were made of both undressed and dressed slabs and capstones were generally undressed ones (Ref.). 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. Mallachandiram This significant and unique Megalithic burial site Mallachandiram is located (12°38'22"N; 78°05'15"E) on the Krishnagiri - Beerpalli road at the distance of 19 km from Krishnagiri and 4 km from Samulpallam. Samulpallam lies on the Krishnagiri - Bangalore road at the distance of 15 km from west of Krishnagiri. The dolmens are locally known as panduvurar koil and are found on the low hillock namely Moralparai (local name). More than 200 dolmens have been identified on the flat surface of the hill and cover an area of 20 hectors. The height of the dolmen varied from 1 mts. to 2.50 mts. Based on the architectural features, these dolmens can be divided into four types.

Type-I This type of dolmen is built of four vertical orthostats measuring 2.00 x 1.00 x 0.15 mts. in size placed around the base slab in swastika pattern either in clockwise direction or anti clockwise direction. The round porthole measures 30 to 40 cm in diameter and is invariably found on the eastern orthostat. The passage is noticed in front of the porthole i.e. on the eastern side. These passages are either made of two vertical slabs placed on either side of the porthole or small triangular slabs placed in four to five courses to form a wall-like structure on either side of the porthole. The passage had a gap of 50 - 60 cms and was enclosed by another vertical slab. The capstone rests on the vertical orthostats. The whole structure is encircled by a rectangular slab circle like a wall or stone railing. Sometimes more than one circle is observed. In this case the outer circle is lesser in height than the inner circle. The whole structure looks like a fortification wall rising from base to top. To avoid any inward or outward collapse of the vertical slabs or orthostats a rectangular brick shaped stones were placed in number of courses in the gap between the slab circles and dolmen, covering half the size of the dolmen.

Type-II The construction of dolmen in this type is same as noted in the above but the outer circles had some variation. There are double circles made of vertical slabs. The vertical slabs of the inner circle are side 1 to 1.50 m above the height of the dolmen. In each slab circle, slab with semicircular top and slabs with rectangular top are placed alternatively around the dolmen. The slab with semicircular top is taller than the rectangular slab. The first one measures 3.00 x 1.50 x 0.20 m in size, whereas the second one measures 2.10 x 1.50 x 0.20 m in size. Interestingly, the tall vertical slab with semi-circular top standing in the inner circle against the porthole of the dolmen also had another porthole. This unusual phenomenon noticed first time in Tamil Nadu. However, the slab erected in front of the porthole of the outer circle does not have a port hole. But this type is reported earlier by B.R. Branfill near Iralabanda in Palamaner Taluk of Chittor District, Andhra Pradesh. Here, the vertical slabs alternatively flat or round topped are planted into the ground and arranged in three concentric circles around the cist. All the vertical slabs placed in three circles against the porthole had a porthole.

Type-III In this type, the architecture of the dolmen is similar to that of the above types but the circle and the passage have some other features. In front of the porthole, there is a passage made out of small rectangular slabs placed in five to six courses on either side of the porthole almost raised upto the porthole level. This is closed with another slab on the east. The whole structure is encircled by a circle formed out of triangular stone slabs placed in six courses. This looks like a wall. The gap between this enclosing circle and the dolmen is filled with loose slabs.

Type-IV In five cases, number of smaller dolmens (sometimes nearly 10 dolmens) erected around a comparatively bigger dolmen placed at the centre is observed. It looks like a security guard standing around an important man. Interestingly, the porthole is seen on the northern side in one of the dolmens. In another occasion, one of the dolmens placed around the main dolmen has three orthostats except on the south which may be missing. It does not have the porthole. Hence it may be presumed that the fallen or missing southern orthostat would have had the porthole. The smaller or miniature dolmens placed around the bigger face all cardinal points as the porthole indicates. Painting on Dolmens White painting is applied on the interior surface of the orthostat mostly on the western slab i.e. against the porthole. However, painting applied in other orthostats also available and in rare cases all the four orthostats contain paintings. It seems that the painting executed on the western orthostat first and followed in other orthostats once the western slab got exhausted. Totally nine dolmens were painted. Two human figurines depicted on the western slab of the first dolmen. The second dolmen had a human figurine with an animal at his feet. Another symbol of a vertical stroke with number of 16 small horizontal strokes ends with circular top. Third dolmen has two unidentified symbols on the southern slab. The fourth dolmen has a human in which the legs and hands are shown by three branched strokes on the western slab. The fifth dolmen having a human figurine that holding a bow and arrow

above the head. Two other symbols are unidentified. The sixth dolmen has number of symbols.

In the first set two human figurines are shown side by side with one plant just above them. Another set has a man holding a bow and arrow above his head. Next to this, an unidentified symbol is drawn. The third set, a human figurine, one plant and one house like structure. The fourth set having a man with an animal, a plant above the mountain or a house and a man with an animal on the western slab. In the seventh dolmen, there are three human figurines in which two are shown with raised hands. Just below this a house and two men with an animal each are depicted on the southern orthostat. The eighth dolmen has four symbols noticed on the northern orthostat. Three symbols are identical having a man riding or holding an animal with left hand holding a disc. However third man doesn't have any disc. The fourth symbol is unidentified. The ninth and last dolmen has three men are noticed on the western slab in which two are standing and the third is riding on animal by holding a disc in the raised left hand.

Discussion

The geological setting of the burial site, the various techniques and methods applied in erection of the dolmens, different types within the single site, and their special characteristic features like Painting etc., are all forming uniqueness to the burial site at Mallachandiram. Based on the available data, it is known that there are around more than 1000 megalithic sites of different types found in all most all the districts in Tamil Nadu but the present site stands as a unique one by its special characteristic features which is not found elsewhere in Tamil Nadu. Unfortunately, this unique nature of site is under danger by the treasure hunters. The villagers in search of treasures, such as gold or other precious objects, dig up the burials and when they found nothing inside the dolmens, they stop and leave the place. In this way a large number of dolmens are being destroyed. Unless it is protected by the State or Central archaeology departments and creating the awareness to the public about the importance of this cultural site, the destruction caused

by the treasure hunters may lead to disappearance the unique cultural heritage gem very soon.

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An Analysis on the Concept of Megalithic Building

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The megalithic construction was basically a burial practice which was widely followed all over the Western and Eastern countries, wherein the wide-spread influence of a single technological tradition is evident. The cemeteries further have in common a group of three pottery wares. The most distinctive is a dual-tone ceramic called Black and Red-ware, and then there are plain black and plain red wares, both polished. Here local differences in form are sometimes observable but there is an over-riding general unity.¹ The peculiar custom of filling in the graves with soil not locally obtained, the regular use of ash as a kind of bedding for the bone deposits, or the presence of a porthole in the slab cists (to cite only a few examples) are indications of shared beliefs and traditions which pass beyond superficial resemblances.² The dominant unity of these burials, despite some deviations, is undeniable. The unity of the burials are mainly found on the surface structures and the sub-surface structures reflect the

cultural ideas lying in the sub-conscience level.³ Thus we could find many cairn circles found in the Kongu region, but the burial's sub-surface structures differs as urns, cist burials, sarcophagus etc. depending upon their cultural practices. Since the practice of burial was long back imbibed among the sub-conscience level of the people right from the period of the Neolithic period and hence the surface structure is the same for all the people, but the sub-surface structure is the main aspect to be noted.

Now let us focus the emergence of such positive cult among the people and the animistic attitude that evolved among the people through the form of the hero worship. The origin of positive cults, either of ancestors or their souls, geniuses, divinities or spirits which were believed to have animated them and other beings and which were nevertheless distinguished from those organic beings by the nature of their powers, is traced by scholars like Tylor to the religion of spiritual beings

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also known as Animism, and by scholars like J.G.Fraser and E.Durkheim to the religion of totem or Totemism.⁴ Since totemism has been discussed already, let us move on to the animistic concept which paved the way for the origin of burials.

As already discussed the Animistic belief was based on three concepts.⁵

1. Idea of the soul
2. Concept that the souls become the object of cult and thus get transformed into spirits.
3. Cult of nature is derived from the cult of spirits

Now before moving on to a detailed discussion about these three aspects let us have a clear distinction of idea that the ancient people had between the soul and the body. The soul was considered to be living with the dead during the sleeping hours and the soul is considered to be awake and living with the body when the person is awake. The body was considered as the mere carrier of the soul and as the vehicle which bears the soul.⁶

The soul was considered to be malleable and passed out of the body through the apertures of the organism, especially the mouth and the nose. This may be evinced even in the present days practice by valuating the apertures of the nose and mouth of the dead body.⁷ Now by connecting this idea with the apertures found in the cist burials can be studied. We do find certain cists with the port holes and some without the port holes.

A chamber may have on the entrance side of a cist burial has a distinct passage, or a hole in the orthostat known as 'port-hole' with or without a short passage for approach to the port hole.⁸ Sometimes the interior of a chamber may be divided across into two or more sub-compartments by inserting slabs in upright positions, called transepts. In the transept there may again be a port hole. Thus there are many types and sub-types of chamber tombs and many shapes and directions of the Port-holes.

On the contrary, the burials during the Neolithic period, in the case of adults the portion below the ankle was deliberately chopped off because the people

probably did not want the dead to go away. This can be explained as the fear of the dead who usually was supposed to turn into a ghost, for the very idea underlying the burial in a pit below the house floor was motivated by the fear of the ghost, soul and those who were living always tried to control the actions of the ghosts of the dead.⁹

In the next phase, during the megalithic people the burial became a celebrated phenomenon, this change in the due course of the burial system exhibits the psychological changes and beliefs the underwent among the groups. This in another factor also exhibits the socio-economic and political concepts that prevailed among the people.

When the occupation was basically of agriculture (primitive) in nature, and hunting - gathering on its bilateral form the people did not celebrate the human activities and the hero worship didn't exist and the clan system was not followed and the context of the soul of the dead was hence horrific for them.

Whereas when the clan system came into existence, during the early Iron age the pastoral nomadism and the sedentary agricultural economic subsystem came into existence as a parallel development, here the cattle lifting and raids which was fought for the cause of their clan made the clan group to consider him as a hero and the confidence of their welfare was vested on him, hence the soul of the dead hero was worshipped and was considered as the guardian of their clan and hence was constructed in a place for the general conveyance and worship for the people of their clan.¹⁰ The dead hero was no more considered as an horrific ghost. His soul was considered as the reimbursing the good deeds for his clan, thus Animism took his form during the due course of time & space, and this was absolutely dependent on the constraints of their social, economic, cultural and political life.¹¹

In the psychological subsystems, the Black and redware pottery takes its significant role as far as

megalithic period is concerned. The Thandikudi excavations revealed the pit burials belonging to the Chalcolithic period which were confined with the black on redware ceramic which was widely circulated during that period and the megalithic excavated sites in the same sites revealed the Black and Redware pottery.¹² Here the techniques in bringing out the multi colour of Black and Red together varied, as the black colour paint over the redware during the Chalcolithic period and by the technique of the 'inverted firing' they brought the Black and Red colour during the megalithic period respectively. Both were incidental and purposely brought the Black and Red colour in the potteries, though their techniques varied the underlying ideology was the same and hence the laid stress on this particular culture (Black and Red ware).

As the concepts of the Black and Redware, we can also see this in the extra-Indian context as 'Black-topped' ware in the Ancient Egypt; The Harappan civilisation also possessed the same kind of Black and Red ware potteries, but the techniques varied hence it does not seem to possess any typological personality of its own. We could also notice a blatant sparsity of inter-relationship amongst the different cultures carrying with them the black and redware.¹³ Thus does not represent a technological outlook but an ideological context in it. The heart was considered as the seat of soul and material manifestations. The principle of life or the soul was believed to be ever present in the form of blood, hence the sacredness of blood was frequently used in the religious rites. The one symbolic representation was the 'Red' in the Black and Redware.

The port holes present on the different direction like East (mostly) and sometimes North portrays different ideologies. The existence of apertures in the East depicts the resurrection of the life in the Eastern direction where the Sunrises or from the direction of the migration (from the direction where the came from).¹⁴ The North as concerned, denoted euphemism, 'Sitting towards the North' i.e. by the way of redemption by

undergoing a more dreadful means of liberating the soul, i.e. by fasting unto death as a way of redeeming the disgrace and cowardice as the ancient Tamil warriors were proud to receive the fatal spear in the chest.¹⁵ Thus the construction of the Sepulchral, placement of the defunct, the associated artefacts, weapons, etc. everything owes a psychological concept. Thus the psychological subsystem has been the integrated system of Supra-personal sub-conscious beliefs induced upon the individuals in a society by their culture, environment and their language essentially the subconscious system of comparative values.

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சங்க இலக்கியங்களில் ஓவியக்கலை - ஓர் ஆய்வு

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தமிழக வரலாற்றில் கி.மு3- ஆம் நூற்றாண்டு முதல் கி.பி 3 - ஆம் நூற்றாண்டு வரையுள்ள காலகட்டம் சங்க காலம் என அழைக்கப்படுகிறது. இக்கால கட்டத்தில் பாண்டியர்களின் தலைநகரமாகிய மதுரையில் இருந்த கடைச்சங்கத்தில் பழந்தமிழ் இலக்கியங்களான பத்துப் பாட்டு, எட்டுத் தொகை போன்ற நூல்கள் இயற்றப்பட்டன. பத்துப்பாட்டு நூல்கள் திருமுகாற்றுப்படை, பொருநராற்றுப்படை, சிறுபாணாற்றுப்படை, மலைபடுகடாம் போன்றவையாகும். எட்டுத் தொகை நூல் நற்றிணை, குறுந்தொகை, ஐங்குறுநூறு, பதிற்றுப்பத்து, பரிபாடல், கலித்தொகை, அகநானூறு, புறநானூறு போன்றவையாகும்.

மதுரைக் காஞ்சி

சங்க இலக்கியமான மதுரைக் காஞ்சியில் ஓவியர்கள், கண்ணுள் விளைஞர் என்றழைக்கப்பட்டனர். இந்நூல் ஓவியர்கள், தான் கண்டு ரசித்த அழகென்று மகிழ்ந்த ஒன்றை மனதில் நிறுத்தி அதனை ஓவியமாகப் படைக்கும் ஆற்றல் உடையோர் என்று கீழ்க்கண்ட பாடல் வரியின் மூலம் தெரிவிக்கிறது.

“நுண்ணுதி வளர்த்த நுழைந்த நோக்கிங்
கண்ணுள் வினைஞர்”

மதுரைக் காஞ்சி பலவகைப்பட்ட அரிதாகவுணர்ந்த தொழில்களையும் ஒப்புகாட்டி அழகுபடைக்கும் அறிவு ஆற்றலுடைய சித்திரக்காரர்கள் (ஓவியர்கள்) மதுரையில் வாழ்ந்து வந்தனர் என்பதை

“எவ்வகைச் செய்தியு முவமங் காட்டித்
துண்ணிதி துணர்ந்த நுழைந்த நோக்கிங்
கண்ணுள் வினைஞரும் பிறருங் கூடி”

என்ற பாடலின் மூலம் உணர்த்துகிறது

மதுரைக் காஞ்சியின் ஆசிரியர் மாங்குடி மருதனார் பாண்டியனின் சித்திரமாடத்தைப் பற்றி கூறும் போது சித்திரமாடத்தின் சுவர்களில் செம்மையாக

திட்டப்பட்ட ஓவியங்கள் இருந்தன என்கிறார்.

அகநானூறு

சங்க இலக்கிய எட்டுத்தொகை நூல்களில் ஒன்றான அகநானூறு இயற்கை அமைப்பம் எழில் அழகும் நிறைந்த ஓவியங்கள் வரையப்பட்டிருந்ததை

“ஓவத் தன்ன கோபச் செந்நிலம்”

என்ற பாடல் வரியின் மூலம் தெரிவிக்கின்றது.

அகநானூறு பாடல் என்று ஓவியங்கள் மாடங்கள் மற்றும் வீடுகளின் சுவர்களில் ஓவியம் தீட்டப்பெற்றிருந்தது என்பதை கூறப்பிடுகிறது.

சங்ககால மக்கள் செம்பஞ்சியின் குழம்பை செந்நிறம் ஊட்டுவதற்குப் பயன்படுத்தியுள்ளனர். இக்கால கட்டத்தில் பாதங்களுக்கும், செம்பஞ்சிவண்ண ஓவியம் தீட்டப்பட்டது. இதனை

“அஞ்செஞ் சீறடிப் பஞ்சி ஊட்டியும்”

என்ற அகநானூற்று வரி எடுத்துரைக்கின்றது.

சங்க கால மக்கள் மலர்கள் தாதுப் பொடிகளை மார்பிலும் உடம்பிலும் அப்பிக்கொள்ளும் பூச்சு மரபை கடைபிடித்தனர் என்பதை அகநானூறு தெரிவிக்கின்றது.

பரிபாடல்

திருப்பரங்குன்றத்தில் முருகப் பெருமான் திருக்கோவிலில் மண்டபங்கள் பல இருந்தன. அவற்றில் புராண இதிகாசக் கதைகள் பல ஓவியங்களாகக் காட்சியளித்தன. அவற்றுள் கதிரவன் திங்கள், கோள்கள், இரதி, மன்மதன், இந்திரன், அகலிகை, பூனை, கௌதமன் என்னும் உயர்திணை அஃறிணைப் பொருள்களைக் குறிக்கும் ஓவியங்கள் எழுதப்பெற்றிருந்தன என்று பரிபாடல் கூறுகின்றது.

*உதவி பேராசிரியர், காதிர முகைதீன் கல்லூரி, அதிரம்பட்டினம்.

நாற்றிணை

சங்ககால மக்கள் குழந்தைகள் அடிக்கும் விளையாட்டு பறைகளில் குருவியோவியம் தீட்டி குழந்தைகள் அதனைப் பார்த்து மகிழ்விக்கச் செய்துள்ளனர் என்பதை பின்வரும் நற்றிணை பாடல் உணர்த்துகிறது

“சிறுகொல் கோத்த செவ்வரிப் பறையின்
மண்ணகத் தெழுதிய குரீஇப் பேலக்
கோல் கொண்ட லைப் படி இயர் மாதோ”

சிலப்பதிகாரம்

சேரன் செங்குட்டுவனது மனைவியினுடைய அந்தப்புரத்தில் உள்ள அறையின் மேற்கூரையில் ஓவியங்கள் நிறைந்த கொடி தொடர் போன்று வரையப்பட்ட தன்மையும் பின்வரும் சிலப்பதிகாரப் பாடல் சுட்டிக்காட்டுகிறது.

“முத்திது நிரைக் கொடித்தொடர் முழுவதும் வலை
இய
சித்திர விதானத்துச் செய்ப்புங் கைவினை
இலங்கொளி மணி நிரையிடைபிடை வகுத்த
விலங்கொளி வயிரமொடு பொலந்தகடு போகிய
மடையமை செலவின் வான் கொற் கட்டில்”
‘செம்பியன் மூதூர்ச் சென்றுபுக் காங்கு
வச்சிரம் அவந்தி மகத மொடு குழீஇய
சித்திர மண்டபத்திருக்க...”

என வரும் சிலப்பதிகாரத் தொடரால் சோழ மன்னனது பழமைமிக்க நகரில் வச்சிரம், அவந்தி, மகதம் ஆகிய நாட்டவரால் அழகுடன் செய்யப்பட்ட ஓவியங்கள் நிறைந்த கலைக்கூடங்களாகவும் அமைந்த செய்தியினைக் காணமுடிகிறது.

மணிமேகலை

ஊள்ளத்தில் எழுகின்ற உணர்ச்சிகளை வடிவமாக்கி வடிக்கக்கூடிய வல்லமையுடையோன் ஓவியன் என்று கூறுகிறது. இதனை மணிமேகலையிலுள்ள கீழ்க்கண்ட பாடலின் மூலம் அறியலாம்.

‘ஓவியன் உள்ளத்து உள்ளியது வியப்போன்’.

மணிமேகலையில் காணப்படும் ‘ஓவியச் செந்நூல் உரைநூற் கிடக்கையும்” என்ற வரியின் மூலம் பழந்தமிழ்நாட்டில் ஓவிய நூல்களும் அவற்றிற்கான விளக்க நூல்களும் இருந்தன என்பதை நம்மால் எளிதில் உணர முடிகிறது.

மாடங்களையுடைய மனைகளின் சுவர்களில் கதை சிற்பங்களும் அவற்றில் ஓவியமும் அமைந்திருந்தன என்பதை நம்மால் எளிதில் உணர முடிகிறது. மாடங்களையுடைய மனைகளின் சுவர்களில் கதை சிற்பங்களும் அவற்றில் ஓவியமும் அமைந்திருந்தன என்பதை மணிமேகலையிலுள்ள

‘வெண்கதை விளக்கத்து வித்தகர் இயற்றிய
கண்கவர் ஓவியம்”

என்ற பாடல் வரிகள் உணர்த்துகின்றன. மணிமேகலையின் ஆசிரியர் சித்தலைச் சாத்தனார் காவிரிப்பூம்பட்டினத்திலிருந்த உவனம் என்னும் பூந்தோட்டம் ஓவியன் வரைந்த அழகிய பூந்தோட்டம் போல் இருந்தது என்று பின்வரும் பாடல் வரிகள் மூலம் தெரவிக்கின்றார்.

“வித்தகர் இயற்றிய விளங்கிய கைவனைச்
சித்திரச் செய்கைப் படம் போர்த்ததுவே
யோப்பத் தோன்றிய உவவனம்”

காவிரிப்பூம்பட்டினத்திலுள்ள வீடுகளின் பளிங்கு அறைகளின் மேற்கூரையில் ஓவியங்கள் தீட்டப்பட்டிருந்தன என்பதை அறிந்துகொள்ள முடிகிறது. மணிமேகலை இயற்றப்பட்ட காலத்தில் தமிழகத்தில் புனையா ஓவியம் வரைகின்ற மரபு இருந்தது என்பதை

“மனையகம் புகுந்து மணிமேகலைதான்
புனையா ஓவியம் போல நின்றனும்”

என்ற மணிமேகலையின் பாடல் வரிகளின் மூலம் அறியலாம். ஓவியத்தொழில் வட்டிகைச் செய்தி என்ற பெயரால் அழைக்கப்பட்டது என்பதை மணிமேகலை நமக்குத் தெரிவிக்கிறது. மணிமேகலையின் காணப்படும் “பொன்னிறயொலிந்த நிறம்” என்ற பாடல் வரியின் மூலம் பொன்னையொத்த இளம் மஞ்சள்

நிறம் ஓவியம் தீட்டுவதற்கு பயன்படுத்தப்பட்டது என்பதையும் அறிய முடிகிறது.

ஓவிய நூல்

ஓவியக் கலையைப் பற்றிய அரியநூல் ஒன்று இருந்தென்பதனைச் சாத்தனார் தெளிவுபடுத்துகிறார். மாதவி ஒரு நாடக மகள், தனது தொழிக்கேற்ப கலைகளையும் கற்றுத் தேறினாள். அவற்றுள் ஓவியக் கலையும் ஒன்று என அவர் குறிப்பிடுவதும், ஓவியக் கலைக்கென ஓவியச் என்ற தனி நூலொன்று இருந்ததை அவர் சுட்டிக் காட்டுவதும் தமிழிலிருந்த ஓவிய நூல் பற்றி அறிய உதவுகிறது. சிலப்பதிகாரத்திற்கு உரை எழுதிய அடியார்க்கு நல்லார் காலத்திலும் இந்த ஓவிய நூலிருந்துள்ளது. அடியார்க்கு நல்லார் இந்நூலிலிருந்து ஒரு பாட்டை மேற்க்கோள் காட்டுவதிலிருந்து இந்நூல் அவர் காலம் வரை இருந்தென்பதை இலக்கணங்களும் காணப்பட்டன. கிடத்தல், இருத்தல், நிற்தல், இயங்குதல் ஆகிய கோலங்களும் இவற்றின் விகற்பங்களும் அந்த ஓவிய நூலில் விவரிக்கப்பட்டுள்ளன. அவற்றுள் இருதல் என்பது திரிதரவுடையன, திரிதரவல்லன என இருவகைப்படும். யானை, குதிரை, தேர், பூனை முதலியன திரை உடையனவாகும். புதுமுகம், உற்கட்டிதம், ஒப்படியிருக்கை, சம்புடம், சுவத்திகம், தனிப்புடம் மண்டிலம், ஏகபாதம் எனும் ஒன்பதும் திரிதரவில்லனவாம். இந்த ஒன்பதினை உணர்த்தவே அந்த ஓவிய நூலிலிருந்து அடியார்க்கு நல்லார் பாடலொன்றை மேற்க்கோள் காட்டியுள்ளார். இளங்கோவடிகள் கூறும் அதே கருத்தினைச் சாத்தனாரும் கூறுகிறார். நாடக மகளிர் ஓவியம் கற்றனர். அக்கலைக்கெனச் சிறப்புமிக்க தனி நூலொன்று இருந்தது என்பதே அவர் கூறும் கருத்தாகும்.

சங்க காலத்தில் ஓவியம் தீட்டும் முறை

புனையா ஓவியம்

சங்க காலத்தில் குறிப்பிட்ட உருவத்தை ஓவியமாகத் தீட்டும் முன், அதனை வண்ணம் கோடாக வரைவர். இது புனையா ஓவியம்

எனப்பெறும். இதனை “வரி வடிவ ஓவியம்” என்றும் அழைப்பர். காதலன் ஒருவன் காதலி ஒருத்தியைக் களவுக்குப் பின் கடிமணம் புரிய முடியாவிட்டால் அவளுடைய உருவத்தைப் பனை ஓலையில் எழுதி ஊரார் அறிய வலம் வரும் வழக்கத்தை “மடலேறுதல்” என்பர். இது பண்டையத் தமிழகத்திலிருந்த பனை ஓலையில் வரைந்த கோடுகளால் மட்டுமே ஆன வரிவடிவ ஓவியமாகும். மணிமேகலையில் வரும் “புனையா ஓவியம், பற்றிய விவரத்தை அறியும் போது சாத்தனார் காலம் வரை தமிழகத்தில் வண்ணம் தீட்டப்பெறாத வரி வடிவ ஓவியமே வழக்காற்றில் இருந்ததென அறிகிறோம்.

நெடுநல்வாடையில் வரி வடிவ ஓவியம் பற்றிய குறிப்பு முதன் முதலில் காணப்படுகிறது. “புனையா ஓவியம்” கடுப்ப - வண்ணங்களைக் கொண்டெழுதப்படாத ஓவியம் போன்று என இதற்கு நச்சினார்க்கினியார் பொருள் கூறுகிறார். சாத்தனார் புனையா ஓவியம் பற்றித் திரும்பத்திரும்பத் தம் நூலில் குறிப்பிட்டு உள்ளார்.

தன் அன்பின் கணவன் பாண்டியன் நெடுஞ்செழியனைப் பிரிந்து அரண்மனையில் ஆற்றியிருக்குங் காலத்தில் வண்ணப்பட்டாடைகளையோ, மணிகள் பதித்த விலைமதிப்பற்ற அணிகலன்களையோ, பிறவற்றையோ கொண்டு ஒப்பனை செய்து கொள்ளாமல் வெறும் பருத்தியாடையுடன் விளங்குகிறாள் கோப்பெருந்தேவி அவள் அவ்வாறு இருந்த நிலையைப் புலப்படுத்தப் “புனையா ஓவியம்” என்ற பதத்தைப் பயன்படுத்துகிறார் நெடுநல்வாடையின் ஆசிரியர் நக்கீரர்.

ஒப்பியல் நோக்கில் காண வேண்டுமெனின், சிலப்பதிகாரத்திலே வரும் கண்ணகியை நினைவு கூராம். பரத்தையர் குலநங்கை மாதவிடன் வாழ்க்கை நடத்தத் தன் கணவன் கோவலன் தன்னைப் பிரிந்த காலத்தில் கண்ணகி ஒப்பனையின்றி வாழ்ந்திருந்த கோலத்தினைப் - புனையா ஓவியம் போன்றிருந்த ஒருவகைக்

கோலத்தினை இளங்கோவடிகள் சித்தரிப்பது காண்க.

முழு ஓவியம்

வுரிவடிவ ஓவியங்கள் வரைந்த பின் அதன் அதனின் வண்ணங்களுக்கேற்ப வண்ணங்கள் தீட்டப்பெற்றால் அது முழு ஓவியங்கள் ஆகும். இவ்வகை முழு ஓவியங்கள் தீட்டு முறையில் கலைஞன் அதனதன் மெய்ப்பாடுகளும், வருத்திகளும், தோன்றுமாறு கோடுகளையும் வண்ணங்களையும் அமையுமாறு தீட்டுவான். அவற்றைக் காண்போர் உண்மையான உருவத்திற்கும் ஓவியத்திற்கும் வேறுபாடு தெரியாமல் மயக்கமுறுவர். அவ்வாறு தீட்டுபவனே சிறந்த ஓவியன் ஆவான். இவனை சாத்தனார் “கைவினைஞன்” என்கிறார். தருமத்துனும் விசாகையும் இளமை முறுவலிப்பப் பெற்றிருந்து வனப்பு, கைதேர்ந்த புலவர்களால் தீட்டப்பெற்ற ஓவியங்களை ஒத்திருந்தது என்கிறார் நற்றிணையின் பாடல் ஆசிரியர் கந்தரத்தனார்.

ஓவியம் தீட்டப்பட்ட இடங்கள்

பாண்டியனின் சித்திர மாடம்

பண்டைய தமிழ் மன்னர்கள் ஓவியம் தீட்டுவதற்கென்றே தங்கள் அரண்மனைகளில் தனியாக குஓவியமாடம்” (சித்திரக்கூடம்) ஒன்றை ஒதுக்கினர். அம்மாடச்சுவர்களில் ஓவியங்கள் தீட்டப்பெற்றன. பாண்டியன் நன்மாறன் தனது சித்திரமாடத்தில் தங்கியிருந்து போது உயிர் நீத்தான். இதனால் அவனைப் பாண்டியன் சித்திரமாடத்துத் துஞ்சிய நன்மாறன் என்று புறநானூறு சுட்டுகிறது. பாண்டியர்களின் சித்திரமாடம் பெயர் பெற்றுத் திகழ்ந்ததாகும். இதனை புலவர் பலரும் வியந்து பாடியுள்ளமை நோக்கத்தக்கதாம். பாண்டியரின் சித்திரமாடத்தைக் கண்ட நக்கீரர் அம்மாடம் வெண்சாந்தால் பூசப்பட்டதென்றும், அதன் தூண்கள் நீல மணியைப் போல் கருமையும் திரட்சியும் உடையனவென்றும், சுவர்கள் செம்பினால் செய்யப்பட்டவைப் போல் சிவந்த நிறமுடையவென்றும் கூறி அவற்றில் இருந்த

பல்வேறு வண்ண ஓவியங்களில் பல பூக்களுடைய வள்ளியென்றும் உயர்கொடி படர்ந்துள்ள ஓவியத்தைக் காட்சிக்கினியதாய்ச் சிறப்பித்துக் கூறுகிறார்.

திருப்பரங்குன்றத்துச் சித்திரமாடம்

பாண்டியரின் அரண்மனைகளில் தனியாக சித்திரக்கூடங்கள் அமைந்திருந்ததைப் போலவே கோயில்களிலும் சித்திரக் கூடங்களிருந்தன. மதுரைக்கு அண்மையிலுள்ள திருப்பரங்குன்றத்து முருகன் சித்திரமாடமொன்று இருந்ததைக் குன்றம்பூதனார் குறிப்பிடுகிறார். இந்த சித்திரக்கூடத்தில் சிறந்து விளங்கிய ஓவியக்காட்சியைக் கோயிலுக்கு வந்த பக்தர்கள் கண்டுகளித்த காட்சியை நம்மண்ணனார் என்னும் புலவர் வருணிக்கிறார். இக்கூடத்தில் இரதி, மன்மதன் ஆகியோரின் உருவங்கள் தீட்டப்பெற்றிருந்தன.

வளமனைகள்

விழாக்காலங்களில் மதுரைக்கு செல்லும் மக்கள் அக்கோநகரிலுள்ள செல்வர் வாழும் வளமனைச் சுவர்கள் மீதும் மாடங்களின் மீதும் தேவர் முதல் எல்லா உயிரிகளின் உருவங்களும் ஓவியங்களாகத் தீட்டப்பெற்றிருப்பது கண்டு வியந்து நிற்பார்களென மணிமேகலைக் கூறுகிறது.

பள்ளியறைச் சுவர்கள்

தலையாலங்கானத்துச் செருவென்ற பாண்டிய நெடுஞ்செழியன் மனைவி கோப்பெருந்தேவி, தன் கணவனைப் பிரிந்த காலத்தில் தனது படுக்கையறைச் சுவர்களில் தீட்டப்பெற்றிருந்த ஓவியங்களைக் கண்டு அவமுற்றாள். அவ்வோவியங்களில் திங்களின் பக்கலில் உரோகிணி இருப்பது போன்ற ஓவியம் அவள் மனத்தை பெரிதும் உலுக்கி அவலமடையச் செய்ததாம். உரோகணியைப் போல தானும் தன் கணவனுடன் என்றுமே இணைந்திருக்க முடியவில்லையே என ஏங்கினாள்.

கோயிற் சுவர்கள்

“பல தேர்கள் ஓடுகையால் துகள் படிந்து வேறுபட்ட தொழில்களையுடைய

சித்திரங்களையுடைய வெள்ளியக் கோயில்களின் சுவர்களை புழுதியை மேலே பூசிக்கொண்ட யானையைப் போல் அழுக்கேறப்பண்ணியதாம்” எனப் பட்டினப்பாலை கூறுவதிலிருந்தும் கோயில் சுவர்களில் வண்ண ஓவியங்கள் தீட்டப்பெற்றிருந்ததை அறியலாம்.

பாவிக்கும் பொருள்கள்

அன்றைய மக்கள் அன்றாடம் பயன்படுத்தும் பொருள்களின் மீதும் ஓவியம் தீட்டி மகிழ்ந்தனர். படுக்கும் கட்டில் ஆளும் எணங்கள் முதலியவற்றிலும் ஓவியங்களிருந்தன. கேடயம், வாட்பிடி, அணிகலன்கள், ஆடைகள் முதலியவற்றிலும் ஓவியங்களிருந்தன. எழுத்து என்னும் சொல்லுக்கே ஓவியம் என்பது பொருளென்று கண்டோம். தமிழர் தமிழ் வேறு தாம் வேறு என வாழாதவர். எனவே தமிழிலெழுந்த நாற்கவிகளில் சித்திரக்கவியும் ஒன்றாயிற்று. சித்திரக்கவி, சித்திரசபை, சித்திலசபை, சித்திரநதி, சித்திரத்தடாகம் எனக் காணுமிடங்கள் எல்லாவற்றையும் ஓவியக் கலையாகவே கண்டு களித்தனர்.

பூங்கொடிகள்

பாண்டிய மன்னனின் அரண்மனையில் அரசி கோப்பெருந்தேவி உறையும் உட்கோட்டை (கருகப்பக்கிருகம்) அவளது தகுதிக்கேற்ப மிக நேர்த்தியாக இருந்தென்றும், அந்த உட்கோட்டையின் நெடுஞ்சுவரில் மலை போன்ற உயர்ச்சியுடையனவாய்ப் பல இல்லங்கள் அமைந்திருக்க அம்மலைகளைச் சேர்ந்து இந்திரவில் கிடந்தாற் போன்று வீழ்ந்து கிடக்கும் பன்னிறக் கொடிகளையுடைவராய், வெள்ளி போன்ற சுதையால் தீற்றப்பட்டனவாய்ச் செம்பினாலே பண்ணினாலொத்த தொழில் மாட்சியுடையதாக இருந்தென்றும், அந்த நெடுஞ்சுவரிலே அழகிய பூங்கொடி ஓவியம் பொறிக்கப் பெற்றுக் காட்சிக்கினியதாய் அந்த உட்கோட்டை விளங்கியதென்றும் நெடுநல்வாடை குறிப்பிடுகிறது.

முடிவுரை

சங்ககால மக்களின் வாழ்க்கையை ஆராய்ந்து பார்க்கும்போது அவர்களுடைய ஓவியக் கலைத்திறன் மிகவும் உயர்ந்த நிலையில் இருந்ததை இலக்கியத்தின் மூலம் அறிய முடிகிறது. இயற்கையாகக் கிடைத்த பொருள்களைக் கொண்டு எழில்மிகு ஓவியம் திட்டினார்கள். இவர்கள் சங்ககால மக்கள் ஓவியங்கள் இலக்கணத்தின் அடிப்படையில் ஓவியங்கள் வரையப்பட்டுள்ளது. பிற்கால ஓவிய வளர்ச்சிக்கு சங்ககால ஓவியங்கள் முன்னோடியாக இருந்ததை அறிய முடிகிறது.

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10. மணிமேகலை 5-7
11. மேலது, 2: 31
12. மேலது, 16: 167-168
13. மேலது, 16: 130-131 மற்றும் 88
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Expressing the Art and Culture of Tamil Nadu through Folk Art's

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Introduction

Even though we worship deities everyday in our life, we have a habit of holding festivals at least once a year in village and city areas to show our devotion. In North Tamil Nadu, festivals are held as a temple offering and in South Tamil Nadu i.e. in the southern districts, these festivals are held as a gift (Kodai festival) to the temple. In these festivals, many kinds of dance and song art programs are held for the enjoyment of the people. Therefore, we call these arts as village arts, or city performances. A few arts are purely for entertainment but most of them are associated with deity worship

Tamil Nadu Folk Art's & Culture:

1. Kolaattam
2. Barathanattiyam
3. Karagattam,
4. Therukoothu,
5. Tiger game,
6. Mailaattam,
7. Kaavadiyaattam, etc.

Kolaattam

Kolattam is danced with different colors of gongs, which are danced to the rhythm and rhythm of the music. This art is performed under various names in Tamil Nadu and northern states. There are a lot of folk art forms that involve hand holding ghazis. Among them, Kolaattam stands out. This art is also performed as a religious ritual on Kannan's birthday in various regions. Earlier this art was performed only by unmarried men. Now women mostly participate in this art. Both men and women perform kolatam together in south and north-eastern districts of Tamil Nadu. The

music and play starts slowly and ends with a climax. There are separate pages for this. This art is practiced in northern states under the name "Thandiya" with some variations. A teacher who teaches Kolaattam is called Aasan. When a preceptor dies, his disciples perform kolatam in his funeral procession.

Barathanattiyam

Barathanattiyam is only helps the body but also the mind. Especially in Bharatanatyam, the patterns are designed so that if you do a movement with your right arm/leg, you will do the same movement with your left arm/leg. This exercises both parts of your brain. The theoretical underpinnings of Bharatanatyam are first found in the Tamil text Kudha, and later in the Natya Shastra, an ancient Hindu text on the performing arts.

Direct historical references to Bharatanatyam are found in the Tamil texts Silapathikaram (2nd century AD) and Manimegala (6th century CE). The ancient text Silapathikaram includes the story of the dancing goddess Madhavi; verses 113 to 159 describe the practice of dancing in an area known as Madhavi's stage ear. The sculptures in the Shiva temple at Kanchipuram date from the 6th to the 9th century AD, showing Bharatanatyam as a well-developed art form in the mid-first millennium AD.

Karagattam

Karagattam is considered to be one of the most traditional games of Tamils. This game is divided into two categories. The first type is called Shakti Karakam and Amman Karakam; The second category is held for performing arts. Shaktikarakam is a karakam which is carried on its head in street processions and gives darshan to people only during temple festivals. This body is made entirely of neem. A small pot is placed at

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the bottom and neem sticks are inserted into it and this karakam is made in the shape of a cone which expands at the bottom and converges towards the top. At the tip of the cone they stick a lemon with saffron. This is suitable for the respective environment and the upper part of the garaka will be arranged with the face of the goddess and the hands shaped by neem. The bearers of this planet will fast for many days and remain in a state of devotion. They are considered bearers of this world by the grace of Goddess (Amman).

Kaniyan Koothu

The Koothu is run by the Kanyan caste and hence this Koothu is called Kanyan Koothu. This play is also known as Makudattam. This kootu is mostly performed during temple worships. It is performed from the tamil month of Chitrai to the month of Aippasi especially in the Amman temples, Samik temple called Sudalai Madan and Shasta temples. A part from that, it is also conducted during auspicious events held at homes. It is especially found in districts like Kanyakumari, Tirunelveli, Thoothukudi and Nellai. It is said that this art was taught to the Kanyan caste.

Therukkootthu

Therukkootthu kalai also known as Vasanthan, Vilasam, Makudi, Kummi, Karakam, Kavadi etc. have been performed. Kutukkaali has been presented in a dynamic manner in the socio- religious background. In Sri Lanka, the traditional areas of Tamils such as Jaffna, Mannar, Vanni, and East Sri Lanka have been heavily influenced by Therukkoothukal. When examining the techniques of Therukkoothu dances and song types, the antiquity of Koothukalai and its features and their connection with people's life are known.

The early history of Therukkootthu is aided by the literature of the Sangam period and the Silapathikaram that emerged later. It is also known that Koothukali is passed down from generation to generation in the oral tradition. Pattinappalai (47:4-8) mentions that various types of Koothu were performed during the Sangam period. Men and women who were skilled in the art of koothar and viraliyar have been developing this art with dedication and kings and kings have been supporting these artists. Kunutogai attests to the fact

that the puppets operated by the Nurukatti were presented in the Sangam period. To the extent that Tiruvalluvar speaks of Koothoo as "Koothattu Avaikalam" and Koothu consumers as a metaphor, it is possible to know that the custom of Koothoo had existed even in his time. However, we must also look at the religious and social contexts in Valluvar's time when Koothukali. "Since the 18th century, the Koothu form has been used as a tool for social and political change". In the later period, the wealthy feudal lords have preserved the art of Therukkootthu art and through this art they have maintained the socio- economic structure of the land- grant society.

The villagers have consciously passed on the art of Therukkootthu they have learned from their elders to their next generation in a very mature manner and have kept them alive. However, in the middle of the 20th century, those involved in the preservation of Kuthu art did not preserve the literature of Kuthu forms, and the opportunity to record their playing methods was lost. They also collected replicas of Kuthu, but their dance forms, artistic venues, social backgrounds and cultural connections related to Kuthu have not been explored.

Puliyaattam

Puliyaattam is considered a special event in rural areas. Earlier this dance was specially performed in Sami processions, but now it is performed in political processions and other events. One or two people dressed as tigers wear tiger- faced masks and half- length shirts resembling tiger skins. In some places, a few tiger dancers also wear a kilpachi on their waist depending on the situation. A long tail like a tiger's tail is also arranged to come from the back. They are made to look like a tiger with a combination of yellow and black color all over the body and stripes like a tiger. They wear artificial ears resembling those of a tiger and wear salangas on their feet and artificial claws resembling the long claws on the feet of a tiger.

Although this game is popularly known as Kumari district, Nagai. It is also spread in districts like Madurai, Cuddalore, Salem, Chennai, Chengalpattu, and Vellore. But in towns like Thanjavur and Tindivanam, many

malavs are performed. Apart from temple festivals, this watham is compulsorily arranged for sandalwood ceremony conducted by Muslims in districts like Thanjavur and Nagai.

If two people play in disguise, one plays the tiger and the other plays the opposite tiger. In the puli game, the tiger game called Rasangapuli is also played. Hat decoration, tail etc. are not fabricated for this tiger. The puliyaatam artist wears a silver-plated chain around the waist like a semi-Jan rope. Tiger costumers wear kadukkan earrings in their ears. It is made of a long wooden stick joined on both sides by a chain made of iron or brass and is worn like a poonal. Aim wears a red or blue leg band made of gold and studded with pearls and silver plated.

Benifits of Folk Art's:

- Dance helps to lose weight.
- Dancing increases muscle strength and endurance.
- Dancing improves blood circulation and improves sleep.
- Improves heart health.
- A child likes to have a toy or candy that another child has.
- It cries if it is not available. Selfishness is ingrained from childhood.
- Even after growing up, the tendency to grab and eat without giving to others develops.
- So there is an upheaval from one person to another. Stories were created to create harmony.
- Mythology is mixed with fantasy. But many emphasize good points

Abolition of castes, prohibition of dowry, religious harmony, unity of office, love for life, support of the elderly, support of lepers, equality, scientific achievement, three pledges.

Conclusion

In my opinion, all the virtues that we need to follow in our daily life through rural dance art are

various benefits for the artist who performs through the art of dance and the people who watch it, so it is beneficial to properly protect the art of rural dance and carry it to the next generation without letting it perish. If the people of our country and other countries want to get full benefits from the folk dances, then we can start the village art training schools in every district so that these folk dances are not destroyed and by teaching folk dances as a subject from primary school to university studies, these folk dances will be preserved worldwide. It is my absolute opinion that the people will learn these arts in our Tamil Nadu and take them to their country and spread the arts all over the world.



Barathanattiyam



Kolattam



Puliattam



Therukutthu



Kaniyan Kotthu



Karagattam

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தமிழிக் கல்வெட்டுகளில் ஸகர சகரம் ஒலியியலும் வரி வடிவமும்

விக்னேஷ் கா*

முன்னுரை

தமிழக வரலாற்றுக்கான அடிப்படைச் சான்றுகளில் கல்வெட்டுகள் தனித்துவம் வாய்ந்தவை. தமிழி எழுத்துப் பொறிப்புகள் கொண்ட கல்வெட்டுகள் வரலாற்றுக் காலத்தின் தொடக்கமாக கருதப் படுகின்றன.

இக்கல்வெட்டுகளில் குறிப்பிட்டிருக்கும் பெயர்கள் சங்க இலக்கியச் செய்யுள்களிலுள்ள பெயர்களோடு ஒத்திருப்பதால் இக்கல்வெட்டுகள் சங்க காலத்தைச் சார்ந்தன என்று துணியலாம். இவற்றுள் திருக்கோவிலுருக்கு அருகிலுள்ள ஜம்பை கல்வெட்டு, திருநெல்வேலியிலுள்ள மறுகால்தலை கல்வெட்டு, மதுரையிலுள்ள மாங்குளம் கல்வெட்டுகள் ஆகியன மட்டும் இவ்வாய்வுக்கு எடுத்துக்கொள்ளப்படுகின்றன. ஏனெனில், இங்குள்ள கல்வெட்டுகளில் ஸகரம், சகரம் ஆகிய இரு எழுத்துகளும் ஒரே கல்வெட்டில் பயன்படுத்தப்பட்டிருக்கின்றன. இவ்வெழுத்துகளின் பயன்பாட்டைக் கொண்டு தமிழ் மொழியினுள் வர்க்க எழுத்துகளின் இன்றியமையாத நிலையை இக்கட்டுரை விளக்கும். கல்வெட்டுகள் படித்திருக்கும் அறிஞர்களிடையே பாடபேதம் இருப்பதால் அறிஞர் ஐராவதம் மகாதேவன் வாசித்திருக்கும்படி இவ்வாய்வில் சுட்டும் கல்வெட்டுகளின் பொருண்மைகள் எடுத்தாளப் பட்டிருக்கின்றன.

ஜம்பை

விழுப்புரம் மாவட்டம், திருக்கோவிலுருக்கு அருகில் ஜம்பை என்னும் ஊரில் தமிழ் - பிராமி கல்வெட்டு உள்ளது. 1987 ஆம் ஆண்டு அக்டோபர் மாதம் தமிழ்நாடு அரசு தொல்லியல் துறை மாணவரான கே.செல்வராஜ், இக்கல்வெட்டைக் கண்டறிந்தார்¹. அப்போதைய துறை இயக்குநர் இரா.நாகசாமியால் இக்கல்வெட்டு படிக்கப்பட்டுத் தமிழிலும், ஆங்கிலத்திலும் படத்துடன்

கட்டுரையாக நாளிதழ்களில் வெளியிடப்பட்டது.

இதன் பொருள், ஸதிய புத்திரன் அதியமான் நெடுமான் அஞ்சி கொடையாக அளித்த பள்ளி என்பதாகும். இக்கல்வெட்டின் பொருண்மைகள் குறித்து பல்வேறு கருத்தாக்கங்கள் உள்ளன. இக்கல்வெட்டில் இரண்டு வகையான ஸகரம் சகரம் இடம்பெற்றுள்ளன. முதல் ஸகரம் அசோக பிராமி வரிவடிவத்தில் உள்ளவாறே பயன்படுத்தப் பட்டிருப்பதால் இவ்வடிவம் தமிழ் மொழிக் குரியதல்ல என ஆய்வாளர்கள் கருதுகின்றனர்.

மறுகால்தலை

திருநெல்வேலி மாவட்டம், சீவலப்பேரி என்ற ஊரின் அருகில் மறுகால்தலை உள்ளது. இவ்வூரில் பூவிலுடையார் மலையின் மேற்குப் பகுதியில் பஞ்சபாண்டவர் படுக்கை என்னும் குகைத் தளத்தில் சில படுக்கைகள் உள்ளன. குகைத்தளத்தின் நெற்றிப்பகுதியிலுள்ள கல்வெட்டை முதன்முதலாக 1906இல் நெல்லை மாவட்டக் கலெக்டர் ஹெமைடு என்பவர் கண்டறிந்தார். பௌத்த துறிவிகள் தங்கியிருந்த இடமாக இது இருக்கலாம் என்றும் அவர் கருதினார்².

இதன் பொருள் வெண்காளிபன் என்பவன் அளித்த கல்லாலான கஞ்சனம் என்பதாகும். கஞ்சனம் என்பது சமஸ்கிருத மொழியில் ஒரு கோவில் அமைப்பு; பௌத்தப்பான வெண்கலத்தட்டு என்று பொருள்படும்³. காளிபன் என்ற பெயரில் மொழிக்கு இடையில் ஸகரம் பயன்படுத்தப் பட்டிருப்பது குறிப்பிடத்தக்கது.

இலக்கண நூல்கள் சுட்டும் விதிகள்

தமிழ்மொழி குறித்து விரிவான விளக்கங்களை அளிக்கும் இலக்கண நூல்களுள் காலத்தால் முந்தியது தொல்காப்பியம் ஆகும். அதன் எழுத்ததிகாரத்தில் இரண்டாவது இயலான மொழி

*முனைவர் பட்ட ஆய்வாளர் (முழு - நேரம்), தமிழ்த்துறை, சென்னைக் கிறித்துவக் கல்லூரி, தாம்பரம், சென்னை - 059

மரபில் மொழிக்கு முதல் மற்றும் ஈற்றில் இடம்பெறக்கூடிய எழுத்துகள் வரையறை செய்யப்பட்டிருக்கின்றன. பன்னிரண்டு உயிர் எழுத்துகளும் மொழிமுதல் இடம்பெறும் எனவும் உயிரல்லாத மெய் எழுத்துகள் மொழி முதலில் இடம்பெறாது எனவும் தொல்காப்பியர் சுட்டுகிறார்.

கதந பமவெனு மாவைத்தெழுந்தும்
எல்லா வுயிரொடுஞ் சொல்லுமார் முதலே.

சகரக் கிளவியு மவற்றோற்றற்

அஐஒளவெனு மூன்றலங் கடையே

(தொல்காப்பியம், எழுத்து: 61, 62)

இச்சூத்திரம் க,த,ந,ப,ம ஆகிய ஐந்து எழுத்துகள் அனைத்து உயிர் எழுத்துகளோடு இணைந்து மொழிக்கு முதலில் இடம்பெறும். சகர எழுத்தும் அதுபோலவே இடம்பெற்றாலும் அ, ஐ, ஒள, ஆகிய மூன்று உயிர்களோடு இணைந்தால் மொழிக்கு முதலில் இடம்பெறாது என்று வரையறை செய்யப்பட்டிருக்கிறது. பின்னாட்களில் இதற்கு உரை எழுதிய இளம்பூரணரும் “ஆரியச் சிதைவல்லாத கடிசொல்லில்லை”⁸ என்று தமிழில் சகர எழுத்து மொழிக்கு முதலில் இடம்பெறாது என்பதை உறுதிப்படுத்துகிறார்.

நன்னூல் என்ற இலக்கண நூல் கி.பி. 12ஆம் நூற்றாண்டில் வாழ்ந்த பவணந்தி முனிவரால் எழுதப்பட்டது. இந்நூலின் எழுத்தியலில் மொழிக்கு முதலாகும் எழுத்துகள் குறித்துச் சுட்டுகையில்,

பன்னிருயிரும் க ச த ந ப ம வ ய

ஞ ங ஈரைந்து உயிர்மெய்யும் மொழிமுதல்

(நன்னூல், எழுத்து: 102)

பன்னிரண்டு உயிர் எழுத்துகள் மற்றும் க, ச, த, ந, ப, ம, வ, ய, ஞ, ங ஆகிய பத்து எழுத்துகளும் மொழிக்கு முதலில் இடம்பெறும் என்கிறது. இவற்றுள் சகார எழுத்திற்கென சிறப்பு விதியாக ஏதும் சுட்டப்பெறவில்லை. இதனால் தொல்காப்பியம் குறிப்பிட்ட அ, ஐ, ஒள ஆகிய எழுத்துகளோடு சகரம் மொழிக்கு முதலில் வராது

என்பதிலிருந்து நன்னூல் வேறுபடுவது கவனத்திற்குரியது.

சந்திரதன் என்பனால் கொடுக்கப்பட்டு என்பது இக்கல்வெட்டின் பொருள், இக்கல்வெட்டில் மொழிக்கு முதலில் சகரம் இடம்பெற்றிருப்பது தொல்காப்பிய விதியினின்று மாறுபடுகின்றது. மேலும் ஈத, நந்தாஸிரிய், தந்தை ஆகிய சொற்களில் குறிப்பிட்டிருக்கும் தகர எழுத்து வரி வடிவமும் அதே கல்வெட்டில் தமம் என்ற சொல்லின் வரிவடிவமும் வேறுபடுவதை கவனத்தில் கொள்ள வேண்டும்.

முடிவுரை

தமிழ்மொழியினை ஆய்வதற்குச் சான்றாக இருக்கும் இலக்கியங்களில் தமிழ், வடமொழி (சமஸ்கிருதம்) ஆகியன இரண்டும் வேறு வேறு தன்மையுள்ளவை என்ற கருத்தாக்கத்தையும் தொடக்கநிலை ஆய்வாளர்கள் தன்னகத்தே இருந்து வெளிப்படுத்தினர். பின்னாளில், வடமொழி என்பது ஆரியர் கலப்புக்குப் பிறகே தமிழில் கலந்தது எனவும் இலக்கிய நடையில் மணிப்பிரவாள நடை என்பதையும் குறிப்பிட்டு இரண்டும் வேறு வேறானவை என்றும் வழங்கி வருகின்றனர். இதன்வழி கல்வெட்டை வாசிக்கும் தொடக்க காலத்திய அறிஞர் பெருமக்களும், தொன்மையான கல்வெட்டு எழுத்துப் பொறிப்புகளை தமிழ்-பிராமி, அசோக-பிராமி என்ற இருவேறு வரிவடிங்களாக வகைப்பாடு செய்தனர். பரந்த நிலப்பரப்புள்ள பண்டைய தமிழகத்தில், இந்தியா இலங்கை உள்ளிட்ட நாடுகளும் உள்ளடங்கும். இலங்கையிலுள்ள பிராமி கல்வெட்டுகளிலும் வர்க்க எழுத்துகளின் பயன்பாடு இன்றியமையாத நிலையில் இருப்பதை மறுப்பதற்கில்லை. வர்க்க எழுத்துக்கள் கொண்ட அசோக பிராமி எழுத்துகளையும் இலங்கையிலுள்ள கல்வெட்டுகளின் பிராமி எழுத்துகளையும் ஒப்பு நோக்கினால், இரண்டின் ஒற்றுமைகள் புலப்படும். பாலி பிராகிருதம் போன்ற பழங்கால மொழிகளின் தாக்கத்தைத் தமிழ் மொழி உள்வாங்கியிருப்பதென்பது தவிர்க்க

இயலாத ஒன்றாகும். எனினும், தமிழ் மொழியிலும் ஒலிக்கூறுகளின் மாறுதல்களினால் ஏற்படும் பொருள் மயக்கத்தைத் தவிர்ப்பதற்கு அதற்கேற்ற வரிவடிவத்துடன் வர்க்க எழுத்துகள் திறம்படக் கையாளப்பட்டிருப்பது இதன்வழி அறியலாகிறது. பிராமி எழுத்துப்பொறிப்புகள் கொண்ட கல்வெட்டுகளைத் தமிழ்-பிராமி, அசோக-பிராமி என்ற வகைப்பாட்டினால் பிரிப்பது முறையானதா என்பதை வருங்கால ஆய்வுகள் நிறுவும்.

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A Glimpse of Landmark Statues in Pondicherry: An Historical Perspective

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Introduction

The statues are reflection of heritage and culture of the people in Pondicherry. This cultural and heritage values reveals virtually to the common people and tourists. Most of the roads and streets of Pondicherry are named after personages whose life and achievements are in one way or other associated with the history of Pondicherry.¹ Still the every placed renowned by its status namely Indira Gandhi Square, Rajiv Gandhi

Square, Anna Square and etc., In Pondicherry there are 31 landmark status existed, which included French Governor, Poet, Freedom fighters, Political leaders and social reformer. The Union territory of Pondicherry has a unique culture, geography, history. These statues not only acted as the landmark also revealed the significance of the history of Pondicherry and witnessed the political transition in the same. However, some of the political leaders and freedom fighters have not

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known in the modern generation. This article has to focus the reveal the significance of land mark statues in Pondicherry.

Landmark Statues

An object or feature of a landscape or town that is easily seen on a recognized formal distances especially one that enables someone to establish their location. An event or discovery is marking an important stage or turning point in something. This is a recognized artificial or natural feature that stands out from other environmental features and visible form long distances. Landmarks are often used as navigation tools. This also applies to smaller features and features that are used as national and local symbols. Landmarks can be anything ranging from buildings, waterfalls, mountains and even rivers. Statue is sculptured that represents people or animal. The word statue came from the Latin word '*statua*' means image and '*status*' is standing for or position.² Statue is an image which is erected for the purpose of commemorating important person, events or action of the past time. Thus, statue is bounded by historical phenomenon and preserved for generations for the purpose of commemoration.

M.G.Ramachandran statue

Ramachandran was also known as a great philanthropist and his beneficiaries were innumerable. Ramachandran made his mark in politics after struggling for years. His arch rival was Karunanidhi, the D.M.K chief minister Ramachandran mobilized his followers under the banner of A.D.M.K.³ M.G.Ramachandran statue is located in the junction of Villianur in Pondicherry on the path of national highways. This statue faced on the eastern side. On 02.03.1996 M.G.R statue unveiled in this junction. Moreover it is covered with four pillars and the terrace for safeguard the statue from nature. An A.D.M.K party was the ruling party in 1996, while Janagiraman was installed the stature to honour the eminent leader of the party.⁴

Statue of Thanthai periyar.

Periyar was the important figure in the Dravidian politics and it's essential to understand, and make sense in the modern politics. Periyar was the prominent leader

in the Justice party in 1938, which later renamed as Dravidar Kazhagam.⁵ Thanthai periyar statue is located near the Mulakulam in Pondicherry, in the junction. The statue is facing towards the south. On 03.07.1982 the statue of Periyar was unveiled by the prominent personality in Dravida party namely ki.Veeramani.

Statue of Indira Gandhi

Indian history witnessed only one women prime minister Indira Gandhi. She was the third prime minister of India and the daughter of the first Prime Minister, Pandit Jawarharlal Nehru. Her charm, Intelligence, and charisma made by powerful statesperson, much loved and administrated by the people.⁶ For honouring the prime minster of India, the statue unveiled on 01.09.1993 by P.V.Narasima Rao. In the memorable movement there are several leaders attended this function namely M.Channa Reddy, Mu.Vaithiyalingam, chief minister of Pondicherry, P.Kannan, C.M.Ashraf, P.Aanatha Baskaran, M.Chandirakasu, A.Gandiraj, N.Rangasami, A.V.Subramiyaswamy, M.O.H.Farook, P.Sanmugam. This statue faced on the eastern side.⁷

C.N.Anna Durai

Popularly known as Anna (brother in Tamil) or Arignar Anna Conjeevaram Natarajan Annadurai was the first Dravidian and first Non-congress leader to become the Chief minister of the South Indian Dravidian and first non-congress leader to become the Chief minister of the South Indian State of Tamil Nadu. Despitier being born in a middle class family, Annadurai rose to become a school teacher and journalist before switching into hard-core politics. After working for the Dravidian party, Dravidar Kazhagam, he gathered his supporters and gave birth to this own party, Dravida Munnetra Kazhagazm.¹¹ The former chief minister of Tamil Nadu statue was unveiled by Kalaignar Karunanidhi on 06.07.1973. This statue is located in Anna Salai. There are some leaders Nedunchezhiyan.¹²

Thiruvalluvar

Thiruvalluvar was written a great Tamil work named Thirukkural, belongs one among the Pathenenkeezhkanakku nool. Scholar have been identified this book might be from 1-3 century A.D.¹³ On 11.04.1993 the statue of Thiruvalluvar unveiled at

Bus stand in Pondicherry. This statue was officially opened by Arangasamy, chief minister of Pondicherry. There are other leaders given their presence namely Ka.mu.Ashraf, Se.Muthu, Na.Arangasamy, V.Sababathy, Pu.Subburayan, Su.Parasumaran, R.Vishvanathan, Ma. Elango, Ko.Vanmiganathan, and C.Dhanabal.¹⁴

Ku.Kamarajar

Kamaraj was an extraordinary leader who raised from the ranks of poor and lowly in the distant and remote village Virudupatti in Virudunagar District to the exalted position of the King maker in the complex web of political atmosphere in the country. By his integrity, forthrightness and hard work with simplicity he raised to such status. Being a dynamic chief minister, he concentrated on various developments which made his period a golden era of Tamil Nadu.¹⁵ On 10.08.1981 the statue of Kamarajar was unveiled by Sathya Narayana Rao. There is other person attending this function namely T.Venkatappa Chettiyar.¹⁶ This statue is located in Nellithoppu in Pondicherry.

Rajiv Gandhi

Rajiv Gandhi statue is held in Sathya nagar in Pondicherry. On 06.03.1996 (Saturday) this statue was unveiled by S.P.Chavan, Internal minister in India. There were lot of people who participated in this event Rajendhirakumari Bajbay, Ve.Vaithiyalingam, Pa.Kannan, Ka.Mu,Ashraf, Mu.Sandhirakasu, P.Ananda Baskaran, A.Kandharaj, Na.Rangasamy, A.V.Subramanian, and Ve.Narayasamy.¹⁷

Babu Jagajeevanram

On 11.02.2011, the statue of Babu Jagajeevanram was unveiled by Merakumar in Lawspet. There are some leaders participated in this occasion Ve.Narayanasamy, Ve.Vaithiyalingam, M.O.H.F.Shajahan, Mu.Kandasamy and Pa.Kannan.¹⁸ Freedom fighter M.Singaravelar statue was unveiled in Kalapet, Pondicherry by Na.Kothandapani. There are another leaders attended this function namely Mangayar selvan.

Nethaji Subash Chandra Bose

On April 2010, Nethaji Subash Chandra Bose was unveiled by M.O.H.Farook, which held in Lawspet, Pondicherry.

Thozar.Jeevanantham

Thozar.Jeevanantham statue was unveiled by Na.Rangasamy on 21.08.2007. There are some leaders participated namely Ra.Rathakrishnan, Ve.Vathiyalingam, E.Valasalraj, M.O.H.F.Shajahan, Malladi Krishnaraj, Mu.Kandasamy, A.V.Sridharan, Ka.Pandian, Bharathiraja, R.Vishwanathan, Nara.Kalainathan, N.G.Panneerselvam, P.Ganesan and N.S.J. Jayapal.

Kavignar Puduvai Selvam

On 09.10.2022 the statues of Kavignar Puduvai Selvam was unveiled by Ma.They.Ra.Ramachandran. There are some leaders are presented in this occasion namely Mu.Santhirakasu, E.Valasalraj, Su.Lakshmi Narayanan, A. Ezhumalai, A.Namachivayam, A.V.Subramaiaim, Si.Pi.Thirunavukkarasu, M.O.H.Farook, R.V.Janagiraman, D.D.Joseph, S.Subash Chandra Bose, and M.Sathiyavathi.¹⁹

M.A.Shanmugam

On 16.05.1943 the statue of M.A Shanmugam, freedom fighter from Pondicherry was unveiled in Marappalam by Rangamasamy, Chief Minister of Pondicherry. There are other leaders who have joined this august occasion namely Mu.Chandirakasu, A.V.Subramanian, R.V.Janagiraman, R.Nalamaharajan, Thi.Thiyagarajan, Se.Muthu, and Arimathi Thennagan.

G.K.Moopenar

On 19.08.1949, the statue of G.K.Moopenar was unveiled by Rangasamy in Marapalam. There are some leaders who have involved in this occasion namely G.K.Vasan, Pa.Shanmugam, Ma.They.Ra. Ramachandran, Mu.Chandirakasu, E.Valasalraj, A.Ezhumalai, A.Namachivayam, A.V.Subramanian, Vi.Narayanasamy, Mu.Ramadoss, R.V.Janagiraman and M.A.S.Subramanian.

Joan of Arc

Pondicherry, being the French enclave, was chosen by the French Government to erect the magnificent statue of Joan of Arc. The life size statue of Joan of Arc, made in white marble is erected beautifully in the middle of a garden. It is so strategically placed that the statue is facing the Our Lady of Angels Church.

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To sum up, After getting the Independence from the French there are lot of national and regional leaders statues unveiled by the Government to honouring the political leaders , freedom fighters, and poets. In the history of Pondicherry there are lot of studies made by the researchers and other people. But the landmark statues are neglected or boycotted or forgotten by the people. Hence this project made attempt to reveal real significance of the statues in Pondicherry.

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தமிழக வரலாற்றில் சங்க கால வணிக துறைமுகங்கள்

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இந்தியாவின் கடல்சார் வரலாறு 1955-1962-ல் தொடங்கியது. குறிப்பாக ஹரப்பா நாகரிகத்தில் இருந்த துறைமுக நகரங்கள் பற்றி ஆய்வு செய்யும் போது லோத்தல் துறைமுகம் கண்டறியப்பட்டது.¹

இந்த அகழாய்வு தான் பிற்காலத்தில் உலகின் முதல் துறைமுகம் அமைக்கப்பட்டதற்கான சான்றுகளைத் தந்தன. ஹரப்பா நாகரிகத்தில் சிறந்த கப்பல் கட்டும் துறைமுகம் மற்றும்

*முனைவர் பட்ட ஆய்வாளர், கடல்சார் வரலாறு - கடல்சார் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்-10

பொறியாளர்கள் இருந்தனர் என்றும், இத்துறைமுகத்தின் காலம் சுமார் பொ.ஆ.மு.2300 எனவும் லோத்தல் அகழாய்வு வெளிக்கொணர்ந்தது என்று கு.கீ.ராவ் குறிப்பிடுகிறார்.2 இக்கடற்கரை அகழாய்வுகள் பிற்காலத்தில் துவாரகா போன்ற பகுதியில் கடலுக்குள் அகழாய்வை மேற்கொள்ள காரணமாக இருந்தன. இதேபோன்று தமிழ் நாட்டிலும் கடற்கரையிலும் கடலுக்குள்ளும் அகழாய்வை மேற்கொண்டனர்.

இந்தியக் கடல்சார் தொல்லியலின் தந்தை எனப் போற்றப்படும் எஸ்.ஆர்.ராவ் இந்தியத் தொல்லியல் அளவீட்டுத்துறையில் சுமார் 30 ஆண்டுகாலம் உயர்பதவியில் பணிபுரிந்தவராவார். இவர் 1960-69 பூம்புகார் நில அகழாய்வில் தலைமை ஏற்று பொ.ஆ.மு.3-ஆம் நூற்றாண்டைச் சார்ந்த படகுத்துறை, நீர்த்தேக்க முகப்பு, புத்தவிகாரம் போன்றக் கட்டடப் பகுதிகளை வெளிக்கொணர்ந்தார். பூம்புகார் கடல்பகுதியில் சங்ககாலத்தில் மூழ்கிய கட்டடப் பகுதிகளைக் கண்டுபிடிக்க தமிழக அரசின் நல்கை உதவியுடன் ஆய்வு மேற்கொண்டார். இந்த ஆய்வில் சங்ககாலத்தைச் சார்ந்த கட்டடப்பகுதி 23 மீட்டர் ஆழத்தில் கண்டுபிடிக்கப்பட்டது. மேலும் பூம்புகார் கடற்பகுதியில் 17-ஆம் நூற்றாண்டைச் சார்ந்த கப்பல் ஒன்றும் கண்டுபிடிக்கப்பட்டது. இவரது முயற்சியால் 1989-ஆம் ஆண்டு கோவா தேசியக் கடலாய்வு நிறுவனத்தில் நிரந்தரமாக கடலகழாய்வு மையம் (Marine Archaeology Centre) ஒன்று தொடங்கப்பட்டது. இந்தியத் தொல்லியல் அளவீட்டுத்துறையும், விசாகப் பட்டினத்திலுள்ள ஆந்திரப் பல்கலைக்கழகமும் தனியாகக் கடலகழாய்வுத் துறையைத் தொடங்க இவரது ஆய்வுகள் காரணமாயின. இந்தியக் கடலகழாய்வை மேம்படுத்த 1987-இல் இந்தியக் கடலகழாய்வுக் கழகம் (Society for Marine Archaeology) ஒன்றை நிறுவக் காரணமாக இருந்தார். இந்தியக் கடலகழாய்வின் தந்தை என அழைக்கப்படுகிறார்.

தமிழ்நாட்டில் குறிப்பிடத்தக்க கடல்சார் அகழாய்வு நடைப்பெற்று இருக்கின்றன. அவற்றில் தஞ்சாவூர் தமிழ்ப் பல்கலைக்கழகம், கடலகழாய்வின் முக்கியத்துவத்தை உணர்ந்த தமிழ்ப் பல்கலைக்கழகம் 1984-ஆம் ஆண்டு நீரகழாய்வு

மையத்தைத் தொடங்கியது. ஆதியாவிலேயே நீரகழாய்வுக்கென முதன்முதலில் தொடங்கப்பட்ட நிறுவனம் இதுவே. இந்நிறுவனம் இராமேஸ்வரம் கடல் பகுதியில் இடைக்காலத்தைச் சார்ந்த நங்கூரங்களைக் கண்டெடுத்துள்ளது. தமிழ்ப் பல்கலைக்கழகத்தில் தென்னிந்திய மரவு வழிக் கப்பலம் கட்டுதல், கப்பல் போக்குவரத்து போன்ற ஆய்வுகளும் நிகழ்த்தப்பட்டு வந்தன. தற்போது இந்த துறை தமிழ்ப் பல்கலைக்கழகத்தில் கடல்சார் வரலாறு மற்றும் கடல்சார் தொல்லியல் துறை என்ற பெயரில் கடல்சார் ஆய்வுகளை மேற்கொண்டு வருகின்றது.

பூம்புகாரில் சங்ககாலத்தில் காவிரி நதியின் முகத்துவாரத்தில் அமைந்திருந்த காவிரிப்பூம் பட்டினம் சோழர்களின் சிறந்த துறைமுகமாக விளங்கியது. இத்துறைமுகம் கடலில் மூழ்கியதை மணிமேகலை என்னும் இலக்கியம் குறிப்பிடுகிறது. தற்போதைய பூம்புகாரின் நிலப்பகுதியில் 1960-ஆம் ஆண்டிலிருந்து மாநில, மத்திய தொல்லியல் துறைகள் நிகழ்த்திய அகழாய்வுகளில் செங்கற்களாலான இரண்டு படகுத்துறைகள், புத்தவிகாரம், நீர்த்தேக்கமுகப்பு ஆகியவை கண்டுபிடிக்கப்பட்டன, பூம்புகாரின் ஒரு பகுதி கடலில் மூழ்கியிருக்கக்கூடும் என்ற நோக்கில் தமிழக அரசு தொல்லியும் துறையும் தேசிய கடலாய்வு நிறுவனமும் தொலையுணர்வுக் கருவிகளின் உதவியுடன் கடலில் கள ஆய்வை மேற்கொண்டன. இவ்வாய்வின் போது 5 லிருந்து 10 மீட்டர் ஆழம் கொண்ட பகுதியில் மணற்பாறை வகையைச் சேர்ந்த கல்லாலான சுவர்ப்பகுதிகள், செங்கற்கள், கருப்பு சிவப்பு நிறப் பாளை ஓடுகள், மண்சாடி ஆகியன கண்டெடுக்கப்பட்டன. இவற்றை வெளிப்படுத்த காற்றுத்துாக்கிக் கருவி (Airlift) பயன்படுத்தப்பட்டது. மேலும் 23மீ ஆழமுள்ள பகுதியில் குதிரைக் குளம்பு வடிவம் கொண்ட கற்கட்டடப்பகுதி கண்டுபிடிக்கப் பட்டது. பக்கவரைபடமானி இக் கட்டடத்தின் மேற்புறத்தோற்றம் முட்டை வடிவம் கொண்டதாயும் 40 x 20 x 3மீ அளவுடையது எனவும் கண்டுபிடித்தது. இது 1மீ உயரத்திற்கு மண்ணால் மூடப்பட்டுள்ளது. இக்கட்டடப் பகுதியின் வடக்கே 40மீ தூரத்தில் மற்றுறொரு சிறு கட்டடப்பகுதி கண்டுபிடிக்கப்பட்டது. இவ்வாய்வு மேற்கொண்டபோது 19-ஆம் நூற்றாண்டைச்

சார்ந்த கப்பல் ஒன்று பூம்புகார் பகுதியில் கண்டுபிடிக்கப்பட்டு ஆய்வு நடைபெற்றது வருகிறது.

மகாபலிபுரத்தில் பல்லவர் காலத்தில் சிறந்து விளங்கிய தமிழகத் துறைமுகமான மகாபலிபுரத்திற்கு கிழக்கே கடலில் மூழ்கியதாகக் கருதப்படும் கோயில்களைப் பற்றி தேசியக் கடலாய்வு நிறுவனத்தினரும், இந்தியத் தொல்லியல் துறையினரும் தனித்தனியே ஆய்வுகள் செய்தனர். 5மீ-15மீ ஆழத்தில் கோயில் கட்டடப் பகுதியின் எச்சங்களைக் கண்டறிந்துள்ளனர். மேலும் அண்மையில் நிகழ்ந்த சுனாமிப் பேரழிவில் மண்ணுக்கு வெளியே தெரியும்படி வண்டலில் மூழ்கிய கோயிற் கட்டடங்களின் பகுதிகள் மாற்றியமைக்கப் பட்டதாகவும் தெரிவித்துள்ளனர்.

இராமேஸ்வரம் கடற்பகுதியில் தமிழ்ப் பல்கலைக்கழகம் சிறிய அளவிலான பல அகழாய்வுகளை நிகழ்த்தியுள்ளது. இந்த ஆய்வுகளில் இரண்டு இரும்பு நங்கூரங்களும் நான்கு கல்நங்கூரங்களும் கடலில் கண்டெடுக்கப் பட்டன. 1986-ஆம் ஆண்டு தொண்டி கடல்பகுதியில் 104 சூழத்தில் ஒரு டன் எடையுள்ள 19-ஆம் நூற்றாண்டைச் சார்ந்த இரும்பு நங்கூரம் அகழ்வு செய்யப்பட்டு வெளிக் கொளர்த்து மேற்புரங்கள் சுத்தப்படுத்தப்பட்டன. நங்கூரத்தின் நீளம் 2மீ ஆகும். நங்கூரத்தின் ஒரு பகுதி தரையில் புதைந்திருந்ததால் அதன் ஒரு பல் பகுதி அரிக்கப்பட்டிருந்தது என்று ந.அதியமான் 'கடல்சார் தொல்லியல்' என்னும் நூலில் குறிப்பிடுகிறார்.³ இதே போன்ற உருவ அமைப்புடைய ஆனால் சிறிய இரும்பு நங்கூரம் ஒன்று முல்லைத் தீவிற்கு அருகிலுள்ள கடலில் எடுக்கப்பட்டது. இது மிகவும் துருபிடித்த நிலையில் உள்ளதால் இற்றங்கூரம் சுமார் 300 ஆண்டுகளுக்கு முற்பட்டதாக இருக்கலாம் என அறிஞர்கள் கருதுகின்றனர். இத்தங்கூரம் சிதைந்த நிலையில் உள்ளதால் பெயர் பொறித்த எழுத்துக்கள் எவையும் கண்டுபிடிக்கப் படவில்லை. இத்தங்கூரங்கள் இரண்டும் தற்போது தஞ்சாவூர் தமிழ்ப் பல்கலைக்கழக அருங்காட்சியகத்தில் வைக்கப்பட்டுள்ளன.

கல்நங்கூரங்கள் இராமேஸ்வரத்திற்கருகிலுள்ள குருசுடித்தீவுக் கடலில் தெற்கே 2.4மீ ஆழத்தில் உலகில் மிகப்பெரிய கல்நங்கூரங்களில் ஒன்று கண்டெடுக்கப்பட்டது. செவ்வகப் பட்டை வடிவம் கொண்ட இந்நங்கூரம் சுமார் 3மீ நீளமும் அடிப்பகுதி 60 செமீ து 60 செமீ அளவும் கொண்டது. கீழ்ப்பகுதியில் மரக்கட்டைகள் அடிப்பதற்கு ஏதுவாக இரு செவ்வகவடிவ துளைகள் இடப்பட்டுள்ளன. நங்கூரத்தின் மேற்பகுதியில் கயிற்றுடன் கட்டுவதற்கான வட்டத்துளை ஒன்று உள்ளது. கலவைப்பாறை வகைக் கல்லலாலான இந்நங்கூரம் இடைக்காலத்தை சேர்ந்தது எனவும், பிற துறைமுகத்திலிருந்து வந்த கப்பலில் இருந்து விடப்பட்டதாக இருக்கலாம் எனவும் குறிப்பிடுகிறார்.

மேற்குறித்த ஆய்வுகள் நிரினால் மேற்கொள்ளப்பட்ட அகழாய்வுகளாகும். இனி தமிழ்நாட்டில் நடைபெற்ற கடற்கரை அல்லது கடல்சார் அகழாய்வு பற்றி விரிவாக இக்கட்டுரை பின்வருமாறு விவரிக்கும். தமிழ்நாட்டில் கிழக்கு கடற்கரையில் மகாபலிபுரம், அரிக்கமேடு, காவிரிபூம்பட்டினம், நாகப்பட்டினம், மந்திரிப் பட்டினம், கொற்கை, அழகன்குளம் ஆகிய பெரிய அளவிலான அகழாய்வுகள் இந்திய மற்றும் தமிழ் நாட்டு தொல்லியல் துறை மேற் கொண்டிருக்கின்றன.

தமிழ்நாட்டில் கிழக்கு கடற்கரைப் பகுதியில் பல துறைமுகங்கள் சங்கக் காலத்தில் இருந்திருக்கின்றன. அவற்றுள் சில துறைமுகங்கள் மட்டுமே கடல்சார் தொல்லியல் அகழாய்வு மூலம் வெளிக்கொணரப்பட்டுள்ளன. சங்க இலக்கியங்கள் கிழக்கு கடற்கரையை குணகடல் என்று குறிப்பிடுகின்றது.⁴ சங்ககாலத் தமிழகத்திற்கு வந்த வெளிநாட்டுப் பயணிகளின் குறிப்புகளில் தமிழகத் துறைமுகங்கள் பற்றிய குறிப்புகளும் காணப்படுகின்றன. மெகஸ்தனிஸ், பாண்கு, ஸ்ட்ராபோ, பிளினி, தாலமி, பெரிப்புளஸ் ஆகியோரின் குறிப்புகள் கிடைக்கின்றன.⁵

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Art and Architecture of the Temples in Tiruttani

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Sri Subramaniya Swamy temple

The temple of Subramaniya Swamy temple on the hill has only four inscriptions. The earliest is one of the 32nd regnal year of Maduraikonda Parakesari. It concerns a gift of land. The inscription is engraved on a stone close to the garbhagriha. Its characters are modern and this place is said to be included in Jayangonda Cholanmandalam, named after a surname of Rajaraja I. Perhaps it was a later distorted version of an earlier grant of the days of Parantaka I (no. 439 of 1905).

There is another damaged inscription of Maduraikonda Parakesari on a stone built in the wall of the antarala of the temple (no. 441 of 1905).

On the south wall of the central shrine, there is a Vijayanagar inscription of Vira Kampana Udaiyar (14th century). On the east wall of the first prakara, there is a Telugu inscription which states that

The prakara wall was built by the Mahamandalesvara Tiruvengalanatha Rajadeva Chola Maharaja of Vellandu (no. 442 of 1905)—a later Telugu-Chola chief.

The important temple in Tiruttani region is Sri Subramaniya Swamy Temple. It is one of the six important abodes of Lord Muruga, the presiding deity of

the Tamil Country. It is situated on the Tiruttani hillock and faces the east (Plate No.29). Inscriptions and copper plate Charters of Aparajitha Pallava state about his donation to the 'Senkalunir Pillaiyar' at the hill. Hence it could be surmised that the temple of Sri Subramaniya Swamy Temple was in existence even before Aparajitha varma Pallava. As described in the Introductory Chapter, 'Tirumurukarrupadai' one of the Sangam works refers to 'Kunrutoradal' as one of the six important abodes of Lord Muruga, which is very much a reference to Tiruttani.

Though there are references about its antiquity in the present architectural form, the temple has lost its antique beauty. It is because of the continuous renovation works, which started from the period of the Chola ruler Parantaka-I to the modern period. One of the inscriptions of Parantaka-I (907 – 953 A.D) refers to the renovation of this temple, Probably it was the earliest renovation of Sri Subramaniya Swamy Temple.

Renovation work was carried out in the Vijaya Nagar period. Probably renovation was carried out extensively and seems to be the garbha graham and antarala or porche were almost changed above the basement. Devaraya-II of the Vijaya Nagar dynasty, made extensive renovation works in the temple. One of

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his inscriptions dated 1437 A.D. Devaraya-II records the construction of a swapna mantap and a compound wall on the south and shrines for Ganapathy and Kshetra palas. Hence the entire temple complex of Sri Subramaniya Swamy Temple is a modern one except for the first 'tala' of garbhagraha, and some parts of mantaps, which exhibit the Vijaya Nagar features.

In the recent renovation works the vimana over the main garbha graham and gopuras were completely covered with cement. The exterior surface of the garbhagraha shows signs of having received numerous coats of white wash and oil paintings in the past, which have almost covered the inscriptions. Hence it is highly difficult to establish their architectural antiquity.

Muruga:

The main 'garbhagraha' consists of a stone sculpture of Lord Muruga, the presiding deity of the Arumugaswamy Temple. He stands in 'samabhanga' posture. Though the sculpture of the main deity is called as Arumugaswamy or Six Faced God, it has only one face and four hands. His Back right and left hands holds 'akshamala' and 'kamandalu' respectively. The front right hand is in 'abhaya-hasta' and the left one in 'varadha-hasta'. He wears a 'karanda-makuta', 'patrakuntala', 'kanta-mala', 'Channa-vira' And other ornaments.

Valli:

Muruga is shown with His two consorts Valli and Devasena on Either side. On His right valli stands in 'tribhanga' posture. She holds Kamandala in her left hand and the right one is in Pendent Posture.

Conclusion:

The Pallavas were the powerful rulers of South India from the 6th century to the 9th Century CE. However the Pallava rule started from the 4th Century CE. itself. The Imperial Pallavas dominated the history of South India from the 6th century onwards. The Pallava period became the origin of many such fields. The achievements of the Pallavas in the field of architecture are very important. It was the period of the origin of Dravidian architecture. Several kinds of

religious buildings were constructed. Generally, they are classified into cave temples and structural temples.

The Tiruttani temple is the religious is the religious and cultural centre of the Tamils even in the modern times. As it is well known it attracts lakhs and lakhs of devotees round the year. From the primitive stages, the Tiruttani temple and the temples in the surrounding regions had achieved enormous growth in the domain of art and architecture. The images and the sculptures in the temples in the Tiruttani region show the primitive type of architecture and also well-developed Dravidian type of architecture especially at the Pallava period. The big and multi-pillared mantaps and multi-tired Gopuras are marvelous masterpieces of architecture known for their style and beauty.

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கருவூர் பகுதியில் கிடைத்த சங்ககால தொல்பொருட்கள்

ச. செந்தில் குமார்*

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.

வரலாற்றுச் சிறப்பு மிக்க மேடுகள் (Moundms)

கருவூரைச் சுற்றியுள்ள பல ஊர்களில் நத்தமேடு என அழைக்கப்படும் பழமையான வரலாற்றுச் சிறப்புமிக்க மேடுகள் காணப்படுகின்றன. இவை களிலிருந்து கிடைக்கும் தொல்பொருட்கள் கருவூரின் பழமையான வரலாற்றுக்குச் சான்றளிப்பவையாகத் திகழ்கின்றன. மணவாசி, புதுக் கோட்டை, மண்மங்கலம். வெஞ்சமாக்கூடலூர், ஆத்தூர், வேட்டமங்கலம், மகாதானபுரம், பழைய ஜெயங்கொண்ட சோழபுரம் போன்ற ஊர்களில் மண்மேடுகள் காணப்படுகின்றன. இம் மண்மேடுகளிலிருந்து அறுத்த சங்கு வளையல்கள், கறுப்பு-சிவப்புப் பானை ஓடுகள், மத்திய காலத்தைச் சேர்ந்த ஓடுகள், கலையழகு மிக்க சுடுமண் பொம்மைகள் போன்றவை கிடைத்துள்ளன.

கருர் அமராவதி ஆற்றில் சங்ககால மோதிரங்கள், முத்திரை காசுகள், ரோம் நாட்டு நாணயங்கள், மீன் உருவம் பொறித்த கார்னியன் கல் மணி, சங்க கால முத்திரை காசுகள் செய்யப் பண்படுத்திய அச்சு, சங்க கால முத்திரைகள், பல்லவர் கால நாணயங்கள், இரும்பொறை நாணயங்கள் போன்றவை கிடைத்துள்ளன. இந்த கட்டுரையில் அமராவதி ஆற்றில் கிடைத்த மோதிரங்களை பற்றி மட்டும் கூறியுள்ளேன்.

இலக்கியத்தில் மோதிரங்கள்

சங்ககால இலக்கியங்களில் மோதிரம் பற்றி சில குறிப்புகள் காணப்படுகின்றன.

“வாளைப்பகுவாய் கடுப்ப வணக்குறத்துச் செவ்விரற் கொளீயு 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.

பரிபாடலில் மோதிரத்தை 'ஆழி' என்ற சொல்லால் குறிப்பதும் தெரிய வருகிறது.

சிலப்பதிகாரத்தில் 'விரலணி மோதிரம்' என்றே குறிக்கப்படுகிறது. மணி மோதிரம், வலைப்பகுவே வங்குறு மோதிரம், முடக்கு மோதிரம் என்றெல்லாம் பெயர்கள் வருகின்றன.

சீவக சிந்தாமணியில் 'ஆழிவாய் விரலில்' என்று மோதிரத்தைப் பற்றிய குறிப்புக் காணப்படுகிறது.

*முனைவர் பட்ட ஆய்வு மாணவர், முதுகலை மற்றும் ஆராய்ச்சி வாரலாற்றுத் துறை, தந்தை பெரியார் கலை மற்றும் அறிவியல் கல்லூரி, திருச்சிராப்பள்ளி.

கலித்தொகையில் 'சுறாவேறெழுதிய
மோதிரந்தொட்டான்' மோதிரம் என்றே
சூறப்படுகிறது.

“குடையின் 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 குடாமணி
என்ற கணையாழியைக் கொடுத்தான்.

பெருங்கற்காலச் குறியீட்டு மோதிரம்

சங்க காலச் சேரர்களின் தலைநகராகிய கரூர்
(வஞ்சி) அமராவதி ஆற்றுப்படுகையில்
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 செய்யப்
பட்டுள்ளது. இதன் வெளிப்பக்கத்தைச் சுற்றிலும்,
எட்டு குறியீடுகள் பொறிக்கப்பட்டுள்ளன.
தமிழகத்தில் கிடைத்துள்ள மோதிரங்களில்
இதுவே மிகப் பழமையானதாகும். தமிழகத்தில்
குறியீடுகள் உள்ள மோதிரம் இதுவரை
கிடைத்ததில்லை. இந்த மோதிரத்தில் உள்ள சில
குறியீடுகள் சிந்துவெளி எழுத்துகளுடனும்,
பெருங்கற்காலம் குறியீடுகளுடனும் ஒத்துள்ளன.
பெருங்கற்காலக் குறியீடுகள் பொறிக்கப்பட்டுள்ள
இந்த மோதிரம் சுமார் கி.மு.500-ஆம்
ஆண்டளவில் செய்யப்பட்டு இருக்கலாம்.

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 உருவப்
பொறிப்புகளைச் 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 பொறிக்கப்பட்டிருப்பது
கண்டுபிடிக்கப்பட்டுள்ளது. சில பாணைத்
துண்டுகளில் பெருங்கற்காலக் குறியீடுகளும்
பிராமி எழுத்துகளும் கலந்து எழுதப்பட்டுள்ள
வாசகங்களையும் காணமுடிகிறது. அழகர்மலை,
கொங்கர்; புளியங்குளம் போன்ற இடங்களிலுள்ள
சில குகைக் கல்வெட்டுகளில் தமிழ்பிராமிக்
கல்வெட்டுகளின் இறுதியில் ஓரிரண்டு
பெருங்கற்காலக் குறியீடுகள் பொறித்துள்ளதையும்
குறிப்பிடலாம். இலங்கையில் யாழ்ப்பாணம்
பகுதியில் உள்ள ஆனைக் கோட்டை
என்னுமிடத்தில் அகழ்த்தெடுக்கப்பட்ட
முத்திரையின் மேல் வரியில் மூன்று
பெருங்கற்காலக் குறியீடுகளும் கீழ்வரியில் பிராமி
எழுத்துகள் மூன்றும் பொறிக்கப்பட்டுள்ளது
கண்டுபிடிக்கப்பட்டுள்ளது.

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
உடையவரின் 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.

தமிழகத்தில் பண்டைய குகைக் கல்வெட்டுகளில் காணப்படும் ‘ஊபாசா அன்’ (உபாசகன்) என்ற சொல்லை இது ஒத்திருக்கிறது. ஆயினும் இந்த வாசகத்தின் பொருள் தெளிவாக விளங்கவில்லை. இது ஒரு சிறப்புப் பெயராக இருக்கலாம் என்று மட்டுமே ஊகிக்க முடிகிறது. பெயரின் இடது பக்கத்தில் நந்திபாத சின்னமும் வலதுபக்கம் பிறைச்சின்னமும் பொறிக்கப்பட்டுள்ளன. இந்த இரண்டு சின்னங்களுமே மங்கலச் சின்னங்களாகும். சங்ககாலக் காகுகளில் கூட இந்தச் சின்னங்கள் காணப்படுகின்றன. எழுத்தமைதியிலிருந்தும், பட்டிபுரோலு முறையில் எழுதப்பட்டிருப்பதனாலும் இப்பொன் மோதிரம் சுமார் கி.மு.21 நூற்றாண்டுகளைச் சார்ந்தது என்று கொள்ளலாம்.

மிதரன் பொன் மோதிரம்

1997 ஆம் ஆண்டு இந்த மோதிரம் அமராவதி ஆற்றுப் படுகையில் கண்டுபிடிக்கப்பட்டது. சுண்டு விரலில் அணியக் கூடிய அளவில் சிறிதாக உள்ள இந்த மோதிரம் 2.20 கிராம் எடை உள்ள கொண்டது.

முடிவுரை

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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Music in Mullai Tinai –With References from Ettuthogai

Nivetha R*

Music in Sangam Age

Sangam age can be understood better with the help of eight anthologies that make up the first literature being produced in the language between the first and third centuries A.D. The poems are split into two major categories: akam, or interior poems, which focus on the love between men and women, and puram, or exterior poems, which look at life from outside the family and address issues like kings, bravery in conflict, morality, and the existence of wandering bards and poets³. Each of the five akam tinai is associated with a specific piece of land, particular flora and fauna found in that piece of land, the people who live in that piece of land, a season, a time of day, and a situation in the development or fulfilment of love between man and woman, in addition to the plant that gives it its name. Every tinai was sung in a different raga, or musical style, which bore the name of the area⁴. Each of these Pans were sung at certain situations at a certain time of a day, for instance, the mood of Mullai tinai pan is one of fertility, mirrored by the greening of the woodland meadows in the monsoon after the summer whereas, in Neidal Tinai Pan, it is mostly the mood of despair, where, a woman has given herself to a man, and unless he marries her she is ruined. Marutam poems are pervaded by a feeling of worldliness and realism and in Palai Tinai pan, man seems to be fighting against nature in its most infertile manifestation as the hero, sometimes accompanied by his beloved, travels through the bone-dry wilderness that is filled with thieves and other hazards. In Kurinchi, the most important human relation— that between man and woman with its promise of offspring—has been initiated, but has not yet been controlled and ordered by marriage. Thus, the secret union of the Kurinji poem is pervaded by a sense of imminent danger and feeling of mysteriousness⁵. And so, each Tinai has a certain mood and the songs were composed and sung according to it.

Bards and Instruments

Sangam literature also mentions about the six types of oral bards who specialize in composing and singing of songs in the Pans mentioned above. They were the Panars – bards who sang their songs in accompaniment of the yal (lutes), the Porunars – war bards who accompanied the warriors and played small drums while singing, the Kuttars – bards who would sing, dance as well as perform choral dramas, the Viraliyars – the female bards who were mostly the wives of the bards, the Akavunar – callers or summoner bards who have the habit of carrying ‘Kol’ or a staff instead of a musical instrument and lastly the Pulavars, who even though did not associate themselves with music or dance enjoys the position of bards, for the wisdom they possess⁶. The musical instruments of Sangam Age could be categorized into The Torkaruvu - percussion instruments such as Murasu, Mulavu, Tannumai, The Tulaikkaruvu or wind instruments such as Tumpu, trumpet, flute, conch etc., Kanchcakkkaruvu or bell metal instrument, the Narambukkaruvu or stringed instruments such as Yal and Vil. Kurunji yal, Mullai yal, Marudam yal, Neithal yal and Palai yal are the special types of yals used in each land⁷.

Songs Of Mullai Tinai

Each Tinai is identified with a specific time of a day, a specific season, a unique geographical landscape, flora and fauna that grows abundant in that region, a primary occupation, its own musical melody or raga or pan, a phase of love etc., Mullai Tinai is associated with forest landscape and it acquires its name from the flower Mullai, or jasmine which grows primarily in fertile forests in the monsoon⁸. The songs were sung in the evening time of the day, the phase of love observed was domesticity and patient waiting of wife and the season associated with Mullai Tinai was the monsoon or the rainy season⁹. The bards who would sing songs (mostly

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the Panars) in Mullai Tinai, would always compose it on the above-mentioned themes. One of the poems in Ainkurunooru from the Ettuthogai collection could be mentioned as a classic example.

“The sky covered with clouds and lightning roars resplendent with the monsoon.

Green jasmine creepers blossom with the season and herders with many cattle weave them into garlands of flowers and leaves.

Tell me, unfeeling bard, does the land where he has gone have such loveless evenings^{10?}”

This Ainkurunooru song composed by Peiyanar, describes the despair of the heroine, clearly belongs to the Mullai Tinai as the season mentioned is the rainy season, the time of the event is evening and the flower mentioned is green jasmine that were mostly referred to as Mullai.

The bards especially the Panars could be seen singing mostly in praise of kings, who would, in turn, bestow the bards with wealth and feasts. In a Purananooru poem written by Kovur Kizhar, it was mentioned that the family of bards under the king Cholan Nalankilli were kept well nourished with balls of rice mixed with meat, looking like flower garlands on which flower buds and fresh green leaves are strung together¹¹. There were also songs in Ettuthogai that talks about the bards listening to the heroine’s anxious pleas, while she patiently waits for the hero to come back. In an Akananooru poem, composed by Okkur Masathanar, the bard would listen to the heroine’s cries who was waiting for her husband to return. Unable to respond to her words with his words, the bard would play music on his lute in Mullai tune, praised God slowly while hoping for the situation to resolve¹².

Instruments and Tunes Used in Mullai Tinai

The cattle herders of Mullai Tinai were referred to be excellent players of flute. A cowherd dwelling in forest, with the aid of the fire got by the friction of two sticks, makes holes in a small bamboo-stick and shapes a flute. With the help of this flute, he plays the tune of palai. Not satisfying with this tune he takes a hollow branch of Kumila tree (cash more tree), ends it like a

bow; ties the two ends with its filers and uses them as strings and plays the tune of Kurinji¹³. Many references from the Ettuthogai texts point out the flutes of the herdsmen being made from the Kondrai tree seeds and pods. A Natrinai song composed by Kidangil Kāvithi Perunkotranār talks about the sweet flute music played by the cattle herdsmen that were made of Kondrai pods in the evenings, and how the cattle would respond to it accordingly and follow him back to the cattle pens (ஆதந்த கல்லாக் கோவலர் கொன்றை அம் தீம் குழல் மன்று)¹⁴. One of the tunes played by the cattle herdsmen, is the “SEVVALI” tune, played in lute, which was associated with the heroine’s sadness, as the tunes were relatively sad in nature. An example could be quoted for this, from Kalithogai, where, the heroine associates her sadness with to the Sevvali tunes played by the cattle herdsmen and says that the tune is similar to her staggering words¹⁵. A text from Akanānūru 214, written by Vadama Vannakkan Pēri Sāthanār, refers to these cattle herders playing āmpal tune while moving their cattle, along with sevvali tune that causes sorrow to precious lives, on lutes in the evenings¹⁶. One of the texts from Kalithogai, describes the events of “Eru Thazhuvuthal” that was happening among a certain herdsmen clan. There, it refers to the playing of “PARAI” drums in the event, which sounds like roars of thunder in the arena¹⁷. These Parai drums could also be seen playing at the times of war. In a Purananooru poem written by Okkur Masathanar, a woman who belongs to the herdsmen clan, and has already lost her husband in war, after hearing the Parai drums, would send her only son to the battle, which depicts her valour¹⁸.

Conclusion

The article discusses the practice of music, in the context of Sangam literature as well as in the geographical terrains of Mullai lands using Sangam texts especially, the Ettuthogai as reference. The usage of various instruments as well as tunes, with respect to the Tinai or the geographical landscapes were discussed. The article also talks about how the music of Mullai Tinai differs from the others with references from Ettuthogai collections and various occasions it has been used. Further, the article gives details about the

construction of poems by the bards and the methods they use, such as the meters and formulae.

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Tracing the Tapestry of Tamil Culture: A Comprehensive Exploration Through Epigraphical Sources

B. Vanaja*

Tamil Brahmi script, a derivative of the Brahmi script, dates back to the 5th century BC. Numerous inscriptions have been unearthed in locations like Palani, Erode in Tamil Nadu, Kodumanal, Adichanallur, and Anuradhapuram in Sri Lanka, shedding light on its early usage. Since 1886, archaeologists have diligently examined inscriptions and copperplates discovered within the Indian subcontinent. These inscriptions have been meticulously categorized as either Tamil Brahmi or Brahmi, and their contents have been translated into English, providing valuable insights into ancient languages and cultures.

Evolution of Tamil Brahmi: Over time, the Tamil Brahmi script underwent a transformation into a cursive

form. It was meticulously etched onto the black stone walls of temples, indicating its importance in religious and cultural contexts.

Unveiling important of Tamil Inscriptions

Tamil inscriptions are texts composed in the Tamil language. These inscriptions have endured for centuries and serve as valuable records that convey messages, offer insights into the language used during their creation, shed light on the individuals responsible for their authorship, and provide glimpses into the societies of their time. They are, without a doubt, crucial documents for uncovering historical information pertaining to both the language and the society in which

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they originated. In fact, Tamil inscriptions rank second only to Latin in terms of global significance. According to a 2005 report from the Archaeological Survey of India, there have been approximately 100,000 inscriptions discovered thus far, with a staggering 60,000 of them hailing from the region of Tamil Nadu. This abundance of Tamil inscriptions underscores their immense historical and cultural relevance. In Tamil Nadu, fossils from Adichanallur have found Paleolithic symbols and Tamil scripts. Various structures and artifacts along with Tamil inscriptions, pottery with Tamil names such as *Aathan*, *Uthdiran*, *Kwiran-Aathan*, *Thisan* etc. have been found in the Keezadi excavation centre. The information you provided discusses various perspectives and hypotheses about the Tamil Brahmi script and its historical development.

Tamil script or Dravidian script

The Dravidian script, often referred to as the Brahmi script, is one of the ancient writing systems used in South India for various Dravidian languages. Its exact origin is a subject of debate among scholars, but it is generally believed to have evolved in the southern part of the Indian subcontinent over a long period of time. The Dravidian languages, including Tamil, Telugu, Kannada, and Malayalam, have a long history dating back over 2,000 years. It is likely that early inscriptions in these languages were written. Some scholars have suggested that the Dravidian script may have been influenced by the Indus Valley script, which was used in the ancient Indus Valley Civilization (circa 3300–1300 BCE) in what is now Pakistan and northwest India. However, this theory is still a matter of debate, and no direct evidence has conclusively linked the two scripts.

The Dravidian script is not a single script but rather a family of scripts used for writing languages of the Dravidian language family, which includes languages like Tamil, Kannada, Telugu, Malayalam, and others. These scripts share some common features and historical origins, but they have evolved independently for each Dravidian language. Tamil is one of the Dravidian languages and has its own unique script, known as the Tamil script. The Tamil script has a long history and is used to write the Tamil language.

While other Dravidian languages like Kannada, Telugu, and Malayalam also have their own scripts, they are distinct from Pallava script.

Unearthing the Enigmatic Mangulam Inscriptions

The Mangulam inscriptions, a collection of ancient Tamil epigraphs, have long remained an enigmatic treasure trove for historians, archaeologists, and linguists. Located in the southern Indian state of Tamil Nadu, these inscriptions provide invaluable insights into the socio-cultural, political, and economic aspects of the region during their respective historical periods. Their historical context, decipherment, and the valuable information they offer about the evolution of Tamil society and governance. The Mangulam inscriptions are a series of stone inscriptions found in the village of Mangulam, situated in the Madurai district of Tamil Nadu, India. These inscriptions, written in Tamil and Sanskrit, are etched onto rock surfaces and temple walls, offering a glimpse into the rich history of the region. The inscriptions span several centuries, from the Pallava period (6th to 9th centuries CE) to the Chola dynasty (9th to 13th centuries CE). This article will explore the significance and decipherment of these inscriptions and their relevance in understanding the history and culture of Tamil Nadu. To understand the importance of the Mangulam inscriptions, it is essential to consider the historical context in which they were created. The inscriptions date back to various periods, each characterized by different dynasties and rulers. They shed light on the religious, administrative, and societal aspects of the region during these times. The earliest Mangulam inscriptions belong to the Pallava dynasty, a prominent South Indian dynasty known for its patronage of art and literature. These inscriptions often mention grants, donations, and the construction of temples, providing insights into the Pallava rulers' religiosity and governance. The Chola dynasty, which succeeded the Pallavas, is renowned for its administrative prowess and temple-building activities. The Mangulam inscriptions from this period contain details about land grants, tax exemptions, and temple maintenance, highlighting the Cholas' commitment to religious and social welfare.

Bhulangurichi Inscription

The Bhulangurichi Inscriptions, located in the Phulangurichi Panchayat near Tirupathur District, Sivagangai District, Tamil Nadu, India, have captivated the attention of scholars and archaeologists since their discovery in 1979. The credit for their unearthing goes to Karu Rajendran, a dedicated village teacher and inscription researcher from Melappanaiyur. These inscriptions provide a unique window into the past, offering a glimpse into the religious, social, and political milieu of the Kalaprar period, particularly the 5th century AD.

The Bhulangurichi Inscriptions consist of three separate inscriptions, all composed in Tamil Brahmi and cursive script. These inscriptions reflect the cultural and religious diversity of the time. Notably, the Kalapras, who were responsible for these inscriptions, were patrons of both Jainism and Buddhism. Furthermore, they displayed a remarkable spirit of religious tolerance by donating lands such as Agrakaram, Brahmadayam, and Mangalam to the Antanars and contributing to Hindu temples. One of the most significant aspects of the Bhulangurichi Inscriptions is the introduction of the four varna system, comprising the Antanara (non-fighting class), King, Merchant, and Cultivator. This represents an essential historical reference for understanding the social hierarchy of the period.

Rediscovering the Rich Heritage of the Mangudi Inscriptions

The Mangudi inscriptions are a series of ancient Tamil inscriptions found in the Mangudi region of Tamil Nadu, India. These inscriptions, though lesser-known compared to the Brihadeeswarar Temple inscriptions or the Gangaikonda Cholapuram inscriptions, hold immense historical and cultural importance. They provide a unique window into the Chola dynasty's reign and the development of Tamil language and culture during that period. This research article aims to comprehensively examine the Mangudi inscriptions, shedding light on their historical context, decipherment, and the valuable information they offer about South India during the Chola period. The Chola dynasty, one of the longest-reigning dynasties in South

India, saw its zenith between the 9th and 13th centuries CE. This period witnessed significant advancements in art, architecture, trade, and governance. The Mangudi inscriptions, dated to various Chola kings' reigns, provide essential data regarding the dynasty's administration, societal structure, and religious practices.

The Mangudi inscriptions were discovered primarily in and around the village of Mangudi. These inscriptions are predominantly etched on temple walls, pillars, and stone tablets. Deciphering these inscriptions required expertise in the Tamil language and epigraphy. Scholars have painstakingly transcribed and translated these inscriptions to unveil their historical significance. The Mangudi inscriptions offer a treasure trove of linguistic and cultural information. They provide valuable evidence of the evolution of the Tamil language during the Chola period. Additionally, the inscriptions shed light on the cultural practices, religious beliefs, and societal hierarchies of that era. They mention the construction and endowments of various temples, contributing to our understanding of Chola architecture and religious patronage. These inscriptions contain records of land grants, tax exemptions, and administrative appointments, offering insights into the Chola dynasty's governance and revenue system.

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Exploring the Presence and Influence of Buddhism in Nagapattinam

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Nagapattinam, known as "Nagai" in Tamil, was a prominent port city during the ancient Chola dynasty (circa 3rd century BCE to 13th century CE). Due to its strategic location, it had maritime connections with various civilizations, including those in Southeast Asia.

This facilitated the exchange of cultural, religious, and economic ideas, including Buddhism. Nagapattinam, a coastal town in Tamil Nadu, India, has a rich history of Buddhism dating back to ancient times. The region's association with Buddhism can be traced through

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various archaeological, historical, and literary sources. Here's an overview of the history of Buddhism in Nagapattinam

Tracing the Footprints of Buddhism in Nagapattinam

Nagapattinam, an ancient port town on the southeastern coast of India, boasts a rich historical tapestry shaped by the ebb and flow of cultures, trade, and religions delves into the archaeological evidence that points to the presence and influence of Buddhism in Nagapattinam. Through a meticulous exploration of excavations, inscriptions, and artifacts, integral role of Buddhism in shaping the town's cultural and religious landscape. Archaeological excavations in Nagapattinam have unearthed numerous artifacts and structures that point to the existence of Buddhist establishments. Remains of viharas (monasteries), stupas, and votive stupas have been discovered, attesting to the presence of Buddhist communities.

The architectural styles and motifs found in these structures often reflect a blend of local Dravidian traditions and Buddhist influences. Inscriptions found in Nagapattinam and its vicinity provide valuable information about the establishment of Buddhist monastic institutions and the patronage extended to them by local rulers and merchants. These inscriptions, engraved in Tamil and other languages, offer insights into the daily lives, rituals, and contributions of the Buddhist community.

In his travelogue of 629-645, he mentions seeing a Buddhist temple at Nagapattinam, which he claims to have been built by Ashoka. After the destruction of Kaveripoompatnam by Kathakola during the Chola period, Nagapattinam was re-established by the later Cholas, similar to the ancient structure of the city. Nagapattinam was a commercial center for the downstream countries and an important place for the spread of Buddhism. During the reign of RajarajaChola, KadaratharasanSrimaravijayatungavarman built a vihara named Sudamani in Nagapattinam in honor of his father. This Viharam is also known as Rasaraja Perumpalli. The AnaimangalamSeppedu mentions that

Rajarajan gifted the town of Anaimangalam to this temple.

In 1965, excavations at Pallavaneswaram near Kaveripoompattinam revealed that AD. A complete Buddhist temple dating back to the third century was discovered by explorers. Along with them were found a statue of the Buddha in meditation, a flint image of a goddess, a bone of a cow and a limestone foot of the Buddha. MailaiSeeniVenkatasamy mentions that in the fourth century Buddhadata published two books in Pali, *Abhidammavataram* and *Vinayavichayam*, in the Buddhist school set up by Kanadasa at Kaveripoompattinam. Also the Buddhist text 'Trasavakini' in Pali mentions that Nagapattinam and Poombukar had many Buddhist variants.

Cultural Exchange and Maritime Trade

Nagapattinam's role as a maritime trade center facilitated the exchange of not only goods but also ideas and cultural practices. Buddhist monks and traders from distant lands would have converged in Nagapattinam, leading to the cross-fertilization of diverse traditions. This cultural milieu contributed to the syncretism seen in the art and architecture of the Buddhist sites in the region. Historical records and archaeological findings suggest that Buddhism found its way to Nagapattinam through these maritime connections as early as the 2nd century BCE. The town's hospitable atmosphere, characterized by cosmopolitan interactions, provided an ideal setting for Buddhist monks and traders to establish their presence.

Socio-Political Dimensions

The resurgence of Buddhism has not been limited to spirituality alone. It has also prompted discussions about social equality, human rights, and environmental consciousness. Buddhist principles have inspired grassroots movements advocating for social justice and sustainable living. While Buddhism has experienced a revival in Tamil Nadu, it still faces challenges. Competition from other religious traditions, limited resources, and the need for sustained engagement pose ongoing difficulties. However, the resilience displayed

by the Buddhist community and the increasing interest among the younger generation bode well for the future. Buddhism's journey through Tamil Nadu's history is a testament to its enduring impact. From its early flourishing to its decline and subsequent revival, Buddhism has left an indelible mark on the region's culture, spirituality, and society. The contemporary resurgence of Buddhism not only rekindles ancient practices but also infuses new life into discussions about ethics, social justice, and holistic well-being. As Tamil Nadu continues to evolve, Buddhism remains a dynamic and integral part of its identity.

Buddhist Monastery

Nagapattinam is believed to have hosted a significant Buddhist monastery, which served as a hub for Buddhist activities and teachings. This monastery is thought to have been a part of the broader maritime trade network that facilitated the spread of Buddhism across the Indian Ocean. Archaeological excavations in and around Nagapattinam have revealed several artifacts and structures associated with Buddhism. These include remnants of stupas, viharas (monastic dwellings), and sculptures that suggest the presence of a thriving Buddhist community. Sangam Literature: The Sangam literature, a collection of ancient Tamil poetry from the Sangam period (3rd century BCE to 3rd century CE), provides insights into the cultural and religious life of the region. Some of these poems mention Buddhist monks and monasteries in Nagapattinam and its vicinity. Nagapattinam's history dates back to ancient times when it was known as "Nagarkoil" or the "City of Serpents." The town's history is closely intertwined with various dynasties that ruled the region, including the Cholas, Pandyas, and Cheras. These dynasties played a pivotal role in shaping the cultural and religious landscape of the region.

Trade and Cultural Exchange

The maritime trade routes connecting Nagapattinam with other parts of India and Southeast Asia played a crucial role in the spread of Buddhism.

Merchants, sailors, and travelers who frequented these routes would have brought with them Buddhist teachings and practices, contributing to the local Buddhist milieu. Decline and Transformation With the decline of the Chola dynasty and changes in regional power dynamics, the prominence of Buddhism in Nagapattinam gradually declined. The rise of other religious and cultural influences, such as Hinduism and later Islam, led to a transformation of the town's religious landscape. In recent times, there has been a renewed interest in exploring and preserving Nagapattinam's Buddhist heritage. Efforts have been made to study and conserve the archaeological remains and to raise awareness about the historical significance of Buddhism in the region. While the historical records are not as extensive as those for other Buddhist centers, such as Bodhi Gaya or Nalanda, the evidence from archaeological findings and historical references indicates that Nagapattinam played a notable role in the spread and development of Buddhism during ancient times.

The Buddhist legacy of Nagapattinam extended to Southeast Asia, where its influence is evident in art, architecture, and religious practices. Maritime routes connected Nagapattinam to places such as Sri Lanka, Myanmar, Thailand, and Indonesia, playing a vital role in shaping the religious landscape of these regions. While Nagapattinam's Buddhist heritage holds immense historical and cultural value, it faces the challenges of preservation and recognition. Initiatives for the conservation of archaeological sites, inscriptions, and artifacts are essential to safeguard this legacy for future generations.

Conclusion

Nagapattinam's Buddhist legacy, though overshadowed by its maritime fame, is a testament to the town's historical importance as a melting pot of cultures and religions. The evidence from historical records, archaeological excavations, and iconographic representations collectively underscores the presence of Buddhism in Nagapattinam.

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தமிழகத்தில் பௌத்த நூல்கள் -சிறுகுறிப்புகள் ஆய்வு சுருக்கம்

மு. கணபதி*

பௌத்தம் அறிமுகம் :

“பொன்னை புடத்திலிட்டுப் பரிட்சிப்பது போல ஏன் தருமத்தை பரிட்சை செய்ய வேண்டும். சுதந்திர விசாரணைக்கு பிறகு, நீங்கள் தீர்மான மாகவும், சரியானதாகவும் கண்டவற்றை ஊங்கள் யுத்திக்கும் அனுபவத்திற்கும் பொருந்திட விஷயங்களை மாத்திரம் பிரசிங்கக்கலாம்”¹ என்று பகுத்தறிவிற்கு மனித குலத்தை வழி நடத்தியிருந்தார். கௌதம சித்தார்த்த புத்தர். தற்போதைய வடஇந்தியாவில் சாக்கிய குல மன்னர்களுள் சுத்தோதனன் -மாயாதேவிக்கு நகரை அடுத்த லும்பினியில் கி.மு-563-ல் ஸ்வசாத் பெளர்ணமியில் பிறந்தார். 5-ம் நாள் சித்தார்த்த என பெயரிடப்பட்டு ஐழாம் நாள் தன் தாய் மாயாதேவியை இழந்த நிலையில் தன் சித்தி பிரஜாபதி - கௌதமியால் வளர்க்கப்பட்டார்.²

பல்கலை வல்லுனர் சர்வமித்திரர் ஏனும் பேராசிரியரால் கல்வி பயின்ற சித்தார்த்தர்³ கோலிநாட்டு மன்னர் சுப்ரபுத்திதன்னர் மகளை தன்

வீரத்தை வெளிப்படுத்தி திருமணம் புரிந்தார். ராகுலன் என்ற மகனை பெற்ற பிறகு சாக்கிய சங்கத்தில் உறுப்பினராகி பணி செய்தபோது, சாக்கியர்களின் கபிலவஸ்து நாட்டையும், கோலியர்களின் ராமகாம் நாட்டையும், ரோகிணி நதி ஏல்லை பிரித்திருந்தது. இந்த நதிநீர் பிரச்சனையில் போர் வேண்டாம். அன்பால் சாதிப்போம் என்று கூறிய புத்தர் சங்கவிதி மீறலால் நாட்டை விட்டு வெளியேற்றப்பட்டார்.⁴

நாட்டை விட்டு வெளியேறிய சித்தார்த்தர் ஆராதகலாம் என்ற முனிவர் மூலம் தியானம், கடும் விரதம், மனக்கட்டுப்பாடு ஆகியவற்றால் கயாவில் அரசமரத்தில் (போதிமரம்) அமர்ந்து புத்தி கண்டவராக புத்தர் ஆனார். இந்த புத்தரின் போதனைகள் பௌத்த மார்க்கமாக மாறியது.

பௌத்தம் வளர்ச்சி:

ஞானம் பெற்ற புத்தர் தசசீலம் எனும் பத்து நல்லொழுக்க பாதைகளையும், அஷ்டாங்க மார்க்கம் எனும் எட்டுவித நேர்மை

*பகுதிநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்று கல்வியியல் துறை, அரசு ஆடவர் கலைக் கல்லூரி, நந்தனம், சென்னை.

பாதைகளையும் பஞ்ச சீலங்கள் எனும் ஒந்து தூய்மை பாதைகளையும் உலகிற்கு அளித்து மூடநம்பிக்கைகளுக்கு முற்றுப்புள்ளி வைத்தார். மேற்கண்ட 23 தம்மங்களே (போதனைகளே) இந்திய தேசிய கொடியில் 23 தம்ம சக்கரங்களாக ஊள்ளது.⁵

மூட நம்பிக்கைகளை ஒழித்து அன்பு, அறம், கருணை என்று மனித குலத்திற்கு அறிவினை கொடுத்த புத்தரின் கொள்கைகளை அப்போதைய மன்னர்கள் காசியமர், உரு வேலகாச்யபா. நதிகாச்யபா, பிம்பிசாரன், சார்புத்திரர், சுதந்திரர் குஜ்ஜி-த்தாரா போன்ற மன்னர்களும் பின்பற்ற தொடங்கினார்.⁶

அஸ்வகோசர், நாகாச்சுனர், ஆசாங்கர், வசுபத்து முதலான பெலித்த சாஸ்திரிகள் “ஜாம்ப விஷிபம்” என அன்று அழைக்கப்பட்ட இந்தியாவின்⁷ மகாமண்டலம், மத்திய மண்டலம், அந்தோ மண்டலம் என இந்தியாவின் முழு பகுதிகளிலும் புத்தரின் உரைகள் தம்மமாக ஒழுக்கங்களாக மக்களால் ஏற்கப்பட்டன. புத்தர் பௌத்த நெறிகளை பரப்பி தனது 83-வது வயதில் கி.மு.483-ல் இறந்தார்.

ஜப்பானில் டோஜன்டென்சி, சீன தேசத்தில் இட்சிங் இந்தியாவில் அசோகர், இலங்கையில் மகேந்திரன் என பலராலும் உலகமெங்கும் பௌத்தம் பரவியது. தமிழகத்தில் அசோக மண்ணின் காலத்தில் அவராலும், அவரது புதல்வன் மகேந்திரன் என்பவராலும் தமிழகத்திலும் பௌத்தம் கி.மு 3-ம் நூற்றாண்டு முதல் கி.பி 5-ம் நூற்றாண்டு வரை செழித்தோங்கி இருந்தது. பேரரசர் அசோகர் மகன் மகேந்திரன் இலங்கை சென்று திரும்பும் போது காவிரிப்பூம்பட்டினத்தில் பௌத்த விகாரங்களை ஏற்படுத்தினார். அவற்றை இந்திர விகாரங்கள் என மணிமேகலையிலும், சிலப்பதிகாரத்திலும், குண்டலகேசியிலும் சொல்லப்படுகிறது.⁸

மேற்கண்டவாறு உலக நாடுகள், இந்தியா, தமிழக பகுதிகள் என பௌத்தம் பல நூற்றாண்டுகளாக மக்களால் பின்பற்றப்பட்டு பல பௌத்த நூல்கள்

ஏற்பட்டன. அதன்பின் இந்தியாவில் ஏற்பட்ட இந்துமத இயக்கங்களால் பௌத்த விகாரங்கள் அபகரிக்கப்பட்டு இந்து கோயில்களாகவும், பௌத்த நூல்கள் சில மாற்றி உருவாக்கப்பட்டு இந்து சமய நூல்களாகவும், புத்தர் சிலைகள், விநாயகர் சிலைகளாக மாற்றியும் வழிபடப்படுகிறது.⁹ புத்த பிக்குனி மாரியம்மனாகவும் வழிபடப்படுகிறார். பௌத்த பண்பாடுகள் இந்து பண்பாடுகளாக உறுமாற்றப்பட்டுள்ளது.

தமிழகத்தில் பௌத்த நூல்கள் :

பௌத்த நூல்கள் உலகெங்கும், இந்தியாவெங்கும் தோன்றியுள்ளது போல தமிழகத்திலும் எண்ணற்றவை உள்ளது. அதில் சிலவற்றை மட்டும் இங்கே காணலாம். ஆத்திச்சூடி, கொள்ளை வேந்தன், வெற்றிதானம், திரிவெண்பா, திரிமாலை, திரிகடுகம், திரிமந்திரம், சித்தர் பாடல்கள், புத்தர் பெருங்கதைகள், சிலப்பதிகாரம், மணிமேகலை, வீரசோழியம், குண்டலகேசி, திருக்குறள், ஞானவெட்டி, அம்பிகா தனிமம், சிலாசாசனம், பவுத்தமும் தமிழும் குருவிக்கரம்பை வேலுவின் “இவர்தான் புத்தர்” க. அயோத்தி த.ச.பண்டிதர் சிந்தனைகள், புராணம் -தந்தை பெரியார் டாக்டர். அம்பேத்கார் பேச்சும், எழுத்தும் டாக்டர். அம்பேத்கார் பேசுகிறார். புத்தரும் அவர் தம்மமும் ஆசிய ஜோதி தம்ம மதம், பாலிமொழி சூத்திரங்கள், பௌத்த தருமம் முக்கட்டான தாமரை மலர் தந்திரம், மகாயான பௌத்த திருமறை, பகவான் புத்தர், பூர்வ பௌத்தன். பௌத்த தியானம், புத்தரின் வாழ்க்கை வரலாறு (இலங்கை வெளியீடு) தமிழன், பறையன், துடியன், பாணன் பௌத்த தத்துவங்களும் தியான முறைகளும், பௌத்தம் காட்டும் வாழ்க்கை சக்கரம், பௌத்த தமிழ் இலக்கிய வரலாறு. பௌத்த ஆரங்கம், புத்தரின் புனித வாக்கு உள்ளிட்டவைகளோடு தற்போதைய பௌத்த நூல்களும் ஏராளமாக உள்ளன. கட்டுரை சுருக்கம் கருதி தவித்துள்ளேன்.

தமிழகத்தில் பள்ளி எனும் சொல்லுக்கு பௌத்த துறவிகள் வாழும் இடம் என்று பொருள்படும்.

புத்த பிக்குகள் தாங்கள் வாழும் பகுதிகளில் பாடசாலை வைத்து பாடம் சொல்லி தந்தமையால் பள்ளிக்கூடம் உண்டாயிற்று. தமிழகத்தில் வாழ்ந்த பௌத்த பெரியார்கள் சிலரை குறிப்பிடலாம். இளம் போதியார், அறவினை அடிகள், மணிமேகலை, சீத்தலை சாத்தனார், சங்கமித்ரர், நாதகுத்தனார், ஆசாரிய புத்தத்துத மகாதேரர், கணதாசர், வேணுதாசர், சுமதி, போதிதருமர், ஆசாரிய திக்நாதர், தருமபால ஆசிரியர், புத்தரநந்தி, சுரிபுத்தா, பெருந் தேவனார், அனுருத்தா, ஜோதிபாலர் உள்ளிட்ட பலர் பௌத்தத்தினை பரப்பினர்.¹¹

காவேரி பூம்பட்டினம், (சோழநாடு) புத்தமங்களம் (திருவாரூர்) சங்கமங்கலம் காண்டியூர், திருவிளைந்துறை கோயில் (கும்பகோணம்), பட்டிச்சரம், (தஞ்சாவூர்), உறையூர், திருக்கமுகுன்றம் என தமிழகமெங்கும் புத்த விகார்கள் உள்ளதனை காணமுடிகிறது.

பௌத்தம் வீழ்ச்சி :-

பௌத்தம் அழிய வேண்டுமென தமிழகத்தில் கி.மு.7-ம் நூற்றாண்டுகளில் பரவிய பக்தி இயக்கங்கள் இலக்கியங்களிலும் பதிவு செய்துள்ளன. அவற்றில் சிலவற்றை காணலாம்.

‘குண்டாடிச்ச மண் சாக்கியப் பேய்கள்
கொண்டாராகிலுங் கொள்ளக்கண்டா
லுங்கரு தேனெரு தேளும்
கண்ணா நின்லை தறியேன்’

என்று சுந்தரர் தேவரா9-ம் பாடலும்

“வாதில் அமணர் வலி தொலைய
பிண் கழுவில் தைத்த மாதுயோன்”

என்று பெரியபுராணத்தில் சேக்கியாரும்

“வெறுப்பொடு சமணர் முண்டர்
விதியில் சாக்கியர்கள் நின்பால்
கூடுமேல் தலையை அருப்பதே
கருமம் கண்டாய் அரங்கமா நகருலானே”

என்று நாலாயிர திவ்விய பிரபந்தமும்

“சம்பந்தர் துன்னிருத்த சமணரை கழுவேற்றி”

என்று பரஞ்ஜோதியாரும்

“புத்தன் முதல் ஆயபுல்
அறிவில் நாத்திகம் பேசி நாத்தமும்பு ஏறியவர்”

என மாணிக்க வாசகரும்,

சமணர், பௌத்தர்களை அழித்தது பற்றி கூறியுள்ளனர். எட்டாயிரம் சமணர்களை மதுரையில் திருஞான சம்பந்தர் கொன்றார் என பெரிய புராணம் கூறுவதாக சீனி வேங்கடசாமி கூறுகிறார்.¹²

இப்படி பௌத்தம் அழிய நேர்ந்த போது பௌத்த நூல்களும் உறுமாரியும், அழிந்தும், போயின எனலாம்,

முடிவுரை :

‘தீண்டாதோர் பழங்கீர்த்தி
தெரிந்தால் தீண்டாமைப்பட்டம்
வேண்டாதார் இல்லையடி - சகியே
வேண்டாதார் இல்லையடி”

- என்ற புரட்சி கவிஞர் பாரதிதாசன் வரிகளும்,

“இந்தியாவில் ஆரியர்கள், நாகர்கள், (ஆதிதமிழர்கள்) என்ற இரு இனம் மட்டுமே இருந்தன”. என்ற அறிவர் அம்பேத்கரின் வரிகளும்,

ஆரியத்திற்கும் பௌத்தத்திற்கும் இடையே நடந்த போரே இந்திய வரலாறு என்ற அம்பேத்கரின் கூற்றும் இந்தியாவில் தமிழகத்தில் பௌத்தம் எல்லா நிலைகளிலும் கி.மு.3 முதல் கி.பி 5-ம் நூற்றாண்டு வரை சிறந்து விளங்கியதும் அதன் பிறகு வந்த இந்து மத வளர்ச்சியில் அழிக்கப்பட்டதும், தற்போது மீண்டும் துளிர் விடுவதையும் தற்போதைய பௌத்த தமிழ் நூல்கள் மூலம் அறிய முடிகிறது எனலாம்.

அடிக்குறிப்புகள்

1. புத்தர் அருளரம் கோலார் தமிழன் க. அப்பாதுரை.
2. புத்தர் அருளரம் கோலார் தமிழன் க. அப்பாதுரை.
3. புத்தர் அருளரம் கோலார் தமிழன் க. அப்பாதுரை -பக்-180.
4. புத்தர் -இரா.பாலு, பக்கம் 30-36

5. புத்தர் -இரா.பாலு, பக்கம் 44-46.
6. புத்தர் அருளரம் க. அப்பாதுரை இனியன் பதிப்பகம்.
7. புத்தர் அருளரம் க. அப்பாதுரை இனியன் பதிப்பகம் பக்-179.
8. புத்தர் அருளரம் க. அப்பாதுரை ஈனியன் பதிப்பகம் பக்-297.
9. பவுத்தமும் பழந்தமிழ்க் குடிமக்களும் புலவர் ஜே. ஆனந்தராஜன்.
10. பவுத்தமும் பழந்தமிழ் குடிமக்களும் புலவர் ஜே. ஆனந்தாசன்.
11. பவுத்தமும் பழந்தமிழ் குடிமக்களும் புலவர் ஜே. ஆனந்தாசன்.
12. பவுத்தமும் பழந்தமிழ் குடிமக்களும் புலவர் ஜே. ஆனந்தாசன்.
13. உயர்நிலை பள்ளி கட்டிட கமிட்டியினர் வெட்டிய கல்வெட்டு, அரசு ஆண்கள் மேல் நிலை பள்ளி வளாகம் 05081958.
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சோழ மண்டலத்தில் விமானக் கட்டடக்கலை

மா. சிதம்பரேஸ்வரர்*

மூன்னுரை

தமிழகக் கோயிற் கட்டடக்கலை மரபில் மூன்று வகையான விமானங்களின் கலைப்பாணிகள் சிறப்பித்துக் கூறப்படுகின்றன. அவை, 1. நாகரம், 2. திராவிடம், 3. வேசரம் என்று மூன்று பெரும்பிரிவுகளாக பிரிக்கப்பட்டுள்ளன.

ஒரு கட்டடக்கலையில் அதன் காலம், கட்டிய மன்னர்கள், பொது மனிதர்கள் அல்லது தொழில் நுட்பக் கட்டடக்கலைஞர்கள், இடம், சமயம் என்பனவற்றால் அக்கட்டுமானத்தின் உள்ளார்ந்த அக்கட்டமைப்பும், அதற்குரிய அடிதளம் அல்லது தரைதள வரைவு வடிவங்களும் அடிப்படையாகின்றன.

எனவே அடிப்படை வடிவங்களாகத் திகழ்கின்ற தரைதளப் பகுதியின் இடத்தோற்றம் அதன் வடிவமைப்பு நெறிமுறைகளால் கட்டமைப்புக் குரிய வடிவமும் அதன் ஒட்டுமொத்த கட்டுமான வடிவத்தையும் வெளிப்படுத்துகின்றது. அவ்வெளிப்பாடே நெடுக்கையின் உயர அளவுகளால் அமையும் வடிவமானது ஒரு

புறத்தோற்றத்தை வெளிப்படுத்தும். இவ்வகை இடத்தொடர்பு, அளவுச் சிந்தனைகளின் வாயிலாகப் பெறப்படும் வடிவங்களே அடிப்படைக் காரணங்களாக அமைகின்றன.

வட்டம் சதுரம், அரைவட்டம், எண்கோணம், அறுங்கோணம் என்னும் வடிவங்கள் தரைதளம் முதல் கட்டுமான அளவு முறைகளால் பதம் பிரித்துக் கானும் மரபாகின்றது. எனவே ஒரு கோயிற் கட்டடத்திற்குரிய இடத்தின் பதம் பிரித்துக் கொடுக்கப்படும் அடிப்படை வடிவங்கள் அளவீட்டு வரைவு அல்லது அளவீட்டு வடிவம் என்பதாகின்றது.

சோழர்காலக் கட்டடக்கலை

சோழர்காலக் கட்டடக்கலையில் சிறிய கோயில்கள் முதல் மிகப் பெரிய கோயிலான தஞ்சை பெருவுடையார் கோயில் வரை பல புதுமையான கோயில்களைப் படைத்துள்ளனர். பல நூற்றாண்டு கடந்து இன்றைக்கும் நிலைத்து நிற்பதற்கு காரணம் இடத்தேர்வு, கட்டடக்கலை அளவுகள், தொழில்நுட்பம், பயன்படுத்திய பொருள்கள்

*முனைவர் பட்ட ஆய்வாளர், கடல்சார் வரலாறு மற்றும் கடல்சார் தொல்லியல்துறை, தஞ்சாவூர்.

போன்றவைகளாகும்.

வாஸ்து நூல்கள் ஆகம நூல்கள் விமானத்திற்குரிய வடிவங்கள், அவற்றின் சிறப்பியல்புகள், அலங்காரம், அளவுமுறைகள் குறித்த தொழிநுட்ப நெறிமுறைகளைக் கூறுகின்றன. வாஸ்து நூல்கள், நாகரம், வேசரம், திராவிடம் என்பது குறித்து விரிவாக விளக்கியுள்ளன.

முற்காலச் சோழர்கலை என்பது சோழ அரசை நிறுவிய முதல் சோழ அரசனான பரகேசரி விசயாலயச் சோழன் காலம் முதல் முதலாம் இராஜராஜன் காலம் வரையிலான காலமாகும். கி.பி.985 ஆம் ஆண்டு முதலாம் இராஜராஜன் பதிவிக்கு வந்த காலம் முதல், சோழப் பேரரசின் இறுதிக்காலம் வரையிலான காலத்தை பிற்காலச் சோழர் காலம் என்று கொள்ளலாம். முதலாம் இராஜராஜன் காலம் முதல் சோழ மண்டலம் மாபெரும் அளவில் விரிவடைந்து சோழப் பேரரசாக உருக் கொண்டது. எனவே இக்காலக் கட்டத்தில் சோழர்கள் பல நாடுகளின் மேல் போர் தொடுத்து வெற்றி பெற்றனர்.

வெற்றி பெற்ற நாடுகளிலிருந்து கொண்டு வரப்பட்ட செல்வங்களை வைத்துத் தமது வெற்றியின் நினைவாகப் பெருங்கோயில்களை உருவாக்கினர். தமிழகத்திலேயே மிக உயர்ந்த விமானத்தைக் கொண்ட கோயில் இக்காலக் கட்டத்தில் தான் முதலாம் இராஜராஜனால் (தஞ்சைப் பெரிய கோயில் பதிநான்கு தளங்கள்) உருவாக்கப்பட்டது. அதே போல் கங்கை கொண்ட சோழபுரம் எனும் மிகப்பெரிய நகரை உருவாக்கி அங்கு சிவபெருமானுக்குக் கங்கை கொண்ட சோழீசுவரமுடையார் எனும் பெயரில் கோயில் எழுப்பினான்.

மண்டபங்கள் அல்லது விமானப் பகுதியைத் தேராக உருவகப்படுத்தி குதிரைகள் அத்தேரை இழுத்துச் செல்வது போன்ற அமைப்பும் சோழர் காலத்தில் சிறப்பு பெற்றது. இதற்கு உதாரணமாக சூரியனார் கோயில், மேலைக் கடம்பூர் கோயில், தாராகரம் ஐராவதேசுவரர் கோயில், சிதம்பரம் நடராசர் கோயில், கும்பகோணம் கோயில் போன்ற கோயில்களைக் கூறலாம்.

பிற்காலச் சோழர்களது காலத்தில் குறைந்த அளவு உயரத்துடன் கோபுரங்களும், பெரிய அளவில்

உயரத்துடன் கோபுரங்களும், பெரிய அளவில் உயரத்துடன் விமானமும் கட்டப்பட்டன. இக்கோபுரங்களுமே விமானத்தைப் போலக் கற்களினாலேயே கட்டப்பட்டன. தூங்கானை மாட விமான அமைப்புடைய கோயில்களும் கட்டப்பட்டன. மாடக் கோயில் அமைப்புடைய கோயில்களும் கட்டப்பட்டன. நீண்ட சதுர விமானம், வட்ட வடிவிலான விமானம், நீண்ட வட்ட வடிவிலான விமானம், எட்டுபட்டை வடிவிலான விமானம் என்று பல வடிவங்களில் கட்டப்பட்டன.

முற்காலச் சோழர் கோயில்கள்

சோழரது ஆட்சியை நிறுவிய பரகேசரி விஜயாலய சோழன் காலத்தில் பல கோயில்கள் கட்டப்பட்டுள்ளன. தஞ்சையில் உள்ள நிசம்பகுதனி கோயில் எனப்படும் உக்கிரமகாகாளி கோயில் இவ்வரசனால் கட்டப்பட்ட முதற் கோயிலாகக் கருதப்படுகிறது. பிற அரசர்களிடமிருந்து சோழநாட்டை மீட்டதை நினைவூட்டும் வகையிலேதான் விஜயாலயன் இக்கோயிலை எழுப்பியிருக்க வேண்டும். இராஜேந்திர சோழனுடைய திருவாலங்காட்டுச் செப்பேடுகள் இக்கோயிலை விஜயாலயன் கட்டுவித்த செய்தியைத் தருகிறது.¹

விஜயாலய சோழனால் கட்டப்பட்டதாக அறியப்படும் மற்றொரு கோயில் நார்த்தா மலையில் அமைந்துள்ள விஜயாலய சோழீச்சுவரர் கோயிலாகும். விஜயாலய சோழருடன் தொடங்கி மூன்றாம் ராஜேந்திர சோழருடன் முடிவு பெறும் ஏறத்தாழ நானூறு ஆண்டுகட்கு இடைப்பட்ட சோழப் பெருவேந்தர் காலத்தில் தமிழ் நாட்டில் மலர்ந்த கோயிற் கட்டடக்கலை வளர்ச்சியை இரு பிரிவுகளாகப் பகுக்கலாம். முதலாம் ராஜராஜரின் இராஜேச்சுவரத்துக்கு முற்பட்ட கட்டட அமைப்புகள் முதற் பிரிவில் அடங்கும். இரண்டாம் பிரிவு இராஜேச்சுவரத்துடன் தொடங்கி திரிபுவன வீரேசுவரத்துடன் முடியும்.

அன்பில் செப்பேடுகள் விஜயாலயரின் மகனும் முதலாம் பராந்தகரின் தந்தையுமான ஆதித்த சோழர் காவிரியின் இரு கரையிலும் பல

கற்றளிகளை உருவாக்கியதாகப் போற்றுகின்றன. சோழர் காலக் கோயில்கள் நன்கு ஆராய்ந்து நூல்கள் வெளியிட்டிருக்கும் திரு எஸ்.ஆர். பாலசுப்பிரமணியம் பழைய திருச்சிராப்பள்ளி, தஞ்சாவூர் மாவட்டங்களில் முப்பத்தெட்டுக் கோயில்களை ஆதித்தன் காலக் கோயில்களாகக் கல்வெட்டு அடிப்படையில் அடையாளம் கண்டுள்ளார்².

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Great Living Chola Temples – Pinnacle of Dravida Temple Architecture in Tamilnadu

Sivasankar Babu*

Introduction:

Temple building activity has been there since 2500 + years in a structured form. However, we get only glimpses of it in images in some of the coins, stupas and remnants. Over a period, it has evolved with codification of rules into agamas and experimentation into different styles from 5th 6th centuries and reached it pinnacle during the 10th to 14th CE. Out of the three major streams which evolved—*Nagara* in regions beyond Vindhya and *Dravida* in regions south of Krishna and *Vesara* is regions between Vindhya and Krishna in later period .

Dravida style of architecture, like others, evolved from the structural brick, mortar and wood temples, to progressively Rock cut caves, Monolithic Temples and Structural Granite temples. During this period in addition to refinement in agamas, new embellishments,

components and techniques evolved. This resulted in the grand temples built in Tamilnadu which has outlasted the climate and stand tall even after 1500+ years.

This presentation covers briefly the buildings and components of a typical Dravida temple and with this knowledge, explains the 4 great chola living temples, its common features and unique points/ Then it covers a walkthrough of key components of these 4 temples one by one.

Types of buildings in a Temple

We are now explaining something fundamentally basic since many of the enthusiasts are still having confusion between gopuram and vimana in southern architecture. There are three basic building blocks in a Temple { which is used as a collective term} . They are Vimana, Mandapa and Gopura

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Vimana is the place where the God resides, and it will have normally square or any other geometric base plan and three side closed walls and a pyramidal tower on top of the roof. In south Indian architecture the entire thing is called vimana where in north Indian architecture only the superstructure is called the vimana or equivalent term.

Mandapa is building without any superstructure, where God visits outside, and devotees do darshan and celebrate with festivals and social events. Typically, the ones attached to the vimana are closed ones for pooja and darshan and the outer ones for social functions are with open walls with pillars inside. There are many types of mandapas based on function performed, like ardhha, maha, mukha, nritya, Kalyana, sopana mandapas.

Gopura is something unique to south Indian architecture which are the gateways on four sided with prakara wall around the complex. These are structurally similar to the vimana in terms of rules and layers but there is a two-way open passage and the top shikara is usually a bullock wagon type salakara only. These started as much smaller than the vimana and by vijayanagara time expanded into very big, tall towers.

Vimana Components in Detail

Garbhagriha [sanctum] can be in many shapes and plans and houses the sanctified idol of God and is the living place. It is normally surrounded on 3 sides by walls with an optional circumambulatory path inside called *Sandhara*. This serves a dual purpose of prayer also structurally it splits the load of the vimana superstructure between two walls the Outside wall may have windows on three sides called *Ganadwaras* and recesses called *Devakoshtam* with specified deities in specific directions ..

Upa-pitha (pedestal) is used to raise the height of the understructure and also to enhance the profile and strengthen the base in case of potential flooding or loose soil. The components are similar to Adishtana dealt next.

Adissthana (foundation) is the member which takes the load of the entire vimana and spreads in evenly and

widely in all directions .. The slope is beautified by a combination of artistic members like Upana (base slab), Jagati, pattiga (rectangular projection), Kumuda (a curved projection), kanda (bands with recess like a neck), Kapota (sloping projection for water drip), PratiVari (frieze of lions, elephants and dwarfs).

Bhitti (Wall / enclosure) is covering the wall with embellishments like pilasters (non-functional half pillars), Torana arches, Deva koshtams, Jalaka (windows), panjaras (a metaphysical representation of a pillar atop a pot with a temple or cage like structure on top)

Prasthara (roof) is the covering on top of the Bhitti for the first floor and has roof covering slabs, cross beams, and kapotas {sloping roof extension to protect against harsh sun and dripping rainwater on wall}

Tala (Hara) is used for increasing height of vimana with multiple layers each having a hara (garland) of four basic components of mini vimana type – Kuta (square shape usually at corners), Sala (rectangular shape usually at centre), Panjara (apsidal shape, usually between saala and kuta) and Haaranthra (recess between the above three, containing Nasika arches)

Griva (Recess) is the inset member after the Prasthara in single tier and after last tala in multi tier vimanas – it will have a vedika {pedestal} and a recessed wall and Griva koshtams on four sides with deities.

Shikara (Dome) – the grand member which can come in many shapes = square, rectangle, circle, ellipse, apsidal. It will have nasikas (horseshoe shaped arches) on cardinal directions.

Stupi (finial) is the crowning member of the vimana and contains one or more kalashas (ornamental pots) with sharp finials on top with optional symbol of the god like trisula or Sri chakra and a flag.

If you are able to view and understand the components in any vimana, you can appreciate the complexity and the innovation of the staphis in creating this grand temples.

Cholas – pinnacle of temple building

During the imperial cholas rule (800 -1280 CE), the temple building reached its peak in terms of size, artwork and embellishments . The typical characters of these temples are.

- Well dressed granite structures
- Experimentation in Ornamentations & Adishtana, Hara components
- Temples in Big proportions with huge vimanas
- Experimentation in Miniature sculptures in early cholas
- Simplification of exterior walls with more koshtams
- Reuse of this space extensively for edicts
- Now let's see the top 4 temples of chola creations which showcase the excellence of Dravida Temple architecture .

Role of Kundavai in the History of Tamil Nadu

K. Jeya Daisy*, D. Vinoba Gladis* and A. Darwin Jose Raju*

Introduction

"Ponniyin Selvan" is a celebrated historical novel in the Tamil language, written by the renowned Indian author Kalki Krishnamurthy. It was first serialized in the Tamil magazine "Kalki" between 1950 and 1954 and later published as a full-fledged novel. Kalki Krishnamurthy is considered one of the most influential and prolific writers in Tamil literature during the 20th century. "Ponniyin Selvan" holds an esteemed place in Tamil literature and culture [4, 8]. It is often hailed as a masterpiece of historical fiction due to its captivating storytelling, rich character development, and meticulous historical research. The novel is set during the Chola dynasty in the 10th and 11th centuries, a period of great historical importance in South India. It vividly portrays the grandeur of the Chola Empire, its politics, culture, and society, offering readers a window into a bygone era. "Ponniyin Selvan" has had a profound and enduring cultural impact on Tamil society. [3, 9] It has inspired generations of readers, writers, and artists, becoming an integral part of Tamil literary heritage. The novel's influence can be seen in various forms, including adaptations into plays, movies, and television series. Kalki Krishnamurthy's meticulous research and attention to historical accuracy in "Ponniyin Selvan"

have also contributed to the preservation of Tamil Nadu's history. The novel serves as both entertainment and an educational source, allowing readers to engage with their rich cultural and historical past.

Kundavai, a central character in "Ponniyin Selvan," plays a pivotal role in the novel's intricate plot. She is introduced as the daughter of Sundara Chola, a prominent Chola king, and the sister of the novel's titular character, "Arulmozhi Varman", also known as Ponniyin Selvan. Kundavai's character is multi-faceted, embodying intelligence, grace, and resilience. She is portrayed as a strong-willed and determined woman who defies the societal norms of her time. Her character undergoes significant development throughout the novel, making her one of the most memorable characters in the story.

Kundavai's role extends beyond being a member of the Chola royal family. She becomes intricately involved in the political intrigues, alliances, and challenges that the Chola dynasty faces during the novel's events. Her actions and decisions have a profound impact on the story's outcomes and the fate of the empire.

Historical Background

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Historical Context of the Novel: "Ponniyin Selvan" is set during the zenith of the Chola Dynasty, a powerful and influential dynasty that ruled over South India from approximately the 9th to the 13th centuries.[5] The novel's historical context places it in the 10th and 11th centuries, a period characterized by the Chola dynasty's greatest expansion and achievements. **Political Landscape:** During this time, the Chola dynasty, under rulers like "Raja Raja Chola" and "Rajendra Chola", was at the height of its political power. The Cholas established a vast empire that extended across most of South India, parts of Sri Lanka, and even Southeast Asia. Their military conquests and administrative prowess made them one of the most formidable empires in the region.

Cultural Landscape: The Chola dynasty was not only known for its political and military achievements but also for its contributions to culture and the arts. The period is often referred to as the "Chola Renaissance" because of the flourishing of Tamil literature, art, and architecture. Temples built during this era, such as the "Brihadeeswarar Temple" in Thanjavur, stand as architectural marvels and UNESCO World Heritage Sites today.[6] **Economic Landscape:** The Chola dynasty was a center of trade and commerce. They had a well-developed maritime trade network that connected South India to Southeast Asian countries and beyond. The prosperity of the Chola dynasty was, in part, fuelled by its control of trade routes and the wealth generated from trade.[2]

Importance in Shaping Tamil Nadu's History: The Chola dynasty's rule was instrumental in shaping the history and culture of Tamil Nadu. Their achievements left a lasting legacy that still resonates in the region today. The dynasty's contributions to literature, temple architecture, and administration continue to influence Tamil Nadu's identity and heritage.[10] **Enduring Influence:** The Chola dynasty's influence extended beyond its period of direct rule. Their contributions to Tamil literature, particularly in the form of inscriptions and patronage of poets, continue to be studied and appreciated. The magnificent temples they built serve as cultural and architectural landmarks, drawing tourists and pilgrims from around the world.

Characterization of Kundavai

Kundavai's Background:

Kundavai is introduced in "Ponniyin Selvan" as the daughter of "Sundara Chola", also known as "Parantaka Sundara Chola". Sundara Chola was a prominent ruler of the Chola dynasty during the 10th and 11th centuries. He is often remembered for his military conquests and his patronage of the arts and culture. As the daughter of a powerful Chola king, Kundavai belongs to a royal lineage known for its influence and opulence. Her family is deeply embedded in the political and cultural life of the Chola empire.

Real-World Inspirations:

Kundavai, one of the prominent characters in "Ponniyin Selvan," is a fictional creation by the author, Kalki Krishnamurthy. While Kundavai is not based on a specific historical figure, Kalki drew inspiration from various historical sources and the cultural milieu of the Chola period to craft her character.

"Ponniyin Selvan" as a Historical Source:

1. *Cultural and Social Context:* The novel provides readers with insights into the cultural and social milieu of the Chola period. It vividly portrays the lifestyles, customs, clothing, and traditions of the people during that time. This cultural immersion allows readers to understand the historical context better.
2. *Political Intrigues:* "Ponniyin Selvan" delves into the complex political dynamics of the Chola dynasty, including court politics, diplomacy, and power struggles. It offers a glimpse into the political landscape of the era, shedding light on the workings of a powerful empire.
3. *Architectural and Artistic Legacy:* The novel showcases the architectural marvels of the Chola dynasty, particularly the grand temples. The Brihadeeswarar Temple in Thanjavur, for instance, plays a significant role in the story. Readers can gain an appreciation for the architectural and artistic achievements of the Cholas.
4. *Historical Figures and Events:* While the characters in the novel are fictional or composites, they interact with historical figures and events, such as kings, battles,

and alliances. This interweaving of fact and fiction allows readers to engage with historical narratives.

Challenges of Reconciling Fiction with Historical Accuracy:

1. *Creative License*: Authors of historical fiction, like Kalki Krishnamurthy, often take creative liberties to enhance the narrative's drama and entertainment value. While these liberties may make for a compelling story, they can sometimes deviate from historical accuracy.

2. *Limited Sources*: The Chola dynasty existed over a thousand years ago, and historical records from that period are limited. This scarcity of primary sources necessitates creative reconstruction of historical events, which can lead to interpretative challenges.

3. *Character Development*: In historical fiction, characters are often developed to fit the narrative's needs. This may result in fictional characters and historical figures interacting in ways that did not occur in reality, blurring the line between fact and fiction.

4. *Historical Gaps*: Historical fiction may need to fill in gaps in the historical record with speculative events or personalities. While this can provide a sense of continuity, it can also lead to historical inaccuracies.

Conclusion

Kundavai emerges as a powerful symbol of strength and agency in "Ponniyin Selvan" and a reflection of the historical realities of the Chola dynasty. Her character and actions illustrate the complexities of the Chola era, where intelligence, political acumen, and determination held sway. Kundavai's role in political

intrigues, her relationships with key characters, and her influence on crucial events contribute to the novel's rich narrative. Moreover, Kundavai's representation as a strong and influential woman challenges the traditional gender norms of her time, showcasing the pivotal roles women played in the Chola dynasty. Her character remains a source of inspiration and pride, underscoring the lasting cultural and historical significance of "Ponniyin Selvan" and its characters.

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A Glimpse of Sthalas and Saints in Gadilam River Region

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Introduction

The Rivers are cradles not only of civilization but also the birth place of intellectuals. On the path, there are some intellectuals or saints were born on the

Gadilam River bed area. They endeavored to enshrine themselves but also regulate the entire country to lead the better path on religion and devotion. The Nayanmars and Alvars lead their lives and are considered a part of

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Saivite literatures. Their lives can be said to illustrate the basic principles of Saiva Siddhantha specially the course of religious discipline known as Charya, Kriya, yoga and Janak.¹ 'Alwars' is the group of people who sacrificed their lives to God, and involved Vaishnava religious sect. The term Alwar is added with their name for eg. Poigai Alwar, Tirumazhisai Alwar etc. These Alwars came from the different community.

The parallel movement was initiated by the Alwars despite their differences with the Nayanmars were very much similar in his spirit. The Devarnam is the important holy book of Nayanmars, and the Nalayira Divya Prabandham is holy script for the Alwars.² In the ancient period, Tamil country had four important Saivates (Saivacaryas). They are namely Appar, Sundarar (Vakisar or Tirunavakkarsu Nayanar), Tirujnanasambandar, and Manikka Vasakar. These Saivaite poets during the period of Bhakti movement have composed the Thevaram hymns, consisted of 313 hymns are the greatest contribution to Bhakti movement. The intellectuals or saints were born in the Pennar river region and had written many holy scripts and paved the way for the development of religious activities.

Sundarar

Sundarar became the popular saint of all. The Nayanmars, Saint Sundarar was the contemporary personality of the Pallava king Nandhivarman III who belonged to first half of the ninth century A.D.³ He was patronized by the riches of Narasimha Munaiyar of royal descent. The Landlords are namely Kundaiyur landlord, Nyaru landlord and Thiruvottriyur landlord. Sundarar has also been known as Sundaramurthi. Being a Brahmin Sundarar might be first person to write biography of Saivite saints, by the name of "Tiru Tondar Tohai". Sundarar parents are Sadayar and Isaijnaniyar, however he was adopted the local chieftains.⁴ Sundarar is otherwise known as Nambi Arurar, Sundaramoorthy Nayanar, Thirunavalurar, Thampiran Thozar and Vanthondan, and Alala sundarar⁵

Lord Shiva appeared at the time of Sundar's marriage in the form of age old Brahmin. He told that

Sundar is bonded slave and had to work to his home. The name of the lord is Thaduthatkkonda Iswar and there is historical place name called Thaduthatkondur situated near Thiruvennainallur in Villupuram district. The Lord obstructed and sowed Sundarar from Samsara Sundaramoorthi visited numerous temples. He went to Veerattaneswarar temple at Thiruvathigai. Then Lord Shiva appeared before him and put his sacred feet on his head. They lived happily.

Sundarar chanted the hymns to glorify the God, to attain bhakthi and mukthi (enjoyment and liberation) to attain salvation.⁶ Sundarar was born in a brahmin family, but he challenged the caste system by marrying the dancing girl at Tiruvarur. His second wife was a Vellala woman. It is not known what prompted him to accept Saivism.⁷ Then he changed his name as "Appar" alias "Thirunavukkarasu", and chanted hymns to devote the Lord Siva, and the work has been called as Devarnam. Thilagavathiyar was the blood sister of Thirunavukkarasar who belonged to Saiva Vellala community at Thiruvamur and she was most responsible factor latter's spiritual contribution of the society.

Thilagavathiyar

One of the important female saints named 'Thilagavathiyar' who was born in the place called "Thiruvamur" at the northern side of the River Gadilam. She has a brother named "Marul Neekiyar". The family of Thilagavathiyar arranged matrimonial alliance with Kalippagaiyar. Before the marriage, the Kalippagaiyar fought and died in the battle field. But Thilagavathiyar thought Kalippagaiyar as husband though she did not marry him. So she decided to die, but his brother changed her mind. Then she decided to do service to the temple of Thiruvadhigai.

Vedanda Thesigar

Vedanda Thesigar was born on 1269 in Thuppal near Kanchipuram in the Palar river bed area. He was well versed in Sanskrit and Tamil and he considered Latter is superior to former. He could be compared to Valmiki and Kalidasa. Though he belonged to Palar river bed area, he spent his maximum life period in the

only Vaishnavite temple at Thiruvahindipuram which located in the Gadilam river bed area. Venkatanathar admired his Tamil scholastic fervor and called him Vedhanthachariyar. He also insisted upon worship of female goddess Thirumagal. Without female goddess' worship, there is no meaning of the theism. There are two divisions in Vaishnavism such as Vadakalai and Thenkalai. The Vadakalai and Thenkalai divisions follow the policies of Vedanthadesigar as fully and partly respectively. The detailed account of the life history of Vedantha

Thesigar has been given in the book name called Guruparambarai. A memorial palace by the name of Vedantha Thesigar is located in Thiruvahindipuram which is the most important holy place in Gadilam river bed area.

Meykanda Thevar

Meykandar was born in Pennakadam, at Thirumunaippadi in Nadunaadu. He belongs to the Vellala family and his uncle adopted him from childhood and brought to Thiruvannainallur. His Nickname was "Suvedhanan". From his adult age, he got blessings from God. While Meykandar played on the street, the Saint Paranjothi had given the devotional consciousness and so he is known as Meykandar. Being an individual of devotional knowledge, Meykandar had written the book called "Sivagnana Botham". The period of Meykandar might be the 13th century where the Bhakthi literature flourished.⁸

Arunandhi Sivachariyar

Arunandhi Sivachariyar was born in Thirutthuraiyur in Panruti near Pennar River region. He was born in a Adhi Saiva family. His original name was Sadasivam. He was renowned scholar who got his knowledge from all fields and he is glorified as "Sagalagama Pandithan". He wrote the books such as Sivagnana Chithiyar and Iruba Irubathu. It is supposed to be considered that he belonged to 13th century A.D.

Manavasagam Kadanthar

Manavasagam Kadanthar is birth place was Thiruvathigai near Panruti which is located on the north bank of river Gadilam. He has got the name "Thiruvadhigai Manavasagam Kadanthar". Perhaps, his period assumed that 1255 A.D. He has written a book named "Unmai Vilakkam".

He was the author of many books and well versed scholar. Most of his religious contribution were from the Gadilam river bed area though he belonged to Kanjipuram by birth.

Appar

Appar belongs to 6th century A.D and he was born in Thiruvamur which is located in Gadilam region and contributed his life for education and art. He was named Thirunavukkarasar after he had got devotion and wisdom. Appar one among the trio (Appar, Sundarar, Thirugnanasambandar) of sacred saints has written Devaram.

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The Images of Female Goddesses in the Poolanandisvarar Temple at Chinnamanur

P. Pitchai Mani*

Every temple has the sculptures of presiding god or goddess and other minor gods. Generally, Shiva temple has the sculptures of Nayanmars and Vishnu temple has Alvars. Like that Poolanandisvarar temple also has number of sculptures of various Gods. They are *Parvati, Durga, Lakshmi, Saraswati, Saptamathas, Sakthi, etc.*,⁵

Legend

During the reign of Rajasimha Pandya, there was a thick forest here. A particular cow in a herd was found to empty her milk over on ant-hill under a bush. The inquisitive cow herd one day dug up the ant-hill with his crowbar. This caused an injury to the sivalingam hidden underneath, which resulted in the gushing out of blood. The lord gave darshan to the cowherd who immediately reported this miracle to Rajasimha, a staunch devotee of lord siva.

The king hurried to this spot, in order to have the sacred darshan of the Almighty. At this request, the lord gave him a darshan as *Alavukkalavanavar* (i.e., as a lingam of the height of the devotee who worships) carried to the height of ecstasy the king embraced the Lingam. The lingam was later on installed here and a beautiful temple came up. The scar of the wound caused by the cowherd, as well as the mark of the king's pearl necklace are visible even now on the lingam as the Swayambu Lingam of this shrine was discovered from the Poolam (bush). He was called *Poolanandisvarar, Palundanathar, Thazhuva Kuzhaindhavar* and *Rajasimheshvarar* are the other names of the God.⁶

Goddesses

The term Sakti means energy, force or power. Goddesses are described as bearing a close relation to power or energy. Hence they are known as embodiments of Sakti. The consorts of Brahmanical gods are Lakshmi (consort of Vishnu) and Parvati, Kali

and Durga (various manifestations of the consorts of Shiva. Parvathi, the consort of Shiva is called as different names such as Uma (light), Annapurna (bestower of food), Durga (inaccessible) and Kali (back). In general she is called as Devi or Maha Devi or mother. In Poolanandisvarar temple, Parvati is called as Sivakami. Her shrine is located in the northern side of the temple.⁷

Sivakami Amman

Mother Goddess worship was an important cult during the ancient Tamil Society. The rivers are also considered as mother Goddesses, Kaveri, Gangai, Saraswati, Yamunai are worshipped which is one of the cultural traditions of India.⁸

The Amman shrine was known as Sivakami Amman in the name of the main deity. Rituals and ceremonies were regularized in the Amman temple. Subsequently separate the Amman temple were constructed in temple of Poolanandisvarar temple at Chinnamanur. In the Later Pandya Period Amman temple also constructed which was portrayed in the Northern side facing South side in front of the main deity.⁹

Parvati

The Goddess is represented in the Poolanandisvarar temple a two pairs of arms, she holds the *lila-kamala* or sportive lotus in one hand, while the other hand hangs free in lola position when she is standing. When she is represented with four arms, the *pasa* (noose) and *ankusa* (goad), while the other pair is either in abhaya and varada or carries the cane-bow and flowery arrows.¹⁰

Durga

Durga is a popular deity. The god is terrible appearance and in a fighting attitude. The general

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description of Durga given in the *Kasyapa-Silpa* represents her as having four arms two eyes, high lips, high breasts, and all ornaments. She holds the conch and the in her upper hands, while her right lower hand presents the *abhaya* posture and the left lower rests on the waist.¹¹ The northern niche of the *ardhamandapa* of Poolanandisvarar temple, houses Durga either on seated posture. Image represented in the northern niche of the *arthamandapa* in the Poolanandisvarar temple has four arms. Another famous image of Durgai is located in the right side of the Amman temple named Vishnudurgai.¹²

Lakshmi

The Lakshmi cult is also mentioned in the sangam Classics, in which occur such Goddesses as Amari, Kumari, Gauri, Samari, Suli, Nili, Aiyal, Sayyaval, Kottarvai, Nallal, Kanni, Saukari etc.,¹³ The word Laksh, in Sanskrit, when her name is derived has the meaning of Lux, as well as of Luck, Luxury, etc., She is the Goddess of fortune and queen of beauty and everything grand and splendid is attributed.¹⁴

Lakshmi, the consort of Vishnu, is the goddess of wealth and prosperity. She is depicted in the outer side of the Poolanandisvarar temple in the northeast corner.¹⁵ Lakshmi as seated on the lotus and being Lakshmi has a single pair of arms, though in later sculpture. She may have two or even four hands and not only carries lotuses in a conventional manner but is seated in a rather stiff Padmasana pose.¹⁶

Saraswati

Saraswati may be represented with two or more hands. In the she holds the book and the rosary. Saraswathi image depicted in the northern wall of the Sivakami Amman shrine.¹⁷ Saraswati, whose husband was the creator brahma, possesses the powers of imagination and invention, which may justly be termed creative.¹⁸

Sakti

Sakti may be found depicted in the northern wall of the Sivakami Amman temple. This God of two hands in one of which is held the lotus bud.²² Sakti is a very important image of this temple. She is worship the supreme deity exclusively as a female principle are called Sakti. Sakti or the Mother Goddess is worshipped

in various forms, and numerous shrines are dedicated to her images. The saktas conceive the mother Goddess as the personification of primordial energy and the source of all divine as well as cosmic evolution.²³

Conclusion

They are temple Poolanandisvarar temple in Theni district with ulmost historical and Sculptural information about our ancient religious and social lives. This study mainly attempts to bring out lone such temple which in turn may instigate interest in researching many others. The hidden inscriptions and the sculptural elegance leave us spell bound. Thus, it is a vital source to reach out to our ancient form of culture and tradition.

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திருவாரூர் மாவட்ட கல்வெட்டுகளில் சோழர் கால சதுர்வேதிமங்கல சபைகளின் நடவடிக்கைகளும் அடிமை முறை வளர்ச்சியும்

முனைவர் ம.மதியழகன்*

உலக நாடுகளில் பண்டைய நாகரிகங்களில் அடிமை நிலை நிலவியுள்ளது. சங்க காலம் முதலே தமிழகத்தில் அடிமைமுறை நடைமுறையில் இருந்துள்ளது.¹ தமிழகத்தில் சங்க காலத்தில் சதுர்வேதிமங்கலங்கள் பற்றிய குறிப்புகள் ஏதுமில்லை. பல்லவர் காலம் முதல் சதுர்வேதிமங்கலங்கள் (நான்கு வேதங்கள் கற்ற பிராமணர்களின் குடியிருப்புகள்) தமிழகத்தில் அரசர்களால் ஏற்படுத்தப்பட்டு பின்னர் சதுர்வேதிமங்கலங்களில் சபைகள் தனியாகவும் ஊர்சபையுடனும் இணைந்து பீடகை ஊர்களில் நிர்வாகத்தை கவனித்து வந்தன. இதில் உற்பத்தி பெருக்கத்தை அடிப்படையாக கொண்டு சபைகள் நிலமேலாண்மை செய்து வந்ததை கல்வெட்டுகள் குறிப்பிடுகின்றன. சோழர் காலத்தில் பிராமணர்களின் வரவால் காவேரி ஆற்றுப் படுக்கையில் குறிப்பாக கீழ் தஞ்சை பகுதிகளில் பல சதுர் வேதிமங்கலங்கள் ஏற்படுத்தப்பட்டன சதுர்வேதி மங்கல சபை நிர்வாக நடவடிக்கைகள் மூலம் பிராமணர்கள் நிலஉடமையாளர்களாக மாற்றம் பெற்றனர். கோயிலுக்கு பெறப்படும் தானங்கள் சபை மூலம் நிர்வாகிக்கப்பட்டது. கோயில்கள் நிலவுடமையாளர்களாக மாற்றம் பெற்றன. கோயில்களில் கருவுலங்கள் ஏற்படுத்தப்பட்டு உற்பத்தி பெருக்கத்திற்கு பொன் காசு போன்றவை பரிவர்த்தனைகள் செய்யப்பட்டன. இதனால் வணிகர்கள், தொழில் குழுக்கள், வெள்ளான் குடிகள், உழைப்பவர்கள் கோயிலோடு இணைக்கப்பட்டனர். உற்பத்தி பெருக்கத்திற்காக அடிமைகளை பெருக்க சதுர்வேதிமங்கல சபைகள் பல தீர்மானங்களை கொண்டு வந்தன. அவை நியோகம் என அழைக்கப்பட்டன. அதன் மூலம் அடிமையின் அடிமை முறை உருவாக்கப்பட்டது. திருவாரூர் மாவட்டக் கல்வெட்டுகளில் சோழர் காலத்தில்

சதுர்வேதிமங்கலங்கள் மற்றும் ஊர்சபைகளின் நடவடிக்கைகளையும் குடிகள் எவ்விதம் அடிமைகளாய் ஒடுக்கப்பட்டனர் என்றும் இந்த ஆய்வு கட்டுரை விளக்குகின்றது.

இறையிலி நில மேலாண்மை.

சதுர்வேதிமங்கல சபையினரும் ஊர்சபையினரும் கோயிலுக்கு விற்கப்படும் நிலம் தானமாக வரும் பொன் காசு போன்றவற்றை பெற்றுக்கொண்டு இறையிலி நிலங்களாய் அறிவித்து குடிகளை பயிர் செய்ய ஆணையிடுவது வழக்கமாக இருந்துள்ளது. நில ஆவணங்களை சபை பாதுகாத்து வந்துள்ளது.² மாறாக இடைக்காலத்தில் பல்வேறு பகுதிகளில் இருந்து கீழ் தஞ்சை பகுதிகளில் நிலம் வாங்குபவர்களிடம் பொன் காசு பெற்றுக்கொண்டு நிலங்களை இறையிலி செய்து கொடுத்துள்ளனர். இறையிலி நிலங்கள் வரி விலக்கு பெறவில்லை.

மூன்றாம் குலோத்துங்கன் காலத்தில் ஏற்பட்ட பஞ்ச காலத்தில் பல கோயில்கள் கட்டப்பட்டும் அதில் திருவீதிகளும் செய்யப்பட்டுள்ளது. இதற்காக காணிக்கடன் நெல் பயன்படுத்தப்பட்டுள்ளது.¹² நில உடமையாளர்கள் காணிக்கடன் செலுத்த முடியாமல் நிலத்தை குறைந்த விலைக்கு சபைக்கு விற்றுள்ளனர். சபை நிலத்தை விலைக்கு வாங்கி இறையிலி செய்து கொடுத்துள்ளது. இதை பயன்படுத்தி கொண்ட பிராமணர்கள் உபய காசுகளுக்கு பதிலாக நிலங்களை வெள்ளாள குடிகளிடம் இருந்து பெற்றுள்ளனர்.¹³ இந்நிலங்களில் பயிரிடசெய்ய அடிமைகள் பயன்படுத்தப்பட்டுள்ளனர். அடிமைமுறையை பெருக்க சதுர்வேதிமங்கல சபைகள் பல்வேறு தீர்மானங்களை நிறைவேற்றி உள்ளது. இத்தீர்மானங்கள் நியோகம் (உடன்படிக்கைகள்)¹⁴ என கல்வெட்டுகள் குறிப்பிடுகின்றது.

*வரலாற்று இணைப்பேராசிரியர், அரசுக்கலைக்கல்லூரி, உடுமலைப்பேட்டை - 642126 .

திருவாரூர் மாவட்டத்தில் இடைக்காலத்தில் பல்வேறு சதுர்வேதிமங்கலங்கள் அமைந்திருந்தன.¹⁵ சதுர்வேதிமங்கல சபைகள் ஊர் சபையுடனும் பின்னர் தனித்தும் இயங்கி வந்தது கல்வெட்டு சான்றுகள் மூலம் தெரியவருகின்றது.¹⁶ சதுர்வேதிமங்கல சபைகள் அமைந்த பீடகை ஊர்களில் ஊர் பல குடும்புகளாக பிரிக்கப்பட்டிருந்தது. இக்குடும்புகளில் குடும்பர்கள் உழவர்களாக இருந்து பயிரிட; செய்து உள்ளனர். ஒரு குடும்புக்கு 20 மா நிலம் ஒதுக்கப்பட்டுள்ளது. ஒவ்வொரு குடும்புக்கும் குடும்பு காசு வரியாக வசூலிக்கப்பட்டுள்ளது. குடும்புகளில் இருந்த நிலங்கள் பெரும்பாலும் குடிநீங்கா காணியாக அமைந்திருந்தன.¹⁷ நிலங்கள் தரம் பெற்ற நிலம் எனவும் தரம் பெறாத நீங்கும் நிலம் எனவும் பிரிக்கப்பட்டிருந்தது. தரம் பெற்ற நிலங்களிலும் தரமில்லாத நிலங்களிலும் ஒரே வரியாக வசூலிக்கப்பட்டுள்ளது. கல்வெட்டு சான்றுகள் மூலம் பயிர் செய்யப்படாத தரமில்லாத நிலங்களில் அடிமைகள் மூலம் நிலங்கள் திருத்தி பயிர் செய்யப்பட்டது எனலாம்.

காணியாளர்கள் ஊரை விட்டு செல்லுதல்

சோழர் காலத்தில் சதுர்வேதி மங்கல ஊர்களில் பல்வேறு வகையான வரிகளை மக்கள் செலுத்தியுள்ளனர்.¹⁸ வரிகளை கட்ட முடியாமல் ஊரை காலி செய்து சென்றதை கல்வெட்டுகள் குறிப்பிடுகின்றன.

மன்னார்குடி வட்டம் எண்கண்ணில் கரிகால் சோழனின் 11 வது ஆட்சி ஆண்டுக் கல்வெட்டு¹⁹ இங்காநாட்டு பவித்திர மாணிக்க சதுர்வேதிமங்கல பீடகை ஊர்களில் வசித்த காணியாளர்கள் (வெள்ளாளர்கள்) ஊரை விட்டு போய்விட்டனர் என்றும் குடிகள் பயிர் செய்து கடமை செலுத்தவேண்டும் என்று குறிப்பிடுகின்றது. மேற்கண்ட கல்வெட்டில் விளைநிலத்திலும் கொல்லை நிலத்திலும் சபை விலையாக விற்ற நிலம் ஒட்டுவாரி செலுத்த பற்றாமை ஏற்பட்டு ஊர் வரிகளில் ஒபாதி (ஒரு பகுதி மட்டும்) செலுத்தப்பட்டுள்ளதை தெரிவிக்கின்றது. நீடாமங்கலத்தில் கி.பி.10 ஆம் நூற்றாண்டு கல்வெட்டு²⁰ மதன மஞ்சேரி சதுர்வேதி மங்கலத்தாரின் சபை முடிவுகளை பற்றி

குறிப்பிடுகின்றது. மேற்கண்ட கல்வெட்டின்படி குடிகள் குடிமைகாசு அளிக்க வேண்டும். நட்டநிலத்தில் அரிசி அளக்க வேண்டும். மேற்கண்ட முடிவுகளின்படி குடிகள் நிலத்தை விட்டு அகலாமல் இருக்க சபை முடிவுகள் எடுத்துள்ளது. மேலும் ராசபுரத்திலே எடுத்த நெல்லுக்கு (விதை நெல்) கல அரிசி அளக்க வேண்டும். எந்த பயறு விளைவித்தாலும் (விட்டபயறு) அரிசி அளந்த மரக்காலிலே பெருங்குடிகள் அளந்து கொடுக்க வேண்டும் என்பது நெல்லையும் பயறு வகைகளையும் குடிகள் சமமாக பயிரிடவேண்டும் என்றும் பயறும் நெல்லும் ஒரே விளைச்சலாக கொள்ளப்பட்டு ஒரே மாதிரியான வரி விதிப்புக்குள்ளாக்கப்பட்டுள்ளது. என்பதும் தெரிய வருகின்றது. உற்பத்தியில் குடிகளுக்கு கீழ்வாரம் அளிப்பது சோழர் காலத்தில் இருந்துள்ளது. ஆனால் மதன மஞ்சேரி சதுர்வேதி மங்கல பீடகை ஊர்களில் குடிகளுக்கு மேல்வாரத்தில் கூலி கொடுக்கப்படவேண்டும் என்று சபை முடிவு செய்தது கல்வெட்டு மூலம் தெரியவருகின்றது. மேலும் குடிகள் செலுத்தும் வட்டிகூலி, புறவெட்டிக்கூலி, உறைநாழி, கணக்கர் நெல்லு போன்ற வரிகளுக்கு காணிக்கு நானாழி நெல்லு வரியாக செலுத்தவேண்டும் என்றும் கடமை செலுத்த குடிமக்களை பிடிக்க வேண்டும். கடமை வரி வாங்கும் போது காசுக்கு காலாக கொள்ள வேண்டும் என்ற சபை தீர்மானங்கள் குடிமக்களிடம் அதிக வரி வாங்கி அடிமை படுத்திய நிலையை உணர்த்துகின்றன.

மன்னார்குடி வட்டம் பெரிய குளத்தாரில் காணப்படும் மூன்றாம் ராஜேந்திரனின் கி.பி 1249 ஆம் ஆண்டு கல்வெட்டு²¹ வருத்தம் தவிர்த்த சோழ சதுர்வேதி மங்கல கூட்டப்பெருமக்கள் கூடி எடுத்த சபை தீர்மானத்தில் உள் கவர் பூம்பீடகை, வெள்ளான் நிலம் இவற்றை பயிர் செய்கிற குடிகள் வரி செலுத்தாமல் இருந்தார்கள் எனவே கலன் நான்கு நாழியும் போகம் தோறும் பெரும் குடிகளுக்கே கொடுக்கிற கடமை நெல்லுடன் கூட்டி கொடுக்க வேண்டும். குடிமக்களின் நலன் கருதி பாய புக்கதென்ற (நீர் பாய்ச்சல் உள்ளதென்று) கருதி குடிமக்களிடம் வரியை கூட்டி

வசூலிக்கக்கூடாது என்றும் அரசுக்கு செலுத்துகின்ற காசை முன்பு போல் செலுத்த வேண்டும், நெல் விளைச்சலை பெருக்கி கடமையுடன் கூட்டி கொடுக்கவேண்டும் என்றும் வருத்தம் தவிர்த்த சோழ மங்கல சபையினர் என்றும் ஆணையிட்டுள்ளார்கள். மேலும் சதுர்வேதி மங்கல சபை முடிவுகளை கண்டு ஊர் ஒன்று கூடி பயிர் செய்தால் அறுவடையின் முடிவில் அரசுக்கு செலுத்த வேண்டிய வர்களை முழுவதுமாக செலுத்த வேண்டும் என்றும் சபை ஆணை பிறப்பித்துள்ளது. மேற்கண்ட கல்வெட்டில் உள்ள 'மிறுக்கமலேறியிருந்தார்கள்'; என்ற சொற்பதம் குடிகள் (அடிமைகள்) மன இறுக்கத்துடன் அடங்காமல் வரிசெலுத்தாமல் இருந்தார்கள் என்பதை குறிப்பிடுகின்றது. குடிமக்கள் தங்கள் குறைகளை வெளியில் சொல்லாமல் இருந்தாலும் தண்டிக்கப்பட்டனர். ஊர் ஒன்று கூடுவதை சதுர்வேதி மங்கல சபை விரும்பவில்லை என்பதையும் குடிகளை பிரித்தாண்டு வரி வசூல் செய்வதையே தங்கள் கடமையாக பெருமக்கள் நினைத்திருந்தனர் என்பது தெரியவருகின்றது.

மன்னார்குடி வட்டம் பெரியகொத்தூரில் மூன்றாம் ராஜேந்திரனின் கி.பி 1256 ஆம் ஆண்டு கல்வெட்டு²⁶ வணிக குழு ராஜேந்திர சோழ பதினென் நாட்டவர் குலோத்துங்க சோழ பேரிளமை நாட்டவர், ஊரவர்கள் மற்றும் கைக்கடைந்த சாதியினர் குறைவறக்கூடி குறைவற நிறைந்து இவர்களில் இசைந்து வீரக்கொடியாரை கொண்டு அடைத்த கதவு திறந்து வெண்கலம் பறித்தும் மண்கலம் தகர்த்தும் காருக்கு தூணி நெல்லும் பாசனத்துக்கு குறுணி நெல்லும் தண்டமாக வரி நெல்லை வசூலித்துள்ளார்கள். குடிமக்கள் செய்த தவறை கல்வெட்டு குறிப்பிடாமல் உள்ளதால் குடிகளிடம் உபரி சேரும் போது அதை தண்டமாக வசூலித்து குடிகளை மீண்டும் அடிமைகளாக்க சபையினர் இத்தகைய முடிவுகளை எடுத்திருக்கலாம் என்பது தெரிய வருகின்றது.

வட்டி விகிதத்தின் வளர்ச்சி

திருவிராமேஸ்வரத்தில் முதலாம் ராஜேந்திரனின் கல்வெட்டு²⁷ நிறைப்பொன் 15 கழஞ்சுக்கு மாதம் கால் காசாக வரி வசூலிக்கப்பட்டதை தெரிவிக்கின்றது. இதன் மூலம் பொன் கழஞ்சுக்கு மூன்று காசு வட்டி வீதம் இருந்தது தெரிய வருகின்றது. மன்னார்குடி வட்டம் திருமாக் கோட்டையில் முதலாம் குலோத்துங்கனின் கி.பி 1100 ஆம் ஆண்டு கல்வெட்டு²⁸ கொடையாக பெற்ற 16 காசுக்கு வட்டியாக மாதம் ஒன்றுக்கு 1/2 கால் திரமம் பெறப்பட்டுள்ளதை தெரிவிக்கின்றது. திருமாக்கோட்டையில் இரண்டாம் குலோத்துங்கனின் கி.பி 1134 ஆண்டு கல்வெட்டு 2916 காசுகளுக்கு 1 திரமம் வீதம் வட்டி வசூலிக்கப்பட்டதை குறிப்பிடுகின்றது. மன்னார்குடி வட்டம் சேந்த மங்கலத்தில் உள்ள பதிமூன்றாம் நூற்றாண்டு கல்வெட்டு³⁰ 14 கலன் இரண்டு தூணி குறுணி நெல்லுக்கு ஆண்டு வட்டியாக நெல்லு 12 கலம் தூணி பதக்கு வசூலிக்கப்பட்டதை குறிப்பிடுகின்றது. மூன்றாம் குலோத்துங்கன் காலத்தில் வட்டி விகிதம் மேலும் அதிகரித்து காசுக்கு மூன்று நாழி நெல் விற்பனை செய்யப்பட்டுள்ளது.³¹ இதனால் மூன்றாம் குலோத்துங்கன் காலத்தில் அடிமை நிலை பெருகி தனி நபர்கள் தங்கள் அடிமைகளை கோயிலுக்கும் மடத்திற்கும் விற்புள்ளனர். கோயில் கருவூலங்கள் அடிமைகளை விலைக்கு வாங்க கோயிலுக்கும் மடங்களுக்கும் கடன் கொடுத்துள்ளன.³²

கீழ் தஞ்சையில் பிராமணர்களின் அதிக வரவால் சதுர்வேதிமங்கலங்கள் பெருகி சிவ மற்றும் வைணவ ஆலயங்கள் கட்டப்பட்டு கோயில் பொருளாதாரம் வளர்ச்சியடைந்துள்ளது. ஊர் சபைகள் நாட்டார் சபைகளாக வளர்ச்சியடைந்துள்ளது. சோழர் காலத்தில் உற்பத்தி பெருக்கத்திற்கு அடிமை நிலை தேவை என சபைகள் முடிவு செய்துள்ளன. உற்பத்தி பெருக்கத்திற்கு சபை நிலங்கள் இறையிலி செய்து கொடுக்கப்பட்டுள்ளன. தரமிலி இறையிலி நிலங்கள் மற்றும் தேவதான இறையிலி நிலங்கள் ஊர்கீழ் இறையிலியாக மாற்றப்பட்டு குடிகள்

ஊர்சபைக்கு கட்டுப்பட்ட அடிமைகளாக மாற்றப்பட்டுள்ளனர். தரம் பெற்ற நிலத்திலும் தரமில்லி நிலங்களிலும் ஒரே அளவில் வரி வசூல் செய்துள்ளனர். கடமை செலுத்த குடிகளை அடிமை நிலைக்கு உள்ளாக்கியுள்ளனர். அடிமைகளை பிடித்து அடிமையின் அடிமை முறையினை கொண்டு வந்துள்ளனர்.

இறையிலி நிலங்களின் உற்பத்தி மற்றும் வரிகளை கொண்டு கோயில் பொருளாதாரத்தை உயர்த்தியுள்ளனர். அரசர்களின் கொடையுடன் புதிய கோயில்கள் கட்டுதல், அதற்கு தானங்களை பெறுவதன் மூலம் கோயில் பொருளாதாரம் உயர்வு பெற்றுள்ளது .

சபை நடவடிக்கைகள் மூலம் வட்டி உயர்வை ஏற்படுத்துதல், நில விலையை குறைத்தல் போன்றவற்றின் காரணமாக வெள்ளாளர்கள் கோயில் கருவூலத்தில் கடன் பெற்றிருக்கின்றனர். கோயில் கருவூலத்தில் செலுத்தமுடியாத கடன் தொகைகளுக்கு விளக்கு எரிக்க வெள்ளாளர்களிடம் நிலங்களை பெற்றுள்ளனர். அத்தகைய நிலங்களில் அடிமைகளை கொண்டு வேளாண்மை செய்து உற்பத்தியை அதிக படுத்தியுள்ளனர். இத்தகைய நடவடிக்கைகள் கடவுளின் பெயரில் நில அபகரிப்பு செய்து அதன் மூலமாக கோயில் பொருளாதாரத்தை உயர்த்துதலாக கொள்ளலாம்.

கோயில் கருவூலத்தில் குடிகளை பிணை உடன்படிக்கைகளில் கையொப்பமிட வைத்தல், கீழ்வாரக்குடிகளை அடிமைகளாக மாற்றுதல், குடிமக்களிடம் பெறப்படும் வரிகள் மூலம் கோயில்கள் கட்டி திருவீதிகள் செய்தல் போன்ற சபை நடவடிக்கைகளினால் உற்பத்தி பெரும் பாலும் கோயில் கட்டுவதற்கு செலவு செய்யப்பட்டு மூன்றாம் குலோத்துங்கன் காலத்தில் பஞ்சம் ஏற்பட்டுள்ளது.

சபைகள் குடிமக்களின் பேச்சுரிமைகளை பறித்து அடிமைகளாக்கியுள்ளது. கோயில்களும் மடங்களும் தனிநபர்களிடம் அடிமைகளை விலைக்கு வாங்கி அடிமை வணிகத்தை பெருக்கியுள்ளனர். அடிமைகளை வாங்க விற்க

கோயில் கருவூலங்கள் கடன் கொடுத்துள்ளன. குடும்பர்கள், மறவர்கள் மற்றும் குடிதாங்கிகள் (மக்களை காப்பவர்கள்) சபை தீர்மானங்களுக்கு கட்டுப்பட்டவர்களாக இருந்துள்ளனர். மூன்றாம் குலோத்துங்கன் காலத்தில் அடிமைநிலை பெருகி தேவரடியார்கள், சமணகுடிகள் மற்றும் வெள்ளாளர்கள் கோயிலுக்கும் மடங்களுக்கும் அடிமையானதை திருவாரூர்; மாவட்ட கல்வெட்டு செய்திகள் உணர்த்துகின்றன.

அடிக்குறிப்புகள்

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12. மேலது. எண்.79/1977
13. மேலது. எண்.117,112/1977
14. அருள்மொழி.க., (பொதுப்பதிப்பாசிரியர்), தமிழ்நாட்டுக் கல்வெட்டுகள்-2005 தமிழ்நாடு அரசு தொல்லியல்துறை வெளியீடு எண்.201, சென்னை, 2008 . கல்வெட்டு எண்.187/1986, 168, 472/1979, 192/1980,
15. நன்னிலம் கல்வெட்டுகள் (முதல் தொகுதி) தமிழ்நாட்டுக் கல்வெட்டுகள்-2005, ராஜேந்திர சோழ வளநாட்டு புறங்கரம்பை நாட்டு குலோத்துங்க சோழ சதுர் வேதி மங்கலம், மனுக்குல சூளாமணி சதுர்வேதிமங்கலம் , அருள்மொழி தேவ வளநாட்டு மங்கல நாட்டு மங்கலமான ஸ்ரீ ராஜேந்திர சோழ சதுர்வேதி மங்கலம், ராஜேந்திர சோழ வளநாட்டு நென்மேலி நாட்டு நெடுமணலான மதனமஞ்சேரி

சதுர்வேதிமங்கலம், திருசெங்காட்டன் குடி தீனசிந்தமணி சதுர்வேதிமங்கலம், சிவபாதசேகர மங்கலம், இங்காநாட்டு பவித்திர மணிக்க சதுர்வேதி மங்கலம், ஸ்ரீ கோளமாதேவி சதுர்வேதி மங்கலம், செம்பியன் மாதேவி சதுர்வேதிமங்கலம் குலோத்துங்க வள நாட்டு இங்க நாட்டு பவித்திர மாணிக்க சதுர்வேதிமங்கலம், குலோத்துங்க வளநாட்டு பனையூர் நாட்டு தான துங்க சதுர்வேதி மங்கலம், அருள் மொழி வளநாட்டு ஜயதுங்க சதுர்வேதிமங்கலம், திருவாஞ்சியம் ராஜ கம்பீர சதுர்வேதிமங்கலம் அம்பர்நாட்டு சபை பனையூர்; நாட்டு திருவாஞ்சியம், கேயமாணிக்க வளநாட்டு திருமருகல் நாட்டு மருகல் நாட்டு சபை, மருங்கூர் சபை

16. மேலது கல்வெட்டுகள்

17. மேலது கல்வெட்டுகள்

18. நன்னிலம் கல்வெட்டுகள் (முதல் தொகுதி) மேலது. 116/1977, தமிழ்நாட்டுக்கல்வெட்டுகள் -2005; எண்கள்;. 213,417,168,213,/1979, 279,192,239/1980

19. கடமை அந்தராயம், செந்நீர் வெட்டி, மாவிரை, புற வெட்டி, வாசலில் போந்த குடிமை, ஊரிடு

வரிபாடு, பய்யம், பஞ்ச வாரம், எச்சோற்று கூற்று நெல், சில்லிறை, பாடிக்காவல்

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23. மேலது எண், 191/1979

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26. மேலது எண், 194/1980

27. மேலது எண், 193/1980

28. மேலது எண், 204/1979

29. மேலது எண், 286/1980

30. மேலது எண், 287/1980

31. நன்னிலம் கல்வெட்டுகள், மேலது எண், 158/1980

32. மேலது எண், 157/1980

33. மேலது எண், 95இ145/1980

திருப்பூந்துருத்தி புஷ்பவனேஸ்வரர் கோயில் அர்த்தநாஸீவரர் சிற்பம் - அழகியல் பார்வை

பி.தனசீலன்*

தஞ்சாவூரிலிருந்து திருவையாறு செல்லும் வழியில் திருக்கண்டியூரில் இருந்து மேற்கே 3 கி.மீ. தொலைவில் திருப்பூந்துருத்தி அமைந்துள்ளது. இவ்வூரின் மையப்பகுதியில் செளந்தரநாயகி உடனுறை புஷ்பவனேஸ்வரர் திருக்கோயில் அமைந்துள்ளது. இவ்வூரும் சப்த தலங்களில் ஒன்றாக உள்ளது. இந்திரன், காசியப முனிவர், மார்க்கண்டேயர், மருத்துக்கள், சூரியன் முதலியோர் இங்குள்ள இறைவனை வழி பெற்றனர் என்று தல வரலாறு குறிப்பிடுகிறது.¹ அப்ப சம்பந்தர் இருவரும் இக்கோயிலில் ஒருவரை ஒருவர் சந்தித்து பின் இறைவனை வழிபட்டனர்

என அறியமுடிகிறது. அப்பர், சம்பந்தர், சுந்தரர் ஆகிய மூவரும் இங்குள்ள இறைவனை பற்றி தேவாரத்தில் பாடியுள்ளனர்.²

புனிதமான ஆடி அமாவாசை தினத்தன்று பிதுர்பூஜை செய்து முன்னோர்களை போற்றி வழிபட்டால் பிதுர் தோஷம் இருந்தால் நீங்கும் என்றும் குடும்பத்தில் சுப நிகழ்ச்சிகள் தடையின்றி நடைபெறும் என்றும் செல்வச் செழிப்பு ஏற்படும் என்றும் கூறப்படுகிறது. ஸ்தப ஸ்தானத் தலங்களில், திருமணத்திற்குக் கூடை கூடையாக மலர்கள் கொடுத்த ஊர் இங்குள்ள இறைவன் ஈசன் பொய்யிலியப்பர், புஷ்பவனேஸ்வரர்,

*முனைவர் பட்ட ஆய்வாளர், கடல்சார் வரலாறு & கடல்சார் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம் தஞ்சாவூர்-10

அழகாலமைந்த நாயகர் என்று திருநாமங்கள் கொண்டு விளங்கு வருகிறார். தாயார் செளந்தர்ய நாயகி பெயருக்கேற்றாற்போல் மிக அழகாக இருக்கிறாள். மற்ற தெய்வங்களான விநாயகர், முருகன் திருமகள், திருமால், சரஸ்வதி, சூரியன் கிம்புருசர்கள், சனகாதி, முனிவர்கள் முதலியோர் இத்தலத்திலுள்ள ஈசனை பூஜித்து வழிபட்டதாக தல புராணம் கூறுகிறது. இத்தலம் அப்பர், சுந்தரர், அருணகிரிநாதர், ராமலிங்க அடிகளார் ஆகியோரால் பாடல் பெற்ற தலம் ஆகும். நாவுக்கரசு பெருமாள் ஈசன் திருத்தலங்கள் தோறும் சென்று உழவாரப் பணி செய்தார். அப்படி உழவாரப் பணி ஆரம்பிக்கப்பட்ட தலம் இதுவே ஆகும். இந்திரன் சாபத்தால் உடலெல்லாம் ஆயிரடி கண் பெற்றதை நீக்கி, அவனுக்கு இத்தலத்து ஈசன் சாப விமோசனம் அருளினார், என்ற செய்தியும், அப்பர் கயிலைக் காட்சி காண இந்த தலத்து ஈசனை வேண்டி அவரைத் திருவையாறுக்கு வரப்பணித்து காட்சி தந்தருளினார் என்ற செய்தியும் காண இத்தலத்தில், தக்ஷிணாமூர்த்தி கையில் வீணை ஏந்தியவராகக் காட்சியளிப்பது மிகவும் விசேஷமாகவும் காணப்படுகிறது வேறு எங்கும் காணக் கிடைக்காத காட்சி அமைந்துள்ளது.

அர்த்தநாரீஸ்வர் படிமம் புராண பின்னணி

பிரம்மா முதன்முதலில் பிரஜாபதிகள் என்ற எண்ணற்ற ஆண் உயிரினங்களைப் பெற்றெடுத்தார், மேலும் பல்வேறு உயிரினங்களைப் படைக்கும்படி அவர்களுக்குக் கட்டளையிட்டார் என்று சிவபுராணத்தில் கூறப்பட்டுள்ளது. அவர்கள் விரும்பிய பணிக்கு அவர்கள் தகுதியற்றவர்கள் என்று பின்னர் கண்டறியப்பட்டது, மேலும் பிரம்மன், சிருஷ்டியின் மெதுவான முன்னேற்றத்தைக் கண்டு கவலைப்பட்டு, மகேசுவரனை அவமதித்தார். பிந்தையவர் ஒரு ஆண்-பெண் கலவையான வடிவத்தில் அவர் முன் தோன்றி, துன்பத்தை நிறுத்தும்படி கேட்டுக் கொண்டார். அதுவரை பிரம்மாவுக்கும் ஒரு பெண்ணைப் படைக்க மனம் வரவில்லை, மகேசுவரரின் இந்த கூட்டு

வடிவத்தைப் பார்த்ததும் அவர் தனது தவறை உணர்ந்தார். அதன்பிறகு, அவர் மாபேஸ்வரரின் பெண் பால்பிடம் சிருஷ்டிச் செயலைத் தொடர ஒரு பெண்ணைக் கொடுக்கும்படி வேண்டிக்கொண்டார்; பிரம்மாவின் வேண்டுகோளுக்கு இணங்க, படைப்பு மிகவும் சிறப்பாகச் சென்றது. இந்தக் கதை சிவனின் அர்த்தநாரீஸ்வர் வடிவத்தைக் குறிக்கிறது.⁹

சிவபெருமான் அர்த்தநாரீஸ்வர் வடிவில் தோன்றியதற்கு இன்னொரு கதை உள்ளது. சிவன் தன் மனைவி பார்வதியின் கைலாய மலையின் உச்சியில் அமர்ந்திருந்தபோது, தேவர்களும் ரிஷிகளும் அவரை வணங்குவதற்காக அங்கு சென்றனர். பிருங்கியைத் தவிர மற்ற அனைவரும் சிவன் மற்றும் பார்வதி ஆகிய இருவரையும் தங்களின் சுற்றுவட்டாரங்களில் சுற்றி வந்து இருவரையும் வணங்கினர். இந்த ரிஷிகளும் அவரை வணங்குவதற்காக அங்கு சென்றனர். பிருங்கியைத் தவிர மற்ற அனைவரும் சிவன் மற்றும் பார்வதி ஆகிய இருவரையும் தங்களின் சுற்றுவட்டாரங்களில் சுற்றி வந்து இருவரையும் வணங்கினர். இந்த ரிஷி ஒரே ஒரு ஜீவனை, அதாவது சிவனை மட்டுமே வழிபடுவதாக சபதம் கொண்டிருந்தார்; அவரது சபதத்திற்கு இணங்க, அவர் பார்வதியை சுற்றி வருவதையோ அல்லது கும்பிடுவதை புறக்கணித்தார். பிருங்கியின் மீது கோபமடைந்த பார்வதி, அவனது சதை மற்றும் இரத்தம் அனைத்தும் அவனது உடலில் இருந்து மறைந்து விட வேண்டும் என்று அவன் மனதில் விரும்பினாள், உடனடியாக அவன் தோலால் மூடப்பட்ட எலும்புக்கூடாக மாறினாள். அவனது பரிதாப நிலையை கண்ட சிவன், அவன் சம நிலையை அடைவதற்காக அவருக்கு மூன்றாவது ஒரு காலைக் கொடுத்தார்; பைங்கி தனது இறைவனிடம் மகிழ்ச்சியடைந்து, மகிழ்ச்சியால் தனது மூன்று கால்களால் தீவிரமாக நடனமாடி, சிவபெருமானின் அருளைப் பெற்றனர். மிருகியை தாழ்த்துவதற்கான பார்வதியின் வடிவமைப்பு

தோல்வியடைந்தது மற்றும் சிவனிடம் வரம் பெறுவதற்காக தவம் செய்து திரும்பிய பார்வதிக்கு தோல்வி பெரும் கோபத்தை ஏற்படுத்தியது. தவத்தின் முடிவில், சிவன், தனது மனைவியால் மகிழ்ச்சியடைந்து, தனது சொந்த உடலுடன் ஐக்கியமாக வேண்டும் என்ற விருப்பத்தை அவளுக்கு அளித்தார். இவ்வாறு சிவபெருமான் அர்த்தநாரீஸ்வரர் வடிவமானது, ரிஷியான பிருங்கியை சுற்றி வருவதற்கு அல்லது சிவனை மட்டும் வணங்குவதில் சிரமத்தை வழங்குவதற்காகவே. ஆனால், இந்த இடையூறு தாங்காமல் பிருங்கி சிவபெருமானின் உடலினுள் ஒரு ஓட்டையைத் துளைத்து, சிவனைத் தனியே வலம் வந்து, பார்வதியின் பெரும் ஆச்சரியத்தையும் போற்றுதலையும் தாங்காமல், தன் சபதத்திற்கு இணங்கி, பக்திமிக்க ரிஷியின் மீது தன் அருளைப் பெற்றாள்.¹⁰

அம்சமத்பேதாகமம், காமிகாகம், சுப்ரபேதாகமம், சிலபரத்தினம், காரணாகமம் மற்றும் சில ஆகமங்களில் அர்த்தநாரி ஈஸ்வரன் உருவம் பற்றிய விளக்கம் கொடுக்கப்பட்டுள்ளது. பெயர் குறிப்பிடுவது போல், இந்தப் படிமத்தின் வடிவம் பாதி ஆனாகவும் பாதி பெண்ணாக இருக்க வேண்டும். வலது பாதி ஆண், அதாவது சிவன் மற்றும் இடது பாதி பெண், அதாவது பார்வதி. ஆண் பாதி தலையில் ஜடாமகுடம் இருக்க வேண்டும், அதை சந்திரனை அலங்கரிக்க வேண்டும். வலது காதில் மகர குண்டலம் அல்லது பாம்பு குண்டலமும் காட்சியளிக்கும். நெற்றிக் கண்ணில் பாதி அர்த்தநாரீஸ்வரர் வலப்பக்க நெற்றியில் காணப்படும்.

மேலும் அது கேயுர, கங்கா மற்றும் பிற ஆபரணங்களால் அலங்கரிக்கப்பட வேண்டும்; மறுபுறம், இரண்டு கைகள் மட்டும் இருந்தால், இடது புறம் கீழே தொங்கிக் கொண்டிருக்கும் அல்லது அதில் ஒரு கண்ணாடி, ஒரு கிளி அல்லது ஒரு பூவை வைத்திருக்கலாம் அல்லது அது வளைந்து காளையின் தலையில் தங்கியிருக்கலாம்.

பார்வதியின் மணிக்கட்டில் அமர்ந்தபடி கிளி சிற்பமாக இருக்கலாம். இடதுபுறத்தில் ஒரு வட்டமான நன்கு வளர்ந்த மார்பகத்துடன் ஒரு பெண்ணின் மார்பு இருக்க வேண்டும்: மார்பு மற்றும் உடற்பகுதியின் இந்த பக்கத்தில் சிற்பமானது ரத்தினம் மற்றும் வைரங்கள் மற்றும் பிற கற்களால் செய்யப்பட்ட மற்ற ஆபரணங்கள் இருக்க வேண்டும் என்று ஸ்ரீ ஸாரஸ்யதீய சித்ரகர்ம சாஸ்திரம் குறிப்பிடுகிறது.¹²

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The Pandyan Architecture

M. Jency* and Dr. V. Deepthi**

Periods

The rock-cut tradition of the Pandyas started in the middle of the 7th century. The earliest cave temple of Malayadikkurichchi inscription of Sendan is ascribable to 3rd quarter of the 7th century. Some of the most developed Pandya caves like Narasimha Perumal cave at Anaimalai and Subrahmanya cave at Tirupparankunram show that the climax of the Pandya rock-cut architecture was reached during the time of Jatila Parantaka (A.D.765-815). That the Pandyas continued to take active interest in the development of rock-architecture till about the middle of the 9th century is evident from Srimava Srivallabha's inscription (815-862) in Sittanavasal cave. Thus the activities connected with the rock-architecture in the Pandya country lasted from the 7th century to the middle of the 9th century.

Cave temples of the Pandyas

The Pandya cave temples do not appear to have been much older than the second half of the 7th century A.D. Pandyan architectural activity mainly of the rock-cut style could have been inaugurated in the troubled times for the Pallavas either during the post-Mamalla-pre Rajasimha period and/or in the post-Rajasimha or Nandivarman II period. Perhaps it was under Sendan and Arikesari Parankusa Maravarman and Kochchadayan that the welding of the country into one unified entity took place

The Pandyan rock-cut phase divides itself into two phases the beginning of the earlier one ascribable to the third quarter of the 7th century A.D. and the succeeding stage as centrally falling in the mid eighth century A.D. onwards.

Tirupparankunram cave temple (A.D.773)

In the south Pandya country itself, one of the most significant centers of dispersal of Pandya rock-cut art had been at Tirupparankunram which has been referred

to in its early inscriptions as Param Kunru, or Paramasikhari in Sanskrit. The temple of Tiruppurankunram is a comparatively modern structure of the late Nayak period. The main shrine beyond the modern structure is an early cave temple. It has the usual large, heavy pillars flanked by plasters with three cells in the main wall facing the mandapa for Durga, Ganesha and Muruga and its two side cells for Siva and Vishnu. The outside wall of the cell containing the Siva-linga has two panels depicting the dance of Siva. It is indeed a masterpiece of early Pandya cave sculpture comparable with the exquisite carving in the Pallava cave.

It has further subsidiary shrines for Gajalakshmi, Bhuvaneshvari and Jyeshtha. The two shrines for Bhuvaneshvari and Gajalakshmi are located at two adjacent lower levels than the main cells -to its east and west respectively. The shrine for Jyeshtha is located further to the west and at a still lower level. The inscriptional evidence speaks of the shrine for Durga and Jyeshtha in the reign of Maranjadaiyan by one Sattan Ganapathi and his wife Nakkan Korri. The date of the inscriptions is 773 A.D. The style of the pillars of the temple resembles that of Mahendravarman 1.

In the southern side of the Tiruparankunram hill another cave temple known as the Umaiyandar koil or Thenparankunram koil of the 8th century A.D.existed. The wall facing south has Nataraja statue and the garbhagraha facing east has Arthanareeswara statue. The statue of Muruga with Valli and Deivanai is beautiful. Originally it was a Jain cave. During the early Pandya period it was converted as a Hindu shrine. During Malik Kafur's invasion the statues in this cave temple were partially demolished.

Contribution of the Pandya cave art

Thee art is two-fold; First main contribution of the

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Pandya cavity the prolific use of the monolithic linga on the pitha forms in its variations with the square, octagonal and circular pitha. The iconographic diversification showing Tandava Siva (almost invariably maru kal and in Chatura type), standing Vishnu as Garudanika, Lingodbhava, Umasahita, Anantasayi and Narasimha. The Varaha and Trivikrama are practically unseen in the Pandyan examples except at Malaiyadipatti. The other patent Siva forms like Andhakari, Kalari, Tripurari, Mahesa or Lakutisa, Dakshinamurti seen in the monolithic at kalugumalai alone. The absence of most of these items would not only tend to show the high regional individuality of the Pandyan artists and cults, but would also make the caves have a reasonably early group.

An interesting feature of the general run of Pandyan and other caves is the preponderance of Saivaite shrines and relatively fewer Vishnu shrines. The Vishnu shrines are found only at Tiruttangal and at Anamalai. Even more significant is the fact that often Vishnu cave temples and Saivaite excavations exist side by side, and apparently erected in conscious co-existence. There are three such places - Anamalai, Malaiyadipatti and Tirumayam.

Cut-out temples of the Pandyas

In the cut-out temple style both the interior and exterior of the rock was chiseled out. The only cut out temple beyond the Pallava domain is Kalugumalai cut-out temple in the Pandyan Empire. Kalugumalai monolithic belongs to the period between the last quarter of the 8th century A.D. and the middle of 9th century A.D.

At Kalugumalai the Pandyan architects and sculptors converted a monolithic rock as a beautiful Siva temple as in Ellora. This temple faces east. The façade like the entire lower portion is roughly cut and unfinished. In the empty unfinished sanctum there is now an image of Ganesha. Locally they call it Vettuvankoil a synonym for a sculptor's temple suggesting that a distinguished sculptor had been at work here. Local folklore gives another meaning "the temple of the one who killed".

Kalugumalai - Vettuvankoil

Close to the Vettuvankoil exists another large rock carved with Jaina figures of equestrian beauty. The panel of standing Pasvanatha with the snake heads over his head is a gem of the early Pandyan art. There is a superbly sculpted Jaina Tirthankara seated in the ardhapariyankasana pose on a lion pedestal, with a triple umbrella above his head. Around the enlightened one were celestial maidens, dancing inside coils of creepers or playing the flute or a percussion instrument. Their merry abandonment signified the occasion of his attaining enlightenment. On either side was a chowrie (flywhisk) bearer. Below them, two devotees stood with flowers in their hands. It must have been difficult for the sculptor who chiselled these panels at the great height on the boulder.

Structural temples

In the beginning of the 8th century A.D. the style of excavating rock-cut cave temples dwindled in the Pallava country But in the Pandya country we can notice the style of rock-cut cave temple in the 9th century A.D. too. Unlike the Pallavas, the Pandyas have no sandstone in their possession. So brick temples were constructed by them. Since the days of Rajaraja I many of these brick temples were dressed in stone. Like Rajasimha Pallava and Nandivarman Pallava, the Pandya rulers too constructed structural temples and helped the Bhakti movement.

The Sittanavasal Paintings

The Sittanavasal paintings are of a significant form of painting. They were attributed to Mahendravarman I. But now it is revealed through the inscription found in this temple that these paintings belonged to Srimara Srivallaba, the Pandya king.

These paintings were discovered by Gopinatha Rao. This cave is dedicated to the Jain Tirthankaras. The upper cubical portions of the front pillars contain the paintings of two dancing girls. On the inner side of the cubical portion of the pillar on the right, there is the painting of the busts of a king and a queen. The ceiling of the cave has the painting of a lotus tank. The tank is covered with lotuses, fishes, swans, buffaloes, plants and three Jains, two holding lotus flowers and the third

depicted in the act of gathering flowers with a flower basket hanging from his left arm. According to Jouveau Dubreuil, the subject of the lotus tank was probably a scene from the religious history of the Jains.

Colours Used

For painting, they used vegetable colours. Red, yellow, green and black colors were used. The background is either red or green. These paintings are as good as those of the Ajanta paintings. It is worthy to note that some of the Pandya caves like the cave temples at Tirumalapuram, Tirunandikara and Sittannavasal contain traces of beautiful murals.

Simultaneously with the Pallavas, the Pandyas too contributed to the development of fine arts.

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Cultural Aspect of Subramania Swamy Temple Festivals on Thiruparankundram with Special Reference to Theppa Thiruvizha and Girivalam

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The holy land of Thiruparankundram is known popularly by numerous names like- Thiruparangiri, Kandamalai, Parankundram, Mudharapadaiveedu etc. A detailed account regarding the ancient environment in Thiruparankundram is made by Thirugnanasambandar in his work Thevaram. Nakkeerar in his thirumurugaatrupadai mentioned the following phrase “Maadamalimarugilkoodarkudavayin. It means Thiruparankundram is situated West of Madurai. He also referred to Thiruparankundram as “Kundru. Tirumurugaatrupadai is the first work in Pattupattu (ten idylls) which gives a realistic approach towards describing the natural beauty as well as surrounding of Thiruparankundram, beauty and description of the presiding deity, killing of the demon by Lord Muruga. A verse from Kalithogai Paalaikali, it tells that the victorious Velan (Murugan) seated in “VenVeelankundru” after slaying and attaining victory over Suram. The glories of Parangundruis spoken in Madurai Kanchi and Paripaadal. Words of praise about

the Lord of this first abode i.e. Thiruparankundram is mentioned elaborately in the popular work thirumurugaatrupadai.

Cultural Aspect:

The theppa thiruvizha is not only seen as a religious one but also culturally involved. The famous Theppa thiruvizha which is celebrated in Madurai which is popularly known as Mariamman theppa thiruvizha. They have some culture which will be followed during the festive time. Same like, the thiruparankundram theppa thiruvizha also culturally stick on during the festive time. Elder people say that they saw the festival long before 40 years and they say that nothing has changed culturally. In early period, people worshipped god as a symbol of thanks giving to gods for their good life progress and also thanksgiving to water structure or water bodies/ tanks as water is a source of human life. This was the main reason for celebrating theppa thiruvizha and this is a great example of culture played here. Culture is something which is followed from early times to present without any change in it and during the

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festival time, especially during theppa thiruvizha, people would gather and clean the theppakulam and then fresh water will be poured. This is not done by the workers but by the common people in that area which is a symbol of culture. Equal importance will be given to both idols as well as water structure as they consider water makes their life good and better and it is a part of livelihood. Apart from this, food also played an important role in the festival as a culture like traditional food and drinks are not seen today as many people changed their habit to tea, coffee and so on. But only during festival time we can see those traditional foods and drinks. For example, Kool, kanji, local drinks, parupu payasam, Suuda mittai, semiya ice etc. And also, many rich people would provide food freely to the commons as a nerthikadan during theppa thiruvizha. Most importantly, people from nearby village, without seeing caste, community people would gather in one place that is called culture.

Girivalam:

The word Girivalam means circumambulation (ie) circumambulation of the thirupparankundram hills by the devotees. The history has it that even today a number of siddhars are living on the hill. It is auspicious to perform girivalam During full moon day (POURNAMI) it is because during full moon day the whole atmosphere would be filled with perfumes of herbal plants. The 'Full Moon Day' (Pournami) is ensuing 2 days in few months, it is auspicious to undertake 'girivalam' during these 2 nights! On every full moon day lakhs of devotees circumambulate the hill and they believed that they would get all benefits out of prayer in this special day people in and around the Thirupparankundram will go for Girivalam around the subramanya swamy hill temple. It will be proceeded in early morning or evening. A ritual is followed every year during this day i.e., VARI PODUDHAL (people will mark two lines with their both index fingers with every 10 steps). Thirupparankundram girivalam Going round the mountain, one can attain liberation there through gifts, austerities, Sacrifices and worship. Drummers dominate the group for the way, then the dances from the temple who express in their rhythmical way and do accompany only part of the way. The

procession itself keeps moving forward to the sound of the drummers and chanting of the devotees.

They even have meals and rest for the strength to continue the day long thirupparankundram girivalam procession. The sacred resting places are called "Mandapams" with three enclosed sides and a wide opening in the front. Saiva saint Thirunyana sambandhar said that if we go for girivalam all the sins will be removed in one of his song. The distance is 5 to 6km and it literally takes 45 mins.

The devotees who have made the offerings receive as prasadam. Thirupparankundram girivalam going around the sacred hill on a normal poornima is also very sacred. But for once in life times going on a Karthikai Deepam day is equal to whole life going round the hill on every poornima day. This will surely bless us, by the Lord Muruga, for the salvation and make our janma punya".

Why Do People Do Girivalam?

Devotees of lord Murugan believe he fulfils the desires of those who circumambulate Subramaniaswamy temple Hill. Indeed, a mere thought of the mountain will liberate a sincere seeker from the cycle of birth and death. Sincere seekers follow various rules laid down in Puranas, such as keeping the mind focused on murugan and walking either in silence or chanting holy names and walking with awareness. Festivals like this are unique reflections of our culture and ethos. We are indeed fortunate that most of the important temples still faithfully follow their traditions and celebrate such festivals.

Cultural Aspect:

The Girivalam is culturally more significant. The Thiruvannalai Girivalam is famous which is celebrated in Thiruvanamalai District which lakhs of people joining together from different places of Tamilnadu and other states of India to witness this. They have some culture which will be followed during the festive time. Same like, the thiruparankundram Girivalam also culturally involved. People gather from in and around Thiruparankundram and also the school children's will also get half day on this auspicious day and they will

also join together and celebrate this festival with spiritual and joy.

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Art and Architecture of Our Lady of Snow Church – T. Kallikulam

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Introduction

Terku (South) Kallikulam is a village panchayat located in the Tirunelveli district and it is famous for the Lady of Snow Church. People inhabited at Kallikulam as early as 1700 AD. At that time a thatched church was built in the name of Holy Mary by the village people. In 1884, Kallikulam villagers and Jesuit Missionaries decided to build a new church at Kallikulam for Mother Mary.

The earliest churches were based on the plan of the pagan Roman Basilica, or hall of justice. The plan

generally included a nave or a hall with a flat timber roof, in which the crowd gathered, One or two side aisles flanking the nave and separated from it by a row or regularly spaced columns and an entrance vestibule at the west end which was reserved for penitents and in baptized believers and an apse of either semi-circular or rectangular, located at the east end reserved for the clergy.

Early Roman Church

Early church architecture did not draw it's from Roman temple as the latter did not have large internal

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spaces where worshipping congregation could meet. It was the Roman Basilica, used for meeting, markets and courts of law that provided a model for the large Christian church and that gave its name to Christian Basilica. Both Roman Basilica and Roman both houses had at their core a large vaulted building with a high roof braced on either side by a series of lower chambers or a wide arcaded passage. An important feature of the Roman Basilica was that at either end it had a projecting exedra, or apse a semi-circular space roofed with a half dome.

The earliest large churches, such as the cathedral or San Giovanni in Latera in Rome, consisted of single ended Basilica with one apsidal end and a country yard or atrium, at the other end.⁴ As number of clergies increased, the small apse which consisted the altar, or table upon which the sacramental bread and wine were offered in the rite of holy Communion was not sufficient to accommodate them. A raised dais called a bema formed of many large Basilica churches.

Origin of our Lady of Snow Church in Kallikulam

Our Lady of Snow Kallikulam shrine is one of the prominent Marian shrines in India. It is located at Tirunelveli District in the state Tamil Nadu of India. A strong oral tradition attests to Our Lady's apparition at Kallikulam. The tradition is built around the following few significant events. People inhabited Kallikulam as early as 1700. They built a small temple to a Hindu deity for worship. The village leader performed religious service in that temple.

Sometime after, a lady with a child in her arm frequently came in the dream of the village leader and asked a particular portion of land at Kallikulam. At that time, Kallikulam village people were legally fighting for membership of Kallikulam village land in the district. That woman again came in the dream of village leader and assured her blessing to win their legal battle. On the next day, village leader and the people got final judgement in favor of them. So, they decided to honor that lady with the help of a European Roman Catholic Priest, they came to know that the lady was Mary.

On 1770 AD a thatched Church was built in the name of Holy Mary by village people. Jesuits helped them to convert into Christian Community and formed small Christian community. As Catholic population increased, that church was enlarged by fathers Martin and Morsette on 1838. On 1884, Villagers and Jesuits decided to build a new church at Kallikulam for Our Lady. They were unsure about the size and location of the church. They prayed to Our Lady and requested her intercession to choose the location and size of church. At that time, it was a hot summer morning, they found a piece of land wet with morning dew. They wondered about the unusual thing, and believed that was the miraculous intercession of Our Lady to mark the location of proposed church.

Thousands of people of all faiths, from all over India have visited Kallikulam and have left spiritually, strengthened and renewed. Countless unbelievers and physically or mentally affected have been converted and healed. Hundreds of miraculous cures are reported every year. Our Lady of Snow devotions down through the centuries have proved the place to be of divine origin.⁵ On 5th September 1884, Rev Fr. Cousanal laid foundation for new church with donation and hard workmanship people; church building work was completed on 1886 and consecrated to Our Lady of Snow. The construction of the church tower was started on 1941 and completed on 1942.

Structure of Our Lady of Snow Church

Church was resumed, wood was still the dominant material but the log technique became dominant. The log construction gave a lower sturdier building compared to the light and often tall stone churches. Log construction became structurally unstable for long and tall walls and windows.⁶ Adding transepts improved the stability of log technique and is one reason why the cruciform floor plan was widely used. For instance, the old church replaced a building damaged by hurricane. The church was then constructed in cruciform shape to make it withstand the strongest winds. The length of

walls according to weather. Our Lady of Snow church for instance, outside corners have been cut to avoid splicing logs the result is an octagonal floor plan rather than rectangular. The cruciform construction provided a more rigid structure and larger churches, but view to the pulpit and altar was obstructed by interior corners for seats in the transept.

The split between eastern and western church architecture extended its influence into the churches. Church classified as to follow the trend of being overall much elaborately decorated and accentuated then their protestant counterparts, in which decoration is simple. Our Lady of Snow church building showed things such as the architectural traditions, economic circumstances, religious ordinances and aesthetic tastes of those involved.

Gothic Model

The prevalent style was Gothic for around 300 years but the style was clearly present for many years before that as well. In these late Gothic times, there was a specific way in which the foundations for the churches were built. In the time before the late war, there was a movement towards a new style of architecture, one that was more functional than embellished. There was an increased use of steel and concrete and rebellion against the romantic nature of the traditional style.⁷ These intricate structures, often of immense size required great amount of planning effort and resources, involved large number of engineers and labors and often took hundreds of years to complete all of which was considered a tribute to God. Gothic architecture in churches had a heavy emphasis on art the just like the structure of the building there was a complex geometric shape.

An example of this is stained glass windows, which can still be found in Kallikulam church. Stained glass windows were both artistic and functional in the way that they allowed colored light to enter the church and create a heavenly atmosphere. Other popular art styles in the Gothic era were shapes. Artists would include a high level of detail to best preserve and represent their subject. Gothic church were often highly decorated with geometrical features applied to already

complex structural forms. By the time Gothic period neared its close its influence had spread to residence, guild halls and public and government buildings. The church architectural is based on Roman architecture. It has three towers, one main tower and two sub towers. The main tower height is 160 feet and sub tower is 68 feet. The church building height is 55 feet. The total length of the church is 151 feet and width is 56 feet. The main tower has internal spiral steps for 143 feet.

Conclusion

Lady of Snow Church is the most prominent pilgrimage centre in the Kallikulam. The influence of the built environment upon humans has been noted throughout history. As Winston Churchill famously noted, "We shape our buildings, and afterwards our buildings shape us".⁸ The origins of early Christianity and its growth are inherently urban. Our surrounding environment plays a role in the formation of our character, and the church plays a role in shaping that environment. Church architecture expresses theology. Instead of focusing on interior design debates; it would behoove us to think about the exterior of the church. This includes not only the style of architecture, but also the possibility of evangelization through art, as well as considering the surrounding environment and neighbourhood.

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செங்குந்தர்களின் சிறுதெய்வ வழிபாடு

முனைவர் அ. இராஜலட்சுமி*

முன்னுரை

இந்தியாவில் கி.மு. 4000 ஆம் ஆண்டுகளில் பல்லோரால் எழுதப்பட்ட வேதங்களில் தெய்வ வழிபாடு வெவ்வேறு முறைகளிலும் வெவ்வேறு வடிவங்களிலும் வணங்கப்பட்டு வந்துள்ளது. ரிக் வேதத்தில் மக்கள் உருவமற்ற, அனைத்திலும் சிறந்ததான பிரம்மத்தை வழிபட்டனர். பின் யஜுர் வேதத்தில் சடங்குகளும் யாகங்களும் செய்து உருவம் தரப்பட்ட பிரம்மத்தை வழிபட்டனர். சாம வேதத்தில் சோம பாணம் தயாரிக்கும் நாட்களில் பிரம்மத்தை வழிபட்டனர். அதர்வண வேதத்தில் வேண்டுதல்களையும் கோரிக்கைகளையும் முன்றிறுத்தி தெய்வத்தை வழிபட்டனர். தமிழ்நாட்டில் கி.பி. இரண்டு மற்றும் மூன்றாம் நூற்றாண்டான களப்பிரர் காலத்தில் சமணமும் பௌத்தமும் அதன் பிறகு வந்த நூற்றாண்டுகளில் சைவமும் வைணவமும் வழியாக பெருந்தெய்வ வழிபாடு முதன்மை பெற்று இருந்தது. களப்பிரர் காலத்திற்கும் முன்பு, அதனைவிட வேத காலத்திற்கு முற்பட்ட சங்க இலக்கியங்களிலும், தமிழ் இலக்கணங்களிலும் சிறு தெய்வ வழிபாடானது கோலோச்சியே இருந்தது என்பதை அறிய முடிகிறது. அத்தகைய சிறு தெய்வ வழிபாடான மூலை வீட்டுச்சாமி பற்றி இக்கட்டுரை அமைந்துள்ளது.

சிறு தெய்வ வழிபாடு

இயற்கையைத் தெய்வமாக வழிபட்ட காலத்திலிருந்து தற்காலம் வரை நாட்டுப் புறங்களிலும், ஊர்ப்புறங்களிலும் நாட்டார் தெய்வங்களை வழிபட்டுக் கொண்டே உள்ளனர். வீட்டுத்தெய்வம், குலதெய்வம், இனத்தெய்வம், ஊர்த்தெய்வம் மற்றும் வெகுசனத் தெய்வம் எனப் பல்வேறு வடிவங்களில் வழிபடும் இம்முறைக் கென்று எந்த வரையறைகளும் கிடையாது. மரபு

சார்ந்து வழிபட்டு வந்த முறைகளைப் பின்பற்றியும், நம்பிக்கையின் அடிப்படையிலும், முன்னோர்களின் முறைப்படியிலும் இவ்வழிபாடு நடத்தப்படுகிறது.

வீட்டுத் தெய்வ வழிபாடு

நாட்டுப்புறங்களில் தங்களது வம்சாவழியில் வாழ்ந்து மறைந்தவர்கள், சிறந்த வாழ்க்கையை ஏற்படுத்திய மூதாதையர்கள், துர்மரணம் அடைந்த கன்னிப்பெண்கள் மற்றும் கர்ப்பிணிப் பெண்கள் போன்றோருக்காகவும் வணங்கும் வழிபாட்டு முறை வீட்டுத்தெய்வ வழிபாட்டு முறை. இம்முறையில் செங்குந்த இனத்துள் ஒரு பிரிவினரைச் சார்ந்த மக்கள் கர்ப்பிணி பெண்ணுக்காக வழிபட்ட முறையே மூலைவீட்டுச்சாமி வழிபாடு.

மூலைவீட்டுச்சாமி

இரத்தத்தால் சிவந்த ஈட்டியான செங்குந்தத்தைக் கொண்டவர்களும், வலிமையான கைகளை உடையவர்களாகவும் சோழர் படையில் இராணுவ அதிகாரிகளாக இருந்தவர்கள் முதலிகள். 'முதலி' என்ற பட்டப்பெயருடன் 'ஆர்' விகுதி சேர்த்து முதலியார் எனப்படும் பிரிவினருள் பல வகைப்பட்ட கோத்திரங்கள் (கூட்டங்கள்) உள்ளன. அதில் ஒரு கூட்டத்தாரால் மூலைவீட்டுச்சாமி வணங்கப்பட்டு வந்தது.

வழிபடும் ஊர்கள்

வெள்ளியங்கிரி மலைச்சாரலில் கீழ் அமைந்துள்ள சுற்றுவட்டாரப் பகுதிகளான போளுவாம்பட்டி, தொண்டாமுத்தூர், குளத்துப்பாளையம், முத்திப்பாளையம், உலியம்பாளையம், நவாபூர், வடவள்ளி போன்ற பகுதிகளில் வாழும் செங்குந்து இன மக்களின் ஒரு பிரிவினர் மூலைவீட்டுச்சாமியை வழிபடுகின்றனர்.

*உதவிப்பேராசிரியர் , தமிழ்த்துறை, கொங்குநாடு கலை அறிவியல் கல்லூரி, கோயம்புத்தூர்-641029

மூலைவீட்டுச்சாமி

கர்ப்பிணி பெண்ணின் சாபம் குறித்து செவிவழிச் செய்திகளாக அவ்வினப் பெண்களிடம் பல்வேறு விதமான கதைகள் நிலவுகின்றன.

காந்திபார்க் பகுதியில் இருந்து இக்கூட்டத்தார்க்குத் திருமணம் செய்து வந்த பெண் அரங்கநாயகி, கோவிலில் அலுவலராகப் பணியாற்றுவவர். அவர் கூறுகையில் முன்னொரு காலத்தில் முதலியார் ஒருவர் கணக்காளராக இருந்ததாகவும் அரசாங்கத் திடம் கணக்குகளை ஒப்படைக்கச் செல்லும்போது பிராமணப்பெண்ணுக்கும் அவருக்கும் ஏற்பட்ட வாக்குவாதத்தில் அந்தப்பெண்ணை அவர் தள்ளிவிட்டுள்ளார். அச்சமயத்தில் அந்தப்பெண் கர்ப்பவதியாக இருந்துள்ளாள். கீழே விழுந்ததில் சிகச்சிதைவு ஏற்பட்டு அந்தப் பெண் இறந்துள்ளாள்.

இக்கூட்டத்தில் பிறந்த மற்றொரு பெண் கூறுகையில் இவர்கள் பிரிவினைச் சார்ந்த ஒருவர் பிராமணப் பெண்ணை ஏமாற்றியதாகவும் நியாயம் கேட்க வந்த அப்பெண்ணைக் கீழே தள்ளி விட்டதாகவும் கர்ப்பிணியான அவள் கருக்கலைந்து இறந்துள்ளாள்.

சேர அரசனின் சிற்றரசனாக ஓதிமலை, அன்னூர் பகுதிகளை முதலியார் ஒருவர் ஆட்சி செய்து வந்துள்ளார். ஒரு சமயம் பேரரசருக்குக் கப்பம் செலுத்தச் செல்கையில் பிராமணப் பெண் ஒருவர் தானும் வருவதாகக் கூறியுள்ளார். அதனைக் காதிலும் ஏற்றுக் கொள்ளாத சிற்றரசன் குதிரையில் ஏறும்போது குதிரையின் கால் உதைத்து அப்பெண் அவ்விடத்தில் விழுந்துள்ளார். அதனைக் கண்டு சிற்றரசன் மனம் பதபதைத்து விட்டார். அப்போதுதான் அப்பெண் கர்ப்பவதி என்றும் குதிரை உதைத்ததால் சிசு கலைந்து அவர் உயிர் பிரிவதையும் கவனித்தார். உயிர் பிரியும் நேரத்தில் அவள் பட்ட வேதனைப்போல் யாருக்கும் எந்தத் துன்பம் நேரிடக்கூடாது என்றும் வருந்தி அப்பெண்ணைத் தெய்வமாக வழிபட்டு வந்துள்ளார்.

வழிபடும் முறை

ஒவ்வொரு வீட்டிலும் தலைவாழை இலையில் படையல் இட்டு வழிபடும் எந்த ஒரு வீட்டு வழிபாட்டிலும் குலதெய்வ வழிபாட்டிலும் மூலைவீட்டுச் சாமிக்கென்று ஒரு படையல் இடப்படுகிறது. வீட்டின் ஏதாவது ஒரு அறையின் வடகிழக்கு மூலையில் அல்லது வடமேற்கு மூலையில் ஒரு சிறு இலையில் படையல் இடுகின்றனர். அப்படையல் இடும் பொருள்களும் வீட்டிற்கு வீடு சற்று வேறுபடுகின்றன. ஒரு சிலர் வெண்சாதத்துடன் குருமிளகு சேர்த்து, ஒரு வாழைப்பழத்துடன் படையலிடுகின்றனர். வேறு சிலர் வெண்சாதத்துடன் சுக்கு, மிளகு, கரும்புச் சர்க்கரை சேர்த்து ஏதேனும் ஒரு பழத்துடன் படையலிடுகின்றனர். மற்றும் சிலர் வெண்சாதத்துடன் வெறும் சர்க்கரை மட்டும் சேர்த்து ஒரு பழத்துடன் படையலிடுகின்றனர். இக்கூட்டத்தார் கூறியதிலிருந்து மூலை வீட்டுச்சாமிக்கு இடும் படையலில் வெண்சாதமும், இனிப்பும், பழமும் முதன்மை பெறுகின்றன என்பது தெரிகிறது. இருப்பினும் இவ்வாறு படையலிடப்படும் பொருள்கள் பற்றி முன்னோர்கள் கூறியதையே பின்பற்றுவதாகவும் இந்தப் பொருள்கள் மட்டும் முதன்மைபெறும் காரணம் பற்றி அவர்கள் ஏதும் அறிந்திலர் என்பது தெரியவருகிறது.

சுமைதாங்கிகல் வழிபாடு

சோதிட வல்லுநர் கூறிய ஆலோசனையை ஏற்றுக்கொண்டு தாளியூர் பகுதியில் அமைந்திருந்த சுமைதாங்கி கல்லுக்கு ஊர் மக்களின் அனுமதி பெற்று வழிபாடு செய்துள்ளனர். இவ்வழிபாட்டில் அக்கூட்டத்தார் பெரும்பாலும் கலந்து கொண்டனர். அந்த ஊரில் வசிக்கும், திருமணமாகி குழந்தைப்பேறு கிடைக்கப்பெறாத ஐந்து பெண்களுக்குச் சீர் தட்டு தந்துள்ளனர். அத்தட்டில் பச்சை சீலை, வளையல், குங்குமம், வெற்றிலை பாக்கு என அனைத்து மங்களகரமான பொருள்களைத் தந்து ஆசிரிவாதம் செய்துள்ளனர். மேலும் அங்கிருந்த அந்த ஊர்க்கார சிறு பெண்குழந்தைக்குப் பொன் காதணி ஒன்றைப் பரிசாக அளித்துள்ளனர். தங்களது சாபம் நிவர்த்தி ஆகிவிட்டது என்றும் மூலைவீட்டுச்சாமி இனி

வழிபடத் தேவையில்லை என்றும் கருணாகரன் கூறுகின்றார்.

தொடரும் வழிபாடு

சாபநிவர்த்தி வழிபாடு செய்தாலும் 70 மற்றும் 80 வயதிற்கு மேலுள்ள பெண்கள் வசிக்கும் இல்லங்களில் இன்றளவும் மூலைவீட்டுச்சாமி வணங்கப்படுகிறது. பல வருடங்களாக தாங்கள் வழிபட்டு வருவதாகவும் அப்பெண் தெய்வத்தை வழிபட்டால் வீடு மங்களமாக இருப்பதாகவும் பெண்களுக்கு எந்தத் தீங்கும் ஏற்பட வில்லையாதலால் தாங்கள் இருக்கும்வரை அவ்வழிபாட்டினை மேற்கொள்வோம் என்று நம்பிக்கையின் அடிப்படையில் கூறுகின்றனர்.

முடிவுரை

சாப நிவர்த்தி வழிபாட்டில் கலந்து கொண்டோரில் சிலரும், கலந்து கொள்ளாதவர்களும், வயதான பெண்மணிகளும் இன்றளவும் ஆங்காங்கே வழிபட்டுக் கொண்டு இருக்கின்றனர். முன்னோர்கள் கூறி வந்த செவிவழிச் செய்திகளை

மட்டுமே கொண்டு காலங்காலமாகத் தங்களுடைய இனத்திற்குத் தீங்கு ஏற்படாத வகையில் வீட்டுச்சாமி என்றும், மூலைவீட்டுப் பாப்பாத்தி சாமி என்றும், மூலை பாப்பாத்தி சாமி என்றும் பல வகைகளில் இந்த மூலைவீட்டுச்சாமிக்கு வழிபாடு செய்து வருகின்றனர். நம்பிக்கையின் அடிப்படையில் மூத்தோர் சொன்ன காரணங்களுக்காகவும் அது உண்மையா? பொய்யா? என்ற கேள்விகளுக்கு அப்பாலும், செய்தால் என்ன நடக்கும்? செய்யாவிட்டால் என்ன நடக்கும்? என்ற பகுத்தறிவைக் கடந்தும் அறியாமல் நடந்த ஒரு பெண்ணிற்கு ஏற்பட்ட அவலநிலையைக் கருத்தில் கொண்டும் அவளது துன்பத்தைத் தங்களது துன்பமாக நினைத்து அதற்கு வருந்தும் உன்னத மனநிலையைக் கொண்டுள்ளனர் இவ்வின மக்கள். பிறர் துன்பத்தைத் தனது துன்பமாக ஏற்று அதற்கு வருந்தும் உத்தம குணம் பெற்ற மக்கள் என்றும் மேன்மக்களே!

A Visual Exploration of Dance Imagery in South Indian Temples through the Study of 108-Karana Sculptures

S. Sakthivel* and Dr.K.Karthikeyan**

The word “karana,” which comes from the root “kr”, which means “to do,” was important in numerous fields of knowledge in ancient India. Religion, grammar, music, and astrology Brhama, at Indra’s request, combined the four original Vedas to form the Nata Veda, also known as the theatre Veda. Everyone has access to it. Not only is it meant to amuse, but it also serves as a mirror of the world and provides advice, inspiration, and solace. The task of putting together the first play is assigned to Bharata Muni. It was delivered before Shiva, the Cosmic Dancer, on Mount Kailasha following the first successful performance.

Karanas and temples

In India, the practice of dance has always been

entwined with ritual, architecture, and other visual arts. The karanas are the best illustration of this. In addition to the Natya Shastra’s description of these 108 dance steps, sculptural representations of them in temples in South India that are situated in ritually significant areas. The karanas are portrayed in the sculpture programmes of five temples, which are highly recognized for this. They are the Vriddhagirishvara temple in Vriddhachalam, the Rajarajeshvara temple in Tanjore, the Nataraja temple in Chidambaram, the Sarangapani temple in Kumbakonam, the Arunachaleshvara temple in Thiruvannamali. The Rajarajeshvara Temple in Tanjore is the oldest of these five examples. Around the year 1000 CE, Rajaraja Chola constructed this temple, which contains an incomplete Karana frieze in a

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circumambulatory path around the grabhagriha. In a horizontally positioned relief that is on one's right side when the text is read clockwise, a four-armed Shiva is depicted performing the first 81 karanas. The series was left unfinished. It was never meant to be seen by the general public where it is now the Chidambaram, the panels of the east and west gopurams of all four gopurams have complete representations of all 108 karanas, and they are accompanied by the appropriate Natya Shastra verse. The motions are performed by a female dancer while being accompanied by two musicians. The north gopuram was built slightly later than the east, south, and west gopurams, which date to the 12th and 13th centuries. All four gopurams share a great deal in common with the series.

The 108 dancer reliefs in the Thiruvadigai gopuram are believed to symbolize the 108 karanas listed in Bharata Muni's Natya Shastra by Shiva's Tandava and Tripurantaka. The idea that they were really meant to be a defined sequence is supported by a number of factors. The site, the karanas that were named, and the number 108 these, however, do not completely refute the above-mentioned counter arguments. As a result, we are unable to draw a firm judgment. However, there is one hypothesis that suggests these are actually Bharata's karanas. This dispute is with Shiva as Tripurantaka, the Destroyer of the Three Cities, the god to whom this temple is devoted. An ancient tradition describes Shiva destroying the Three Cities. The first mention appears in The 108 dancer reliefs in the Thiruvadigai gopuram are believed to symbolize the 108 karanas listed in Bharata Muni's Natya Shastra by Shiva's Tandava and Tripurantaka. The ideal that they were really meant to be a defined sequence is supported by a number of factors.

The site, the karanas that were named, and the number 108 these, however, do not completely refute the above-mentioned counter arguments. As a result, are unable to draw a firm judgment. However, there is one hypothesis that suggests these are actually Bharata's karanas. This dispute is with Shiva as Tripurantaka, the Destroyer of the Three Cities, the god to whom this temple is devoted. An ancient tradition describes Shiva destroying the Three Cities. Shiva is portrayed as dancing in Tamil manuscripts known as Sangam

literature after he decimated the Three Cities. This dance is also known as Pantarakam and Kotukottai. His partner Uma, who beats the rhythm, watches him dance.

Tripurantaka and Shiva's Tandava

Three asura cities are said to have been destroyed by Shiva as Tripurantaka. The Tripura-samhara (Destruction of the three citadels) narrative is one of eight legends that describe Shiva's position as the destroyer of evil. It describes Shiva destroying the three evil towns of Tripura. **Three children bearing the names Taarakaaksha, Kamalaaksha, and Vidyunmaali** were born to the demon Taraka. These demon princes offered the creator-god Brahma rigorous penance in exchange for the blessing of great power. When Brahma saw how happy they made him, he gave each of them a rotating aerial city.

The tradition further claims that for hundreds of years, these three cities or forts (Tripura) kept spinning in the sky the three would very infrequently come together while rotating. It would have been nice could say with absolute certainty that these 108 dancer reliefs in Thiruvadigai's **gopuram depict the 108 karanas listed in Bharata Muni's Natya Shastra**. The idea that they were really meant to be a defined sequence is supported by a number of factors. However, there is one hypothesis that suggests these are actually Bharata's karanas. This dispute is with Shiva as Tripurantaka, the Destroyer of the Three Cities, the god to whom this temple is devoted. An ancient tradition describes Shiva destroying the Three Cities. The Yajur Veda has the first mention.

Conclusion

The Veerateshvara temple dedicated to Shiva as Tripurantaka in Thiruvadigai was billed by the Pallava King Mahendravarman in the 6th century. It is a large pyramidal structure similar to the Kailasanatha temple in Kanchipuram. The pyramid shape replicates the form of Kailasha, the cosmic mountain. Also the Rajarajeshvara temple in Tanjore with its pyramidal vimana is representation of Kailasha, the Cosmic Mountain as Shiva's abode. The presence of the karanas in the circumambulatory passage around the vimana underlines this identification and is a clear statement of the importance of this relationship to the king Rajaraja

and his architect. The presence of 32 murtis of Shiva as Tripurantaka in the niches of the second elevation of the vimana is another statement pointing to the relationship between Kailasha and Shiva's Tandava dance in the conquest of evil.

A relationship of Tripurantaka, Kailasha, Shiva as divine dancer and the presence of the karanas is tentatively appearing. This relationship is pointed out by Bindu Shankar in her dissertation. **The discovery of 108 dance reliefs in a gopuram of a temple dedicated to Shiva Tripurantaka** corroborates this relationship. And at the same time this connection between Dancing Shiva, Tripurantaka, Kailasha and karanas makes it very likely the 108 dance panels in the gopuram in Thirivadigai represent the 108 karanas as conveyed to humanity by Bharata Muni. There can be no doubt these 108 dance panels could represent the karanas as described and defined by Bharata Muni in the Natya Shastra as practiced at the time of the Nayaka dynasty. They thus represent a valuable document of a living and evolving dance tradition which the sculptor shaped on the basis of dancers performing for him. It allows us a glimpse into the art of dance in the 15th and 16th century. And offers insight into its evolution through this unique sculptural resource

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Heritage of kanyakumari – A Historical Review

Dr. K.S. Soumya*

Introduction

The modern history of Kanyakumari district begins with the region of the distinguished king Marthandavarma who came to power in 1729 AD and created the Travancore kingdom. For 210 years from 1729 to 1949, the Travancore government was ruled by 12 kings, and the people of Kanyakumari district, which is a part of it, have always acted as supporters. During this period, the Vijayanagara, Portuguese, Nayaks, Muslims, Dutch and British invaded the Kanyakumari district to increase their influence, collect tribute and plunder. The main reason for this invasion was the

prosperity of the Kumari district and the rice wealth of the Nanjil country. The period from 1945 to 1956 is unique in the modern history of Kanyakumari district. It was a period when the Kumari people faced many struggles at the same time. Kanyakumari district experienced many struggles in the same period like United Kerala Struggle, Travancore Freedom Struggle. It cannot be forgotten that Kumari district had a certain contribution in the Indian freedom struggle. It was only after the final phase of the struggle that the district 'Kanyakumari' came into being. In the final phase of the border struggle from 1949 to 1956, Marshall A.

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Neshamani, known as the 'Father of Kumari', played an important role in the creation of a separate district called Kanyakumari due to his unparalleled contribution and serious leadership.

It is also remarkable that the Tamil language has been saved and flourished in the Kumari District areas. During the Kamraj regime, the Chittaru Pattanagal project, Kumari representation in the cabinet, the Kotaiyar hydroelectric project, the Mathur tank bridge project, Aralwaimozhi Cooperative Spinning Mill, Govt Rubber Corporation Konam, Marthandam Industrial Estates, Ethamozhi Rope Manufacturing, Four Municipal Projects, Barrages, Konam Technical College etc are the benefits that Kumari District has received. Since then till now Kumari district has received various development schemes from the central and state governments. Notable among them are Thiruvananthapuram-Kanyakumari and Nagercoil-Tirunelveli Railway Project, Poikai Dam, Mampazhura Dam, Thiruvalluvar Statue and Vivekananda Mandadam on the sea rock at Kanyakumari, Aralwaimozhi Wind Power Project, Parvathipuram and Marthandam flyover projects, Narcoville Corporation, Tiruvattar and Killiyur as new taluks etc.

In this district where many religions live, the people of each religion are very attached and involved in their time. Therefore, Kumari district has the special feature of being a godless area. Religious belief is believed to be one of the reasons for the continued existence of natural resources such as water resources, land, mountains, and sea forests. Even though people of many religions are living here, it is significant that the humanity of the past religion is growing among them. Religious unity is evident here in many places. In particular, Palliyadi Old Panni Sarva Dharma Rithuralam extols the basic philosophy of 'One God is One God'. Here, Hindus light candles, Christians light candles and Muslims offer incense. Samabandhi feasts are held in temples and shrines across Kumari district, where people of all faiths eat together. It is a healthy activity. It is noteworthy that the Muslims are leading the Mutharamman festival in the living coconut. Woven Giving to Swami is still going on today. Thus, the people of Kumari district are an example for the world

to act with love for the past. Apart from this, religious understanding is further polished here through interfaith dialogue.

The arts of architecture, sculpture, painting, music, dance, drama, etc., which are admired as Gavi's arts, and the cultural aspects that travel through it, are abundantly rich in many places that show the development of Kumari district from that day till today. There are Hindu, Jain, Christian and Islamic temples, forts and palaces built by the kings as evidence of architecture in this district. These speak of the antiquity and pride of Kumari district. The ornate Padmanabhapuram Palace, full of wood carvings, is a historical treasure trove of kings who ruled for 300 years. Kumarimavatta sculptures are found not only in temples but also in palaces, chariots, halls and public places. The sculptures in the temples at Suchintharam and Thiruvattaru and in the Padmanapuram Museum are highly artistic and come alive as relief sculptures. The 133-feet tall Thiruvalluvar statue situated on the Kumari sea cliff is a standing artistic icon with all aspects of sculpture. The Padmanabhapuram Palace and Museum, painted with herbs 300 years ago, paintings and Suseendram Gopura paintings are lifelike. The arts of music and dance are used in the worship of Kumarimavatta temple, so they live as temple arts and are also a tool to express culture. Although drama was less active in this district, during the period of freedom struggle and temple festivals, social and Liberation dramas are being conducted. So it can be said that Kumari district has given its best role to the world in the development of art and culture.

Kumari district is the southern border on the map of the unique nation of India that finds unity in diversity. Kanyakumari, the southernmost point of the Indian state where three oceans meet, has a unique distinction in the world. It is a great place where tourists from many countries of the world congregate. It is the holy land of Bharatatha for pilgrims. Sunrise and sunset are also a special area. A place where many heads of state come to stay and rest. Kumarimuna is a major tourist destination. Road transport and rail transport are well established. The proposal to establish an airport is stalled. Vivekananda Memorial Mandapam is situated

on a rock in the middle of the ocean and a 13 feet tall Thiruvalluvar statue is on the other. Boat transport is also available for tourists to go here. Bhagwati Amman Temple is the special temple here. Government Museum, Tamilannai Park, Gandhi Mandapam, Kamarasar Mani Mandapam etc. are located here. It is not only the long-standing wish of all the people of Kumari district but also the wish of all the people of India to declare Sunnyakumari, the southern border with all these special features, as an international tourist center. It is not fair to ignore the more special southern border of the country when Kovalam in Kerala is declared as an international tourist hub.

Another specially of Kumari district is that it has been a pioneer in many fields. Travancore's first school, first printing press, first hospital etc. were set up in Kumari district which is unique to the district. 1800 year Missionary Ringing Dhope established the first school in Myladi, Missionary Charles Mead established the first Aksu School in Nagercoil, and Dr.Archipast Ramsey established the first hospital I Nayur in 1988, the first hospital in Travancore. And the first book published in Tamil by Missionary Mead at Nagercoil Achath was 'Athmapodham' in the same year. In 1840 a Tamil periodical for children called 'Baladipika' was started in Nagercoil. It was the first periodical published in Tamil Nadu. In 1861, a Tamil monthly magazine called 'Desopakari' and in 1874 a Tamil daily called 'Thiruvankur Abhimani' were first started here. Apart from these, the first International Cancer Center was started in 1963 in Neyur Hospital campus. It is the first company in Asia. It is the first private cancer center in Tamil Nadu. Also, the highest and longest tank bridge in Asia was built in Mathur in 1966 and completed in 1971.

Apart from this, Kumariswamy, the first industrial pioneer of Kumari district, who revolutionized the industry, started many industries like bus service (193) and electricity facility, spinning mill, Odu factory, rice mill, ice factory, salting theather, petrol station, engineering school, rubber plantations etc. in Kumari district. Newly introduced So she was called 'pioneer'. Then the government made them compulsory. She became a guide to the government. And now

Vasantakumari from Kumari district has been appointed as the first female government bus driver in Tamil Nadu. Besides, it is significant that this district is the first in Tamil Nadu in terms of education. So Kumari district is the first in many fields then and now. It's great to come and keep it up. The historic A.L.M. is a canal commissioned by King Marthandavarma to establish water transport from Thiruvananthapuram to Kanyakumari in the 18th century Canal. After the merger of Kumarimavattam with Tamil Nadu, this canal, which has worked well with boat traffic, has been encroached and useless as a sewer in the Kumarimavattam areas. But it is still working well in Kerala region. If it is repaired and restored by removing encroachments, boat traffic can be established and it can be turned into a tourist destination. The water level in those areas will rise and benefit the people better.

Conclusion

It is very necessary to preserve and restore the historical monuments of Kumari district. The first of Kumari district are dilapidated and broken. Iranial Palace is badly dilapidated and on the verge of destruction. Padmanabhapuram Palace is well maintained by Kerala Archaeological Department. Similarly, maintaining and protecting the district's historical symbols and imprtant buildings of more than 100 years will help the younger generation to know about it.

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A Glance of the History of Udayagiri Fort in Kanyakumari District

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Udayagiri fort popularly known as a foundry for casting guns is located 34 kms. From Kanyakumari, and 14 kms, from Nagercoil, the headquarters of this district. The fort was constructed surrounding a hill at Puliurkuruchi. Geographically Puliyoorkurichi village is situated in the Kalkulam taluk of Kanyakumari District. Udayagiri is a fortified hill. Udayagiri Fort is situated one k.m to the east of Padmanabhapuram, a well known land mark in southern Travancore. The height of this hill is 80 metre and the area of the fort is 90 acres. The height and breadth of the Udayagiri fort wall is 5½ and 4½ metres respectively.

The fort is located to the east of Padmanabhapuram, the erstwhile capital of Venad rulers on a hillock. It is known as Udayagiri, it is said that the sun rises at this hillock, and hence it is known as 'Udaya Giri' means Sun rises in the mountain. The Chera and Venad kings had the prefix 'Udaya' in their names of Udaya Marthandavarma and hence it could be taken that the hillock is known as 'Udayagiri'. Udayagiri was an armory of the Chera rulers. Later during the reign of Raja Raja Chola, the fort was destroyed by him. Later Maharaja Marthandavarma, the founder of modern Travancore renovated the ruined fort under the able general De Lannoy, in between A.D. 1741 and A.D. 1744. After the renovation work, De Lannoy was appointed as the in charge of the fort. When Hyder Ali of Mysore declared war against Travancore, General DeLennoy fell ill and died at Udayagiri in A.D. 1777. As a reward for his meritorious services, a grave was erected inside the fort for De Lannoy and his wife. It was known from the Azhaghiapandiapuram Muthaliar Manuscripts, that the Venad ruler VeeraRavivarma collected money from the Zamindars and constructed a

fort in mud at Udayagiri for defence in A.D. 776. We came to know from the Mudaliar palm leaf manuscripts of Alagiyapandiapuram that it was planned to construct the fort in A.D.1600. A Neetu of the king Sri Veera Ravi Ravivarma (A.D.1595 – 1607) was issued in A.D.1600 to this effect Marthandavarma instructed De Lannoy the chief of the Travancore army for the construction of it. A stone masonry wall under the supervision of De Lannoy replaced the mud fort wall of Udayagiri. The fort was surrounded by hill.

It is said that during the 10th century A.D, Raja Raja Chola destroyed the fort during the time of the Venad king Baskaravarma and hoisted his flag with the tiger symbol at the fort. There after the place came to be called as Pulliyoorkurichi. However, the mud fort was destroyed and a new granite fort was constructed at Udayagiri. The modern history of Travancore started with the reign of Bala Marthandavarma.

De Lannoy found that if the nearby hill called Udayagiri hill will be protected, that would serve as an additional campaign area for the garrisons and a protected place for the manufacture of the army weapons. It will be appropriate to assume that in order to strengthen the fort at Udayagiri, De Lannoy started reconstruction of the fort in A.D. 1742. The wall runs to 28 – 60 m. It measures 18 ft to 25 ft height and 37 ft width. The stone masonry wall was constructed and completed in A.D.1744.

Udayagiri Fort Under the Period of Marthandavarma

Udayagiri fort came into prominence during the period of Travancore king Bala Marthandavarma (A.D.1729 – 1758). Udayagiri hill was used as an arsenal for the manufacture of cannon balls. Eustachius De Lannoy of Holland more popularly known as the

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‘Valia Kappitaan’ served as army general under the Travancore king Marthandavarma and his successor Ramavarma for over 36 years. The Udayagiri Fort served as a military base during the reign of Marthandavarma and it was supervised by De Lannoy. The army was trained in European style and provided with sophisticated weapons. Some of the weapons recovered within the fort campus itself were have the weight ranging from 1.80 kg to 8.400 kg. In A.D.1840 Lieutenant Welsh, one of the British commanders made an account of the gun and mortar found in Udayagiri fort.

In A.D.1809 Dalawai Velu Thambi revolted against the British. A British army under the command of Colonal Legar suppressed the rebellion. Dalawai Velu Thambi retreated in the next few days and the same army assisted by Lieutenant Welsh captured the Udayagiri fort.

The war materials used by De Lannoy have been preserved till today in which, gigantic artillery made of with pure iron deserves special mention. De Lannoy used sword number 5, gun number 106, and small gun number 103. The metal lead was used in manufacturing weapons of war. De Lannoy produced different types of cannon balls in A.D.1741. It was in recognition of this skill exhibited by the Dutch general that on his death, nearly 8699 cannon balls and few artilleries were kept on both sides of the way leading to his grave.

The Udayagiri fort was used as a prison in A.D.1799. The Diwan of Travancore, Jayandan Sankaran Nambudiri earned the wrath of the people for his maladministration along with his assistant Sankara Narayana Pillai. Both of them were imprisoned in the Udayagiri fort. The soldiers of Tippu Sultan were also kept as prisoners with in this fort campus. The English East India Company’s troops were stationed there till the middle of the 19th century. Foundry for the manufacture of guns, mortars and cannon balls were also established within the fort under the supervision of the General De Lannoy.

The Significance of Udayagiri Fort

The fort was of strategic importance in the early days. Col. Welsh, in his book 'Military Reminiscences' has recorded that there were 100 guns in the fort besides 50,000 stand of arms. Major Wales, also mentions that a big canon fixed at Udayagiri fort was not able to move even an inch by 1200 soldiers and 16 elephants.”

In this fort there are doors on all four sides. The west and the north side doors are facing towards the Asan Kinaru in Puliyoorkurichi. The south and the east doors are facing towards the Brahmapuram village. The main gate of the fort is facing the western side. There are two temples near the entrance gate. The one is Sastha temple and the other is Melankottamman temple. Nowadays daily poojas are done in these temples. These poojas are offered by the local people. Near the temple there is a well. Now a days the well is used by the local people. Inside the Udayagiri fort, it is looking like a forest. There are many trees like mango, jack fruit, vaakai, poovarasu, cashew nut, neem and turmeric plant etc. Moreover new trees like teak, akasiya, eucalyptus, manche, bamboo, ilavan and coconut are planted. In the interior part of the fort, there is an underground tunnel. This tunnel was used as a secret way at the time of war. It was highly helpful to escape from the enemies.

The Government has taken many steps to preserve this fort. The Government wants to make this fort as a tourist centre. The Forest Department is also taking measures to improve the fort and make it as a tourist potential area. For children, a separate park has been constructed. Inside the fort, a deer park has been built by the Department of forest. It was opened on March 2, 2002. A Birds Sanctuary is also located inside the fort which attracts more tourists. Today this fort is called as “Garden of Athens”. There are many big trees surrounded and the peaceful atmosphere attracts the tourists to visit this fort. The people of Kanyakumari district recommend the Government to build an Agricultural College, rubber factory and a play ground inside this fort.

Conclusion

Regarding the fort of Udayagiri it was not given much importance for a long bank. Recently, the Government has taken many steps to improve this fort. The Government wanted to make this fort as a tourist centre. The Tamil Nadu Forest Department is also taking measures to improve the fort and make it as a tourist potential area.

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விழுப்புரம் மாவட்டத்தின் வரலாற்றுச் சிறப்புகள் - ஓர் ஆய்வு

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விழுப்புரம் பெயர் கொண்ட வரலாறு

விழு பறையபுரம் தற்போது உள்ள விழுப்புரம் மாவட்டம் சங்ககாலத்தில் மலையாளர்களின் ஆட்சிக்கு உட்பட்டிருந்தது அதன் பிறகு பல்லவர்களில் கடைசி மன்னனாக நிருத்துபங்கன் காலத்தில் இந்த ஊருக்கு பெயர் விஜயரது பங்க ஜெயதாங்கி சதுர்வேதி மங்கலம் என்றும் பின்பு முதலாம் இராஜராஜ மன்னன் காலத்தில் ஜனநாத சதுர்வேதி மங்களம் என்றும் சோழர் காலத்தில் கடைசியாக இப்பகுதி விழுப்புரம் என்ற தலைவனின் பெயரால் அழைக்கப்பட்ட காரணத்தினால் விழுப்புரம் என்று பெயர் பெற்றது. பின்பு முதலாம் சடையவர்மன் சுந்தர பாண்டியன் காலத்தில் விழுப்புரம் என்று பெயர் பெற்றிருக்கிறது. விழுப்புரத்தில் உள்ள கைலாசநாதர் கோவில் கல்வெட்டு இதைப் பற்றிய குறிப்புகளை தருகிறது. மேலும் விழுப்புரம் வைகுந்தவாச பெருமாள் கோயிலில் உள்ள கொடிமரத்தில் விழுப்புரம் எனும் சனகாபுரி என்ற பெயர் குறிப்பிடப்பட்டிருக்கிறது இதன் மூலம் விழுப்புரம் என்ற பெயர் ஆயிரம் ஆண்டுகளுக்கு முன்பே வந்திருப்பதை அறிய முடிகிறது.

கல்வெட்டுகள் மூலமாக விழுப்புரம்

மாவட்டத்தின் வரலாறு

சோழர் காலத்தில் சிறந்த தளபதியாக விளங்கிய விழுப்பரையர் என்பவன் இந்த ஊரில் புகழ்பெற்ற ஒரு சோழர் தளபதியாக விளங்கிய காரணத்தினால் சோழ மன்னர்கள் அவனது பெயரை கொண்டு இந்த ஊரை அழைத்து வாய்ப்புகள் உள்ளது. அதை பல கல்வெட்டு சான்றுகளும் நமக்கு உறுதிப்படுத்துவதாக அமைந்திருக்கிறது. கி.மு 300 முதல் கி.பி 1850 வரையிலான காலகட்டங்களை சார்ந்த பல்வேறு கல்வெட்டுக்கள் விழுப்புரம் மாவட்டத்தில் கிடைக்கப்பெற்று இருக்கின்றன. அதில் பெரும்பாலான கல்வெட்டுகள் ஏறக்குறைய 80 சதவீதத்திற்கும் அதிகமாக கல்வெட்டுகள் சோழர் காலத்தை சார்ந்த கல்வெட்டுகளாகவே இருக்கின்றனர். இந்த விழுப்புரம் மாவட்டத்தில் சில கல்வெட்டுகளை கொண்டு அந்த கல்வெட்டின் மூலம் அரசியல் சமூக நிலை பல்வேறு காலகட்டங்களில் எப்படி இருந்திருக்கிறது. என்பதை நாம் அறிந்து கொள்ளவும் சமயம் போன்ற பல சூழ்நிலைகள் எப்படி இருந்திருக்கிறது என்பதை கல்வெட்டுகள் மூலமாக நாம் அறிந்து கொள்ள முடிகிறது.

*முழு நேர முனைவர் பட்ட ஆய்வாளர், வரலாற்று துறை, அண்ணாமலை பல்கலைக்கழகம், அண்ணாமலை நகர்

செத்தவரை

செத்தவரை, விழுப்புரத்திற்கு வடமேற்கில் 40 கிலோமீட்டர் தொலைவிலும், திருவண்ணாமலைக்கு தென்கிழக்காக 20 கிலோமீட்டர் தொலைவிலும் அமைந்திருக்கிறது. தமிழ்நாட்டின் மற்றொரு பாறை ஓவிய இடமான கிழ்வாலை செத்தவரையில் இருந்து 18 கிலோமீட்டர் தொலைவில் அமைந்திருக்கிறது. செத்தவரை 3000 ஆண்டுகள் பழமையான வரலாறை உடையது. இந்த கிராமத்தின் முக்கியத்துவம், இங்கு காணப்படும் கி.மு. 1000 சேர்ந்த பாறை ஓவியங்களின் மூலம் அறியப்படுகிறது. செத்தவரை பாறை ஓவியங்களில், பெரும்பாலும் விலங்கினங்களே அதிகம் காணப்படுகின்றன. உலகம் முழுதும், தொல்லியலில், பாறை ஓவியங்கள் குறித்து அதிகமான ஆய்வுகள் செய்யப்பட்டு வருகின்றன. தொல்லியல் நிபுணர்கள், பாறை ஓவியங்களை வரைந்த மக்களின் கலை நுணுக்கத்தை குறிப்பிடுவதோடு, அது, அவர்களின் நம்பிக்கைகளையும், தினசரி நடவடிக்கைகளையும் குறிக்கிறது என்றும் கூறுகிறார்கள். பாறை இருப்பிடங்களில் காணப்படும் ஓவியங்களில் பெரும்பாலும், வேட்டை காட்சிகளும், மனித நடவடிக்கைகளும் இடம் பெற்றிருக்கின்றன. இங்குள்ள அய்யனார்மலை என்னும் குன்றில், பாறை ஓவியங்கள் காணப்படுகின்றன. மான், காட்டுப்பன்றி, மீன், புலி, மாடு போன்ற விலங்கு ஓவியங்களும், விரல்களுடன் கூடிய மனித உள்ளங்கை ஓவியங்களும் காணப்படுகின்றன. இவற்றில், மான் ஓவியமும், மீன் ஓவியமும், பெரிய அளவில் வரையப்பட்டுள்ளன. இவ்வோவியங்களின் எல்லை கோடுகள் சிவப்பு வண்ணத்தாலும், உட்புறம் வெள்ளை நிறத்தாலும் வரையப்பட்டுள்ளது. மாட்டு ஓவியம் முழுவதும் சிவப்பு வண்ணத்தால் வரையப்பட்டுள்ளது. மாட்டின் உள் உறுப்புகளும் தெரியுமாறு வரையப்பட்டுள்ளது. இம்மாதிரி உடல் உள் உறுப்புகள் தெரியுமாறு வரைப்படும் ஓவியங்களை, ஓ - கதிர் ஓவியங்கள் என்று அழைக்கப்படுகின்றன.

மான் ஓவியத்திற்கு அருகில், ஒரு தடியில் இறைச்சியை தீயில் வறுப்பது போன்று வரையப்பட்டுள்ளது. இதன் மூலம், இந்த

ஓவியத்தை வரைந்தவர்களுக்கு, வறுக்கப்பட்ட இறைச்சியை உண்ணும் பழக்கம் இருந்ததை அறிய முடிகிறது. ஓவியங்கள் வரையப்பட்ட முறையை வைத்து பார்க்கும் போது செத்தவரை பாறை ஓவியங்களின் காலம் கி.மு 1500 ஆகும்.

தளவானூர்

தளவானூர் குடைவரைக் கோயில் அல்லது சத்ருமல்லேசுவரர் கோவில் விழுப்புரம் மாவட்டத்தில் உள்ள செஞ்சி - மண்டகப்பட்டு எனும் ஊர்களுக்கு இடையே அமைந்த தளவானூரில் அமைந்துள்ளது. தளவானூரில் அமைந்துள்ள ஒரு குடைவரைக் கோவில் ஆகும். இக்கோவில் பல்லவ மன்னன் முதலாம் மகேந்திரவர்மனால் கட்டப்பட்டது. தெற்கு முகமாக 32 அடி நீளத்தில் தரைமட்டத்திலிருந்து 3.5 அடி உயரத்தில் அமைக்கப்பட்டுள்ளது.

மேல் சித்தாமூர் சமணர் கோயில்

மேல் சித்தாமூர் சமணர் கோயில், தமிழ்நாட்டின் விழுப்புரம் மாவட்டத்தில், திண்டிவனம் வட்டத்தில், வல்லம் ஊராட்சி ஒன்றியத்தில், திண்டிவனம் - செஞ்சி சாலையில், வல்லத்திற்கு அருகில் உள்ள மேல்சித்தாமூர் ஊராட்சியில் உள்ள மேல்சித்தாமூர் கிராமத்தில் உள்ளது. இக்கோயில் தமிழ்ச் சமணர்களின் ஆன்மீகத் தலைமையிடமாக உள்ளது.

அடுக்கங்கல் தமிழ்-பிராமிக் கல்வெட்டு

அடுக்கங்கல் தமிழ்-பிராமிக் கல்வெட்டு தமிழ்நாட்டின் விழுப்புரம் மாவட்டம், செஞ்சி வட்டம், நெகனூர்பட்டி கிராமத்தில் அமைந்துள்ள அடுக்கங்கல் குன்றின் அடிப்பகுதியில் உள்ள ஒரு பாறையில் பொறிக்கப்பட்டுள்ளது. நெகனூர்பட்டி செஞ்சிக்கு வடகிழக்கே 6 கிலோமீட்டர் (3.7 மைல்) தொலைவில் அமைந்துள்ளது. பெரிய பாறைக்கற்கள் ஒன்றின் மேல் ஒன்றாகக் குவிந்து கிடப்பது போல் தோற்றமளிப்பதால் அடுக்கங்கல் என்ற வந்தது. அடுக்கங்கல் குன்றின் அடியில் வரலாற்றுக்கு முந்தைய பாறை ஓவியங்களைக் கொண்ட இரு சமண குகைகள் உள்ளன.

இக்கல்வெட்டின்
இதுவேயாகும்.

தனித்தன்மையும்

ட்ரோய்” என்றனர். முகலாயர்களால் பாதுஷாபாத்
என்றும் சோழர்களால் சிங்கபுர நாடு என்றும்
அழைக்கப்பட்டது.

அரசலாப்புரம்: வட்டெழுத்துப் பொறிப்புடன் கோழி நடுகல்

வட்டெழுத்துப் பொறிப்புடன் கோழி நடுகல்
என்பது தமிழ்நாட்டின், விழுப்புரம் மாவட்டம்,
விக்கிரவாண்டி வட்டம், நெழூர் பஞ்சாயத்தில்
இடம்பெற்றுள்ள அரசலாப்புரம் குக்கிராமத்தில்
கண்டறியப்பட்டது. இது வட்டெழுத்துப்
பொறிப்புடன் ஒரு கோழிக்கு எடுக்கப்பட்ட
நடுகல்லாகும்.

செஞ்சிக் கோட்டை

விழுப்புரம் மாவட்டத்தில் உள்ள செஞ்சியில்,
மாநிலத் தலைநகரமான சென்னையில் இருந்து 160
கி.மீ (100 மைல்கள்) தொலைவில் அமைந்துள்ள
இது யூனியன் பிரதேசமான பாண்டிச்சேரிக்கு
அண்மையில் உள்ளது. மராட்டிய மன்னரான
சிவாஜி, “இது இந்தியாவிலுள்ள எவரும்
உட்புகழுடியாத கோட்டைகளுள் சிறந்தது” எனக்
கூறுமளவுக்கு அரண் செய்யப்பட்ட கோட்டையாக
இது இருந்தது. பிரித்தானியர் இதனைக் “கிழக்கின்

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குயிலி: புனைவுகளில் மறையும் வரலாறு

குருசாமி மயில்வாகனன்*

வரலாற்றை, வரலாற்று ஆய்வு நூல்களின் மூலமாக
அறிந்து கொள்வதை விட சிறுகதை, நாவல்,
நாடகம், திரைப்படங்கள், மற்றும் திரைத்
தொடர்கள் போன்ற வரலாற்றுப் புனைவுக் கலை
இலக்கிய வடிவங்களின் வழியாக அறிய
விரும்புகின்ற போக்கு தற்காலத்தில் தமிழக
மக்களிடம் மிகுதியாகக் காணப்படுகிறது.

வரலாறு குறித்து ஆர்வங்கொள்ளும் சூழல்
இதனால் அதிகரித்திருந்தபோதிலும், வரலாறு
சார்ந்த கலை, இலக்கியப் புனைவுகளை
உண்மையான வரலாறு எனத் தவறாகப் புரிந்து

கொள்கின்ற ஆபத்தும் இதன்மூலம்
உருவாகியுள்ளது. வரலாற்றை மறைக்கும் சில
புனைவுகளைக் குறித்து விளக்குவதே
இக்கட்டுரையின் நோக்கமாகும்.

தென் தமிழ்நாட்டில் மதுரைக்கு கிழக்கேயுள்ள
சிவகங்கையின் பாளையக்காரர் காலகட்டம்
குறித்துக் கூறப்படுகின்ற வரலாற்றில்
சமீபகாலமாக மிகவும் அதிகமாகப் பேசப்பட்டுப்
புகழ் பெற்றிருக்கின்ற பாத்திரம் குயிலி எனும்
பெண் பாத்திரம் ஆகும்.

*செயலாளர், சிவகங்கை வரலாற்று ஆய்வரங்கம், சிவகங்கை மாவட்டம்.

உள்ளூர்ப் பத்திரிகைச் செய்திகள் முதல் தலைநகரின் பிரபலமான ஊடகங்கள், வரலாற்றுப் புனைவிலக்கிய நூல்கள் மற்றும் கல்விப்புலம் சார்ந்த வரலாற்று ஆய்வுக் கட்டுரைகள் வரை இப்பாத்திரம் குறித்துத் தொடர்ச்சியாகப் பேசப்பட்டு வருகிறது. குயிலி எனும் பாத்திரத்தின் உண்மைத் தன்மையை ஆவணங்களின் வழியாக இக்கட்டுரை ஆராய்கிறது.

1985இல் வெளியான 'இந்திய தேசிய காங்கிரஸ் நூற்றாண்டு மலரில்'¹ இடம் பெற்றுள்ள கட்டுரையில் குயிலி குறித்த தகவல் குறிப்பிடப்பட்டுள்ளது. நாமறிந்தவரையில் இது குயிலி குறித்து அச்சில் வெளிவந்துள்ள முதல் தகவலாகும். 1990இல் வெளியான 'வீரம் விளைந்த சிவகங்கைச் செம்மண்'² எனும் நூலில் குயிலி குறித்த தகவல் வெளிவந்துள்ளது. 1992இல் சிவகங்கை அரண்மனையின் முன்புறமாக உள்ள வேலுநாச்சியாரின் சிலை அமைந்துள்ள பீடத்தில்³ குயிலியின் பெயர் குறிப்பிடப்பட்டுள்ளது. 1999இல் நந்தன்வழி இதழில் தொடர்கதையாக வெளிவந்து பின்னர் நாவலாக்கப்பட்ட 'வேலுநாச்சியார்'⁴ எனும் நூலில் குயிலி குறித்து மிகவும் விரிவான செய்திகள் இடம் பெற்றுள்ளன. 2007இல் சிவகங்கையின் சட்டமன்ற உறுப்பினர் தமிழக சட்டமன்றத்தில் குயிலியை 'ஆதிதிராவிடர் சாதியைச் சேர்ந்த பெண்'⁵ எனக் குறிப்பிட்டுள்ளார். 2007இல் தமிழ்நாடு வரலாற்றுப் பேராயமானது தனது 14ஆவது மாநாட்டுத் தீர்மானத்தில் 'தலித் பெண் குயிலி'⁶ எனக் குறிப்பிட்டுள்ளது. 2010இல் வெளியான 'தலித் கதைப் பாடல்கள் (தென் மாவட்டங்கள்)' எனும் நூலில் குயிலி அருந்ததியர் சாதியைச் சேர்ந்த பெண்⁷ எனக் குறிப்பிடப்பட்டுள்ளது. 2013இல் அப்போதைய தமிழக முதலமைச்சர் சட்டமன்றத்தில் குயிலி குறித்துக் குறிப்பிட்டுள்ளார்.⁸ 2013இல் வெளியான 'குயிலியின் தியாகத்தில் வேலுநாச்சியாரின் வெற்றி'⁹ எனும் நூல் குயிலியை ஆதிதிராவிடர் சாதி எனக் குறிப்பிடும் நூலாகும். 2016இல் வெளியான 'தமிழ்நாட்டு வரலாறு'¹⁰ எனும் நூலில்

குயிலி குறித்துக் குறிப்பிடப்பட்டுள்ளது. 2017இல் வெளியான 'குயிலி - ராணி வேலுநாச்சியாரின் பெண்கள் படைத் தளபதி (முதல் தற்கொலைப் போராளி)'¹¹ எனும் நூல் குயிலியை அருந்ததியர் சாதி எனக் குறிப்பிடும் நூலாகும். 2018இல் வெளியான 'வரலாறு போற்றும் சிவகங்கைச் சீமை வீரத்தாய் குயிலி (ஆங்கிலேயரை எரித்த முதல் தற்கொலைப் பெண் போராளி)'¹² எனும் நூல் குயிலி குறித்த மூன்றாவது நூலாகும். 2018இல் தமிழ்நாடு அரசு பள்ளிக் கல்வித் துறையின் சார்பாக மாநிலக் கல்வியியல் ஆராய்ச்சி மற்றும் பயிற்சி நிறுவனம் வெளியிட்டுள்ள ஆறாம் வகுப்புத் தமிழ்ப் பாட நூலில்¹³ குயிலி குறித்துக் குறிப்பிடப்பட்டுள்ளது. 2019இல் மேற்சொன்ன அதே நிறுவனம் வெளியிட்டுள்ள மேல்நிலை முதலாம் ஆண்டு வரலாறு தொகுதி 2 பாட நூலில்¹⁴ குயிலி குறித்துக் குறிப்பிடப்பட்டுள்ளது. 2018இல் வெளியான ஸ்ரீராம் ஷர்மா என்பவர் எழுதியுள்ள வீரத் தளபதி குயிலி¹⁵ எனும் தெருக்கூத்துக் கலைக்கான நூலில் குயிலி குறித்துக் குறிப்பிடப்பட்டுள்ளது.

2020இல் இந்திய துணைக் குடியரசுத் தலைவரது முகநூல் பக்கத்தில் குயிலி குறித்து ஆங்கிலத்திலும் தெலுங்கிலும்¹⁶ குறிப்பிடப்பட்டுள்ளது. 2023-2024க்கான தமிழக அரசின் வரவு செலவுத் திட்டத்தில் குயிலிக்கான சிலையை சிவகங்கையில் நிறுவுவதற்காக 50 லட்சம் ரூபாய்கள் ஒதுக்கப் பட்டுள்ளன. இதுதவிர, சிவகங்கை வரலாறு குறித்துப் பேசுகின்ற அரசியல் கட்சிப் பிரமுகர்கள்; தொழில்முறைச் சொற்பொழிவாளர்கள் மற்றும் பட்டிமன்றப் பேச்சாளர்கள் மேடைகளிலும் தொலைக்காட்சிகளிலும் தொடர்ச்சியாகப் பேசி வருகின்றனர்.

ஆயினும் மேற்சொல்லப்பட்ட நூல்கள் மற்றும் பேச்சுக்கள் எதிலும் குயிலியின் இருப்பிற்கான வரலாற்று ஆவணங்களோ அல்லது முறையான வாய்மொழிப் பாடல்களோ, கல்வெட்டுக்களோ, கதைகளோ ஆதாரங்களாகக் காட்டப்படவில்லை. இவைகள் அனைத்திலிருந்தும் குயிலி குறித்துக்

கூறப்படுகின்ற வரலாற்றுச் சம்பவங்களைத் தொகுத்துக் காணலாம்.

இராமநாதபுரத்திலிருந்து பிரிக்கப்பட்ட சிவகங்கையின் முதல் மன்னர் சசிவர்ணத்தேவர் ஆவார். இவரது மகன் முத்துவடுகநாதத் தேவர் சிவகங்கையின் இரண்டாவது மன்னராவார். இவரது மனைவி ராணி வேலுநாச்சியார் ஆவார்.

1772, ஜூன் மாதம் ஆற்காட் நவாப் வாலாஜா முகம்மது அலியின் மூத்த மகன் உம்தத்-உம்-உல்ராஸின் படைகள், கிழக்கிந்தியக் கம்பெனி ராணுவத்தின் துணைக் கர்னல் ஆபிரஹாம் வில்லியம் பாஞ்ஜோரின் படைகள் மற்றும் புதுக்கோட்டைத் தொண்டைமான் அனுப்பிய படைகள் ஆகிய முக்கூட்டுப் படைகளும் காளையார்கோவிலை முற்றுகையிட்டபோது நிராயுதபாணியாக இருந்த மன்னர் முத்துவடுகநாதத்தேவர் எதிர்பாராதவிதமாக பாஞ்ஜோரால் நீதியற்ற முறையில் படுகொலை செய்யப்படுகிறார். இதனால் ராணி வேலுநாச்சியார், அவரது மகள் வெள்ளச்சி நச்சியார், மன்னரின் மெய்க்காப்பாளர்களான மருது சகோதரர்கள், சிவகங்கையின் தளவாயாகப் பணிபுரிந்த தாண்டவராய பிள்ளை ஆகியோர் ஹைதர் அலியின் ஆளுகைக்கு உட்பட்டிருந்த திண்டுக்கல் விருப்பாட்சிப் பாளையத்தில் தஞ்சம் புகுந்தனர்.

அப்போது வேலுநாச்சியாருக்கு ஆலோசகராகவும் குருநாதராகவும் இருந்த இராமநாதபுரத்தைச் சேர்ந்த வெற்றிவேல்தேவர் என்பவர் துரோகியாக மாறி நாவப்பின் கையாட்களுக்கு உளவு சொல்லுமாறு பணித்ததால் அவரது தலையைச் சீவுகிறான் வேலுநாச்சியாரது பணிப்பெண்ணான குயிலி. இச்செயலால் அவள் ராணியின் மெய்க்காப்பாளினியாகப் பதவி உயர்வு பெறுகிறாள். பின்னர் உடையாள் எனும் பெண்கள் படைப்பிரிவிற்குத் தளபதியாகிறாள். எட்டு ஆண்டுகளுக்குப் பிறகு 1780இல் ஹைதர் அலி கொடுத்த படைகளின் உதவியுடன் சிவகங்கையை மீட்பதற்காக வேலுநாச்சியார் படைகளுடன்

புறப்பட்டபோது குயிலி பெண்கள் படைப் பிரிவிற்குப் பொறுப்பேற்று வருகிறாள். மதுரையிலிருந்து கிழக்காக ஓடுகின்ற வைகை நதிக்கரையிலுள்ள ஊர்களின் வழியாக வருகின்ற வேலுநாச்சியாரின் படையானது பல இடங்களில் முக்கூட்டுப் படைகளுடன் மோதி வெற்றி பெறுகிறது. பின்னர் காளையார்கோவிலைக் கைப்பற்றுகிறது.

அப்போது குயிலி மாறுவேடம் பூண்டு சென்று சிவகங்கைக்குச் சென்று துணைக் கர்னல் ஆபிரஹாம் பாஞ்ஜோரது ரகசியப் போர்த் திட்டத்தை உளவறிந்து வருகிறாள். இறுதியில், சிவகங்கை அரண்மனைக்குள் வேலுநாச்சியாரும் பாஞ்ஜோரும் சண்டையிடுகின்றனர். அப்போது தன் உடல் முழுதும் நெய்யைப் பூசி நெருப்பு வைத்துக் கொண்டு சிவகங்கை அரண்மனை மாடியிலிருந்து ஆயுதக் கிடங்கினுள் குதித்து குயிலி வெடித்துச் சிதறுகிறாள். இதனால் முக்கூட்டுப் படைகள் ஓடிவிடுகின்றன. வேலுநாச்சியார் சிவகங்கையை மீட்டெடுக்கிறார்.

சிவகங்கை வரலாறு குறித்த புனைவிலக்கிய வகை சார்ந்த கட்டுரைகள், நூல்கள், சொற்பொழிவுகள் மற்றும் வரலாற்று ஆய்வுக் கட்டுரைகள், ஆய்வு நூல்கள், ஆய்வுச் சொற்பொழிவுகள் ஆகியவற்றில், பாஞ்ஜோரின் ரகசியத் திட்டத்தினை உளவறிந்தாள் மற்றும் அதை முறியடிப்பதற்காகச் சிவகங்கை அரண்மனைக்குள் நடந்த சண்டையின்போது தன்னுடலில் தீ வைத்துத் தற்கொலை செய்து கொண்டாள் எனும் இரண்டு சம்பவங்களையும் மையமாகக் கொண்டு குயிலி குறித்துப் பலவிதங்களில் குறிப்பிடப்பட்டு வருகின்றன. இவைகளில் பெரும்பாலும் ஜீவபரதி எழுதியுள்ள வேலுநாச்சியார் எனும் தொடர்கதையினைப் பின்பற்றியே எழுதப்பட்டுள்ளன.

தமிழகத்தில் சுமார் 20 ஆண்டுகளாகப் பரவிக் கொண்டிருக்கக்கூடிய இத்தகவல்களால் முதல் மனித வெடிகுண்டு மற்றும் தற்கொலைப் போராளி எனக் குயிலிக்குப் புகழ்

உருவாகியுள்ளது. குறிப்பிட்ட சில சாதி அமைப்பினர் இப்புகழைத் தங்களது சாதிக்கான புகழாக ஆக்குவதற்காக, குயிலியைத் தங்களது சாதியைச் சேர்ந்தவள் என உரிமை கோரிப் பிற சாதி அமைப்பினரும் முரண்பட்டுக் கொண்டு தங்களுக்கிடையே பகையை வளர்த்துக் கொண்டு மோதிக் கொள்கின்ற துயரமான நிலை நிலவுகிறது.

குயிலி என்பது வரலாற்றுப் புனைவுப் பிரச்சினையே தவிர, ஒருபோதும் சாதி குறித்த பிரச்சினையல்ல. அவ்வாறு குறிப்பிடுவது ஆதாரமற்றது மற்றும் தவறானது என்பதை உறுதியோடு வலியுறுத்திக் கூற விரும்புகிறேன்.

சிவகங்கை அரண்மனைக்குள் நடைபெற்ற சண்டையில் ஒரு இளம்பெண் தன் உடலில் நெய்யைப் பூசி தீ வைத்துக்கொண்டு ஆயுதக் கிடங்கினுள் குதித்து வெடித்துச் சிதறினாள் எனும் கவர்சியூட்டக்கூடிய சாகசச் சம்பவமானது குயிலியை ஒரு வரலாற்று மாந்தராக அனைவரையும் எளிதில் ஏற்க வைத்துள்ளது. அந்தச் சம்பவத்திற்கான வரலாற்றுச் சான்றாதாரங்களை இப்போது நாம் காணவிருக்கிறோம். முதலில் அதற்கான வரலாற்றுக் காலகட்டத்தை காணவிருக்கிறோம்.

காலகட்டம்

1772இல் காளையார்கோவிலில் பாஞ்ஜோரால் மன்னர் முத்துவடுகநாதத்தேவர் படுகொலை செய்யப்படுகிறார் என்பதால் 1772ஆம் ஆண்டில் நடைபெற்ற சம்பவங்களையும், எட்டாண்டு களுக்குப் பின்னர் 1780இல் அதே பாஞ்ஜோரைச் சண்டையிட்டு வீழ்த்தி ராணி வேலுநாச்சியார் சிவகங்கையை மீட்டெடுக்கும்போது குயிலியின் தற்கொலையும் நடைபெறுவதால் 1780ஆம் ஆண்டில் நடைபெற்ற சம்பவங்களையும் ஆவணங்களின் வழியாக நாம் காணவிருக்கிறோம்.

1772 - காளையார்கோவில் படுகொலை

1772இல் பாஞ்ஜோரால் சிவகங்கை மன்னர் படுகொலை செய்யப்பட்டு இரண்டாண்டு களுக்குப் பிறகு, அச்சம்பவத்தைக் குறிப்பிட்டு

1774ஆம் ஆண்டு மே மாதம், 2 மற்றும் 23 ஆகிய தேதிகளில் 'தி லண்டன் பாக்கெட், தி பிரிட்டிஷ் கிரானிக்கல்' (The London Packet, The British Cronicle) எனும் லண்டனிலிருந்து வெளிவருகின்ற ஆங்கிலப் பத்திரிகையானது தன்னைக் கடுமையாகக் கண்டித்து எழுதியிருப்பதைக் குறித்து பாஞ்ஜோர் இந்தியா ஹவுஸில் புகார் செய்கிறான்.

1775ஆம் ஆண்டு ஆகஸ்ட் 25ஆந் தேதியன்று இதுகுறித்துப் பாஞ்ஜோரிடம் கர்னல் ஃப்ளெட்சர் விசாரணை நடத்துகிறான். அக்குற்றச்சாட்டுகளை மறுத்து பாஞ்ஜோர் விளக்கமளித்துள்ளான். அதன்பின் ஆகஸ்ட் 28ஆந் தேதி பாஞ்ஜோரின் விளக்கங்களை ஏற்று குற்றச்சாட்டுகளைத் தள்ளுபடி செய்து அரசாங்கம் ஆணையிட்டுள்ளது. 1775ன் இறுதியில் கடுமையான நோயால் பாதிக்கப்பட்டிருந்த பாஞ்ஜோர் ஜெனரல் ஸ்மித்துடன் இங்கிலாந்து திரும்பிச் சென்றுவிடுகிறான்.

'ஹென்றி டேவிசன் லவ்' (Henry Davison Love) என்பவர் எழுதியுள்ள இந்திய ஆவணங்கள் தொடர்கள்' (Indian Records Series) வரிசையில் 1913ஆம் ஆண்டு வெளிவந்த 'வெஸ்டிஜஸ் ஆஃப் ஒல்டு மெட்ராஸ் (1640-1800) தொகுதி 3' (Westiges of Old Madras (1640 - 1800) Vol.3)¹⁷ எனும் நூலானது இச்செய்திகளை விரிவாகக் குறிப்பிடுகின்றது.

மூன்று பெருந்தொகுதிகளாக அமைந்துள்ள இந்நூலானது கம்பெனியின் படைகளில் பணியாற்றிய அதிகாரிகளின் இந்திய வருகைகள், திரும்புதல்கள், பணி நியமனங்கள், விடுப்புகள், பணி ஓய்வுகள், பணி உயர்வுகள், தற்காலிகப் பணி நீக்கங்கள், நிரந்தரப் பணி நீக்கங்கள், மற்றும் மரணங்கள் ஆகிய விவரங்களைப் பதிவு செய்யப்பட்டுள்ள கிழக்கிந்தியக் கம்பெனியின் ராணுவ ஆவண நூலாகும்.

இச்சான்றுகளிலிருந்து கடுமையாக நோய் வாய்ப்பட்டிருந்த கர்னல் பாஞ்ஜோர் 1775ஆம்

ஆண்டின் இறுதியில் இங்கிலாந்து திரும்பிவிட்டான் என அறிகிறோம். எனவே 1780ஆம் ஆண்டினில் பாஞ்ஜோர் மீண்டும் சிவகங்கை வந்திருப்பதற்கான வாய்ப்பில்லை. அப்படி வந்திருந்தால், அதைக் கிழக்கிந்தியக் கம்பெனியின் ராணுவ அதிகாரியின் இந்நூல் கட்டாயம் குறிப்பிட்டிருக்கும்.

பாஞ்ஜோர் என்பவன் 1775இல் இந்தியாவிலேயே இல்லை என்பதைத் தெளிவாகக் குறிப்பிடுகின்ற இச்சான்றாதாரத்தின் மூலமாக 1780இல் பாஞ்ஜோரின் திட்டத்தைக் குயிலி உளவறிந்து தெரிந்து கொண்டாள் என்பதும் அத்திட்டத்தை முறியடிக்க ஆயுதக் கிடங்கினில் குதித்துத் தற்கொலை செய்து கொண்டாள் என்பதும் கற்பனையாகப் புனையப்பட்ட சம்பவங்கள்தான் என்பதை நம்மால் அறிய முடிகின்றது.

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Thiruvalluvar Statue in Kanyakumari: A Symbol of Tamil Culture and National Pride

T. Sheeba Helen and V.Sujin Flower

Introduction

The indigenous craftsmen of India, have left innumerable creations dotting the map of our country. Moreover, these wonderful and long lasting creative productions by the craftsmen are the reflectors of our age-old culture. Two decades back, a historical monument was built atop the minor rock, about 400 meters from the coastline of Kanyakumari at the southern tip of the Indian peninsula. This monument, a stone sculpture, was built in honour of a renowned Tamil poet and philosopher Saint Thiruvalluvar. A colossal stone statue measuring 133 feet tall standing amidst the sea is a scenic beauty created by the shilpis of the modern times.

Brief Overview of the Thiruvalluvar Statue

The combined height of the statue and pedestal is 133 feet (41 metres), denoting the 133 chapters of the Thirukkural. This includes 95 feet (29 metres) sculpture of Valluvar standing upon a 38 feet (12 metres) pedestal that represents the 38 chapters of Virtue, the first of the three books of the Kural text. The statue itself represents the second and third books of the Kural text, namely, Wealth and Love. The whole design signifies that wealth and love be earned and enjoyed on the foundation of solid virtue. The right hand of the statue with three fingers pointing skywards signifies the three cantos of the Kural text, namely, Aram, Porul, and Inbam (Virtue, Wealth, and Love, respectively), combined. The head of the statue stands at a height of 61 metres (200 ft) above the sea level. The statue, with its slight bend around the waist is reminiscent of a dancing pose of the Hindu deities like Nataraja. The statue weighs 7,000 tonnes (6,900 long tons; 7,700 short tons). The monument is regarded as a cultural fusion because of its juxtaposition beside the Vivekananda Rock Memorial. Built-in conformation with traditional Indian architecture, the statue has provision to provide a

hollow portion inside from toe to scalp. Visitors, however, will not be allowed to scale, but instead be permitted to climb up to the foot of the statue at a height of 12 metres (38 ft).

Construction

The project was conceived by then Chief Minister M. Karunanidhi in December 1975. On 15 April 1979, the then Prime Minister Morarji Desai laid the foundation stone for the statue, in the presence of the then Chief Minister, M. G. Ramachandran. However, the actual sculpting work, led by Dr. V. Ganapati Sthapathy, former principal of the Government College of Architecture at Mahabalipuram, began a decade later on 6 September 1990, on the tiny island adjacent to the Vivekananda Rock Memorial when funds were allocated in the 1990–91 budget. Sthapathy was chosen for the project over 300 master builders because his suggestion for an all-stone monument to the poet-philosopher prevailed. He observed that stone would be more durable than metal, citing that the Statue of Liberty, which is made of copper, required extensive renovation just a century after its installation. Initially, the project stalled, perhaps owing to Karunanidhi's election loss, but then recommenced in 1997 when he returned to office. At the cost of more than ₹61.4 million (equivalent to ₹260 million or US\$3.3 million in 2023), the project employed about 150 workers, sculptors, assistants and supervisors, who worked about 16 hours a day to complete the work.

The bend around the waist depicting a dance pose made the design challenging. However, the problem was tackled well in advance by the sculptor by creating a full-length wooden prototype before construction. Study of this prototype led to the identification of an energy line (known in Vastu as kayamadhyasutra), currently an empty cavity in the center of the statue

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from top to bottom.

The stonework was divided amongst three workshops, in Kanniyakumari, Ambasamudram and Sholinganallur. Ambasamudram contributed 5,000 tonnes (4,900 long tons; 5,500 short tons) of stones, while Sholinganallur was quarried for 2,000 tonnes (2,000 long tons; 2,200 short tons) of high-quality granite stones for the outer portion of the statue. While the largest of the 3,681 stones were 4 metres (13 ft) long and weighed over 15 tonnes (15 long tons; 17 short tons), the majority weighed 3 to 8 tonnes (3.0 to 7.9 long tons; 3.3 to 8.8 short tons). Stones of such proportions were previously used only in Mayan temples in South America. An interesting detail is a 6-metre-high (19 ft) face, with the ears, nose, eyes, mouth, forehead all made of individual stones carved by hand. The work was done mostly by hand, with each carver wearing down 40 to 50 sharp chisels a day. The sculptors' team considered that the manual method on granite stones is the most dependable since machines may tend to break stones and precision is difficult. Stumps of palmyra tree and poles of casuarina (ironwood) were used for scaffolding. It took 18,000 casuarina poles tied together with two truckloads of ropes to reach the top of the statue. The statue was placed on its pedestal on 19 October 1999.

The statue was unveiled on the millennium day of 1 January 2000. The statue was inaugurated on 1 January 2000 by Dr. M. Karunanidhi, the then chief minister of Tamil Nadu. Besides Indian political leaders and celebrities, foreign delegates including those from Malaysia, Singapore, and Sri Lanka, participated in the opening ceremony. Several Tamil teachers from the state of Tamil Nadu took out a rally from Kottaram to Kanniyakumari carrying Tirukkural placards to mark the ceremony. More than fifty thousand people gathered for the event. The chief minister, after unveiling the statue, called it a "beacon of light to guide human life for all time to come."

The monument was hit by the Indian Ocean tsunami on 26 December 2004 but stood unaffected. The statue is designed to survive earthquakes of

unexpected magnitude, such as magnitude 6 on the Richter Scale occurring within 100 kilometres. This is far beyond that of any event recorded in the regional history because the bedrock in the region is ancient and without known local faults.

About The Creator And His Unbroken Shilpi Lineage

Dr. V. Ganapati Sthapati, the designer and builder of Tiruvalluvar statue belongs to a continuous lineage of traditional sthapati's over 35 generations. One of his forefathers was the illustrious Chief Architect Sthapati by name, Kunjara Mallan Rajaraja Peruthatchan who designed and built the great Brihadeeswara Temple in Tanjore in the 10th century AD.

Dr. Sthapati was the Principal of the Government College of Architecture and Sculpture, which was established by his father Sri. M. Vaidyanatha Sthapati under the guidance of Tamil Nadu Government in early 1950s. After retirement, Dr. Sthapati started his own professional guild in Chennai and propagated the age old science and technology through his temple projects within India and all over the world. A devoted scientist and vaasthu scholar, Dr. Sthapati, published more than 30 books on Indian vaasthu shilpa science and technology. He was the recipient of many prestigious honours and awards such as Vasthu Scientist, Shilpguru, Kalaimamani and Padmabhushan.

Cultural Significance:

The Thiruvalluvar Statue is an enduring symbol of Tamil culture, literature, and philosophy. Thiruvalluvar's "Thirukkural" is considered a literary masterpiece and a guide to ethical and moral living. The statue reflects the deep cultural roots of Tamil Nadu and serves as a source of pride for the Tamil community. It stands as a testament to the enduring legacy of Thiruvalluvar and his universal teachings that continue to inspire people across the world.

Tourism and Economic Impact of the Thiruvalluvar Statue

The statue has led to a significant increase in the number of tourists visiting Kanyakumari. Tourists flock to witness the panoramic views offered by the statue's location, with the vast expanse of the Arabian Sea, the

Indian Ocean, and the Bay of Bengal. The influx of tourists has led to a boost in the local economy. It has resulted in increased demand for accommodations, restaurants, transportation services, and souvenir shops in and around Kanyakumari. The thriving tourism industry supported by the Thiruvalluvar Statue has created employment opportunities for the local population. Jobs are available in various sectors, including hospitality, travel, and handicrafts.

The statue has become a significant source of revenue for the local government and businesses. Entry fees, guided tours, and sales of merchandise related to the statue contribute to the region's income. To cater to the growing number of tourists, there has been substantial investment in infrastructure development. This includes the construction of better roads, transportation facilities, and amenities for visitors. The hotel and lodging industry in Kanyakumari has expanded to accommodate the rising number of tourists. This has led to an increase in the number of hotels, resorts, and guesthouses, benefiting both tourists and the local economy. The statue plays a prominent role in festivals and events held in Kanyakumari. Festivals like Pongal, Tamil New Year, and Thiruvalluvar Day draw large crowds of tourists, further boosting the local economy.

Conservation and Maintenance of the Thiruvalluvar Statue

The preservation of the Thiruvalluvar Statue in Kanyakumari is crucial to ensure its longevity as a cultural and iconic landmark. The statue is exposed to the harsh coastal climate, which includes salt-laden sea breeze and heavy rainfall. Conservation efforts include regular inspections to assess the impact of environmental factors on the statue's structure and materials. Protective coatings and finishes are applied to the statue to prevent corrosion. These coatings act as a barrier against salt and moisture, ensuring the statue

remains in good condition. The statue undergoes regular cleaning to remove dirt, grime, and marine deposits.

Cleaning is done using non-abrasive methods and environmentally friendly solutions to avoid damage to the statue. Routine inspections are conducted to identify any structural issues, such as cracks or erosion in the stone pedestal. Necessary repairs and maintenance work are carried out promptly to address these issues. Conservation specialists and experts in art restoration are often involved in the maintenance and repair of the statue. Their expertise ensures that any restoration work is carried out with the utmost care and respect for the statue's historical and artistic value.

Public awareness campaigns may be conducted to educate visitors and the local community about the importance of preserving the statue and the role they can play in its conservation. The conservation and maintenance of the Thiruvalluvar Statue require a combination of proactive measures, expert oversight, and public cooperation. By implementing these efforts, the statue can continue to stand as a symbol of Tamil culture and national pride for generations to come.

Conclusion

The Thiruvalluvar Statue in Kanyakumari is not just a colossal monument but a symbol of the rich cultural and literary heritage of Tamil Nadu. It pays homage to the profound wisdom and ethical teachings of Thiruvalluvar, serving as a reminder of the enduring impact of his work on society. The statue's location and grandeur make it a beacon of pride for the entire nation and a must-visit destination for anyone seeking to explore the beauty and cultural depth of India's southernmost tip.

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Mythology in the Metropolitan: Tamil Folk Deities in Central Chennai

Bhavika V*

Origins

Though the origin of folk deity worship is ambiguous in history, it can be confirmed with certainty that it was a pre-Aryan cult of the Dravidians.¹ Folk deities are the outcome of the feelings and thoughts of folk people.² These folk deities, largely associated with the protection of the villages, earned their names, 'kaaval deivangal', (kaaval – guardian, deivangal – gods). These deities are believed to prevent evil from entering the villages, by warding off plagues, droughts, famines, natural disasters, wars, or any form of harm to the villagers. These guardian deities demand animal sacrifices, ranging from cows and buffaloes to goats and cocks. It is to be noted that the patrons of such gods are considered to be from a rural background. This notion is gradually being altered after the introduction of these guardian deities and folk gods and goddesses into urban cities, with a notable number of patrons visiting the temples constructed in their honour.

Village Deities in the Folklores of South India

The story of Mariamman, not unlike the goddess herself, takes many forms. There is a story that surrounds high caste circles that a man of a lower caste, impersonated a high caste Brahmin, and tricked a Brahmin girl into marrying him. When the girl discovered his true caste, she was filled with betrayal and committed self-immolation. This Brahmin girl is now venerated as Mariamman⁴. There is another version of the same story, where it is said that the girl married the lower caste man of her own volition, and was killed by her the villagers to guard the honour of their caste.

Similarly, Mariamman is also believed to have originated from the story of Nagavali, who was cursed by the Trimurtis (three major Vedic deities; Siva, Vishnu and Brahma) who were enraged when she failed to recognise them and turned them into children. She was cursed, her beauty faded and her face was marked like smallpox⁵. Thus, Mariamman became the goddess

of small pox and other such epidemics. Two of the three described folklores have the obvious impact of Vedic Hinduism.

Temples of Village Deities in Central Chennai

The majority of the temples in Central Chennai can be found in T. Nagar and Mylapore. Within this demarcated region, Mariamman has the greatest number of temples, through her various forms, namely Nagathamman, Alaiamman, Kolavizhi Amman, Mundakakanni Amman, and Draupadi Amman. Some of these temples have retained their rustic, village-like architecture on the outside, though there are several blatant images of Vedic Hinduism within.

Nagathamman Temple, T.Nagar

Amidst the chaos of construction, this small temple stands in honour of the serpent goddess, Nagathamman (Nagam – snake). Though the main deity of the temple is honoured through the placement of tridents and the depictions of snakes surrounding the deity, the Siva Lingam in the corner and the Vinayakar (the elephant god) at the entrance surrounded by portrayals of snakes catches one's eye. It raises the question of why there are Vedic deities present in the temple of an infamous deity who is exclusively considered to be a goddess of the subalterns. There is also a smaller depiction of the monkey god, Hanuman, who is also a Vedic deity, behind the main shrine. The rituals in the temple are also performed by a Brahmin priest.¹³

Another Nagathamman temple, located near Gopathy Narayanaswami Chetty Road in T. Nagar, is slightly different in practice. This temple is built surrounding a snake-pit, as is the tradition with this deity. The rituals in this temple are often performed by women priests as well.

Madurai Veeran Temple, T. Nagar

The street this temple is located in proudly holds

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the name, Maduraiveeran Koil street. This temple, apart from the main deity, Madurai Veeran, also holds a sub-shrine to another well-known village deity, Muniyandi. He is presented with his weapon and venerated in this temple as well. The main deity of the temple is honoured with a much larger shrine, a trident, and the illustrations of guardians at the entrance of the main shrine. This temple is commonly visited and has an array of patrons.

Veerabhadra Swamy Temple, Mylapore

Standing out from the several Amman temples in the area, the Veerabhadra Swamy temple stands unique as the only temple dedicated to this god in Central Chennai. We are able to see the influence of Vedic deities here as well. Veerabhadra, who is commonly considered to be a folk deity, is also known to be a fierce form of the Vedic god, Siva.¹⁴ This stands as a reasoning for the portrayals of several Vedic deities, (Siva, Sati, Vinayakar and Murugan) in the *gopuram* (gopuram - monumental entrance tower) of the temple.

Apart from these temples erected in honour of the folk deities alone, one can also find the presence of these village deities in the smaller shrines of large temple complexes of the Vedic gods in Mylapore.

Conclusion

From Mariatha to Mariamman, from Muniyandi to Muneeswaran¹⁵, the impact of Vedic deities can be seen on Tamil folk deities in the urban context, through folklores and the temples of the folk deities. Some believe that the adaptation of folk deities as various versions of Vedic gods is a 'sanskritisation' process.

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Rationalising the Existence of Sati Stones and Village Deities in Modern Tamil Nadu

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Status of Women on Modern India

Gender had always played a significant role in Indian society, where men and women were given different and uninterchangeable roles that were thrust upon them in every aspect of their lives.¹ When men were prescribed a higher position in all facets of life; women were expected to placate herself to low and menial roles in both her family and society.² During the modern period, women from different backgrounds faced different sorts of complications. Any achievements done by them were not given much attention or credit, and outspoken women among them were looked upon as straying away from the prescribed norms of the traditional society. Though the social restrictions on women decreased after the reformations fiercely prescribed by the Indian freedom movement became prevalent, they were still prone to be inflicted by domestic violence, physical and mental harassments and abuses in the confines of their own houses. Any women who were believed to have caused dishonour to her family and community were killed to regain this lost honour and the community which inflicted this upon a woman in order to clear their conscious from any guilt or remorse, deified and worshipped the affected woman as a Village deity.³ Certain rituals performed every year in these places were designed to remind people of their presence on Earth and to soothe the anger of those women who people regarded as being unpacified in the afterlife.⁴ Here, some of the atrocious activities that led to the death of women in modern Tamil Nadu are elaborated.

SATI

Starting from 1800s, Sati was a cruel practice which involved women to be voluntarily or forcefully pushed into the funeral pyre of her deceased husband. Records though few in number are evidence to show

that this practice had been followed in India from the ancient times onwards. In spite of the participation and achievements of women in various freedom movements and struggles, they were still expected and bound to follow certain norms, for the purpose of proving their chastity and the respect that they had towards their husband and the society in large. Wealthy and upper-class people practiced Brahminical ceremonies and rituals to construct their dominance in society, eventually resulting in people belonging to other classes and communities, to compress themselves into various destructive social constructs to prove themselves equal and necessary to the proper functioning of society.⁵ As Sati was considered as one of the noble deeds a woman could perform, widows were forced to perform self-immolation to help herself and her family to attain and sometimes retain a higher status in the society.⁶ After the Sati ritual, all the family members along with the people in her community would worship and deify the woman by building a temple in the place where she was immolated.⁷ These unfortunate women then came to be worshipped in various names such as, The epayindhamman, Seelakariyammam and Sewanthammal.

For Example: Seelakkariyamman temple in Melakottai village at Madurai district⁸

Buried Alive

Foreign rule in southern India was one of the most important reasons for the act of burying girl children or women alive. During the late 19th century, when colonial powers occupied the coastal regions for the trading and administration purposes, the orders from foreign officials were sent to respective houses of the local population asking them to send over any woman who had attained her puberty and who had no marital

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affairs with men to act as comfort woman to the foreign officers. This became one of the reasons for the parents to give away their daughters for marriage even before attaining puberty. In some cases, none of the local populace were able to rebel against such orders from the colonial administrators, making them decide to kill their daughters to save their family's honour. Likewise, the zamindars and chieftains of the time also began to imitate the colonial officers and in a way of enjoying their administration powers, started sending such orders to the households that had women. Any household that received this sort of order killed their daughters by locking them inside suffocating granaries or rooms or by burying them alive in their backyards to escape from the shame and dishonour that would affect these families. Any unmarried girl or women who died of such circumstances was deified and worshipped in the name of Poovadaikkari.⁹

Honour Killing

Caste played a serious role in the honour killings recorded during the 19th and 20th century in parts of Tamil Nadu.¹⁰ There were strict rules and taboos practised within each caste and community when it came to matrimonial alliances.¹¹ Any women who married within the same caste or community were encouraged as the properties and wealth belonging to the women were transferred to the men belonging to the same social class. Likewise, the respect and fame of their family was transferred accordingly. But marriage outside one's community made the possibility for the transfer of wealth outside the community circle and mixing of two groups was commonly thought to dilute the closely guarded cultural qualities of both the groups.¹² This man-made aversion to change in continuity led to the death of numerous lives, where even pregnant women were savagely murdered.¹³ The women who lost her life in this manner were at times deified with the term 'Mariyamman'. For Example: (Ondiveeran-Erramma) Erramma temple located in Thirunelveli¹⁴

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The Concept of Tectonic Plates and The Busted Lemurian Continent Myth

Kavitha. K*

Origin of the Lemurian Theory

In 1864 an English Zoologist and the Secretary of the Zoological Society of London, Philip Lutley Sclater (Goode, 1896) published an article named 'Mammals of Madagascar' in 'The Quarterly Journal of Science' in 1864 (Bressan, 2013). In this, he proposed a hypothesis that there was a continent called Lemuria "must have extended across the Indian Ocean and the Indian Peninsula to the further side of the Bay of Bengal and over the great Islands of the Indian Archipelago" (Sclater & Sclater, 1899, pp. 236-237) that was originally the home of Lemurs (true lemurs)¹. He mentioned Lemuria as a hypothetical continent which indicated that Sclater was not sure about this massive structure that he had created.

The foundation that Philip Sclater created was strengthened by a German polymath Ernst Haeckel, who was also called the "Darwin of Germany" (Bolsche, 1909, pp. 5-6). Haeckel accepted the hypothesis of Sclater by saying, "The Indian Ocean formed a continent which extended from the Sunda islands along the southern coast of Asia to the east coast of Africa. The large continent of former times Sclater, an Englishman, has called Lemuria, from the monkey-like animals which inhabited it, and it is at the same time of great importance from being the portable cradle of the human race, which in all likelihood here first enveloped out of anthropoid apes" (Haeckel, 1892, pp. 375-376). In his view, Haeckel extended the area of Lemuria from the Sunda Islands to Africa, which almost covers three-quarters of the Indian Ocean.

The theories of Sclater and Haeckel was elaborated by Blavatsky who was a Russian lifestyle fantasist and the co-founder of the Theosophical society (Stableford, 2009, pp. 45-46). She contrasted the Lemuria hypothesis with the biblical verses. She stated

that the Lemurian continent was the birthplace of the third root race and was destroyed by combustion and then submerged (Blavatsky, 1888, p. 439). Blavatsky mentions that the Lemuria perished about 700,000 years before the commencement of the tertiary age² (Blavatsky, 1888, pp. vol 2, 313). According to Blavatsky, "Lemuria was not submerged as Atlantis was, but was sunk under the waves, owing to earthquakes and subterranean fires" (Blavatsky, 1888, pp. vol 2, 266).

Lemuria in Tamil Literature

The Lemurian continent was deeply enrooted in the minds of the Tamil people, because, the Tamils are said to be relocated from the submerged Kumari Continent, which was put together with Lemuria by the later historic scholars. The Tamil literatures mention about the three literary sangams during the ancient period. V. Kanagasabhai, a Sri Lankan descent Indian historian decodes the versus of Tamil classical literatures and states that "In former days the land had extended further south, and that a mountain called Kumarikkodu, and a large tract of country watered by the river Pahruli had existed south of Cape Kumari. During a violent irruption of the sea, the mountain Kumarikkodu and the whole of the country through which flowed the Pahruli had disappeared (Kanagasabhai, 1904, p. 21)". Kanagasabhai deciphered this information from the verses of Chilappathikaram³ and Kaliththogai⁴. Adiyarkku Nallar, a 12th-century commentator on Chilappathikaram states that between the Pahruli and Kumari rivers, there was a huge landmass that extended up to 700 Kavathams; and the land was divided into 7 Thenga nadus, 7 Mathurai nadus, 7 Munpalai nadus, 7 Pinpalai nadus, 7 Kunra

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nadus, 7 Kunakarai nadus, and 7 Kurumporai nadus, totally 49 Nadus⁵ (Saminathayyar, 1920, p. 230). That's why Kanagasabhai was called the pioneer of Kumari Continent research in South Asia (Prabhakaran, 2012, p. 22) (Appaduraiyar, 1961, pp. 3-4).

Lemuria was the only elevated landmass, all the other continents that exist today were partial sloughs during that period (Appaduraiyar, 1961, p. 48), and that hypothesis was also totally irrelevant, and the scholars and researchers on Earth science completely denied it. By quoting Chilappathikaram, Devaneyapavanar also accepted and firmly believed the Kumari continent notion (Devaneyapavanar, 2010, pp. 21-26).

The researchers of the present era fetch the above-mentioned citations and conclude that the Indian Ocean is filled with mysterious places that provide a fertile ground for the lost world like Lemuria to flourish in its depths (Ramaswamy, 2004, p. 231)

Seabed of Indian Ocean

The area of the Indian Ocean is about 26,469,600 square miles (68,556,000 square kilometers). The average depth of the Indian Ocean is 3,963 meters and its greatest known depth is 7,450 meters. It makes the Indian Ocean – the Third largest ocean and the Third deepest ocean in the world (Gonzales, 2004, pp. 9-11). It can be easily perceptible that there was no means of a land submerged into one of the deepest oceans of the world. Indeed, the seashores of India both emerge from the ocean and submerge into the ocean, but the area of emergence and submergence is slow, limited, and mostly not visible to the current generation. Based on the data over the period 1916 to 2008 it has been estimated that the sea level is rising at an average rate of 0.32 mm/year along the coast. Sea level rise as a result of anthropogenic climate change is likely to have the following impact on the coast of Tamil Nadu : Inundation, flooding, and storm damage; wetland loss, beach erosion, saltwater intrusion, and rising water tables impending drainage (State of Environment Report for tamil Nadu, 2021-2022). This indicates that sea level

rise may cause less destruction over a large span of time, certainly, it does not cause any over the night massive destruction such as the submergence of a vast continent.

To conclude, there is no material or scientific evidence for the potentiality of a submerged continent in the Indian Ocean. The tectonic plates are in constant movement and the continent may sink little by little by the coastal inundation but not completely disappear. If it is sunk it will be there like Zealandia⁷.

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A Outlook on Brahmadesam Temples - Conceptual Perspective

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Introduction

In Ancient period the worship of sacred traces, the objects which regarded as images in the open, possibly under trees, preceded the erection of temples. Like Hinduism, the temples of medieval Tamil Country, has had a long history. Therefore, the origin of these temples in Medieval Tamil Nadu has been a matter of controversy. Some scholars tracing its inception to the

burial site while others to the hero-stones and so on. Here it is interesting to trace the origin of temples in Tamil Nadu. The Tamils were the God-fearing people and they believed in the existence of a supreme power. Originally the temple was constructed during the reign of King Raja Raja Chola. During the reign of Emperor Raja Raja Chola this village was donated for Vedic Scholars for chanting Four Vedas and hence

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named as Chaturveda Mangalam or Brahmadhayam. Subsequent additions were constructed by Pandya Kings and [Hoysala] Kings. Big compound walls and front Rajagopuram of 7 stories and the back Gopuram of 5 stories were constructed by King Viswanatha Naick, who was ruling from Tirunelveli. Therefore, the present research paper brings out the historical importance of Brahmadesam temple in a conceptual approach.

Etymology

The Almighty is known as *Irai* (Supreme Being), in Tamil who protected and preserved the mass from natural calamities and from evil spirits. Further the Supreme Being, *Irai* was flattery after the living King (the protector of his subject) whom they called in Tamil as *Koor Kon* (King) and where the Almighty has housed is called as *Koil or Kovil* (Temple). It is envisioned to give a concrete shape to an abstract concept on architectural excellence of the Tamils. Thus, the temple *garbhagraha* is not only enshrines the idol of Gods and Goddesses but also symbolises the divine spirit and spiritual excellence of Hinduism. The existing early temples are simple in structure. The temple became not only a place of worship, but also focuses the entire life of the people. Temples, the abodes of God provide a link between man and God for the divine life and mature life. Thus, man in his quest for searching Almighty, the supreme power, built temples as visual symbols of divine presence. Above all these temples also served as the centre of cultural and educational centre.

At this juncture, it is highly useful to trace Brahmadesam which is a prominent ancient Saivite center enshrined with the Padaleeswarar temple and Brahmapureeswar temple. Brahmadesam is a place of attraction to various Saivite devotees and archaeologists from time immemorial. The place Brahmadesam was a part of malainadu, has gained prominence as a part of glorious in Tamil Country during the medieval period. The temple is dedicated to the principal deity Padaleeswarar, Brahmapureeswar. Moreover, the

temple contains a large number of epigraphs. Thus, the temple became not only a place of worship, but also centered around the settlement Brahmadesam.

The temple is a place, in which God has sat in exalted position. In the Chola period temples were greatly helpful for the welfare of people. Temples were the place for education. In those days, temples shined as places for music and other fine arts. The poets presented and published the book in temple mandapam. Temples served as an employment office giving job such as priest administrator, accountant, other servant and labour. Accepting gifts given byking and other public temple become a charitable place. The temples were an assembly and hospital, it was a place of assembly of the village and as hospital giving treatments. It serves as savings bank for the people. It helps people financially at the time of famine. Brahmadesam is one of the important Siva centres in Villupuram District. Large endowments were made to the temple by the later Chola and Vijayanagar kings. Thus, temples contain many inscriptions which belongs to the later Chola and Vijayanagar period.

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A special reference to Thanumalayan Temple Car Festival, Kanyakumari District

Mrs. V. S. Anisha and Dr. O. Reegan****

Introduction

The small district of Tamil Nadu, Kanyakumari is a soulful paradise and a perfect destination for tourist from all over the world. Kanyakumari district is very unique, surprisingly impressive and illustrious for its radically distinctive geographic features.

The religious sites of Kanyakumari are celebrated all over the globe for their wonderful architecture. Tourism contributes towards complete growth and development of a country. Tourism helps to explain the beauty, art, history and culture of our society. Festivals are occasions of public manifestation of joy and celebration. Festivals depict the unique and rich cultural heritage, customs, traditions, lifestyles and valuable information of a particular region. The beauty of Indian culture and diversity lies in the heart of festivals.

Suchindram Temple also known as Thanumalayan Temple is located in Suchindram district of Kanyakumari, at a distance of around 11 km from Kanyakumari. The striking aspect of this temple is that it is dedicated to the Trinity of God, Lord Shiva, Lord

Vishnu and Lord Brahma.

Also known as Sthanumalayan Perumal Temple, it consists of around 30 shrines and presents captivating architecture.

Festival and Festival Tourism

Festival has fascinated man since time immemorial. Usually, festivals have powerful background with a religious and cultural link. Religion and culture had always been twin pillars to which the human civilisation has been tied up and it is obvious that these two entities will have a great impact on day-to-day life.

Kanyakumari district is a treasure trove of many popular and several unexplored tourist destinations. Tourism in Kanyakumari has grown in leaps and bounds in the recent past. An integral part of Indian culture, festivals are innumerable in number and are equally varied in origin making the national, regional, local, religious, seasonal and social fervour. The Tamil nadu calendar is one long procession of festivals dedicated to various deities, saints, prophets and also seasons, with

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every day of the year being observed as festival, in some part of the state. Each festival is unique in style is characterised by colour, gaiety, enthusiasm, feasts and heterogeneity of prayers and rituals.

Statement of the Problem

Tourism industry is a booming industry that enriches knowledge bring social development and economic growth. Festival tourism is an important aspect of event research and are of particular interest to scholars because of its versatility. In this growing field, it is highly important to study the importance of festival tourism and its impact on the society and to take necessary steps to take research on such problems.

Scope of the Problem

While considering Kanyakumari district, undoubtedly there is an unlimited scope for tourism development which would definitely bring up socioeconomic growth of the country. There is a high degree of widening the service in this industry with the help of technology and infrastructure. The study mainly aims to understand that the tourism acts as a development strategy in a small region of Kanyakumari district, Tamil nadu. The study aims at gathering data related to the impact of festival tourism on the society.

Objectives of the Study

- To know the impact of festivals on the society.
- To study the benefits of festival tourism on local community.

Methods of Data Collections

Primary data and Secondary data. Primary data was collected through direct interview and observation method. Secondary data were collected from the published sources like newspapers, magazines, journals, internet and other sources.

Suchindram Temple, Car Festival And Significance

Kanyakumari is a small coastal district in Tamil Nadu, famous for its mountainous terrain, palm-fringed beaches, coconut-lined paddy fields, and iconic monuments. Kanyakumari is a paradise for nature lovers, history buffs, and peace seekers as it is home to

some of the most beautiful waterfalls and ancient temples.y

Suchindram Temple, southernmost tip of India, is renowned for its cultural richness and vibrant festivals. One of the most anticipated events in the region is the Suchindram Car Festival. This grand celebration attracts devotees from far and wide to witness the mesmerising procession of the temple deities on intricately decorated chariots. The festival dive into the fascinating details of the centuries old rites and rituals.

The most popular festival of Suchindram Temple is the 10 day long car festival which is celebrated during the month of December or January. Other prominent festivals of the temple are Avani Festival, Chithirai Festival and Masi Festival. The Suchindram Car Festival, also known as Thiruvizha, has a rich history. It is celebrated at the Suchindram Thanumalayan Temple, dedicated to Lord Shiva, Vishnu, and Brahma. The temple was built during the 17th century by the King of Travancore, Marthanda Varma. The festival showcases the amalgamation of Shaivism and Vaishnavism, two prominent sects of Hinduism.

The temple festival, premises buzz with several activities as to ensure a grand spectacular event. The skilled artisans meticulously craft the massive wooden chariots, and will be pulled through the streets during the festival. Elaborate decorations adorn the chariots, including colourful flowers, intricate artwork, and traditional motifs. On the day of the festival, the atmosphere in Suchindram becomes electrifying. The devotees from all walks of life gather

eagerly to participate in the event. The deities are ceremoniously placed on the beautifully decorated chariots, accompanied by the rhythmic beats of drums and traditional music procession and are pulled through the streets with immense devotion. The streets come alive with colours, music, and enthusiasm. The glimpse of the deities during the procession is believed to bestow immense blessings and spiritual fulfilment. The festivities extend with cultural programs, traditional dances, and music performances that showcase the region's rich cultural heritage.

The Suchindram Car Festival holds deep socio-cultural and economic significance. It symbolises unity and communal harmony. People from different castes, creeds, and communities come together to partake in the celebrations, fostering a sense of togetherness and brotherhood.

The festival is a visual extravaganza that showcases the grandeur of Kanyakumari's cultural heritage. It is an opportunity to witness the rich traditions and devotion of the people as they pay homage to their deities. The festival is a testimony to the region's vibrant tapestry of faith, art, and unity.

Conclusion

Festivals are an expressive way to celebrate our glorious heritage, culture and traditions. They are meant to rejoice special moments and emotions in our lives with our loved ones. They play an important role to add structure to our social lives and connect us with our cultural heritage. The identification and discussion of the discourses of festival tourism made it possible to determine the role and impact of festivals in society and culture. Festivals are means for tourism, economic

development and marketing. Festival tourism helps to preserve heritage sites, cultural wonders and precious traditions, by creating space for people to showcase their skills and protect sacred customs, which reflect in their behaviour and values. Onam festival, Kanyakumari is a wonderful exposure to Festival tourism. The impacts of the tourism are all part of a move towards responsible tourism. It's all about having a beneficial effect on the society.

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A Study on Indian Art and Architecture of Mamallapuram, UNESCO World Heritage Site in Tamilnadu

G. Dhanasekaran*

Introduction:

Mahabalipuram (or) Mamallapuram is a historic city and UNESCO world heritage site in TamilNadu, India. During the reign of the Pallava dynasty, between the 3rd century and 7th century, it became an important centre of art and architecture and literature. Mahabalipuram was already a thriving sea port on the Bay of Bengal, before this time.

Mamallapuram, also called Mahabalipuram of seven Pagodas is a town that lies along the coromandal

coast of the Bay of Bengal, South of Chennai (Tamilnadu). It is an important town during Pallava dynasty in south india from 275 CE to 897CE. It was founded by the Pallava king Narasimha varman I in the 7th Century AD. The Name Mamallapuram derives from Mamallan or great warrior, A title by which the Pallava king Narasimhavarma I was known. Mamallapuram contains many Surviving 7th and 8th century. Pallava temples and monuments, Chief of these are the Sculptured rock relief Popularly known as

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Arjuna's Penance or Descent of the Ganges a series of sculptured cave temples and the shore Temple. The Town's Five Rathas or monolithic temples are the remnants of seven temples, for which the town was known as Seven Pagodas.

The entire assemblage collectively was designated a UNESCO World Heritage Site in 1984 .The place is also known as seven Pagodas or Mahabalipuram .

Marco Polo and other Europeans named it seven pagodas . It is believed that 6 more temples stood along with the longstanding shore temple. Hence the name seven Pagodas was given.

Early History:

Mahabalipuram's early history is completely surrounded in mystery. Ancient mariners considered this place the land of the Seven Pagodas. There are others who thought that Mahabalipuram suffered from a great flood between 10,000 and 13,000 BC. Controversial historian Graham Hancock was one of the core members of a team of divers from Indian National Institute of Oceanography and the Scientific Explorations society in Dorset, U K who Surveyed the ocean bed near Mahabalipuram in 2002 CE. The most popular explanation is that the place is named after benevolent king Bali also known as Mahabali. The ancient Indian text of Vishnu puran document his exploits. Puram is the sankrit term for a city or Urban . Mamallapuram is the Prakrit Version of the original Sanskrit name.

Art & Architecture:

Five Rathas :

It is also known as Pancha Rathas or Pandava Rathas on the coramandel coast of Bay of Bengal. It is an example of monolithic Indian rock.The complex was initially thought to have carved during the reign of King Narasimha varman-I. It includes Dharmaratha,Bhiman Ratha,Arjuna Ratha,Nakulan Sahadeva Ratha and Draupathi Ratha.

Varaha Cave temples:

The Adi Varaha Perumal cave Temple is the earliest of all pallava Structures in Mamallapuram. The construction of this site began before the reign of Mahendravarman - I. This temple is dedicated to Vishnu. Both the outer hall and Sanctum Sanatorium are decorated with elaborated relief sculptures.

The trimurti cave was dedicated to the trinity of Brahma, Vishnu and Maheswara (Shiva), represents creation, Protection and destruction. The Varaha and Krishna caves exhibit Mythical tales related to Vishnu and Krishna.

Krishna'sButter Ball:

It is a gigantic balancing rock. According to Hindu scriptures Lord Krishna often stole butter from his mother, this may have led to the namesake of the boulder. It is approximately 6 mts(20 feet height) 5 mts(16 feet wide) weight around 250 tonnes. It seems to float and barely stand on slope on top of 1.2(4 feet). It is said to have been at the same place for 1200 years.

Krishna Mandapa:

This Monument of the Pallava period depicts Krishna lifting The mount Govardhana which was attracted by everyone. This scene shows Krishna lifting The Mount Govordhana to protect the cowherds and cowherdescs from the storm created by Indira.

Sea Shore temple:

It is one of the oldest temples in India. The construction was started in 601 AD finished in 8 th century. At the same time of its creation, this site was a busy port during the reign of Narasimhavarman.

All the Three Temples of the shore temple Complex are built on the same platform. The Temple is combination Three Shrines

Mahishasuramardini Mandapa:

It is an example for Indian rock cut architecture, located on a hill near a lighthouse. This cave temple has many interesting architectures Features Vishnu, Durga and Shiva sculpture are seen in this Cave. It is dedicated to goddess Mahishasura mardini. It is

considered on incarnation of the goddess Durga. It is carved into the granite rock face of a hill.

Ramanuja Mandapam:

This east facing cave temple is 24 feet long and 8 feet deep.

It appears that this would have been a most complete edifice in its time, taken over a Vaishnava

Protection and Management requirements:

*The Properties is Protected conserved, and managed by the Archaeological survey of India (AST) through the Ancient Monument and Archeological sites and Remains (AMASR) Act (1958) and its Rules (1959)

amendment (1992) and Amendment and Validation Act (2010). The prohibited (100m) and regulated (200m) areas surrounding the world heritage Properties are constantly monitored by ASI to ensure the properties are in good states of conservation.

Conclusion

Mamallapuram is one of the best example for Indian Classic Art and Architecture. Here we have seen the important monuments and divine temples. As a citizen of India every one should have responsibility to protect such wonderful Heritage Site

Architecture of Aiyyarappar Shrine – A Study

Ms. R. Hemalaila*

Introduction

Aiyyarappar temple at Tiruvaiyaru is an Early Chola temple¹ dedicated to Lord Siva in the name Aiyyarappar and Panchanadisvarar, is renowned for its architecture. Tiruvaiyaru is an important pilgrim centre, lies on the bank of the river Cauvery in Thanjavur district of Tamil Nadu is celebrated for Aiyyarappar temple and saint Thiyagaraja.² Both the place and the deity derive its name on its geographical set up, as five rivers flows in this region. The earliest mention of the deity and place is seen in the Saiva literature Thirumurai, the Great Saints Appar³ and Gnanasambandar⁴ hymned on Aiyyarappar, hence the temple is classified as “Padal Petra Sthalam”. Besides, it is one among the “Saptha Sthana temples” of the Cauvery banks and Aiyyarappar temple forms the head of the Saptha Sthanams.

The Aiyyarappar temple complex is huge and consists of five prakaras with various shrines, sub-shrines, mandapas, thiruchuttru malikas and gopuras; among the shrines of this complex, the Aiyyarappar shrine forms the nucleus around which the temple

complex developed in course of time. The other prominent shrines are Loga Mahadevi Isvaram built by Danti Sakti Vidangi alias Loga Mahadevi, the chief queen of Rajaraja Chola I⁵ during his 21st regnal year, Thenkailayam by Panchavan Madevi, the queen of Rajendra Chola I during his 31st regnal year and Aramvalartha Nayaki alias Dharmambika shrine a later construction⁶. The inscriptions glean temple was under the continuous patronization of the Cholas and grow as huge complex.

The Aiyyarappar shrine consists of vimana, ardhamandapa, and mukha-mandapa. Besides the shrine has additional credit of having elegant early Chola sculptures especially the sculpture of Ammaiappar and Dvarapalas preserves the antiquity of this temple.

Objective

In the present work, an attempt is made to study the architecture and sculpture of the Aiyyarappar shrine in the Aiyyarappar temple complex to bring to lime light the architectural excellence of the temple. Data collected in the field visits forms the prime source for this study.

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Ardha Mandapa

The ardha-mandapa is seen in front of the sanctum and the mandapa carries the same architectural elements as like the vimana. The door frames of the mukha-mandapa carries big size scrolls and elegant dancing figures with various postures whereas the jambs of the entrance decked with creeper ornamentation with elegant and broad flowers with leaves. The miniatures are adorned with heavy silk attire that shown up to the ankle and they are having rich hair arrangement in the form of cross crest. They are also bejeweled with ear, neck, hand ornaments. The lintel of the entrance is decorated by the presence Gajalakshmi with a pair of elephant shown on the either side of the goddesses. Pair of gigantic dvarapalakas is installed one on either side of the entrance of the ardha-mandapa.

The roof of the ardha-mandapa is supported by the presence four square-kattu-square pillars. The kattus are octagonal in type and they are also presented with kulavu potika.

Mukha Manada

Mukha-mandapa is seen in front of the ardha-mandapa started with padma-bandha adhishthana consists of padma jagati, vrtta kumuta with urdhvapadma and adhahpadama ornamentation, prativari in the form of vyalas and pattika. Among them the padma jagati is not fully visible. The bhitti of the mukha-mandapa is embraced by simple brahamakantha pilasters with all the head components. Kulavu potika supports the prastara elements consists of uttira, vajana, valabhi and kapota. As like the vimana the valabhi of the ardha-mandapa adorned with elegant and enthusiastic ganas. The overhanging kapota shown above the valabhi adorned with kudu-arches but the arches are devoid from the ornamentation of gandharva heads. A series of bhumidesa exists above the kapota. The entrance of the muka mandapa is guarded by two large size dvarapalakas of later period on the either side. The space adjacent to the dvarapalakas on the south and the north is also adorned with the stature of Lord

Ganesa and Lord Muruga. The bhitti of the southern side has a window by the presence of two brahmakantha split pilasters.

The mukha-mandapa extends further east. It should have been originally a disengaged structure but later joined to the ardha-mandapa by stone slabs to serve as the roof, and it is provided with gateways on either side. As inscription of Rajakesari and Parantaka I are found on the walls of the mukha-mandapa it may be considered a part of the original temple.

Inner Viwe of the Mukha Mandapa

The entrance of the mukha-mandapa leads towards a pali pitha followed by a seated stone Nandi upon a large pedestal. Mukha-mandapa is supported by twenty square-kattu-square type of pillars and ten pilasters of the same ornamentation. The pillars and the pilasters are adorned with three squares and double kattus. The pillars are having square oma and the kattus are hex-decagon in nature with pattai ornamentation or central belt. In some of the pillars the pattai also filled with scroll ornamentation whereas the squares are adorned with large size flower medallions. The potikas that shown above the pillars are over hanging flower bud in nature.

Thiruchuttru

The vimana of Aiyarappar and its ardha-mandapa is surrounded by a small circumambulatory space known as thiruchuttru considered as first prakara of the temple complex.

The inner side of thiruchuttru is adorned and supported by number of joint pillars. Here the term number of joint pillars denotes the attachment of square-kattu-square pillar and the brahmakantha pillar. The roof of the thiruchuttru is supported by the overhanging flower bud potika seen on the top of the pillars.

Thiruchuttru is beautified with numerous sculptures like panel of Saptamatikas, sixty three Nayanmaars are placed in the south side whereas the western side of thiruchuttru is adorned with the

installation of small sculptures like Chandrasekarar, Umasahita, Lord Muruga and goddess Mahalakshmi. Sculptures like of Lord Dhakshinamurti, the panel of nine devotees and a panel of Natarajar with goddess Uma seen in the northern side of thiruchuttru.

The walls of the vimana, ardha-mandapa and mukha-mandapa are preserved numerous inscriptions they mentions about the continuous grants and patronage of Cholas kings and queens in passage of time.

Dvarapalakas

The northern one has kept his right hand on the plank and his left hand is in darjani. Both of them are adorned with jata makuta; the curved loops decorate the head of southern dvarapalaka spreading on both sides of him whereas the northern one also wearing the same hedger with plain and dense loops are spreading on both sides.

Both the dvarapalakas are beautifully adorned with well formed patra-kundalas in their ears. Both of them have well ornamented kandigai and chrappali in the neck made up of various sizes of beads. The northern dvarapalaka appears more decorative than the dvarapalaka on the south. They are bejeweled with armlets, bangles and ornamented udhara bandha in their waist. Both the dvarapalakas are wore vastara yajnopavitha in upavita fashion with brahmasutra knotted near the chest. Both the dvarapalakas clad with short attire and they wore decorative idaikattu slackly wore above the attire. The enchanting smile on the faces of these early Chola marvels makes them more attractive and infuses life in them.

Conclusion

Since the earliest reference of the temple is found in the Saiva literature *Thirumurai*, sung by the great saints Appar and Gnanasambandar, clearly establishes the fact that the temple existed in the end of 6th century or the early 7th century C.E., probably as a brick edifice. The transformation of the temple as a stone edifice might have happened in the early Chola period. The

presence of high regnal year Rajakesari inscriptions (SII Vol.V; 537, 538) in the south wall of the ardha-amandapa helps us to place the Aiyyarappar shrine to the Aditya Chola I period. Apart from high regnal year aspect, the inscriptions also authenticate it to Aditya Chola I period as to the presence of the Queens of Aditya Chola I viz., Azhisikattadigal and Tirunarana Mahadeviyar. The presence of Maduraikonda Ko Parakesari (Parantaka Chola I) inscription (SII Vol.V; 524) on the west wall of the vimana of the Aiyyarappar also added factor to assign the temple to Early Chola period. Aiyyarappar shrine is considered as a living heritage in this region and it preserved the intangible heritage of the Cholas.

End Note

1. Inscription No. 522 of SII Volume-V and A.R. No. 223 of 1894.
2. S.R.Balasubrahmanyam, *Early Chola Art* (Part I), Asia Publishing House, Madras, 1966, p. 149.
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4. சம்பந்தர்- 1. கலையார்மதியோடு (1.36), 2. பணிந்தவர்அருவினை (1.120), 3. புலனைந்தும்பொறிகலங்கி (1.130), 4. கோடல்கோங்கங் (2.6), 5. திருத்திகழ்மலைச்சிறுமி (2.32) Inscription No. 518 of SII Volume-V and A.R. No 219 of 1894.
5. S.R. Balasubrahmanyam, *Middle Chola Temples (Rajaraja I to Kulottunga I C.E. 985-1070)*, Thomson Press (India) Limited, 1975, p.272.

6. Inscription No. 537, 538 and 544 of SII Volume V.
7. *Ibid.*,
8. Inscription No. 522, 524, 525, 526, 531, 532, 540, 541, and 547 of SII Volume V.
9. Inscription No. 539 of SII Volume V and A.R. No. 240 of 1894.
10. Inscription No. 523, 527, 529, 534, 535, 536, 542, 543, 546, 548, 549 and 550 of SII Volume V.
11. Inscription No. 528, 530, 533, 545 and 551 of SII Volume V.
12. Inscription No. 53 of SII Volume XIII.
13. Inscription No. 523 of SII Volume – V.
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Art and Architecture of Thirucourtalanather Temple

Dr. V. Deepthi*

The layout is 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 three acres and fifty cents. The compound wall is of 407 feet in length and 376 feet in width. The entrance Gopura is of thirty feet. This temple has four prakaras namely. Garbhagriha Prakara, Thalavarisai pirakara, Sangaveethi Pirakara and out prakara. In it sanctum inner courtyard, Thalavarisai Pirakara, Sangaveethi, Nandhi, Natarajar

Abisheka mandapa, Flag mast Namaskaramandapa, Navagriha, store Room, Parasakthi Amman shrine. Kulalvaimozhi Amman shrine, Kailasanathar, Durgai Amman shrine, Palliyarai, Puthempirakathunather shrine. Arupathamoovars shrine, Papavinasar Ulagamman shrine, Nellaiyappar Gandhimathi Amman shrine, Manakulanather, Narambunathershrine, Sankaralinganather shrine, Palvannanathar oppanai Amman shrine, Chokkalingam Meenakshi Shrine, Ayyanar Madhiya Natheswarar, Aramvalartha Nayaghi,

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Agasthiyar Vasuki, Panchailngam, Sastha Shrine, Sivalayamuniver, Bairavar Yagasalai, Sivalayawaradappar, Arumuganeyinar shrine, Thiruvathiraimandapa, Vasantha maṇḍapa, Trikoodamandapa, Eastern Entrance and Shenbagavinayagar shrine and Rajagopura. In outer wall Piraklara, Karuppasamy, Chenbagavinnagar and Karuppasamy and Chinna Thambi shrine. The Gopura entrance leads to the inner Pirakara, Trikoodamandapa, Dwajasthampa, Altered Nandhi which are placed in axial line.

Sanctum Sanctorum

The main part of the temple is the sanctum sanctorum, Arthamandapa and Mahamandapam with two entrances on the east south. The walls of the sanctum contain the half pilaster with flower design, big plasters are also decorated by the Flora designs. Devaghostas are situated in the Adhithanapart. The entire parts are enclosed by an inner enclosure wall which has the main entrance on the eastern side. Sanctum Sanctorum houses the stone image of linga. The sanctum sanctorum of the main shrine is in square shape, Padaprasthara, Griva, sikhara and stupa have been built on the Adhithana in accordance with Hindu Agamas. Vimana to the main city is higher than other Vimana. The Adhithana has some Principal features. They are Upana, Plain Palaka, Tripittakumudakantha with flowers and pattika. The Characteristic pyramidel tower of the gopura rest on single or two storeyed along base. Sanctum Sanctorum of lord is known as Garbhagraha or Karuvarai which is enclosed with walls on three sides except at front fitted with double halves doors to open. Thus the primary deity (Mulavar) kept under protection around it prakaras are provided and on top of the sanctum Vimana is constructed courtalanather Vimana is of thirty feet height and sanctum is in square shape. Kabothapantha upapidam is situated under the base of Garbhagraha. Kabothapantha upapida includes Upandam, Padmajagothi, Pattikai, Small yalirow, Kapotha, Kandan. The central shrine or sanctum faces the east. The length of Garbhagraha of Lord courtalanather is of twenty feet length and twenty feet width on height eleven feet and on this terrace. Vimana situates.

Stone image of the temple

The stone images of the temple are noteworthy for their artistic significance. They reveal the artistic skill genius of the sculptures of the contemporary period. In the entrance of the RajaGopura two elephants are situated to pull like the car. In the courtalanather temple, Dakshinamoorthi, Thirumal and Bhirama decorated on the ghostas found on the Adhithana of sanctum sanctorum. One and half feet Dakshinamoorthi enshrined in the southernside Devaghosta. He wore Maharakundala in the left ear and Patharakundala in the right ear, chains are found in the neck. Utharapatharakundala Muppiri decorated on the shoulder. He has four hands upper right-hand hold Akkamalai lower lefthand appear with chinmutraupper left hand hold flower, lower, lefthand kept on the Thiah, left led is in folding stage, Muyalagan appeared under the right leg of sitting pose Dakshinamoorthi. Two shiva hermits standing in front of him. This stone statue is belonged to the 15th and 16th Century.

In western ghosta of sanctum Vishnu statue is appeared sitting posture Tirumal wore krida type crown on his head. He wore two Magaragundalas on his ears. He wore neck ornaments, Purinool and shoulder ring. He has four hands upper left hand hold conch lower left hand is in varadamutra. Upper right hand hold chakra lower right hand is in Varadamutra, Upper right hand hold chakra lower right hand is in Abyamutra. He folded his left leg and lifted his right leg.

In the northern ghost of sanctum Lord Bhirama is in sitting posture with four faces. He wore to arms in his neck and wore the dress from lines to leg. Upper right-hand hold Akkamalai upper left-hand hold Kendi. Another two hands are in Thiyanamutra, two legs are folded is in Sugasana pose. Sandikeswarar shrine is situated in the northern outside of courtalanather temple. Sandikeswarar is considered as the officer of Lord Siva. Sitting Posture sandikeswara wore Jadapara right hand hold Malu left hand on left leg right leg is in lifting position.

Mirror hold lady

Dancing posture lady kept the mirror on her left hand, right hand, Left behind the head, and put the

Kumkum on her front head with middle finger. This statue looks like the pillar near left side Samarthari Pillar. Dancing hermit statue appeared southern side of the right side Samatharipillar bent the body hold the left hand and catch the left hand with right hand. Hairs of hermit spread the shoulder noted position with lines thread. This sculpture appeared in many places in this temple.

During the time of renovation of Kulalvaimozhi Amman five- or six-foot statues are found. These statues wore various ornaments made of pearls and others. Among the statues Kurava and Kurathi sculptures are very important. Three feet height Kuravans statue wore head cloth, ear rings and other ornaments. Kurathis sculpture kept the Kuduvaiars on her left shoulder left hand close the Kuduvai right hand holding the hairs. Four rows hair dressers ear Pathrakundava wore the dress lions to feet big chest over the ornament.

KodaiRathi statue has Kathakali dance hair dressing and hair ornament loosely dressed dancing less. Right hand is damager. Lighting lips left leg hold Right leg, lift and fingers are hold. Dancing girl wore four rows of KarandaMahuda left nose has nose ring, Pathrakundala on ears, soft dress, Big Chest on it Mutharam loosed dress from lines to feet, left hand held on hip right hand murk the one. Silampu on legs Kumkum on forehead.

The art and architecture of courtallanather temple reflects the different forms of Sakthi in various aspects. In the Courtallanather temple complex one can see a number of small shrines in the outer prakara or Sangaveethi of the temple. In these small shrines, saivaite gods with goddesses are seen. Goddess Ulagamman with Lord Papavinasar. Goddess Nageswari Amman with Swaminath Goddess Gandhimathi Amman with Nellaiapper, Goddess Gomathi with Snakaralingar. Goddess Oppanai Amman with Lord Palvannanather, Goddess Meenakshi with Lord Chokkalinga. Goddess Aramvalartha Nayakhi with Lord Madhondeswarar, Goddess visalakshi with lord Kasi Viswanather, Vasuki, Lord, Kulasekharanather with his consort and soon. In the

Mannakkalanather shrine one can see Sakthi images of Parvathi and Lakshmi.

Wooden carvings

Wooden Mandapa is situated to enter the Flag staff mandapa. Doors of Chitra sabha, Northern entrance doors. Temple cars have various wooden carvings. In the entrance Mandapa, stone pillars are covered with wooden doors. Frontside nine pillars backside five pillars decorated with floral designs, horse soldier elephant soldier one monkey, put the fruit on his mouth. Another monkey brought down with banana, pigeons, floral designs, sacred wooding scene. Amman sit one Rishaba mound. Kaliurthandavar, Mahisasurasamhara, Lord Siva and Parvathi sought on the Bull around are important Wood carvings.

Small wooden carvings found on the small thirty two designs. Ayyanar sat on the mountain. Right hand is in Abayamutra, left hand put on left leg, five Bhuthaganas lift two pidas of Urchavamoorthi. Amman sat one the Rishabamount with his son on her lap. Swamy and Ammai sit on the Rishabhamound. Murugan Valli Theivanai devotee worship pose. Put the hand on Moyalakan, Vinayaka sat on the lap of his mother. Manakolanather scene, Lord Vishnu suppresses the elephant, King worships Lord Courtallanather, Lord Siva appears before the devotees.

Loosed dress Rishi wife, Rishikals stand in Round Gangalamoorthi, Ammaiappan standing near Tirumal, Lord Kanna playing flute. Lord Vishnu handed over Parvathi to Lord Siva, Lakshmana worshiped Raman, Lord Nataraja, kept the right leg in the floor and lifted the right leg, lord suppressed one women. Pallikondaperumal, Urchavamoorthi, dance scene, one sculpture holding the bow and arrow. The devotees worship Lord Vishnu pitchadanar, Raniyasamharam, Narasingamoorthi, Bhirama, King worship Kurumbala Esar

Wooden carvings on Chitrasabha doors

Small sculptures found on the twenty four designs. Fruits and monkey kept on the Jack fruit tree,

Kurumpala Esar. Goddess sit on Rishabha, Lord Siva and Parvathi sit on Rishabha mound. Courtallanather sat on Kurumpala tree. Kannan Rukmani, Satiya Bama, Lord Kanna is in dancing posture Alamarselvan. Alamarselvan sat on the rock lingam, king worshiped Lord, Soldier kept the sword. Gangalamoorthi, BhuthaGana kept the plate on his head. Standing Women, Jumping Deer, Virapadilar, Sulam, Ammai Appar Urchavamoorthi. Blow conch Bhuthas bear the pides, roaring tiger, lift the front leg. Hunter keep the bow and arrow, Rishi sculpture, Murugan, Vali, Theivanna and Peacock. Vinayaka sat on the rat mound, Goddess it on the lap of lord Vinayagar. Rishi, Buthanather, AmmaiAppa under Kurumpala, King worship Lord Siva. Agasthiyar convened Vishnu as Siva giant blew the conch. Goddess Parvathi worship Lord Sivalinga under the tree. Ammai Appan, Mahavishnu with his consorts, Kannappa Nayenar and Pillaiyar.

Five cars in Courtallanather donated by Third Patterm. KalathiAppa Third Pattam Kalathi AppaThevar donated Courtallanather car, Thevar. Kulavaimozhi Amman car, Vinayagar car, Subramaniya car. He spent 4200 gold to construct these cars. Thirty feet height big car Courtallam Wooden carvings.

Conclusion

Courtallanather temple has had a continuous history from seventh century A.D. The earliest part of this temple complex seems to be a simple stone shrine facing west. At present it is called the Somalinga shrine. The earliest inscription belongs to the period of Maransadiyan (765 - 815). Eighty nine inscriptions were copied from this temple belonging to the Period of early Pandyas, Cholas, Later Pandyas, Tirunelveli Tenkasi Pandyas, Chieftains of Vadakarai. Among the eight nine inscriptions Fourteen inscriptions belong to the period of Cholas remaining eight five inscriptions belong to the period of Pandyas. Ten inscriptions of Parantakachola dated 907 - 955 A.D. Two inscriptions of RajaRaja I recorded his donations of lands for daily

Pujas and cows for burning perpetual lamp to this temple and revenue to undertake repair work at the central shrine of Courtallanather temple. The Poligars of Vadakarai Chinnancha Thevar and RajaGopala Thevar were the important donors of this temple. They built Kolumandapa, Thirukulamandapa. Temple Tank and sheds for temple cars. Both these donors are seen standing in anjalihashta in the Muhamandapa of Courtallanather temple, Chitrasabha of Courtallanather temple is one among the eight sabha dance performed by Lord Siva.

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Cave Paintings- As a Primitive Mode of Communication in Tamilnadu

S.R.Sreeja* and Dr. Priya Premalatha**

Pre-Historic Period

Prehistory was fully based on archeological excavations which serve as an authentic source for the reconstruction of history. Many historians argue when and where the first man evolved, it is approximately pointed out that through the archeological excavations, human life appeared on the earth fifty or sixty thousand years ago but accurate evidence of pre-historic man covers nearly more than 2.5 million years ago to 1200 BC before the beginning of the recorded history of man was creating a silent discovery by introducing fire, agriculture, communication, etc. the skeletons and tools were discovered from all over the world gives accurate evidence of a prehistoric man who belongs to the prehistoric age.

Paleolithic Age

The Paleolithic period began about 2,500,000-200,000 years ago, whose tools were made of simple pebble tools and crude stone choppers. They originated in Eastern Africa, east of the Great Rift Valley where the controlled use of fire began later, it was improved by flaking techniques during the Middle Paleolithic period dated that 200,000 years to 40,000 years ago in Southern Asia, and the upper Paleolithic period dated between 40,000 to 10,000 years ago in Europe and middle east.

Mesolithic Age

The Mesolithic period dates back between the Paleolithic and the Neolithic period around 14,000 years ago in Western Europe. In India, the Mesolithic period began in 9000 BC and around 4500 BC. Meso means "middle" and lithic means "stone". It was considered a very short period in the history of early Man. They were intensively hunter-gatherers and later they started to use ground stone tools and domesticated wolf/dog.

Neolithic Age

The Neolithic period dates back to 10,000 to

8,000 BC it was also called as New Stone Age. Around two thousand years ago the first humans lived in Africa and North America. Early man who moved from one place to another for their food and shelter. The early men used very simple tools. And were called homo sapiens, They were the first species that we are called humans and gradually they started to develop their standard of living, they learned to grow plants, and they domesticated animals for their fields which led to the development of the beginning of agriculture and domestication of animals in the human history the renaissance took place in the prehistoric period made the development of human's thoughts and ideas which lead to discoveries.

Human Progress and Significance

Many historians argued that modern Homo sapiens developed around 200,000 years ago so the language would be evolved around 100,000 years ago. The earliest humans communicated their thoughts only through art which is the oldest form of communication and dates back roughly 40,000 years. It is difficult to find out when the language developed but the archeological excavations of the cave art indicate people communicated through the art. Many archeologists have taken steps to theorize the early evidence of language from the human skull and bones to see whether certain lobes of the brain would be responsible for language began to take shape, but it's difficult to say exactly when humans began speaking because it was likely spoken orally long before it was written. Even archeologists have found beads and altered bones that may have been used by the early man for counting days. When engraved objects were discovered in the Paleolithic age the archeologists were excited and surprised by their art because the works of early men did not fit well with the uncultured barbarous man. When the initial hypotheses were framed similarly to get their life history these paintings could describe their living style and their daily

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activities like hunting-gathering foods, and this theory was called art's sake art. Many histories opposed this theory also.

Cave Paintings and Their Lifestyle

The origin of visual communication has been originated during the early pre-historic period. Cave art means the paintings and engraved found on the sides of the caves. Paintings mostly belong to the upper Paleolithic age. The large limestone caverns of millions of years old pre-historic men and animals lived inside them. It gave them a refuge from cold or heat or to have safety from the beasts and enemies. These cave dwellings mostly lived in groups. They wander from one place to another to get their food in warm climates; they used to have fruits and birds' eggs or dig up tuberous roots. But in cold climates they could not get such food so they had to hunt strong animals through their stone tools or sharpened stick or stone knife. The pre-historic man left no fossil evidence related to political activities. As they were hunters and wanderers, among primitive people the elementary family was the basic unit. So they did not have any form of political organization. The social life of a pre-historic man was fully associated with the caves so during their leisure time they used to scratch pictures of their daily activities in the wall of the caves. There are many paintings found all over the world but the first cave paintings were found in Altamira in Spain.

Some of the most important Pre-Historic cave paintings of Tamilnadu which were discovered during Paleolithic age are discussed. Most of the discoveries in Tamilnadu are discovered by the state department of archaeology.

Padiyendhal

It is a Rock art in a small cave located backside of Hillrock of Andimalai near Chalapandipuram. The name "Padiyendhal" refers to the nearby village. Locals of the village call this cave "Iruilan Kal". On the roof of the cave paintings of horse bow and arrow structures are found. The symbols found on the roof and the side walls are similar to the Indus Valley civilization.

Alambadi

Alambadi is situated in Vilupuram district Tamilnadu. The pictures of cows, calf, deer, and bears have been painted in red and white ochre on the rocks at

Alambadi. Even the inner organs of the cow and the deer have been depicted by pre-historic men. The paintings of the bodies of the animals are incomplete. A mask of a man is an interesting painting. The painting of the x-rayed cow seemed similar to paintings that were found at Chaturpetnattallah and Chatkunda in Madhyapradesh and Sethavarai in Tamil Nadu.

Kombaaikadu

Kombaikadu is a village of Paliyar tribes situated 1,000 meters above sea level on Palani-Kodaikanal Road. The team, comprising archaeologist Narayanamurthy, Professor Kannimuthu, and Vanjinathan, found the rock paintings and analyzed them. They concluded that the ancient artists used red color to draw these paintings. The color of paintings had faded owing to rain and sunshine. Moreover, several paintings were destroyed.

Kilvalai

In Kilvalai there is a small rock called Rattapparai. The paintings at Kilvalai can be divided into four groups. The first group consists of three persons with a man on a horse, another pulling that horse with a rope tied on the neck of the horse while the third man is shown with stretched hands as if he welcomes the others. The fourth group was a painting of six men standing and a few others with outstretched hands. The painting is an indication of some ritualistic significance, especially the horned headgear of the men, and their faces resemble bird's beak, which bears a very close similarity to some of the Egyptian paintings of the second millennium BCE. There are also figures of bow and arrow. The occurrence of designs and depiction of men rowing a boat indicates a link between the Indus Valley and the southern region.

Settavari

Settavari is a small village, in Villupuram District. The paintings are drawn on the rock surface of the natural cavern of Ayyanar hill of Settavari. Around 1500 BCE. The drawings of animals are prominent; especially a deer and a fish are depicted in big size. The outlines for these two figures are drawn in red ochre while the inner portion is painted white. And animals like buffalo which was colored in red and another one is

drawn in thick ochre while the back half is painted showing the bones and other inner organs .figures of tiger and also drawings of a small amount of flesh found fried with the help of long pole, humans figures were less in numbers while comparing to animals

Neganur Patti

It is villages in the Villupuram district rock paintings are found nearly 1000 B.C. in Adukkankal cave. The historic men used lime to scratch their pictures in this area hence it is in white here only men are their predominant figures there is no evidence of animals painted some paintings are not clear and it was destroyed and could not resolve.

Kumittipathi

The Kumittipathi “Padaimalai Hill”, has naturally formed caves that are more than 3000 years old. Prehistoric men made white ochre paintings that depicted decorated Chariots which were pulled by human beings Next to the first Chariot there is a painting that looks similar to a chariot, but some experts think that it may be a “Peacock. This indicates that in recent periods Chariot / Temple car-pulling festivals at temples were celebrated/practiced even before 3000 years. A man is sitting on an elephant drawn. The man (mahout) holds an “angusam” like a weapon This place comes under Chera Kingdom and there is a saying that “Cheranadu Velamudaitu” which means the Chera Nadu in Western Ghats, was known for many elephants. Hence Kongu Region hill areas are known for elephants and trading might have been done with Chozhas and Pandyas

Kudimiyanmallai

Kudimiyanmalai is located in the Pudukottai district of Tamil Nadu, between 4,000 and 5,000 years old. In kudimiyanmalain, the paintings, made with natural pigment and vary in color from red to yellow, and black the images are anthropomorphic and zoomorphic, and there are depictions of flora were found. Dr. Raja Mohamad observes that these paintings resemble the style of the rock art found throughout Tamil Nadu such as Alampadi in Villupuram and Sirumalai in Dindigal.

Mavaddaipu

The ancient rock art site was discovered near Mavadaippu village in Coimbatore district around 1500

B.C. The paintings have been done on a rock surface that is 40 feet long and 20 feet tall. These paintings include a tiger with its mouth wide open, a deer with straight horns, a porcupine, a wild boar, a peacock, and elephants.

Karikiyoor

Tucked away along the Kotagiri a slope, overlooking the confluence of the Noyar and the Bhavani in Nilgiris, is one of the most remarkable and enigmatic rock art sites in south India. The Karikiyoor rock paintings have nearly 300 images etched on the side of the cliff face they are believed to be more than 5,000 years old. It is probably one of the biggest rock art sites in India. A variety of subjects are depicted in great detail the communities that lived in the area at that time, the wildlife they witnessed and their relationships with them, as well as the battles with other communities, making their way up the hills.

Conclusion

Cave paintings are a unique and captivating form of pre-historic art that has captivated for centuries historic paintings have shed some light on what society valued at the time and human beings valued art and were motivated to create it. Through the cave paintings, the origin, history, types, and possible meanings were discovered by historians. It is clear that cave paintings were an important form of expression for early human societies and they continued to be the source of inspiration and wonder for us today.

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Contributions of Artisans to Guruvayur Temple

Adithya Krishnan R.K* and Dr. S. Pushpalatha**

Introduction

Guruvayur Temple is like any large institution that interacts with the general public: it has to be managed. But, unlike other institutions, Guruvayur is more intricately structured since its management must maintain and balance the cycle of rituals honoring Guruvayurappan alongside the logistics of dealing with thousands of pilgrims. Primarily, and particularly where the temple's ritual needs are concerned, this is done by traditional methods with more modern systems handling the influx of pilgrims, an influx which is, in any case, a comparatively recent phenomenon.

Classification of the Temple Artisans

The artisans at this temple submit their faith by performing various deeds to adore the lord. At the heart of the traditional system are the fourteen Kazhakam families holding the inherited right to perform specific duties within the temple. While all these families belong to the high caste Ambalavasi or temple servant communities, they are sub-divided into finely

nuanced gradations such as seven Warriar families, four Pisharodys and three Nambisars- whose occupation, even in small temples, is to make garlands for the deity and maintaining the temple's lamps.²

In Guruvayur temple, the Puthiyedath Pisharam family has the distinction of being the Karayma Kazhakam the most traditional, meaning the principle and oldest family holding rights in the temple, they with justifiable pride, trace originally, their ancestral position in Guruvayur back beyond recorded history and into the time of myth, their claim being that they were making garlands for Guruvayur's original deity the Bhagavathi, long before Guru and Vayu arrived to install Guruvayurappan's idol. Although there is one other important family, the Thiruvenkilam Warriars, whose rights pre-date the Zamorin's time. As such, they originally had the right no longer exercised to control the other families and at one time, the area between the rice store and where the naivedyam is prepared was supervised and controlled by them. Only much later, as the temple grew in size and importance and it became

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necessary to appoint other people to share the work. In recognition of their position, the family enjoys certain privileges: the giving of offerings for particular rituals especially providing salted mango as a *naivedyam* for Guruvayurappan on the Puthari day. They also supervise all preparations when a new *Melsanthi* is appointed, when the flag is hoisted at the start of the festival, whenever an elephant is dedicated to the Lord, and, as might be guessed, at the rituals and festivals honouring the goddess Bhagavathi. Warriors are also one of the four people who receive *dakshina* from a *Thanthri* when he performs a *pooja* for the first time. Furthermore, they have the unquestioned right to carry a *kuthu vilakku* before the Lord when He or His representative goes in procession.

Offering of the Garlands

The Warrior family once supplied flowers for the *Pushpanjali Pooja* but now it is done by the *Kazhakam* family. Previously all garlands offered to the Lord were made directly behind the sanctum, a practice that was stopped when it became impossible to prevent people having garlands made and offered to the Lord on their behalf as that is common in many temples but which, as far as Guruvayurams concerned, became a threat to the purity of the flowers.³ The only garland made inside the temple is the small one placed on the *Thidambu* during *Seeveli*: all others are made, by both men and women, in the homes of the concerned families. It is intricate and unrelenting work since, in addition to the garlands required by the temple, there are daily offerings from devotees of about 6 *Undamalas* (the large round garlands that hang like scarves) and some 250 *Thirumudimalas* (used to decorate the Lord's crown). In small shrines and temples, the required flowers are either gathered by those making the garlands from the gardens of devotees or given to them. As with so many aspects of the temple, there are restrictions, and only particular flowers can be offered and used in the temple.

Duties of the Kazhakam Families

Although all the Kazhakam families have the right to clean the temple and wash the sanctum lamps that are handed to them by the *kezhsanthi*, twelve families hold one of the temple's most beautiful rights that is to carry the elegant, silver *kuthu vilakku* before the Lord during the processions around the temple. Although this

jealously guarded honour is not given to three of the families, they, as well as other Warrior and Pisharody families who have no connection with the temple may do so as an offering if the others allow it. According to Puthiyedath Achutha Pisharody who, until his death in June 2006, was not only the *Karanavan* of his family but also a humorous, walking encyclopedia on the temple, the *kuthu vilakku*s were once also carried by women; certainly his mother and aunt had done so⁴

The Warrior Artisans

Three families also have a right that, in many ways, can be said to maintain the temple administration. They are the *Thiruvenkilam*, *Vadakkeppat* and *Chowallur* Warrior families who, in addition to their general *kazhakam* duties, work in rotation for 10 days every month, supplying the temple with various commodities. They are known as the *Pattukar* Warriors, the ten-day men. They also provide the flowers for the *pushpanjali* offerings ordered by devotees, as well as the garlands given as offerings. They must also pound the rice needed for *appams* and *adas* as well as cut and supply the vegetables required for Guruvayurappan's *naivedyam* curries. It is also their duty to clean inside the *nalambalam* and to follow the *Melsanthi* or *Othikkan* when *havissu thoovali*s being offered to the *balikkals* as each petal and grain of rice must be meticulously swept into small stainless steel dustpans. Another somewhat more down-to-earth task that was once theirs was to clean up behind the elephants during processions and now it is done by people specially employed to clean the outer premises. It is worth observing that, until Puthiyedath Achutha Pisharody's death, he and *Thiruvenkilam* Ramachandra Warrior, the *Karanavans* of the two senior *Kazhakam* families, were without doubt the most knowledgeable men on every aspect of Guruvayur Temple.

Conclusion

Visiting temples is a part and people are accustomed to visiting temples either to seek god's blessings in difficulties or to show gratitude when blessed. Humans believe that God sorts out miseries and in the second case, they throng the temples to show their gratitude to God for the favours bestowed on them. Guruvayur temple is considered as the most important pilgrimage centre in Kerala. It was

administered in a traditional way by the hereditary of the particular community called as temple servants. The service which they render to the temple and to the god is countless.

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Historical Glimpses of Forts in Kanyakumari District

Dr. I. Jalaja Kumari*

Introduction

The Kanyakumari district has derived its name from the township Kanyakumari also known as Cape Comorin. This is the southern extremity of India. The township has been named after the goddess kanyakumari to whom the temple is dedicated. The Western Ghats ending into green hills, Perennial rivers, lotus tilled tanks, dense forests with wild elephants, extensive paddy fields, rich palm grooves, wavy coconut gardens and a carved coasted line of nearly 70 k.m. length are the unique natural features of the land's end. Kanyakumari is the southern most district of Tamil Nadu. The district bounded by Tirunelveli District on the north and the east. The south-eastern boundary is the gulf of Mannar. On the south and south-west, the boundaries are the Indian Ocean and the Arabian sea. On the west and north-west, it is bounded by Kerala. The area of Tamil Nadu is 130,058 sq.kms, of this Kanyakumari district occupies 1684 sq.kms. 1.29% of

the total extent of Tamil Nadu. Kanyakumari was once referred as the "Alexandria of the East". In the beginning it was ruled by the Age kings. Then the Cholas, the Cheras, the Pandyas and the Nayaks also had their control over their place from time to time. The Venad kings who were considered as the forerunners of the Chera Kings had their swamy over this place during the 15th and 16th centuries. When they followed the Marumakka thayam system, it came under the control of Travancore rulers who ruled this part till India got independence in 1947.

Padmanabhapuram Fort

The ancient historical town Padmanabhapuram, one of the four municipalities in the district is 55 kms south of Thiruvananthapuram, about 2 kms east of Thuckalay and 35kms from Kanyakumari on the highway to Thiruvananthapuram. Padmanabhapuram was the capital of Venad i.e. the erstwhile Travancore state till the closing years of the region of Karthihai

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Thirunal Ramavarma. Since the dedication of the palace to Lord Padmanabha in A.D. 1744, the fort and palace were known as Padmanabhapuram fort and Padmanabhapuram palace respectively. The Padmanabhapuram fort, dating back to 15th century, has been neglected now. The original fort was built as a mud fort which was in existence during the reign of Veera Ravivarma Kulasekara Perumal (A.D.1592-1609). Later it was made into a granite structure furnished with bastions and gun points by Maharaja Marthandavarma the architect of modern Travancore. The fort and the palace remained the centre of governance till the reign of Karthihai Thirunal Ramavarma (A.D. 1758-1798). Later the headquarters of Travancore Kingdom was shifted to Kaudiyar in the present Thiruvananthapuram city. Padmanabhapuram fort possesses one of the rare archeological museums containing rare architectural pieces, beautiful sculptures, rare coins, mural paintings and weapons of war.

Udayagiri Fort

Udayagiri fort popularly known as a foundry for casting guns is located 34 kms. from Kanyakumari, and 14 kms. from Nagercoil, the headquarters of this district. The fort was constructed surrounding a hill at Puliurkuruchi. Geographically Puliyoorkurichi village is situated in the Kalkulam taluk of Kanyakumari District. Udayagiri is a fortified hill. Udayagiri Fort is situated one k.m to the east of Padmanabhapuram, a well known land mark in southern Travancore. The height of this hill is 80 metre and the area of the fort is 90 acres. The height and breadth of the Udayagiri fort wall is 5½ and 4½ metres respectively. Udayagiri was an armoury of the Chera rulers. Later during the reign of Raja Raja Chola, the fort was destroyed by him. Later Maharaja Marthandavarma, the founder of modern Travancore renovated the ruined fort under the able general De Lannoy, in between A.D. 1741 and A.D. 1744. After the renovation work, De Lannoy was appointed as the in charge of the fort. Welsh, in his book 'Military Reminiscences' has recorded that there were 100 guns in the fort besides 50,000 stands of arms. Major Wales also mentions that a big canon fixed at Udayagiri fort was not able to move even an inch by 1200 soldiers and 16 elephants." It confirms the majestic and palatial preparations of the Travancore

king Marthandavarma and the *Valia kappithan* De Lannoy. There is a tomb in the fort which bears testimony to the heroism of De Lannoy, the Commander-in-chief of the Travancore army. The tomb contains the mortal remains of De Lannoy, his wife and his son. From an inscription on stone in Latin over his grave in the Udayagiri fort, it is seen that he served under Marthandavarma and his successor Ramavarma for over 36 years from A.D.1741 to A.D.1777 and rendered great service in the aggressive wars of his masters. He even employed his son *Johannes De Lannoy*, a mere stripling of nineteen, as Commander of a battalion, who received a fatal wound in a skirmish at Kalakkad and died in A.D.1765. The fort has a number of oil paintings. 'Colachel war' was the main theme of the oil painting available in this fort. Now it has been displayed at the museum in Padmanabhapuram palace. The Department of Tourism takes several steps to attract the tourists to Udayagiri fort. One such step is the butterfly park. The then District Forest Officer Mr. Sunder Raju took steps to open a Butterfly park. To attract more number of foreign and inland tourists, the Tourism department formed the biological pyramid at Udayagiri Fort.

Marunthu Kottai (Ammunition Fort)

There are two other minor forts, which are found on the northern and western sides of the Padmanabhapuram palace respectively. They are Marunthukottai (Ammunition fort) and Chavakkottai (Cremation fort). It is said that Marunthukottai was constructed for preparing gun powder and iron bombs and hence the name. The other one was exclusively used for burning the dead bodies of the soldiers who fell in battle fields. Therefore the fort was called '*Chavakkottai*' or '*Pinakkottai*'. Both are not in ruins but the remnants of the old wall and a few barracks are still seen there, which attract many tourists who come to Padmanabhapuram palace. Ammunition fort is situated on a 400 feet height hillock one kilometer away from Padmanabhapuram on the way to Thirparappu falls. This fort was built by general De Lannoy. There is a big entrance on the eastern side and a smaller one on the west. The shape of the fort is the same as the ones at Padmanabhapuram and Udayagiri. On the top there are

five towers and a big stoned hall. The rocks provide protection to the hall. The area of the top of the fort is 2.3 acres.

Chavakottai (Cremation Fort)

Just half a meter away from Ammunition Fort, on the way to Kumarakoil on a 200 foot height hillock lies the Cremation Fort. This fort is similar to Padmanabhapuram fort which is situated in an area of 1.4 acres. There is a single entrance. People of this area are called this fort as cannon fort. This fort had been built to cremate the king or his family members. This fort was also built by De Lannoy following the European system. There is no cremation ground till now for people who live inside the Padmanabhapuram fort.

Vengalarajan Fort

The fort was built with big walls in large dimensions. The inside doors and rooms were made by bronze. Hence, this fort was called as Vengalarajan Fort. (*Bronze is called as Vengalam in Tamil*) Vengalarajan fort was situated in an area of 25 acres on the eastern seashore nearby Muhilankudiruppu, which is situated 10 kms away from Kanyakumari on the way to a fishing village called Manakudy

Udachikottai (Uthachi Fort)

About 7 Kilometers from Marthandam, there is an important place called Kunnathoor. Here is the famous Odachikottai. It is a small stone fortification now in ruins, covering an area of five acres of land. Among the many forts of Kanaykumari district, Uthachi fort has some historical significances. Another significant fact about the fort is that it is situated nearby Munchirai Mahadevar temple which is one among the 12 Shiva temples.

Eraniel Fort

Eraniel is a village in Kanyakumari District with an area of 4.172 sq.miles. Eraniel town is about 15 km away from Nagercoil in the Monday Market road and situated 5 km south of Thuckalay. In the past it was the seat of the royal family of Travancore before Padmanabhapuram became the chief town in South Travancore.

Eraniel was originally known as *Iranyasinganallur* or Nallur known to us by various historical records. The Ay dynasty was the earliest known ruling family of Eraniel region. Before the Venad Rulers the Ays had established their rule in this region. In fact upto the beginning of 10th century A.D. Ays were the dominant power in south Travancore and Venad was only a small principality. When Kothai Ravivarman, a Chera ruler extended his sovereignty over south Travancore at that time the Ay rulers donated this land as *Irailleeland* (tax free land). Later one Ravivarman who was the brave chieftain.

Conclusion

Thus these forts are the living Monuments of historical antiquities. Once these forts were the integral part of strength and security of the kingdoms and acted as the Deceive role of the existence of the kingdoms. But now the condition of the forts are in destroying condition. Inside the Padmanabhapuram fort there is a small fort walls called as *pillai forts*. Between the two fort walls there are so many houses erected and the fort walls got weakened. Regarding the fort of Udayagiri it was not given much importance for a long bank. Recently, the Government has taken many steps to improve this fort. The Government wanted to make this fort as a tourist centre. The Tamil Nadu Forest Department is also taking measures to improve the fort and make it as a tourist potential area.

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Historical Perspective of Trade in Sangam Age

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Geographical Condition and Its Production

The ancient Tamils noted that the habitable parts of the earth surface but divisible into five natural regions they named its region as "tinai"¹. Tinai seems to be derived from my route for it which means a stretch of land. The word Tinai is also used in the sense of the earth in general. Ancient Tamil songs observed not only that the land surface of the earth considered of five natural regions back the manifestation of human life corresponding to the characteristics of the miliers in which each tribe has grown. The five regions called Kurinji, Mulai, Marudham and Neithal. They were the people of the mountains (kurinji) of the forest (mullai), of the fertile (marudham) and of the coastal (Neithal) and the Palai or the arid desert tract, all these four kinds of natural regions are found in Tamil country². Tholkappiyam say's

*"Mayon meya sarurai ulakamum, ceyon meya maivarai ulakamum, vendan meya tim punal ulakamum, varunan meya Perumanal ulakamum, mullai kurijsi, marutam, neytal, enac solliya muraiyan collavumpatume"*³

All these five kinds of natural regions are found in the Tamil country, Though on a small scale and as the South Indian spread from the region to region they develop these stages of culture which each region was calculated to produce Anthropologist has noted three great regions as the three great areas of characterization of three different kinds of human culture. These kinds of culture have been called Mediterranean. The Mediterranean culture to use Tamil terms is that of neydal, the alpine, that of kurinji and the nordic that of mullai. The most important culture of Marudham or the

lower valleys of river was neglected because Western Europe has become thoroughly industrialized in the 19th century. The stages of culture through which man has passed or are then 5 the hunter, the nomad, the pastoral the littoral and the agricultural the last including the industrial stage and the correspond to the kurinji, the palai, the Mullai, the Neithal and the marudham regions. The physical characteristics of each region provided the stimulus for the development of the special culture of that region.

The Kurinji

The earliest region inhabited by south Indian man was the Kurinji. They were the people of mountain. The region also named as Sirukudi⁴. The tract where the low stands hills resulting from the long ago erosion of the Deccan plateau by the never failing yearly monsoon rains. In the Kurinji early man could easily find shelter from the Sun and the rain and from his animal foes, behind boulders and within natural cows they had not then invented pots for storing water, but when the natural spring failed them. they found reservoirs of water in the rocky pits which abounded in the hilly region⁵.

Mullai Region [the herdsman]

When human beings multiplied in the Kurinji region and the available food supply began to shrink, they migrated to the next region, the mullai or forest land. By that time they had taken the next great step is the adventure of human culture, the domestication of animals like the Buffalo, The cow the sheep and the goat that dog so useful to the Hunter having already

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been domesticated in the car over stage. This lot to the second region the ladder of human progress, the pastoral culture, cattle breed feast, especially in the moonlight, and hence I rose the institution of private property, the position of which circulated the Fusion of tribes into families.

The primitive form of what may be called natural marriage comes out of the union of lovers at first sight, unimpeded by the observance of marriage rights and formalized Molly by the presentation of a tali of Tigers teeth and a garment of strung leaves for the waist, was called kalavu in early Tamil literature and was in the pastoral regions slowly replaced by Karpu in which the marriage ritual proceeded the consummation of Love⁶.

Neydal Region (Fisher folk)

The next region to be occupied was the Neydal the sea bound. The broad bosom of the sea having and falling as if animated, invited the adventure-loving men with broad chests and finely chiselled muscles to court its dangers and venture forth to obtain its inexhaustible wealth of tasty fish from fishing near the coast, they went on to fish in deeper waters. The first boats were primitive canoes made of two logs bound together to form a float and the toni, wieter work basket covered with hide coracte followed lurk. The chief produce of this region was fish and fish. The paradancer had to take them inside and barter them for other forms of food snuff.

Marudam Region (Ploughmen)

The last region to be occupied was the Marudam, the low, lying plains between the mullai and the neydat and that was at the close of the Paleolithic period with Neolithic age began modern civilization. The domestication of plants especially the rice, the plantain, the sugar cane and the mango which probably began in the relatively settled life of the pastrol stage was completed in this. The availability of the land in this region taught the ulavon, the plowmen of the manclam, the method of raising cereal after plowing the ground, and the easy slope of the land in the margin of the lowers taught the vellalar, the rulers of the flood, the method of conveying the life giving water to their fields. Beyond the trough of the river bed lived the

karalar. The rulers of the clouds, those who stored rain water in tanks and converged them to fields through irrigation channels or lifted the water from wells and springs by water left and irrigated the plots they cultivated.

Barter system

The Tamils who lived during the Bartering period exchanged daily necessities like rice, lentils, salt, milk, curd, fish, meat etc, without paying for them. Bartering is the act of giving one thing and taking another in exchange for it. Only the most expensive items were bought with cash. Bargaining was common in towns and villages, although in large cities and towns there was a system of cash-for-purchase. Bartering took place not only in Tamil Nadu but in all countries of the world in ancient times. In Tamil Nadu, as in other countries, there was a barter system in ancient times. We know this from the Sangam texts. Mudukuttanar says that the shepherd gave milk and exchanged it for grain⁷. The pastoral woman used yoghurt to make buffer and ghee. Uruthirang kannanar, a bite-eater, says that he changed the yoghurt and got the grain and cooked the food⁸.

The nets were cast and the bait caught. Oram pokkiyar says that they took their favorite fish to the village of Pan ladies and converted it to pulses and grains⁹. Neithal lang bucks produced salt in coastal salt marshes. The narrator says that the salt merchants brought paddy in cattle carts and exchanged it for salt. Ummaravar woman who sold salt in the streets and she says that the mother converted the salt into rice¹⁰. Paddy and salt are straight forward Kadiyalur Uruthiran Kannanar says that he drove in the valleys. The Satan says that the Baddadawi's daughter has fallen to the sea the fetch of the fall Banana says that the molecule of the mouth was built in the wake of the nearby society¹¹. The operable woman's says the flower soldiers in the streets. Pandian maran says in his poem that a woman sells a single flower for bartering of paddy. The commoner says that the fathers gathered and took the tusks of the elephant they had hunted in the forest to the liquor store and drank the liquar according to madattamak kanniyar¹².

Ancient ports

Trade was carried out on ships by sea. Seaborne trade was more prevalent than land trade. Sea trade was cheaper and faster than land trade, so shipping trade was successful. Maritime trade requires ships. Shipbuilding industries took place in every country. Ports are needed in respective countries to move ships across the seas and import and export goods. Thus, port towns arose in every country. Mostly port towns. Rivers were at the mouths of the river where they joined the sea; There were also few harbors without estuaries. Lighthouses were erected at every major port. Importers and exporters are charged customs duties at ports. The tolls belong to the kings of their respective countries.

Koltan durai

The port of Kolindurai was on the south bank of the north Pennayar at the mouth of the river. To the west of this is elore on the bank of North Pennai river. During this period they belonged to Andhra Pradesh. But there were Tamil Nadu even in ancient times during the kadai sangam period. At that time Thondai was a port city and the Tamil names were Kollanthurai, Nellore and Pennayaru. The was on the east coast of the northern tip of Palanthamil. The name Kollanthurai dates back to A.D called the Kandagopalapattinam in the 10th century. Yet its old name has not disappeared. It is stated in the inscriptions that it was the Kandagopalapattinam in KollamThe port kollam is not mentioned in the Sangam poems.

Conclusion

The research paper is deals with the historical prospective of trade in ancient times andf it covers the ancient trade between tamil nadu and other parts of the world. the trade in Sangam period was both internal and external it was conducted by means of barter system. Sangam work refer to grate traders and their markets caravans etc .this paper also try to explain the details of geographical features , barter system ,trading ports and goods etc.

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The Economic Conditions of Thirukkadaiyur Temple

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Introduction

Thirukkadaiyur is one of the most important Siva temples in Tamil Nadu. The Thirukkadaiyur temple thousand year old. This located south of the river Cauveri. The famous Siva temple called Amirtagateswara at Thirukkadaiyur. Thirukkadaiyur is an important landmark in the South India temple. The holiest of the *thirthas* in Dravidadesa. Thirukkadaiyur lies in the heart of the Chola country in the deepest part of the delta. It is encircled by a number of famous sthala thirtha value of all of them added by kaveri.¹ Thirukkadaiyur is one of the oldest villages in Tamilnadu. The temple is historically more important economic conditions.

Economic Conditions

The natural beauty of this villages, the atmosphere of the city of the great Amirtagateswara temple played multifunctional role as a land holder, stimulator of cultivation and agricultural production, employer, and bankers. Though the roles of medieval temples were many, the important roles as an employer, banker and an agrarian stimulator, through irrigation and reclamation, are considered in the succeeding discussion. This is because the land was a determining factor in these activities². People of Thirukkadaiyur and surrounding villages made different type of donations to this temple in token of their religious zeal. Information on such gift is scattered in several records. They are related to the setting up of the image, grant of lands lighting of lamps, provision of lamp stands, gifts³ of puja articles and construction of the temple. The majority of gifts were in the form of lands.

Irrigation

A forming of water sources like digging tanks was considered paramount to God deeds, the Tamils from the Sangam age engaged themselves in forming rivers

lakes, tanks, channels, and dams across the river and augmented water storage. The river Kaveri has made Chola mandalam fertile farms in the southern boundary of Thirukkadaiyur.⁴ The Ammanaru and other channels which branch out from the Kanapathi Vaikkal, along with odai have made the land fertile. Agriculture which was the backbone of India is the main occupation of the people of Thirukkadaiyur. Water from rivers is brought to the land through channels⁵. During the Chola period, there were several vaikkals. The inscriptions mention these about Thirukkadaiyur. Not only the kings but also the royal officials displayed interest in forming water sources for irrigation purposes. An inscription states that Banas, Kadava⁶ during an irrigation channel and constructed a channels⁷. Vikrama Chola three veli of arcanabha by the Mahasabha of Thirukkadaiyur mention Arulakara vaykkal. The cultivators also benefited materially from the capital investment, since the investment was spent mainly for services in the constructions of irrigation canals.

Employer

The temples developed as an institution for employing persons. Hence, they were of economic importance. Their construction and maintenance required many specialized and general skilled and unskilled services, and employed a large number of architects and craftsmen. The temple played an important role in the economic life as an institution providing ample employment opportunity⁸ to a large number of people. The brahamins were employed as officers of government are their political importance. Kulottunga II 15th regnal year a Chola record of mentions a *nila variyan* who was obviously an official employed⁹ of the sabha Thirukkadaiyur. Two Saiva Acharyas and put in two others who possessed hereditary rights to the office mentions the shrine of

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Kalakaladeva Kuttadundevan, Kulottunga Cholisvaran-Uadaiyur and Vikrama Cholisvaram-Uadaiyur in the temple. And the position held by Udaiyar Swamidevan in the region of Kulottunga II shows the guru generally acted as the king's adviser in the administration of religious institutions Swamidevan for instance¹⁰, disapproved of certain dispositions made by king regarding the conduct of worship in the temples at Thirukkadaiyur on the death of one of the priests¹¹. Kulottunga III 17th regnal year there is also reference about the appointment of Kuikkumpiran – saiva – vidadara and his father as priests, in the temple by order of the king. But Swamidevan, the king's preceptor dismissed them from service considering their unworthiness and reappointed the former employees and restored to them the rights.¹² Rajaraja II this long introduction is said to resemble very nearly the long pages in Bana's *kadambari* containing various *alamkars*. The temples of the provided ample employment¹³ opportunities to the then society but also enhanced them to earn a respectable position in the society.

Banker

Temple treasury received valuables or money in the form of gifts, etc. were either invested in land or lent out to the people. One of the main functions of a bank is to give interest to the depositors¹⁴ but the temple never gave any such interest. The fixed deposits invested in the temple were mostly donative in nature and were made for certain purpose. Giving loans by the temple was one of the important social services.¹⁵ The customers of the temple-bank included village assemblies, Brahmans, temple employees, farmers. Vikrama Chola 7th regnal year a gift of 11 kasu deposited with the temple authorities of Kalakaladeva, for burying with interest there on a here on a perpetual lamp before the deity by one Rajaraja-Munaiyadarasar¹⁶ a resident of Ilanharikudi in Rajanarayan-valanadu. Kulottunga, I belong to the standing king and seated Goddess types¹⁷. Rajaraja II 14th regnal year one crop could not be raised and hence the assembly of Talaichchangadu in Akkur-nadu resolved to convert the land into garden laid for

growing betel leaves for the god Thirukkadaiyur promising to pay the taxes of the land themselves to government on behalf of the temple in lieu of 300 kasu received by them. Perumal Sundara Pandyan it seems to have recorded an endowment in money of 125 kalanju by some merchants of Kulasekharan-pattinam to provide for the various requirements in connection with the pooja of the deity at Thirukkadaiyur.¹⁸ The sabha too received 10 kasu from the temple for their own expenses and assigned some public land to the temple for the maintenance of a gardener to look after a flower garden.

Land Owner

The temple as the biggest land-owner filled a large place in the agricultural economy of the locality. In the first type, the entire village was given to the temple and the second type specified that all taxes payable to the king were to be collected and enjoyed by the temple.¹⁹ Thirukkadaiyur temple an inscription Virarajendra Chola 2nd regnal year the temple bringing into cultivations two pieces of land in *devadana* village Erukkatuchcheri for that purpose.²⁰ Thirukkadiyur is stated to be in Akkur-nadu a division of Jayagondasola-valandu. Rajaraja III the inscription seems to pronounce a ban against members of the royal family receiving any *devadana* lands belonging to the temple of Kalakaladeva at Thirukkadiyur²¹ I Akkur-nadu a division of Jayagondasolan-valanadu, and in the case of ryots against receiving more than two *veli* probably on tenancy lease.¹⁸ regnal year this gives a comprehensive list of the lamps which had been donated to the temple of Kalakaladeva at Thirukkadaiyur²² up to the which lands had been endowed at Manarkunru in the *devadana* village Erukkattuchcheri by various persons. The list of donors includes such names as Tiruchchirrambalam-udaiyan Perumanmbiyar alias Pallvarayar of Karigai-Kulattur. During Maravarman Kulasekara Pandya's²³ period the temple land appears to have been previously endowed for flower garden to a Pidari temple by the same donor, and passed on to private ownership subsequent. Income, derived from the temple lands, house and shops and the offerings of the

devotees, were issued for making jewels and other articles under the super vision of Dharmapuram Adheenam.

Conclusion

The predominant activities involved in irrigational facilities to the cultivable lands. The above select inscriptions give a striking fact that the medieval temples helped the agrarian society, particularly, during their hard times. Temple has served as a multipurpose organ as a bank, land holders, consumer of goods and services, and employer. Though the temples lent the money to the assemblies and individuals on interest basis their fiscal help to the society to be viewed as very special in terms of economic aspect of the agrarian society.

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The Glimpses of the Epigraphs of Brahmadeyam (Cheyyar)

Dr. S. Loganathan*

The Name derivation of Brahmadeyam

The etymology of the name of the village Brahmadeyam denotes that the village was endowed as Brahmadeya, as tax free village to the Brahmanas, those who were well versed in Vedas.¹ The epigraphs reported from the Chandramouleswara bears testimony to the fact stated above.²

Historical Background of Brahmadeyam

The village Brahmadeyam is located on the Southern bank of the river Palar. The prehistoric vestiges have been noticed from Pillanthankal, a

neighbour village of Brahmadeyam. The historical period begins with the Age of Sangam, but direct evidence has not come forth about their rulers and their achievements. The buildings constructed during the Sangam period were built in perishable material like wood, mud, reeds and so on. Despite the fact that the Pallava dynasty was established by Simhavishnu, and ruled by Mahendran, Narasimhan – I, Paramesvaravarman I, Narasimhavarman IV, the earliest inscription assigned to him was Kampavarman (878 – 900 CE). This is assigned to his 20th regnal year (889CE). He belongs to the Later Pallava dynasty.

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Evidences have comfort for the Chola rule in this region. The epigraphs of Aditya I, Parantaka I, the Rashtrakuta ruler Krishna III feudatories of the Chola, Parthivendrarman, Sundarachola, Rajaraja I, Rajendra I, Kulottunga I, Kulottunga III, Rajendra III (1216 – 1258 CE) The inscriptions of Vijyanagar ruler Virakampana udaiyar.

Sources

The village Brahmesdam encompasses three major temples viz., Chandamauleswara (74) temple, Rudrakoteswara temple (5) temple. On the whole 84 inscriptions are reported in Annual Reports of Indian Epigraphy published in the year 1915. The South Indian Inscription volumes 12,13 and 30 contains the texts of these inscriptions. These 84 epigraph throw valuable light on the socio – economic and cultural aspects of the Brahmesdam region. These above mentioned inscriptions are analysed precisely and presented in this article.

Territorial Division Brahmesdam

The land of Tamilcountry was divided as Pandyamandalam, Cholamandalam and Tondaimandalam. During the rule of the imperial Cholas, Tondaimandalam was renamed as Jayangonda Cholamandalam. Tondaimandalam was divided into 24 kottams during the time of the Pallavas, which was continued by the Imperial Cholas. Since the time of Aditya I Brahmesdam formed part of Damar Kottam, Damarnattu Brahmesdam. However, the endowments have been received from the following kottams, such as Paduvur kottam, Puliyur kottam, Urrukkattu kottam, Venkunrakkottam, Puzhal kottam, Sengattukkottam, Kaliyur kottam.

The Brahmesdam was also called as Rajamarttanda Chaturvedimangalam and the temple at this place was called as Pondai Peruman adigal. The village is mentioned in the inscription as Tiruvegampapuram. The temple is called as Chandramouleswara temple. The village was governed by the Perungkuri Mahasabha. The administration of the temple was carried out by the Ganapperumakkal and maintained the endowments made to the temple.

Reference has been made about Samvatsvaravariyam, Gramakariyavariyam and Koyil kariya variyam.

The following list provides the names of the donors of Gold for burning perpetual lamp in the temple of Pondaipperumanadigal and Rudrakoteswara temple in Brahmesdam.

Water Supply – Water privileges

An inscription issued by later Pallava ruler Kampavarman, dated in his 20th regnal year (866 A.D.), mentions that the members of the alumganattar of Kavripakkam in Paduvurkottam endowed 11 kalanju of gold, for supply of water to the God Pondaipperuman at Rajamalla Chaturvedimangalam.⁴⁸ This inscription is engraved on the south wall of the Chandramaulisvara temple.

The inscription was issued by Rajendra II, in his 5th regnal year (1057 A.D.)⁴⁹ registers the sale of land to the temple of Bhavarudra Somisvaradeva, which located on the southern bank of the River Vegha, by the assembly of Parakramasola Chaturvedimangalam in Damar Nadu, a sub division of Damar kottam in Jayangonda Chola mandalam, for 10 kasu from the temple authorities. It fetched 14000 kuli of land. Certain privileges were granted in irrigating the land and prohibited the others from drawing. Four hundred kuli of house site was also given to the farmers for their residence. The land was endowed to the Rudrakoteswaramudaiyar temple.⁵⁰

Yet another record refers to the endowment made in his 27th regnal year (10th C.A.D.) which mentions that 10 kasu was endowed for purchase of rope for hoisting flag during festival time, the endowment was made by Milaimudaiyan of Puliyur Nadu. Besides, 10 ¼ kalanju and 6 majadi was gifted by Umadeviyar, wife of Vallavarayar, Vanyadevar. While describing the boundary of the endowed land the following water sources are mentioned in the record viz., Kundavaipperi, Sundarasolappereri, Paramesvara vaykkal and Kilkottaiyurvadhi.⁵¹ It is to be noted here that Vanavarayar Vandiyadevan had a queen by name Umadeviyar.

Another important epigraph⁵² is engraved on the North wall of the mandapa it mentions that the king Udaiyar Rajendra I and his Queen Viramahadeviyar is said to have died at this village by performing Sati.⁵³ The commander Senapathi Madurantakan Parakesari velar constructed a watershed for quenching thirst of the people endowed taxfree land, which was made by perunguri sabha. A detailed account of the boundary of the land is given in the record.

Yet another record of Rajendra soladeva II dated in his 3rd regnal year (1055 A.D) refers to the purchase of two pieces of land measuring 1126 kuli, was endowed as archanabhoga. The land was received by the Mahasabha of the temple and agreed to maintain it. While describing the boundary of the endowed land, the following water bodies are mentioned as Manarpakkavati Paramesvara vaykkal and Rajamalla peruvadhi.⁵⁴

Similar endowment⁵⁵ has made by the Perunguri Mahasabha which conducted the meeting under the Mahila tree, signed the sale deed for 4000 kuli land for the same purpose. The Name water of sources mentioned here is Rajendrasolappereri, Murugampadi vadhi, Balanvadhi.⁵⁶ The record was issued by the same king in his 15th regnal year (1067A.D). It registers the sale of land to the temple of Rudrasolai Mahadeva which is situated on the bank of the river vekha. The endowed land was exempted from tax viz., Nalla and Irai.

An inscription of Kulottunga Chola III, dated in the year 1181 A.D.⁵⁷ refers to the endowment of 8 veli of land to the deity of Brahmadesam by “Ullavur Kamban Vanadaraiyan”. From this record we come to know about the existence of Kadapperi and Sambuvarayar pereri, which flows in the land endowed to the temple.

Gift of Sheep

Temples received sheep for burning lamp in the temple. An epigraph of Rajendra I (1014A.D) refers to the endowment of 90 sheep for burning a perpetual

lamp by Tiruppondai of Pariyalur. The shepherd of the village received the gift and agreed to supply one ulakku of ghee to the temple. The donor was a member in the Rajamalla Chaturvedimangalam.⁵⁸

Endowment made by Queen

An inscription of Rajendra Chola I dated in his 5th regnal year (1017A.D) refers to the Queen of Vallavarayar Vandiyatevan Mandarakovanar Kundaviyar, endowed 90 sheep for supplying one ulakku of ghee for burning a perpetual lamp in the temple of Pondaiperuman adigal of Parakrama Chola Chaturvedimangalam.⁵⁹

Feeding of Brahmanas

A record of Rajakesarivarman, probably assigned to Aditya I, dated in 891 A.D. It records an endowment of a (22 ½ Kuli) piece of land under the Tigalttiral eri by Tiruppondai Somasiyar son of Kumaradi Bhatta Vajaperiyar of Manappakkam a member of alumganam of Rajamallachaturvedimangalam, out of the interest, the ganavariyapperumakkal fed one Brahmana during midday.⁶⁰

Yet another record of Aditya I, dated in his 27th regnal year 898 A.D. refers to one Attamutti son of Nalluln uradi sold 275 kuli land which was purchased for 10 kasu and endowed to the temple for burning a perpetual lamp and for feeding of a Brahmin daily in the temple of Pondaiperumanadigal.⁶¹

A record of Parthivendravarman dated in his 6th regnal year (965A.D) records the gifted of 440 kuli land located near Tigaitiral eri, to the temple at Pondaipakkam. The decision was taken by the assembly of *anjastasam* of Tiruvegambapuram in Rajamalla Chaturvedimangalam. The tax derived from the land had to be used for feeding two Sivabrahmanas, before offering food to the deity Paramesvara⁶² of the temple.

A record of Rajaraja I (1001 A.D) registers a gift of 1000 kuli of land to two Sivabrahmanas, who recite Tirupathiyam in Pondaipperumal temple. Besides, there is mention about half tumbu, vaykkal kuli while describing the boundary of the land.⁶³

Rajaraja's son and successor Rajendra I records an interesting fact Srivaishnavas, the the pilgrims those

who are going to Tirupathi, were fed on the New Moon day and on the festival of Purattasi and Aipasi. The Vishnu temple referred to here is Vaishnava temple, viz., Solakerala Vinayagar.⁶⁴

Yet another inscription, which is devoid of king's name and regnal year mentions the gift of two kalanju pon, out of the interest fetched from the endowed gold the ganapperumakkal agreed to provide food for two Sivabrahmanas on the day of New Moon.⁶⁵

Conclusion

To conclude, the temples of Brahmadesam Chandramouleswara, Rudrakoteswara is enriched with innumerable epigraphs. The objective of this article is to highlight the significance of the inscription, of the 84 epigraphs, 26 epigraphs speak about the gift of gold, 25 epigraphs mentions about gift of land for various purposes, other records are related to water supply, creation of watershed in memory of Rajendrachola and his Queen Viramadevi, Indalur Mahadevi. Gift of lamp was made by queen of Vallavarayar Vandiyatevan, Besides, the queen of Parthivendravarman also endowed gift to the temple.

The Sivabrahmanas and Srivaishnavas were fed in the temple, on New Moon day and solar eclipse day. The pilgrims 100 members those who are going to Tirupathi, were fed in the temple. The worship of Sapthamatha and Vananatha is also mentioned in the epigraphs. The construction of Gopura is also revealed through the epigraph of Brahmadesam. The Judicial fines, auditing accounts of Eri variyam and testing of honest and pure was also recorded.

It is to be noted here, all the endowments made were received by the Ganapperumakkal, and decision was taken by Rajamalla Chaturvedimangalam, which met under the tree, mandapa – Royal order was also passed directly from the mandapa of the temple. Mention has been made about samvatsaravariyam, Gramakaryavariyam and Koyilvari Yam as administrative body of the village and the temple.

In Brahmadesam, the Vedam valla Brahmanas lived, matha also existed here, and no doubt it was a flourishing centre of Education.

Foot Notes

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7. *Ibid.*, 218 of 1915
8. *Ibid.*, 217 of 1915
9. *Ibid.*, 213 of 1915
10. *Ibid.*, 234 of 1915
11. *Ibid.*, 207 of 1915
12. *Ibid.*, 223 of 1915
13. *Ibid.*, 189 of 1915
14. *Ibid.*, 197 of 1915
15. *Ibid.*, 194 of 1915
16. *Ibid.*, 231 of 1915
17. *Ibid.*, 232 of 1915 and S.I.I. Vol. XIX, No.101
18. *Ibid.*, 240 of 1915 and *Ibid.*, p.253
19. *Ibid.*, 192 of 1915
20. *Ibid.*, 210 of 1915
21. *Ibid.*, 204 of 1915 and part – II, para.8
22. *Ibid.*, 191 of 1915
23. *Ibid.*, 254 of 1915
24. *Ibid.*, 245 of 1915
25. *Ibid.*, 262 of 1915
26. *Ibid.*, 252 of 1915 and part – II, para.15.
27. *Ibid.*, 222 of 1915 and S.I.I. Vol. XXX, No.145
28. *Ibid.*, 233 of 1915 and part – II, para.78
29. *Ibid.*, 205 of 1915
30. *Ibid.*, 241 of 1915
31. *Ibid.*, 206 of 1915 and S.I.I. Vol. XIII, No.274
32. *Ibid.*, 244 of 1915
33. *Ibid.*, 246 of 1915

34. *Ibid.*, 259 of 1915
35. *Ibid.*, 251 of 1915
36. *Ibid.*, 250 of 1915
37. *Ibid.*, 247 of 1915
38. *Ibid.*, 267 of 1915
39. *Ibid.*, 257 of 1915
40. *Ibid.*, 258 of 1915
41. *Ibid.*, 270 of 1915
42. *Ibid.*, 256 of 1915
43. *Ibid.*, 269 of 1915
44. *Ibid.*, 261 of 1915
45. *Ibid.*, 271 of 1915 and part – II, para.8
46. *Ibid.*, 265 of 1915
47. *Ibid.*, 214 of 1915
48. *Ibid.*, 227 of 1915 and S.I.I. Vol. XXX, No.148
49. *Ibid.*, 244 of 1915 and S.I.I. Vol. XXX, No.165
50. *Ibid.*, 259 of 1915 and part – II, para.15
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57. *Ibid.*,
58. *Ibid.*, 256 of 1915 and 243 of 1915 part – II, para.13
59. *Ibid.*, 265 of 1915 also see Nilakandasastri. K.A., *Op.cit.*, p.226
60. *Ibid.*, 216 of 1915 and S.I.I. Vol. XXX, No.138, and Y.Subbarayalu, *South India Under The Cholas*, Oxford University, (2012), pp.51-53
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62. *Ibid.*, 237 of 1915 and S.I.I. Vol. XIII, No.29
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The History of the Pearl Fishery in Early Tamilakam “Small Is The Pearl But Queen Among The Jewels” Are The Words of St.Gregory

Dr. M. Sankari* and Dr. V. Pradeepa**

Introduction

Pearl fishery has a history from time immemorial as far as the history of Tamilagam. South India had much commercial intercourse and political relations with the countries of the West and East. An enumeration of ports on the east coast of india, Sosikourai (Tuticorin) is referred to an emporium at the mouth of the river Solen (Porunai) first historical reference made by Ptolemy. The Pearl Fishery Coast has a long history from the Sangam Age to the twentieth century. It is situated on the Gulf of Manner and a natural harbor.

South India attracted the foreign merchants and travellers with its pearls, ivory and incenses. When the Greek merchants and travellers visited Korkai, the ancient seat of the pearl fishery they found the industry

fully developed. The author of the ‘Periplus’ (60 AD) mentioned about Pearl Fishery at Korkai during Pandyas. Now a small village, some five miles inland from the mouth of the river Tamraparni in the Tinnevely District.

Tuticorin formed a part of the Pandyan Kingdom during the 7th to 9th centuries A.D., and passed into the hands of the Cholas during the 10th to 12th centuries. Later it became one of the chief trading centres under the later Pandyas. Whoever governed this place from the early Christian era to the end of the 15th centuries all enjoyed monopoly over the pearl fisheries and the trade was connected the East and the West. Many evidenced are proved by several foreign travelers who visit this coast for Pearl trade. it is further confirmed by the

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archaeological findings of Rome coins throughout South India. Sangam Dynasty particularly from Pandyan kingdom an embassy was sent to the court of the Roman Emperor Augustus. This was a strong evidence of the socio-political position in consequence of the pearl trade by the Pandyas at Korkai.

Korkai was natural harbour and important centre of pearl trade and port of the Early Pandyan kingdom. Paravas make their first appearance in history as fishermen, divers of pearls and organizers and chief beneficiaries of the pearl fisheries along their coast. The pearls were brought from the deep sea to the shore by a courageous fisherfolk caste called by name Paravas who are the native people in the village of Pearl Fishery Coast. The Paravas are an ancient community, whose origins date back to nearly three millennia and who had successfully preserved their way of life, their ancient traditions and customs and hospitality. The word Paravn in classic Tamil denotes 'Man of the Sea'. The Paravas were the original inhabitants of Tuticorin and they were preoccupied with chunk and pearl fisheries. 'Maturaikanchi' talks of the paravas as a warlike race they had the priceless pearl and conch shell. The Pandyan Rulers were the overlords of Paravas and obtained large revenue from pearl fisheries. The Paravas and obtained large revenue from pearl fisheries. The Paravas paid tribute to the successive Pandyan Rulers.

'Muthollayiram' says that the pearls were found in Korkai only and that the Pandya was the owner of Korkai on the black sea. Another poem in the "Agananuru" says Pandyan who possess a beautiful chariot to which are yoked beautifully trotting horse whose hoof marks cannot be traced on the ground covered with the cool rayed pearls.

The pearl fisheries belonging to the Chola Kingdom, the product of which sold only at the Capital "Uraiyur" were those of the Palk Strait. Korkai continued to be an important natural harbour under the Cholas also. From one of the inscription evidences it is clear that Kulotunga Chola Deva was pleased to seize the pearl fisheries of the Madura country. Cotton and silk garments, pearls, jewels, ivory, nuts and pepper were the principal items of export from the Chola

kingdom. The conquest of Ceylon by the Chola Monarch Karikal in the first century AD might have given the Cholas an abundant supply of the pearls from Ceylon waters.

The imperial Cholas had friendly relations with Arabians, who had settled on the Fishery coast. They utilized the trading skill of Arabians. The Cholas exported spices, gems, pearl and chunks to Sumatra, Java, Malaya, Indonesia and Far Eastern Countries.

The Cheras also had commercial contact with the people of the west. During the Chera-Pandya era pearl, pepper dominated the overseas trade. In the mean time Pandyan power was revived by Jatavarman Sundra Pandya (1251-1268). Pazhayakalay continued to be the important port of the II Pandya Empire. Pearl fishing began in April and continued till 15th of May. Both big and small pearls were available in the Pandya kingdom. According to Marco Polo, pearl was used by the rulers, royal family member and commonfolk as their variety of ornaments. Wassaf described that Pandyan king was healthy and wealthy. His treasury was filled with gold and pearl. It is clear from the travellers account that the Arabs imported horses from Arabia for the Pandya King and obtained pearl, precious stones in exchange. The Muslim invasion to Madurai led to the decline of the Pandya power. Then the pearl fishery coast was passed on into the hands of the Mughal rulers.

The Paravas had led a prosperous life as a community on the fishery industry. Literary references of the pearl fishing mention how the fishermen, who dive into the sea, avoid attacks from sharks, bring up the right-whorled chank and blow on the sounding shell. Convicts were used as pearl divers in Korkai. Harbour was considered as the cradle of Tamil civilization, the place where Pandya rule began and flourished with the Pearl Commerce. When the environment turned into merchants, they carried Indian goods in boats to Africa and Arabia in the west and to Malaya and China in the East. The Womenfolk of the Parava class sold fish and salt. They dried the preserved fishes. The pearls from the Pandyan Kingdom were in greater demand in the North India kingdoms. A

trading activities they had developed all infrastructures like labour, shipping and lighthouses.

The harbour of Korkai gradually back up and deltaic increase in time cut off set access to the sea. By which, the old town slowly decayed and the population drifted to the new mouth of the river, where another town sprang into being at the cost of Korkai. Next Pazhayakayal became the second important port. so The pearl fishery was bright in Early Tamilagam.

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The Temple Culture Centre in Tamil Nadu

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Introduction

Temples became very popular from the 7th and 8th centuries onwards with the development of the Bhakthi movement. Kings and wealthy men vied with each other in the construction of and endowments to temples. The golden age of temple construction was the period of the Imperial Cholas when the magnificent temple of Tanjore and that of Gangaikondacholapuram appeared along with several others. The tradition of constructing and embellishing temples was continued by the later pandyas, the Vijayanagar emperors and the Nayak rulers. After the 18th century the construction of huge temples received a set-back in the South with the appearance of the struggle between the Western powers for supremacy and the final establishment of British sovereignty. But the remarkable feature of the history of Hindu temples is that in South India they have not suffered much from the ravages of invaders and iconoclasts, with the result that as compared with the rest of India, the South has fortunately preserved its old

temples intact.

It is important to realize that the Hindu pantheon, no less than the style of construction, was a product of the admixture of features developed by various races. There is evidence of the fusion of the Dravidian, Proto-Austroloid and Aryan elements. The controversy over the genesis of Siva worship apart, there is no doubt that Muruga and Korraivai became transformed into Subrahmanya and Durga respectively. The practice of having Mithuna sculptures and paintings in temples is probably traceable to Graeco-Roman influence and to Tantric Buddhism. Under the Jain and Buddhist influence the practice of offering animal sacrifices ended in the Hindu temples as well.

The temple became not only a place of worship but the very focus of the entire life of the people of a village. It has been rightly said of Hindu temples that, they were fortresses, treasuries, court houses, parks, fairs, exhibition sheds, halls of learning and of pleasure, all in one.” Several temples have

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afforded protection for people against marauders and invaders. In various ways temples have proved themselves as agents of poor relief. As landholder, consumer of goods and services and as employer and in short as the focus of social life and development, the temple of medieval times has played a unique role. Above all, the temple as well as the Matha attached to it served as the centre of cultural and educational activity.

What is culture? Perhaps it is one of the over-worked and much-abused words of modern times. In fact, in the name of culture, most uncultured things are done and uncultured ideas are expressed. Though it is not easy to provide a simple and comprehensive definition of culture, its outstanding features may be mentioned. Intellectual attainment thorough knowledge and an intellectual awareness and curiosity are fundamental elements of culture. Besides, culture has intimate relation to social habits and customs, behavior and morals. In fact, culture has a direct bearing on the way of life as well as on the outlook on life. A person's culture is obviously influenced by one's parentage, social environment and positive scope for self-improvement provided by education and training. It is in respect of these latter facilities that the temple has proved to be a centre of culture.

In the first place, devotees congregating in a temple for worship normally subject themselves to a certain measure of physical and mental discipline. Personal cleanliness, including the taking of baths before going to the temple and the wearing of clean clothes are aids to physical discipline. Fasts on particular days or at specified times of certain sacred days serve as auxiliaries to discipline. More important is the mental cleanliness and the scope for concentration and meditation. True, there is no ostensible test by which these can be measured. They are essentially internal and psychic in character. But by and large, other things being equal, the worshippers have a greater chance for developing these qualities than others.

More positive is the facility for education that the temple provided. During the period when other public agencies like the State had not begun to shoulder the educational responsibility it was primarily the temple and matha which provided the facility for education. Many are the inscriptions of medieval times that speak of the educational facilities provided by temples.

Epigraphs at Tiruvorriyur speak of the recital and teaching of Prabhakara (mimamsa), Rudra, Yamala, Purana, Sivadharmas, and Bharata. Besides sacred literature, even subjects like Vyakarana (Grammar) and Astrology were taught. Again the celebrated inscription of Rajendra Chola at Ennayiram registers an endowment for the maintenance of a college for Vedic studies. At Puravasseri near Suchindram there is found an inscription belonging to 1196 AD which registers a gift of land as *kidaivritti* for maintaining two teachers to expound the Rig and Yajur Vedas. The famous epigraph of Vira Rajendra at Tirumukkudal refers to a school maintained in the Jnana Mandapa in the temple for the study of the Vedas, Sastras, Grammar etc. Usually in a spacious Mandapa which could accommodate a large gathering of people, a prominent scholar chanted hymns of the Vedas and expounded them to his ardent listeners. In another Mandapa, the celebrated epic Mahabharata, which has moulded the life and character of the Hindus for ages, was read and explained to the people. The Dharmasastras, embodying the rules of right conduct, the puranas, Grammar, Rhetoric, Logic, Astronomy, Medicine and other special sciences were taught to those who thronged to learn them.

The Ghatikas and Mathas provided systematic training to pupils in sacred lore. The Ghatikas of Kanchi were perhaps the most outstanding institutions of the kind in South India. Still further south we hear of Salais which were really residential halls of learning. The Salai of Minchirai, the Srivallabhapperumchalai at Kanyakumari and the celebrated Kandalur Salai are known to have served as schools of religious learning. For the Salais provision of a regular income was made from time to time by kings and other wealthy patrons. The identification of Kandalur Salai has been a subject of acute controversy. Most of the south Indian scholars have taken it to mean the harbor at Kandalur and that the mention of it in Chola inscriptions indicates a naval victory off the portstead of Kandalur. But the other interpretation that it referred to a residential hall of learning seems more appropriate. The context in which it occurs and the lines succeeding the reference to Kandalur Salai suggests that it was an institute of learning where free food was provided for scholars. The inscription of Parantaka Pandya, for example, makes it clear:

It seems that 'Kalamaruttal' does not refer to the destruction of a fleet but the provision for the feeding of a fixed number of persons. Kalam stands for 'unkalam.' Figuratively plates and really the amount of rice for feeding an allotted number of persons-here a specified number of Brahmin scholars. The reference to 'Ayirattenmar' makes it clear that 1008 persons were the permanent members of that institute of learning.; Apparently Kandalur Salai was something like an University, similar to those we hear of in Northern India, such as those at Taxila, Nalanda or Vikramasila. This seat of learning was so important that the kings of the three famous dynasties-the chera, chola and pandya vied with each other in securing possession of the celebrated place.

That the Salai at Kanyakumari was another hall of learning or hostel for scholars is evident from several inscriptions. For example, the following epigraphic reference proves this:

That 'Kalam' denoted the share of each for the provision of food is clear from several inscriptions. For example, an epigraph of the 14th year of Kulottunga speaks.

It is true that the education provided in the ghatikas and temples was almost exclusively for Brahmins; But that was in pursuance of the prevalent traditions of the day. It is unfair to condemn age-long practices in the light of modern ideas. Nevertheless, it is true that every society must necessarily change if it is to survive; however, change should not mean a violent break with the past, but a new synthesis of past wisdom and present needs.

It may be observed that it temples and mathas of old, apart from instruction provided for Brahmins, there was also scope for popular education a limited measure. In many of the South Indian temples recitations and expositions of the Epics and the Puranas took place.

There is inscriptional evidence to show that the practice was in vogue in the temple at Tiruvorriyur, Ennayiram, Tirumukkudal and Tirubhuvani.; In the West Coast temples too, it was not unknown. We find at Tirukkadittanam an inscription of Bhaskara Ravi Varman, assignable to the last decade of the 10th century AD, which mentions the practice of reciting the Mahabharata.

Another institution of popular religious instruction was through the recitation of Tamil hymns before the deities at stated times. The practice of singing the Tiruppadigam, i.e., hymns of the Devaram, Tiruvachakam and Tiruppallandu was in vogue in South India clearly from the 10th century onwards and possibly from a slightly earlier date. The practice of chanting Tiruppadigams must have commenced as early as the reign of the Pallava King Vikrama Varman. This is evident from the Tiruvallam inscription, which enumerates the reciters of the Tiruppadigam among the employees of the temple. From the reign of Parantaka Chola I onwards numerous inscription by Raja Raja I who was a great organizer of the practices and celebrations in the South Indian Temples. An epigraph of Rajendra I mentions a 'Devaranayakan,' apparently a Superintendent of Devaram. This indicates the existence of a department of State which supervised and controlled the performance of this service in various temples.

Conclusion

In fact we are faced with apathy, scepticism and absorption in materialism. This ought to be arrested if Hinduism is to survive. There is no use of deluding ourselves into the belief that Hinduism is strong enough to overcome these petty onslaughts and minor dangers. In fact we are passing through a critical phase of our history in relation to religion and those who believe in the appearance of avatars to overcome crisis can well feel that such a stage has come very near. A Sankara or Ramanuja, a Ramakrishna Paramahansa or Vivekananda, a Gandhi or Aurobindo has to emerge and stem this tide of heresy and apathy. . 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.

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Vaishnava Temples in Kanyakumari: A Study on Thiruvattar Sree Adikesavaperumal Temple

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Thiruvattar – A Sacred Place of Vaishnavites

Thiruvattar is one of the huge towns in Kalkulam taluk. It is situated in the midst of picturesque scenery on the banks of the Thiruvattar River. On the Nagercoil-Kulasekharamroad, it is about 11 kilometers to the north of Thuckalay. It has been portrayed as 'Valanir Vattaru' by writer Mankudikizhar in section 396 of Purananuru. This spot is portrayed by Nammazhvar as 'Valamikka Varrarau'. It is one of the 108 sacrosanct spots for Vaishnavites.¹

Thiruvattar is a wonderful sound town in Kalkulam taluk, Kanyakumari Region, with an area of 6.06 square miles. It is at the Tambraparani River's bend. It is around fifty kilometers south of Trivandrum.² Initially known as 'Aathi Anantapuram' or the antiquated city of Ananta, it became popular later on as 'Thiruvattar'. This name came from the presence of wealth of water as a quick moving stream 'vattar', (waterway of perpetual waters). By excellence of the reality, that it streamed around the Sree Adikesava Perumal Temple, it acquired for itself the honorific prefix 'vattar', a less well known rendition also wins. It substitutes 'Thiru' with 'vattar', the bended waterway as it streams encompassing the temple. It is one of the thirteen Divyadesam sites that the Vaishnavites consider to be sacred. Thiruvattar is noted for its temple devoted to Adikesava Perumal, which is quite possibly of the most established in South India. One of the Travancore lords Adithyanvarma has formed ten stanzas in Sanskrit called *Avatharana Dasakam* in commendation of the God Kesava of Thiruvattar. The temple faces the west.³

History of Adikesavaperumal Temple

Thiruvattar is noted for its temple devoted to Adikesava Perumal, which is quite possibly of the most established in South India. One of the Travancore lords

Adithyavarma has formed ten stanzas in Sanskrit called *Avatharana Dasakam* in commendation of the God Kesava of Thiruvattar. The temple faces the west. The Adikesava Perumal temple at Thiruvattar is viewed as of equivalent sacredness as that of Padmanabhaswamy temple, Trivandrum. After killing an Asura, the god Adikesava is said to have rested at Thiruvattar.¹¹

The Adikesava Perumal Temple at Thiruvattar is viewed as of equivalent sacredness as that of Padmanabhaswamy Temple, Thiruvananthapuram. The God Adikesava is expressed to have taken his rest at Thiruvattar in the wake of having killed an *Asura*. Chandran and Parasurama are said to have worshiped the daily due, according to tradition. The sanctuary can profess to have an impressive relic. The Vaishnavite holy person Nammalavar has enlogised the sacredness of the temple in his Thiruvaimozhi. From every one of these it very well might be educated that the temple at Thiruvattar has been in presence for in excess of eleven hundred years.¹³ From an inscriptional record in the temple it is seen that the current sanctum dates from the twelfth hundred years. The divinity Adikesava Perumal, found in the Sree Koil, is in an Ananthasayanam pose dozing and confronting westwards. The picture in the focal holy place is a Sayanamoorthy loosened up on his large snake bed and looks similar to the divinity in the Sri Padmanabhaswami temple at Thiruvananthapuram. There are wood carvings by and large round the temple.

With the 300 ponies and hardware caught Kerala Varma laid out his very own Rangers. A cross actually characteristic of this place where the Mughal's remaining parts are supposed to be covered. Close to the fight ground stands the popular sanctuary devoted to the Adikesava Perumal. Being one of the most established in the country is thought of. This was mentioned by the great hymn singers of the 8th century from Alwar. Kerala Varma, who was also a poet, went to the

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battlefield with Thiruvattar and read fourteen verses in front of the Mughal Mandapam. These refrains are famously known as "Padda Sankeerthanam".

Architecture and structure of the Temple

The divinity Adikesava Perumal, found in the Sree kovil, is in Ananthasayanam pose dozing and confronting westwards. This picture looks similar to the god in the Sree Padmanabhaswamy temple at Trivandrum. There are wood carvings by and large round the sanctuary. The Ottakkal mandapa is smooth and dangerous. There is one more Sree kovil devoted to Krishna and situated on the north-western side of the above Sree kovil. This is made up of a Garbhagriha and an Ardha mandapa surrounded by a small Prakara. Around this temple, Vilakku Madams are present. The Sree kovil comprises of a Garbhagriha having three entryways and a Maalika and of an Ottakkal mandapa in front, and is implicit rock and furnished with a copper sheeted roof.¹⁹ The terraced Balikkalpura on the western side of the Ambalam is underlying stone. There is a Sribalipura all-round having a terraced stone rooftop.

There is a super twofold entryway for going into ehuttambalam. There is likewise a Gopuram. This Gopuram comprise of some fine piece of wooden carvings. Inside the temple, you can admire some excellent examples of Dravidian stonework and sculpture. The Udayamarthanda mandapam is in front of the sanctum. Sanctorum is regarded as aremarkable example of Kerala architecture and art due to its intricate carving. The points of support inside the mandapa contain a few fine bits of wooden carvings. In the wooden roof of the mandapa the figures of vinayaka pooja, parade and palazhi madhanam are impeccably bended. The mugamandapam before the Sree kovil is generally called Ottakkal mandapam (distracted of one single stone) which is a designing wonder. It is three feet thick, estimating 18 feet by 25 feet. One of the engravings express that Thirumaliga, Thirumandapam Neerara compelled of the excellency of Sriveera Ravi Varma Kulasekhara Perumal in 1603 A.D.²⁰ Despite the fact that the sanctuary is one of the renowned Vaishnavite hallowed places. It is confronting toward

the west, which is a typical component. The admirers by and large enter the sanctuary to the entry of the eastern side. After entering, they worship Sri Bhoothanadham by passing through Sree Balipura. From that point forward, they continue on the southwest corner where the icons of Vishnu, Venkatachalapathi, Vinakayakar, Ruler Krishna and Salagraman and the goddesses are cherished. The room is known as 'Upa-Devaayam'. After that, they arrive at the Dwaja Stambam (flag staff) at the western entrance. Through the Balikkapura (Khitra Sabha), there is a Nalambalam. Sri Adikesava Perumal temple in the Kanyakumari District is known as the Vaikundam of South India. There were 108 temples of Vishnu in India. Among them Sri Adikesava Perumal Temple is one of the popular temple.²¹

The Dwajasthambam is comprised of copper. It is recorded that the current Dwajasthambam was introduced in 1895 A.D., by his Majesty Sreemoolam Thirunal Maharajah of Travancore. On every one of the four sides of Sree Balipura are established 224 stone points of support, every one of them bearing marvellous sculptural pictures of Deepalakshmi, the conventional light conveyor pictures shift from one point of support to another in dressing and haircut. The existence size picture of Lakshmana, Indrajith, Venugopala, Kanganathar, Vishnu, Sanghaehoodan, Kaala Bhairavar, Nandhi, Nammalwar, Viagrapadar and Hanuman bearing instruments trim in stones are seen on one or the other side of the Balikkal puramandapam. The pictures of Rathi and manmatha present a captivating picture. Wonderful wooden carvings are established over the Sree kovil and Udayamarthanda mandapam. A pole with a chine bended out of a solitary piece of wood makes certain to draw in any once consideration. On the eastern side of the western Sree Balipura is the altar committed to Sree Krishna of Thiruvampadi. At Thiruvattar Ruler Kesava shows up as Adhikesava leaning back on the serpent lord Adishesha. A full perspective on the long picture can be had exclusively through the three ways to Sree kovil. The left-hand of the icon is hanging down. The forest of the serpent ruler should be visible over the top of the picture. The principal icon is comprised of particular blend known as 'Kadukusarkarai yogam' and 16,008

Salagramams, which can't be washed with water. Daily anointments and adornments are subsequently made to the Archana deity who is put and venerated just beneath the bosom of the Ruler alongside three different icons of Bhooma-devi, Lekshmidēvi and Kathaleyas.²²

Attracting attention in the mandapa's wooden ceiling, where, among other carvings, Sree Vinayaga and his wedding procession are enthrallingly executed. The sacrosanct texts hold forward that for the concentrated holiness of the temple, appropriate lead of poojas, celebrations and different customs are basic. Thiruvattar followed an intricate arrangement of love on similar lines as exists in the Sree Padmanabha Swamy Temple, Thiruvananthapuram. The Pushpanjali Swamiyars of Thrissur Naduvil Madam (Mutt) and Munchira Madam (Mutt), who were common to both temples in rotation, and the Kutta Nambies, who were nominated by the Maharaja of Travancore, played a crucial role in this. They are at present functional in the fullest sense maybe just in the Sree Padmanabha Swamy Temple. Directly following many changes, for quite a while they have stopped being utilitarian in Thiruvattar. It is heard that activity is being started for basically a fractional rebuilding of their administrations. The Padmanabhapuram fort's northwestern corner houses the Ramaswamy temple. The temple does not contain any inscriptions. As indicated by nearby custom it is accepted to have been blessed by Marthandavarma, the Maharaja of Travancore. It is renowned for the cutting of the Ramayana story in 45 wooden boards. The temple near Thuckalay, from which Travancore got its name and which also happened to be the first capital of Venad, originally housed the image of the presiding deity.²⁷

Conclusion

This article bargains about the historical backdrop of Adikesava Perumal temple at Thiruvattar in Kanyakumari District. The present Kanyakumari District is a treasury of old landmarks. Through the ages, various temples, strongholds, castles, and authentic landmarks were developed. In Kanyakumari District, a strict bound region plays had a transcendent impact. The Kanyakumari District's Vishnu temples are

well-known. Thiruvattar is where the majority of Vishnu temples are located. Hindu religion is a customary one among different religions.

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Historical Significance of Mandagapattu Rock Cut Architecture

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Introduction

The age of the Pallavas covers six centuries and like other chronological divisions it is more or less, an artificial division. It may be taken to cover the period from 300 AD to 900 AD, the limits being only approximate in either case. These six centuries may be regarded as centuries in which the influence of the dynasty of the Pallavas of Kanchi was dominant in South India.¹ During the Pallavas period, art and architecture developed well in Tamil nadu.

During the period of king Mahendravarman I, as the innovator of the rock cut architecture, excavated many rock cut abodes for Gods and Goddesses at various places of Tamilnadu such as Mandagapattu, Dalavanur, Singavaram, Mamandur, Siyamangalam and other places.² It becomes quite obvious and essential to quote the inscription of king Mahendra Varman engraved on the facade of the pillar of the cave architecture located at Mandagapattu which is

considered as a landmark of rock cut architecture.³

Mandagapattu - Rock Cut Architecture

This rock cut cave is located at Mandagapattu,⁴ 20 kms west of Villupuram on the state highway plying between Villupuram and Gingee in Vikravandi taluk. One has to wade through a kilometre of un-metalled road from the state highway to reach the cave architecture amidst boulders and rock off shoots of the hillock. This site is well protected and preserved by the Archaeological Survey of India through proper fencing and security.

“*etatanishtakam atrumam alokam
asutam vichitrachittena
nirmapitam nirupena
bramma isvara Vishnu lakshitayatanam*”⁵

It means, I (King Mahendravarman I) for the first time in the history of architecture excavated⁶ the everlasting abode for Trimurthis (Brahma, Vishnu,

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Siva) called Lakshitayatanam without using perishable materials⁷ like wood, brick, mortar and metal. The following pages explain the details of such rock cut, stone architecture of the Pallavas located at various places of the erstwhile Thondaimandalam region initially dominated by the kings of the Pallava dynasty.

This cave architecture comprises a shallow facadee, Mukha mandapa, Ardha mandapa and Garbagraha besides sculptural representation of dwara palahas (door keepers). The facadee is chiseled out of the parent rock 1.9 m above the base with stone pavements. In order to reach the cave, a flight of steps are found cut at the western end. Due to the sloppy nature of the rock, the edifice possesses a broad front floor portion along with apt sidewalls. This north facing rock cut cave frontal floor measures 9.9 m east west and 98 cm to 1.47 m breadth wise. The excavated phase of the cave with the floor thickness of 6 cm at the front extends to an area of 6.09 m length and 67 m breadth. The ceiling of this portion is supported by a row of 2 square pillars and 2 pilasters with square, kattu and topsquare portions. The lower quire of the pillars are 10 cm more than the upper. It is only on the northern side of the upper square of the pilaster is found engraved the famous inscription of Mahendravarman in its defaced nature. Above the upper square of the pillars existed the voluted curved podhigas supporting the uthiram (beams). The eastern stretch of this feature is lengthier than the west. The beam is of one-third thickness of the podhikas. The vajanas are shown compressed just above the uthirams. The upper portion consists of a curved crescent-shaped kapotas with its outer tip shown projecting at the lower level.

Deva Koshtas

Adjacent to the pilasters on either side of the facadee, exists deeply scooped out niches (Devakoshtas) on the external side. The outer side of it contains four sided pilasters with the podhikas on one side resembling that of the pilasters supporting the beam. In continuation of the beam, vajana and kapota exist.

The eastern Devakoshta measures 1.09 m breadth and 2.17 m height. While that of the west measures 1.14 m breadth and 2.08 m height, with features at the

basement of the respective Deva koshtas. The eastern Devakoshta is scooped out 10 cm above the base whereas that of the west is above 25 cm. The four sided pilasters found externally on the western niche are wider at the top than at the base, whereas the same feature on the east is much destroyed.⁸

Sculptures

A pair of dwarapalakas is on either side of the facadee which is more than life size, fully occupying the koshta and are shown in standing posture. The crowns of the dwarapalakas are shown uniquely projecting between the podhikas of the pilaster, while their feet appear above the floor.¹³ They wear constrained lower garments with a tip shown at the rear, similar to the dressing style of toddy tappers. Both the dwarapalakas wear bathrakundalas in their elongated ear lobes. The dwarapalaka on the east wears 3 bangles in his front arms whereas the other on the west, is shown jewelled with just two bangles. The bangles are minutely decorated with square shaped beads inlaid. The upper arms contain kankanas. Both the forms are shown majestic and projected fearfully with the canine teeth piercing out of the extreme ends of the lips. The utharabandhas are similar. The dwarapalaka on the west is shown with his left foot placed over the pashvata, with the left side of the hip to the level of the chest, thereby the chest tend to rest over it, but the face of the image is shown slightly turned to the right. The lower garment is fastened with a clasp.¹⁴ The yajnopavita runs from the left shoulder to the right hip with its brahmamudichu shown at the left shoulder level of the chest.

Although, the image is shown with protruding eyeballs, its look reveals a graceful site. The curved and constrained eyebrows of the forehead is very much suggestive of a broad face, the nose of the image is mutilated, the plait of hairs hanging on either side adorns the makuta at its top, the sides are aptly decorated. The front side of the crown resembles that of a double tiered karandamakuta. This creates confusion whether it is of jatamakuta or karandamakuta,

due to the flow of the plait of hairs. It is decorated with 3 jewels with their centres resembling the rings and the tips having stretched out finger patterns. The rear side of the image on the left contains a snake with stylized curve and at its lowerside exist the fold of the garment. The hooded portion of the snake is shown upward. The gadha coiled with a snake also contains the raised hood on the top. The lower bulky portion of the gadha reveals parallel ochre lines all around it suggestive of finer touches of chiseling to be executed.

The *dwarapalakas* on the east with its right leg planted on the floor, is shown turned towards the facadee.¹⁵ The right leg folded to the level of the knee, along with the stretched out left leg seems to be incomplete without patha. The kadi bandha contains a line based medallion with flowing decorations at the extreme ends of the mouth. The yajnopavita runs through his left shoulder over the chest to the right hip, shown synchronized with the lower garment tip. The same feature is also shown on the right side with tender fibers. His right arm holds the gadha while the left simply rests over it. The lower bulky portion of this gadha is incomplete in its nature, with its upper portion left with band lines, bead motifs written of ochre. From jadamakuta flows a pair of plaited locks over the back. Thick plait of locks flow from the lower portion and stretch downwards on either side. The jewels adorning the locks are different. The one at the right is of much workmanship while the other is completely devoid of it. The lip expresses a tender smile suggestive of soft nature of the ferocious form. The canine on the right is found mutilated.

Conclusion

The fine caves, so to say are one of the natural phenomenons that exist in the state of Tamil Nadu. The Mandagapattu rock-cut cave temple is known as the one of the oldest example of cave structures built by king Mahendravarman-I, Pallava King. It is believed that king Mahendravarman-I brought in a new culture of temple architecture that was carved for deities namely

Isvara, Vishnu and Brahma without the use of timbers, mortar, bricks and metal as per the inscriptions analysis made by scholars. Some other great examples of cave temples are from Mahabalipuram which are applauded as UNESCO World Heritage Site.

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Historical Significance of Martial Arts and It's Relevance to Physical Fitness in the Present

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The earliest Martial arts are known were Varma kalai (present point attacks) Kuttu varisai (kung fu and karate), Malyutham (wrestling) Silambam (Arnis Kali) Adithada (kickboxing). People think that, the origin of martial arts from China or Japan, but martial arts had its root in India it from a part of the India.

Martial have been in existence on the Indian subcontinent 4000 of yours practiced by ancient times of Tamilnadu, Tamil elam, Kerala and the southern portion of present day Andhra Pradesh.

The Indian subcontinent was once connected with Madagascar of East Africa and Australia by the suken lemurian continent of the Indian Ocean.

Africa have itself numerous fighting style some also in form of dance it resembles various kung fu kicks, leaps, and manoeuvres.

In Brazil, there is a martial arts called capoeira. It's a fighting style in a form of a dance of South America and West Africa. These combat crossed from both Africa and Australia through lemuria to Indian subcontinent which had influence on the scientific Tamil martial arts thousand of years ago.

Animal fighting styles were imitated by pre-historic man. The first weapon used was the stick . Later various weapons were later invented during the Stone and Iron Ages.

At the turn of the 6th century Ad Martial arts spread from southern India to China by a Tamil Prince Daruna Bodhidharam. From china, to Korea and Japan. In south east Asia Martial arts was introduced during the naval expansion of the Chola and pallava Empires between the 2nd and 12th centuries A.D.

In the Tamil Country, the earliest Martial arts known were Varana Kalai, kuttu Varisai, Malyutham, Silambam, Adithada.

Martial art can also be seen in the classical dance of Bharatha Natyam. Through its rhythmic movements closely resembles to the stances and meditating exercise of almost every fighting art.

Tamil martial arts in southeast asia:

Between the 2nd to 12th centuries AD the Cholas and Pallavas did sea trade throughout Southeast Asia and China. Various countries periodically came under Tamil rule. Martial arts have existed in India since the Vedic period and have been mentioned in Sanskrit texts, . Silambam is an ancient Indian martial art of fencing that originated in Tamil Nadu.

At the beginning of the 2nd century AD, Pallava prince Kaundinyan of Kanchipuram became the first king of Cambodia. At sites like the Angkor Wat and Angkor Thom. The fighting arts and styles can be clearly seen on these walls.

Much of the elements of Tamil culture introduced there were dance, cuisine, writing, literature, architecture, and the martial arts. Here is a list of fighting systems in each Southeast Asian country which had its roots in Varma Kalai, Kuttu Varisai, Malyutham, Adithada and Silambam.

- BURMA – Bando, Lethwei (kickboxing)
 - THAILAND – Krabi Krabong, Muay Thai (kickboxing)
 - CAMBODIA – Pradal Serey (kickboxing)
 - MALAYA – Bersilat, Silambam
 - INDONESIA – Pentjak Silat (styles vary from island to island)
 - PHILIPPINES – Arnis – Kali – Escrima (stick, knife, and machete fighting), Sikaran (kickboxing), and Dumog (wrestling)

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South Indian Martial Arts

Varama Kalai And Kuttu Varisai

Both Varma Kalai and Kuttu Varisai combined make up a deadly fighting art. Varma Kalai is the art of dealing with vital pressure points of the human body.

In Kuttu Varisai, gymnastic, stretching (yoga), and breathing exercises are conducted before training. In combat, almost every part of the body is used such as the fists, elbow, feet, knees, etc.

Various different animal styles such as the tiger, elephant, snake, eagle and monkey are used. All these styles include posture, grappling, throws, hits, and locks.

Weapons were used in fighting system. Weapons include the trident, sticks (kali or Kaji) (short, long, or double sticks), swords (Val) and shield, double swords, daggers (kuttuval) (simple or double), knuckle duster (Kuttu Katia), and whips with several flexible and metallic blades (surul pattai).

Silambattam

Salaam is an ancient art of staff fencing. This was patronized by the Chola, Chera and Pandya Kings, of Tamil Nadu and other parts of the sub-continent. The form of martial arts has been in existence for over 5000 years, even before the arrival of the Indo-Aryans.

Silambam is said to be the oldest in the world since the use of the stick was the first weapon used in pre-historic times. It received royal patronage from all the Tamil Kings beginning from the Sangam era.

The Silappadikkaram of Tamil literature, dating back to 2nd century A.D., refers to the sale of Silambam staves, swords, pearls and armor to foreign traders

Some records trace the origin of this art to the Tamil deity Murugan. Silambam is believed to have traveled from Tamil Nadu to Malaysia,

Malyutham (Grappling)

Malyutham is similar to western wrestling

Greece and Rome (Yavana's). The art reached its zenith in Tamil Nādu during the Pallava period

During mid-Chola period mallas (artistes) went to various parts of the sub-continent and Sri Lanka to participate in tournaments. The art was taught in ancient days by persons belonging to the Malliga Chetty community.

Various rules of the game apply to the procedure. In a tournament, wrestlers travel far and wide, challenging local wrestlers, and if they win, the name and fame of their own town or area is multiplied hundredfold.

Adithada (Kick Boxing)

Adithada is very similar to Muay Thai kickboxing. Grappling is incorporated as part of combination moves in this fighting art for take downs. Pressure points are also targeted during dueling.

This art has evolved into a dynamic fighting sport in Thailand called Muay Thai and other countries of Indo-China like Cambodia, Laos, and Burma.

During the British Raj, it was the Gurka regiment who used the Brumes martial art called Bando which incorporated kickboxing in this system called Lethwei. This art of kickboxing was also used by the Gurkas in hand-to-hand combat against the Japanese on the IndoBurma border during WWII.

Martial Art Builds Character in Present Days

Young girls and women should show more interest towards this self-defensive. It will increase their level of self-confidence and they will be able to go around places at any time without fear. It's very important to introduce girls to martial arts right from their schooling, because it's something apart from sports. Martial art trained encompasses far more than just the ability to kick or strike. It Just like other sports, martial arts need dedication, discipline, hard work, and ethics to succeed. Martial arts tuition promotes a healthy and active lifestyle. In martial arts character development is one of the most important outcomes. Patience, humility, persistence, respect, confidence, and self-discipline are all discussed in martial arts. Through training, students can build wonderful character.

A Comparative study of Coins and its uses in the World and in Tamil Nadu

Dr. B. Juliana Immaculate*

Around 600 BCE, Lydia, a kingdom in what is now Turkey, began producing coins. These coins were constructed of electrum, a gold and silver alloy that occurs naturally. The coins, which were used to encourage commerce, were imprinted with pictures of animals and other symbols. From Lydia, the use of coinage swiftly spread to other regions of the world. Greek, Persian, and Indian coins were being produced by the fifth century BCE. Coinage eventually became the norm throughout the Roman Empire. Coins developed more over time. Coins were frequently made of gold or silver during the medieval ages, and they frequently had intricate patterns. Coins grew more uniform throughout the Renaissance, and they were frequently used to mark significant occasions or individuals. Paper money has essentially taken the role of coins in the modern world. They are still a common collectable, albeit they are still in use in many nations.

A. Jerald Lahr discovered a tiny, round silver casting at Kerar while conducting an excavation. They were all about the size of a palm. They were created using mud-based casting material, and silver was then poured into them to solidify them. The sizes and shapes of each coin were the same. Some of them were 1.7 cm thick, 3 cm square in form. Silver was utilized as currency as a commodity for bartering in the ancient world. Silver in square form was melted and formed into adornment and tableware. It should be noted that the silver metal in the shape of a circle was not employed for personal usage. For the commerce exchange, it was employed. The traders only bought silver metal in a cylinder form. They did not melt and cast the silver used for commerce for their personal use. Anyone who wishes to create a silver vessel must first

buy square silver metal cut from round silver metal, then melt the square silver metal. This proves that separate silver was used for business purposes. Prior to coinage, a barter system was in use. Only cattle were utilized for commodity exchange. Money was known as "Pecunia" in Latin. It was taken from the Latin word "Pecus," which means "Cattle." At times, only vegetables, fruits, and food products were accepted as a form of payment. Bangles composed of silver and gold were eventually utilized for trade. They are free to wear or retain the bracelet. Some of the rings were fashioned into nose rings and earrings. They were all the same size. Earrings weighing 12 shekels were created. Bangles weighing 5 shekels were created. Both of these products were solely created of the same weight.¹ Shekel weighs 11.4 grams. Earrings were $12 \times 11.4 = 5.7$ grams, while bangles were $5 \times 11.4 = 57$ grams. The earrings weighed one pound, and the bangles weighed about seven pounds.

According to ancient world history, a man named Eleasor donated earrings and bangles weighing 114 grams (14.25 pounds) to a girl named Rebecca in exchange for providing him and his camels water to drink. It is astounding that money was provided in the form of metals for the provision of water. Iron, copper, and bronze were utilized as military equipment. As a result, they were not utilized as money. Only silver and gold were used in the circulation of money. Many gold and silver bangles were uncovered during Dr. Clermont's excavation at Kerar in 1870-73. When silver was employed as money, the weight of the die casted silver varied. As a result, it was weighed, and its worth was determined by the weight of the money (Genesis 23: 16). Later, the wealthy and merchants began to issue

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coins and engraved the weight of the coin as well as the family sign or business seal on the side. According to Genesis 37:28, Joseph was sold for 20 silver pieces and taken to Egypt. 1 silver coin equals 114 grams multiplied by 20 equals 2280 grams. Land, slaves, and animals were all purchased with silver coinage. Gold coins were utilized for religious purposes, weddings, and by royalty.

Money was the crowning achievement of all inventions. We can see from the current scenario that money can do anything in this world. Coin minting was done in each wealthy household back then. Each family must have 4000 sheep, 3000 cows, and 7000 donkeys. These coins were referred to as family coins. Dr. C. Clermant discovered the inscription in Hebrew in 1874. These were known as Gezer Alkos accounts. In which references to ancient coins and currency processes were provided. The value of a gold coin will be imprinted on the front of a circular copper coin, and the seal of the King who minted coins will be etched on the reverse. For instance, on one side the number 10 is seen and on the other side if the King's seal is seen according to the possession of the king commodities were exchanged. For example, if the number 10 is shown on one side and the King's seal is seen on the other side, goods were traded based on the king's possession. Cattle and cereals were acquired in exchange for some coins. In certain circumstances, only sheep could be purchased with the coin with the head of the sheep engraved on it. Later, Kings would issue coins. In the seventh century BC, old coins produced by the government were discovered in Lydia and Aegeine. Kings minted gold, silver, and copper coins. Deric was the name of a gold coin minted by the Persian government. Each Deric coin had 12 grams of gold. The front depicted a ruler with a bow and arrow, while the reverse printed the coin's worth. These coins bear the name of King Darius I. Many changes were made to the currency system during his reign.

The Persian Jewish coins were discovered in 1956 during an excavation at Sekem. The worth of money was engraved on one side, while the picture of the

Persian King was inscribed on the other. It was finally spelled "Yudh Jahid" on the coin. In Persian, Judah was given this name. When Judah became a province of Rome, they began issuing coins depicting the emperor of Rome. Because the currency had human head relics, it was not used for religious reasons. Church coins were made specifically for religious purposes. The coins containing the Emperor's head were useless for tithing to the church. To get sacrificial materials, one must exchange money with traders known as "Money Changes" who sat within the church complex. "Kasukkarars" was another name for them. Thus, the coins demonstrated their use throughout the world by various groups of society, which was pretty intriguing.

The development of Tamil Nadu coinage is a fascinating two-millennium adventure. Tamil Nadu has a long numismatic history, with several dynasties and emperors creating their own coins to represent their cultural, political, and economic influences. The usage of coinage has a long history in Tamil Nadu. Tamil Nadu's first coins were punch-marked coins made in the sixth century BCE. These coins were composed of silver and copper, and they had symbols imprinted onto the surface. The old monetary system was based on the weights of two indigenous seeds: the manjadi, which weighed 5 grains, and the kalanju (4 gram = 1), or Molucca bean, which weighed 10 manjadis. These vegetable items aided in determining the needed portion of a silver piece. Tamil Nadu punch-marked silver coins were equivalent to kalanju. Silver was the first metal utilized for monetary reasons in India. Because there was less silver, the metal had to be imported. There were punch marked gold coins that were equivalent to silver coins. Copper coins were very rare. We can see from early coins that the punch gave way to the use of a die. Die-made coins were introduced after punch-marked coins. Die struck lead, 'pottin' made of yellow and red copper, tine lead, cast, and silver were the metals used for coinage in Andhra. When the ancient punch-marked coins became obsolete, Tamil Nadu coinage was mostly made up of gold collected from Roman traders.

These coins featured the emperor's visage as well as various emblems. Coins were also made by the Chola Empire, which controlled Tamil nadu from the 9th through the 13th century. Chola coins were composed of gold, silver, and copper and depicted the monarch or queen. Silver coins were first struck in the latter part of the twentieth century, with the karungasu coin being believed to be worth the same as a gold kasu. The silver coin was worth 14 kalanju, while copper pieces called akkam were for 1/12 kasu in the late 10th century. South India interacted with northern kingdoms such as the Guptas. Intricate artwork and inscriptions in Sanskrit and Tamil scripts adorned coins from this era. After the Chola Empire fell, South India continued to utilize coinage. In South India, the Rashtrakutas, Chalukyas, and Hoysalas were significant coin issuers. The Vijayanagara Empire made coins depicting the Hindu deity Vishnu in the 16th century. Following them, regional kings such as the Nayaks and Marathas minted coins depicting regional figures.

With the emergence of European colonial powers such as the British and the French in Tamil nadu in the 18th century, the usage of currencies waned. European-style coinage became popular after the British East India Company introduced paper money. Tamil nadu currency designs and materials varied over time, reflecting cultural variety and a shifting political situation. These coins provide valuable insights into the history, art and socio economic conditions of ancient South India.

Coins are used as a kind of payment, a means of storing wealth, and a means of commemorating significant events. Overall, coin usage throughout the world and in Tamil nadu is comparable. However, there are some distinctions in how coins are utilized in these two areas. One distinction is that in Tamil nadu, coins are more widely utilized as a form of money than in

other regions of the world. This is because paper money is frequently scarce in Tamil nadu. Another distinction is that coins are more regularly used in Tamil nadu to commemorate significant events than in other regions of the world. This is due to Tamil nadu long and rich history, and there are several significant events that people like to celebrate. These distinctions reflect the two regions' distinct cultures and economic realities.

The Chera, Chola and Pandyan coins of the Sangam period ranged in weight from 1 to 10 grams and were mostly made of copper and silver metals. Gold coins are rare.

Cheranadu pepper was also widespread in Roman countries where 500 grams were exchanged for 1 gold coin.

From the Pallava period, coins were minted in metals such as copper, silver, and gold, which were valued according to the weight of grains. The weight is based on the seed called Rathai, one seed weighing 1.75 grams. In the land survey transaction the assessments were called fence, pit, ma, where 512 pit = 1 ma and 20 ma = 1 fence. 85 Ezhakasu, Karungasu Pon 6 is said to be a province

Tamil nadu barter system has a long history, with food, animals, commodities, and land serving as the primary method of transaction. In comparison to the rest of the world, slaves were sold for money, which is not common in Tamil nadu. Coins are still being used less in many regions of the world as paper money grows more widespread. Coins, on the other hand, remain a popular collecting item and are still widely utilized in many nations. The study of coins may reveal information about the history, culture, and economy of many areas. Coins may also be used to learn about the individuals who minted them and the people who used them.

Saivite Themes in the Sculpture of Kalyana Mantapa of Subramaniya Swamy Temple in Thiruparankundram

G. Murali Prasath*

Introduction

In India, sculptural art is mainly religious art. Indian sculpture is a significant visual tool for expressing religious ideas. The representations of gods and goddesses are mythological, symbolic, and philosophical aspects of many activities, avatars, and attributes of different sects, often with a pretension to the supremacy of one over another. The earliest Indus Valley Civilization antiquities to be discovered in India were terracotta figures, which are among the earliest evidence of sculpture and have undergone various forms of artistic refinement, the creation of sculptures, later idol worship, and the use of temple deities.¹ In Tamil country, the sculpture was familiar to the *Sangam* period. *Manimekalai*, a work of literature of the post *Sangam* period, reveals that artists created their gods out of walls, wood, and soil and that those gods persisted in those places.² As the images of the gods so worshiped were perishable, now we have no trace of their art, except the mention of them in contemporary literature.

Sculptures

This KalyanaMantapa accommodates several saivite theme sculptures of Siva's manifestation. Each and every iconography is ten feet high and is strikingly unique on the monolithic pillars. Noteworthy among the sculptures are Ekapadamurti, Jvaradeva, UrdhvaTandava, Dancing Kali, Biksatana, Gajasamharamurti, Siva feeding young ones of Boar, Meenakshi'sdigvijayam, Kalyanasundarar, Siva feeding young ones of Deer with the milk of Tiger, Rati and Manmatha, Dwarapalakas, etc. All these sculptures are seen with some sort of natural smile on their faces. The details of these images are given below.

Facing the worshiper entering the mandapa are two Dwarapalakas attached to the composite columns of the central section. Six further figural composite

columns are situated on either side of the north staircase facing inward. These are notable for depicting local Madurai myths.⁸

Ekapadamurti

A sculpture of Ekapadamurthi facing north is located on the pillar beside the mandapa's entrance stairs. Earlier, Brahma, Vishnu, and Siva were regarded as the *Threemurtis* on an equal footing. However, later on, there were conflicts between sects of these godheads' devotees. The *Saivites* appear to have declared that Siva was the superior god in the eighth century AD and as a consequence, they installed an image of Ekapada/Ekapadatrimurti in the cave temple at Elephanta in Maharashtra. This custom was probably brought to Tamils by the Nayak rulers in the 16th - 17th century. Siva is seen standing majestically on one leg. His upper hands hold an axe and antelope and his lower hands show *abhaya* and *varadahastas*. He wears a *jatamudi*. His left and right hips are where Vishnu and Brahma are emerging from. The upper arms of Vishnu carry disc and conch while that of Brahma hold *sakkamala* (rosary) and *kamandalu* (water jug). There are also figures of two sages with folded hands at the foot of Siva on either side.⁹

Jvaradeva

In this mandapam, to the left of the Ekapadamurti pillar, there is a Jvaradeva sculpture that is facing west. Jvaradeva, the god of fever, is one of the lesser-known gods in the Saiva pantheon. The story of his origin goes this way when the terrifying lord Rudra was engaged in great Tapas, Jvara was created from a drop of his sweat and then became a part of the Saiva demigods. In the Vedic hymns to Rudra, he is often regarded as the greatest of healers due to his perfect control over all disease-causing entities. Additionally, he was identified with the Self which is the curer of all maladies. In the

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old South Indian Siva temple, one can still find the icon of Jvara adorned on the walls. He has three faces with three eyes and *jatamakuta* on each head, three arms, and three legs. On a lotus pedestal, he is depicted standing tall, his knees bent, and his left leg raised in a dancing position with both legs turned to the side. The lower garment is tied around his waist that covers his body up to his thighs and the upper body is bare. His right hand is in *abhaya hasta* while *agni* is showing in a pot on his upper left hand carved in *ardhachandra* pose.¹⁰ This images is not complete.

Gajasamharamurti

On the right side, close to the Ekapada Murthy pillar beside the stairs leading up to this mandapa, is the Gajasamharamurti pillar. The four armed god slays an elephant headed demon and dances stamping his left leg on the demon's head and raising the right leg. He scrapes the skin of the demon's head and wears it as a garment on his body. His right hands carry axe, arrow and the left arms hold antelope, bow. Usually, the figures of *ParvatiSkanda* are depicted in the sculptural panel of Gajasamharamurti. But, here they are not represented.¹¹ This images in the pillar is also incomplete.

UrdhvaTandava and Dancing Kali

On the pillars at the mandapa's entrance, life-size sculptures of Urdhvatandava and Dancing Kali may be found. Based on the myth behind these sculptures, Siva and Kali were arguing about who was more talented at the dance. The decision was made to use a dancing contest to resolve the issue. Kali could enact all the *karanas* (may be the 108 of the *Natyasastra*) that Siva enacted. Siva performed the Urdhvatandava by raising one of the legs perpendicularly up to the forehead in order to humble her haughtiness. The figure of Kali gives a contrasting and exciting mood as she was defeated by Siva in the contest. Urdhvatandavam is earlier noted in the hymns of *Nayanmar* without specifying the actual mode of dance. It is stated that the Lord's foot peeps into the skies above while

dancing.¹² Urdhvatandavam-Kali is a subject popular all over Tamil Nadu in the later phase of its art.

The Urdhvatandava a significant form of Siva has ten arms and His right hands from above, carries kettledrum, axe, knife, and trident while the left hands hold fire, deer, shield, and katvanga. There is a prabhamandandala behind Urdhvatandava. His left leg stamps Muyalaga (goblin) who carries a serpent in his hands. The sculptures below the Urdhvatandavam depict like playing drum and devotees worshipping.

The figure of Kali is one of the prominent images of the Nayak period. She is worshipped in the villages of Tamil Nadu as a protective goddess. In the fifth form of called Kali-tandava, the god has only two eyes, but eight arms. Three of the right arms hold the trident, noose, and kettle drum, and the corresponding left holds the skull, fire-pot, and bell, the two remaining arms exhibit the *abhaya* on the right and *gaja-hasta* on the left.

Kalyanasundarar (celestial marriages of Minakshi with Siva)

On the first pillar of the row of columns on this mandapa's right side is a sculpture of Kalyanasundarar. This sculpture is facing east. The form of Siva, decorated as a bridegroom, and is called Kalyanasundaramurti or Vaivahikamurti. Siva in this form is characterized as a fair youth, with three eyes and four arms. He is clothed in the best of garments and wears a wreath of blue lilies. Siva's backhands are seen as the symbols, of *tanka* (or axe) and the black buck. His matted locks are made up in the fashion of *jatamakuta* on which is stuck the crescent of the moon. On his right side stands *Parvati*, his bride, whose right hand he holds with his own. Brahma is shown playing the role of a priest who performs this ritual. As a bride, Minakshi with a sigh countenance looking downward is standing in the middle, and Vishnu and Siva are standing on her right and left sides respectively. Vishnu pours water from a jug into the hands of Minakshi and offers his sister in marriage to Siva.¹³ The main festivals

at the Madurai Minakshi temple are celebrations of the betrothal and the marriage of the god and the goddess.

Then the Digvijayam of Minakshi, a three-breasted sculpture of Minakshi, is situated in the right corner of this hall facing east. Its portrayal is based on the *Tiruvilayadapurana* myth, one of the 64 *lilais* (sports) of Lord Shiva described by *Patanjali*.

Rati and Manmatha

A sculpture of Rathi and Manmatha can be found in the hall's western corner. These sculptures are depicted in romantic postures. Images of Manmatha (*Kamadeva*) and Rati can be seen in mythological constructs as well as temple architecture that are closely related to the temple's primary deity. Sculptures of Rati and Manmatha are frequently found in temples during the Vijayanagara-Nayak rule. Manmatha is portrayed as a graceful young man with unparalleled attractiveness.¹⁷ The story of the cursing of Kama

(Manmatha) was popular among the folk during this period.

Conclusion

Moreover, the sculptures in the mandapas of the Nayaka period were a remarkable feature. Marriages of deities are usually performed in the temple mandapa during the Nayak period and therefore the temple halls are decorated with elaborate sculptures. This study revealed that the depiction of important Siva avatar figures is based on *Thiruvilayadapurana*m. In this temple, Nayak iconography, Siva is represented in a number of poses. Further, this kind of Saivite sculptural theme can be seen in temples like the KambathadiMandapam at the MinakshiSundareswarar Temple, the PuduMandapam in Madurai, and the Tirunelveli, Nellaiyappar Temple. These types of panels were common in Saiva temples of the Nayak period.

Significance of the Cholas Historical Evidence and Its Role in Shaping Tamil Nadu History

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Historiographical Analysis

The Chola history plays a crucial role in shedding light on the historical accounts and scholarship about the Cholas. It allows us to scrutinize these accounts, pinpointing gaps and biases that may have previously gone unnoticed. This critical examination is the first step toward achieving a more accurate understanding of Chola's history. Identifying these gaps and biases is essential as it provides a roadmap for further research. By acknowledging what is missing or misrepresented in the existing body of knowledge, historians can direct their efforts toward filling these voids and rectifying any skewed narratives. The dissemination of research findings is a vital aspect of historiographical analysis. It serves to bridge the gap between academic research and

public awareness. Through educational programs, exhibitions, and awareness campaigns, we can ensure that the significance of Chola's historical evidence is widely recognized and appreciated by a broader audience.

Later Chola history

Vijayalayan was the founder of the later Chola dynasty. He conquered Tanjore from the Mutharaiyas in BC. 850 he made it the capital of the Chola kingdom. King Palvala defeated Aparajit and annexed his kingdom. A devotee of Shiva, he built Shiva temples in many places. The Uttara Merur inscriptions give a lot of information about Parantaka Chola I. He is the son of Aditya. He conquered many parts of Tithan India and along with his country extended the boundaries of his

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empire as far north as Nellore. He defeated the Pandya king and successfully captured Madurai. He was awarded the title of 'Madurai Kondan' in recognition of this victory. He also earned the title of 'Conqueror of Madurai and Eelam' after defeating the joint army of Sri Lankan and Pandyan kings. He is a devotee of Shiva. He roofed the Nataraja Temple in Chitamba with gold. Hence he was called 'Ponveyinthacholan'. During his reign, village administration was seen as special. After Paranthaka was Kandaradhitya. Arinjaya, Sundaracholan known as Paranthaka II, and Uttamacholan ruled. Inscriptions compiled by Venkaiah, Ulch, Kritinasatri, and the seppeds issued by the kings help us to know the history of the later Cholas. Some of them are Anbil Pattayas, Thiruvallangattuch Seppedu, Karantich Seppedu, Anaimangalam Sepedu, Ledan Sepedu. Apart from these, literature, grammars, and books like Kalingathupparani, Muvarula, Periyapuranam, Panniru Thirumitha, Divyasuricharitam, Veera Sozhiyam, Thandiyalankaram are the evidences that help to know this period. During the Chola period, government officials meticulously maintained various types of documents. Among these, temple inscriptions held a significant role as legal documents accessible to all, not subject to arbitrary alteration by individuals.

The Sangam period saw a boom in the field of literature. After that, for the next four or five centuries, the Pallavas and Pandyas patronized and protected literature and art. Tamil literature and Sanskrit literature developed extensively during this period. Buddhist monks in particular produced some texts in Pali during this period. There is no doubt that most of the four thousand Divya Prabandhanthas of Devaram, Tiruvasakam Tamil Vaisnavas originated in this period. Bandikkovai, Chulamani, Nandik Kalambagam, and Bharata Venpa of Perundevanar also belong to this period. Kumarala and Sankara who are famous in Sanskrit literature belong to this period.

Chola Inscriptions

Chola period inscriptions are unique. Depending on the beginning of the inscription, it can be said that it

was struck during a certain period or by a certain dynasty. Notable among the Chola inscriptions is the Meikirthi inscription. These took a literary form in telling the news. In the inscriptions of the Chola era, not only the news of gifts but also the news of education, medicine, the justice system, panchayat system are found in abundance. The inscription found at 'Ennayairam' of Rajendra I and the inscription found in Chengalpattu Vattam Tirumukudal illustrate the education system of the Chola period. The Tirumukodal inscription in the Chengalpattu circle mentions the hospital of Veerarasendra.

In it, the hospital is called "Athurachalai". The method of electing Uravais is found in an inscription at Utramerur in Thondai Natu. Inscriptions in the temple tell of Rajasara I's construction of a stone temple called Rasarasechuvaram at Thanjavur and his donations to it. Tiruvallangadu seppeds and Karantha seppeds tell a lot of information about Rajendran I. He was a great administrator and warrior. He played an important role in his father's military affairs and good administration. As soon as he ascended the throne, he conquered the whole of Sri Lanka and established the Chola rule in Sri Lanka. He made his son Rajati Rajan the crown prince to help him. During his reign, he built many Shiva temples and Vishnu temples. He defeated the Bengal king Mahipala I and brought water from the Ganges to Tanjore. This water is fed into the Chola Gangam irrigation lake near Gangaikonda Cholapuram. In honor of this victory, Rajendra Chola was given the special title of 'Gangai Kondan'. He shifted his capital from Thanjavur to Gangaikonda Cholapuram. He conquered Sri Lanka. Later he defeated the Chera Pandya kings. He fought with Chalukya King Jayasimha II. He also defeated the King of Kalinga. He established a Vedic college. Kings Irajendran, Veerarajendran, and Athirajendran ruled the Chola country for a few years.

Exploring the Rich Tapestry of Chola Inscriptions

The Chola Dynasty, one of the longest-ruling dynasties in the history of India, left an indelible mark

on the cultural, political, and architectural landscape of the subcontinent. Among their many contributions, Chola inscriptions stand out as invaluable historical records that offer a window into the grandeur and sophistication of this ancient civilization. These inscriptions, carved on stone and copper plates, provide an intricate mosaic of the Chola Empire's achievements, governance, religious patronage, and societal structure. In this article, we delve into the world of Chola inscriptions to uncover the treasures they hold. Chola inscriptions are primarily of two types: stone inscriptions and copper-plate inscriptions. These inscriptions were commissioned by the Chola rulers, their officials, and religious institutions. They serve various purposes, including recording land grants, temple endowments, administrative orders, and commemorative events. Chola stone inscriptions are perhaps the most numerous and diverse. They are typically engraved on temple walls, pillars, and rocks. These inscriptions provide a wealth of information about the Chola administration, religious practices, and the personal lives of the rulers. Notable examples include the inscriptions at the Brihadeeswara Temple in Thanjavur, which elucidate the temple's construction and its patronage.

Copper-plate Inscriptions

Copper-plate inscriptions were used to document land grants and donations made by the Chola kings to temples, Brahmins, and other beneficiaries. These inscriptions are particularly valuable for understanding the socio-economic and agrarian structure of the Chola period. They provide insights into land ownership, tax exemptions, and the administration of local communities. The Chola rulers were great patrons of Hindu temples. Chola inscriptions reveal extensive endowments made to temples, which funded their construction and maintenance. These inscriptions offer a glimpse into the religious fervor of the Cholas and their commitment to the preservation of Hindu traditions. Chola inscriptions shed light on the highly organized administrative system of the dynasty. They provide information about the division of the empire into

regions called Mandalams and the appointment of officials to manage these regions. Land grants mentioned in copper-plate inscriptions often detail the tax revenue and administrative responsibilities associated with the granted lands. Chola inscriptions help in reconstructing the social structure of the time. They mention the existence of various social groups, including Brahmins, artisans, traders, and agricultural communities. These inscriptions also reveal the social hierarchies and the privileges associated with different groups.

The inscriptions are primarily written in Tamil, but they also contain Sanskrit verses. The Grantha script, a script derived from Brahmi, was commonly used for Sanskrit, while Tamil was written in the Tamil script. This demonstrates the linguistic and script diversity of the Chola period. Chola inscriptions are invaluable windows into the rich history and culture of ancient India. They provide a comprehensive record of the Chola Dynasty's achievements, governance, religious practices, and societal structure. These inscriptions not only offer historical insights but also contribute to our understanding of the evolution of Indian languages and scripts. They are a testament to the enduring legacy of the Cholas and their significant contributions to the Indian subcontinent. As custodians of this remarkable heritage, it is our responsibility to preserve and study these inscriptions to continue unraveling the mysteries of India's glorious past.

Chola Coins of South Indian Numismatics

The Chola dynasty, which thrived in Southern India between the 9th and 13th centuries, left an indelible mark on the region's history, culture, and economy. One fascinating aspect of their legacy is the coins they minted, which provide valuable insights into the socio-economic and political dynamics of their time. In this article, we will explore the evolution of Chola coins through the ages, tracing their development from simple, uninscribed gold coins to intricately designed masterpieces of art and history.

Temple Complexes in Tamil Nadu under Nayak Period: A Paradigm Shift in the Architectural Evolution

Dr. A. Mahalingam*

The Vijayanagara Nayak period in Tamil Nadu marks the period of tradition in many spheres. They made patronage of art and architecture at its zenith level and their temple constrictions transformed into temple complexes from the already existing nuclear structure. The temple complexes also transformed into temple cities. All the temple cities in Tamil Nadu contain vast complexes of temples which have multiple mandapas,

gopuras, prakaras, vimanas. The temple complexes under the Vijayanagara Nayak period attained a climax in terms of Architecture, Sculpture and Paintings. Hence the present paper attempts to analyse the architectural evolution under the Vijayanagara-Nayak period as a period of transition and expansion from its basic structure as a paradigm shift.

சங்க கால மூத்த அரையர் வரிசையில் வெளியன்

முனைவர் அ.சந்திரபோஸ்**

முதன்முதலாக நாலடியாரில்தான் மூத்தரையர் என்ற பெயர்ச்சொல் வருகின்றது. அதுவும் 'பெரு' என்ற அடைமொழியோடு சேர்த்து 'பெருமூத்தரையர்' என்ற வழங்கப்பட்டுள்ளது. மூத்தரையர் என்றால் பொ. ஆ. 8, 9 ஆம் நூற்றாண்டுகளில் ஆட்சி செய்த குறுநில அரசு வம்சத்தினர் என்று வரலாற்று ஆசிரியர்கள் கல்வெட்டுச் சான்றுகளின் அடிப்படையில் நம்பிக்கொண்டுள்ளனர். நாலடியாரில் குறிப்பிடும் பெருமூத்தரையர் என்பது சேர, சோழ, பாண்டியர்களைக் குறிக்கின்றது என்று வி.எம். சடகோபராமானுஜச்சாரி, எஸ்வையாபுரி, ஜி.யூ.போல், கால்டுவெல் போன்றோர் மிகச்சரியாக கணக்கிட்டுள்ளனர். இதை அறிய மூத்தரையர் சொல் ஆராய்ச்சி தேவைப்படுகின்றது. பலவிதமான மூத்தரையர் பற்றிய ஆய்வுகள் வெளிவந்துள்ள நிலையில், மூத்த அரையர்களில் உயர்ந்து நின்றோர் சேரர், சோழர், பாண்டிய அரசு வம்சங்கள் என்றி அறிய முடிகின்றது. சங்க காலத்தில் பெருஞ்சேரல், பெருஞ்சோழன்,

பெருவழுதி, பெருஞ்சாத்தான், பெருங்கிள்ளி, பெருங்கடுங்கோ, பேரரையன், பெரியான் ஆகிய இவையெல்லாம் மூத்த அரையர்களுக்குள் ஊடாடும் சொற்களாகவே உள்ளன. சங்க கால வரலாற்றை எழுதியவர்கள் இவற்றையெல்லாம் மூத்த அரையர்களுக்குள் ஊடாடும் சொற்களாகவே உள்ளன. சங்க கால வரலாற்றை எழுதியவர்கள் இவற்றையெல்லாம் மறைத்து அல்லது மறந்து. மூத்தரையர் என்பார் பொ.ஆ. 8, 9 ஆம் நூற்றாண்டுகளில் அரசாட்சி செய்த ஒரு குறுநில அரசகுடி என்பதோடு நிறுத்திக்கொண்டனர். மூத்தரையர் என்போர் முன் கூட்டியே உள்ளனர் என்பதை பெருமூத்தரையர் என்ற சொல் உணர்த்துகின்றது. இறுதியாக மூத்த அரையர் எனப்போர் அரசத்தொழில் புறிந்தோரில் முதன்மையானவர் என்று அறியப்படுகின்றனர். இவர்கள் வேளிர் வழித்தோன்றியவர்கள் என்பது குறிப்பிடத்தக்கது. இப்படி வேளிர் வழி தோன்றிய வெளியன் என்ற அரச குடியினர் அரசாட்சிபுறிந்த நிலப்பகுதியைக் சுட்டிக்காட்டி அவர்கள் எப்படி

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**இணைப்பேராசிரியர், வரலாற்றுத்துறை, மாட்சிமை தங்கிய மன்னர் கல்லூரி, புதுக்கோட்டை

முத்தரையர் ஆயினர் என்பதையும் எடுத்துரைப்பது
இக்கட்டுரையின் நோக்கமாகும். வெளியன்
குலப்பெயரில் பல சங்கப் புலவர்கள்
இருந்துள்ளனர். சங்க இலக்கியங்கள், கல்வெட்டு,

செப்பேடு ஆகியவற்றை அடிப்படைச்
சான்றுகளாகக் கொண்டு இக் கட்டுரை
எழுதப்பட்டுள்ளது.

Legacy of Koottalumoodu Bhadreshwari Amman Temple Painkulam – A Study

Dr. C.R. Siva Kala*

Kanyakumari is the southern-most district of Tamil Nadu. It is blessed with places of legendary, historical and artistic importance. The district is bounded by Tirunelveli district of Tamilnadu in north and north-east, Kerala State in the north-west and by the sea in the south and south western directions. The district has derived its name from Goddess Kanyakumari. The district consists of two revenue divisions of Nagercoil and Padmanabhapuram and the four taluks of Kalkulam, Vilavancode, Thovalai and Agastheeswaram. Koottalumoodu Arulmighu Bhadreshwari Amman Temple is situated on the Marthandam-Thengappattanam highway and one km far away from Thengappattanam seashore. In the Painkulam village, there are number of temples. Among them, Koottalumoodu Arulmighu Bhadreshwari Amman Temple was considered as an unique temple. Koottalumoodu Arulmighu Bhadreshwari Amman Temple is not added in the Listed and unlisted temples under the control of Hindu Religious and Chartist Endowment Department, Suchindram. This temple is managed by a committee constituted by the Hindu Nadars of the locality, since the temple belongs to them. The place Koottalumoodu is a part of Painkulam. The place is surrounded by cluster of banyan trees. Hence this place is called “Koottalumoodu”. The tree spreads over a large area. This is giving shelter to the temple. There is a tradition that some 500 years ago a person named Chempon has a daughter who was incurably barren. She was eagerly longing for a child and tried her best. At last, an Astrologer named Siva yogi advised her

to worship Amman situated in a banyan tree, growing on a Poovarasu tree. After that, they formed a peedam, continued her worship and got a child. Thus, this place got familiar and became a pilgrim centre after numerous miracles performed by Koottalumoodu Bhadreshwari Amman. In the temple campus, there are nine temples for Lord Ganapathy, Lord Ayyappa, Lord Bala Murugan, Lord Krishna, Arulmighu Bhadreshwari Amman, Arulmighu Durgadevi, Arulmighu Yakshi Amman, Arulmighu Nagaraja, Navagrahas and three peetams (altar). All the temples are facing eastward except Arulmighu Durgadevi temple. All these temples have been built on the model of the vedic temple and several developments took place. The entire structured connected with Srikoil, dharisana panthal, Bhadreshwari temple and other temples, temple well, flagmast, etc. There are several miracles performed by Koottalumoodu Arulmighu Bhadreshwari Amman. Ten days Chittirai festival, daily pujas, special pujas, special days celebrations (Navaratri pujas, Ayilyam, Thiruvonam, Vinayaga Chaturthi, Gokulashtami, Vishu puja, Chitra pournami) are the important pujas and celebrations of this temples. To move along with this spiritual development, the temple management started a charitable institution in 1970 to help the poor students of the locality. An English Medium School was started with 10 students and two teachers and it was named as Arulmighu Bhadreshwari Nursery School. At present, there are Koottalumoodu Arulmighu Bhadreshwari Matriculation Higher Secondary school, Koottalumoodu Arulmighu Bhadreshwari CBSE School,

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Koottalumoodu Arulmighu Bhadreswari College of Education, Koottalumoodu Arulmighu Bhadreswari Auditorium also placed under the developments of the spiritual temple. Above all, the temple served as the

centre of cultural and educational activity. It promotes the bond of unity among the Hindus and other people also.

Cave Temple-History Thirunanthikarai

Dr. C. Senthamarai*

Thirunanthikarai Cave Temple – History

Thirunanthikarai or Thirunandikkara Cave temple is situated in Thirunanthikarai village located 4 kms from kulasekharam on the way to pechiparai, and falls within the limits of kalkulam taluk of Kanyakumari district. This area was often referred to as Nanjilnadu. The cave temple is cut into the southern surface of a granitic hillock 83m in high running east. Adjoining it to the south is a structural temple dedicated to siva called Nanthishwaran and is possibly contemporaneous to the cave temple. There is stream find mention in the inscriptions of chola period engraved on the rock surface of the cave.

There are two important shiva temples in thirunanthikarai nanthishwaran temple and thirunanthikara cave temple. nanthishwaran temple is situated on the river banks of nandhiyaaru.

Thirunanthikarai is the fourth shivalayam among the 12 saivite shrines in Kanyakumari district (1. Thirumalai 2.Thikkurichi 3.Thirparappu 4.Thirunanthikarai 5.Ponmanai 6.pannippagam 7. kalkulam 8. Melancode 9.thiruvidaicode 10. thiruvithancode 11. thiruppanticode and 12. thirunattalam). There will be a marathon run by Saivite devotees from shrine thirumalai, the first shivalayam, the traditional shiva temple also temple also houses shrines for lord shiva and lord Vishnu.

The south facing thirunandhikkarai rock cut cave temple is excavated on the southern slope of the hillock and therefore the cave lies in an east-west orientation. The cave floor is formed 4 m above the ground level. A flight of ten steps (including the two steps provided later by archaeological survey of India (ASI), Leads to the cave. Eight steps sculpted on the (mother) rock slope. The façade is 4.97 m in the north.

Unraveling Tamil Nadu's Prehistoric Past: A Historiographical Exploration of Archaeological Evidence

K. Madhubala and Dr. B. Perundevi*****

Tamil Nadu, located in the southern part of India, has a rich and diverse history that stretches back thousands of years. While the term "prehistoric" typically refers to the period before written records,

Tamil Nadu's prehistoric past is a subject of significant archaeological interest and research. In this historiographical exploration, we'll delve into the archaeological evidence and findings that shed light on

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Tamil Nadu's prehistoric past. The study of the Tamil language during the Paleolithic period is a challenging task because the Paleolithic era, which dates back to around 2.6 million years ago and extends until roughly 10,000 years ago, predates the development of written language. Therefore, we do not have direct written records or inscriptions from this period to study the Tamil language or any other languages. During the Paleolithic period, human communication primarily relied on oral traditions and possibly simple forms of

non-linguistic communication such as gestures, sounds, and symbols. The evolution of complex languages with written scripts came much later in human history. Tamil, like all languages, has evolved over time. Linguists believe that it is part of the Dravidian language family, which includes languages like Kannada, Telugu, and Malayalam. The Dravidian language family is one of the oldest language families in the world, but the specific form of Tamil we know today developed over millennia.

தமிழ் வரலாற்று வரைவியலில் வெளிநாட்டு பயணிகளின் குறிப்புகள்

இரா. முருகன்*

ஆய்வுச் சுருக்கம்

பண்டைத் தமிழகத்தின் பொருளியல் நிலைஎன்பதுகி.மு. 200 முதல் கி.பி. 200 வரையிலானகாலத்தில் தமிழகநிலப்பகுதியில் அமைந்திருந்த பொருளியல் நிலையையும் கூறிகளையும் குறிக்கும். வேளாண்மை, நெசவு, முத்துக் குளித்தல், இடுபொருட்களைக் கொண்டுபயன்படு பொருட்களைச் செய்யுதல், கட்டுமானம் ஆகியன முதன்மையான தொழில்களாக இருந்தன. பலபகுதிகளில் நெற்பயிர்; வேளாண்மை ஓங்கியிருந்தது. அதுவேமிகுதியாக உட்கொள்ளப்பட்ட உணவுப் பொருளாகவும் உள்நாட்டு வணிகத்தில் பண்டமாற்றுப் பொருளாகவும் இருந்தது.

மிளகு,கம்பு, சோளம், பருப்பு வகைகள்,கரும்பு ஆகியனவும் அதிகஅளவில் பயிரிடப்பட்டன. மதுரையும் உறையு+ரும் ஆடைத் தொழில் மையங்களாகவும், கொற்கைநகர்; முத்துவணிகமையமாகவும் விளங்கின. தமிழ் நாட்டைபற்றியபல குறிப்புகளை வெளிநாட்டுப் பயணிகளின் செய்திகள்மூலம் இந்தஆய்வு வெளிப்படுத்துகிறது.

குறிச்சொற்கள்:

மெகஸ்தனிஸ், மார; கோபோலோ, யவான்கவாங், இபின்பதுடா

Porunai Civilization – A Study

Lakshmi Priya K**

The Porunai or ThamiraParani river is mentioned several times in Sangam literature composed from the first to fourth centuries common era. The Sangam corpus is considered to be a “treasure trove” containing

crucial records of the subcontinent’s ancient history. The only major perennial river in Tamil Nadu, Thamirabarani has been mentioned as Porunai, Porunai, and Poruntham in Tamil literature right from the

*முழுநேரமுனைவர்; பட்டஆய்வாளர்; வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலைநகர்;

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Sangam era. Then Porunai finds a place in Tholkappiam, an ancient treatise on Tamil grammar. Then Porunai is also mentioned in the Sangam work Puranaanooru. The Adichanallur archaeological site is on the banks of the Thamirabarani river. The site gained attention because of three important findings—an ancient Tamil-Brahmi script on the inside of an urn containing a full human skeleton, a fragment of broken earthenware, and the remains of living quarters. A red-ware urn with a lid was recovered at the site. In recent excavations (carried out between 2019 and 2021), a habitation area

was studied. Sivakalai and its neighbouring villages were also part of an ancient civilization that had flourished on the banks of the Porunai river. Artefacts like black-red pottery, small iron daggers, tiles with Tamil letters, burnt pottery and Chinese coins have been found here. The pearls from Korkai are world-famous. The people of Korkai were mostly pearl divers and chunk (couch shell) cutters. It is said that the merchants of Greek, Arabian, Chinese and Roman nationalities were frequenting Korkai to load their ships with Pearls.

Historicity of Arittapatti

Sneka L

Madurai is surrounded by the 8 major hillocks named Enperungundram, which developed Jainism in south India. Arittapatti is one among them, the hamlet named after the 22nd *Trithankara Neminatha* who had another name called *Arittanemii*. The name *Arittanemi Pattar* was found in the Kalugumalai inscription and the name *Arittanemi* was found in uthamapaalaiyam inscription. With reference to these inscriptions the background of the name was found. The 8th century CE rock cut temple dedicated to lord Shiva by early Pandyas can be seen. The rock-cut caves in and around Madurai such as Anaimalai, Tirupparankundram, Alagarmalai and Arittapatti was explored by K.V Subrahmanya Ayyar.

The hamlet was surrounded by innumerable natural resources such as 72 lakes, 200 natural springs

and 250 varieties of species which includes 70 different species of birds and 20 rare species of birds like Laggar Falcon, Bonelli's Eagle, Shaheen Falcon, Crested Serpent eagle, and animals like monitor lizards, hare, pythons and slender Loris etc. The cluster of seven hillocks such as *Kalinjamalai*, *Nattarmalai*, *Vayattupillanmalai*, *Ramayimalai*, *Aptanmalai*, *Kalugumalai* and *Thaenkudumalai* which is about 300-500 feet high runs from North to south. Arittapatti Birds and Biodiversity Association were established by the locals to prevent the hillock and the birds of their native. The annual censuses of bird were taken by the association and bird researchers. As a result, the people identified the native birds of Arittapatti, its residence, the availability of food and its habitants.

HISTORIOGRAPHY

SECTIONAL PRESIDENT ADDRESS

A Paradigm Shift from Industrial Revolution to Information Technology: Historiography of Science in Tamil Nadu

Dr. S. Swaminathan*

Honorable General President of the Thirtieth Annual Session, distinguished General Secretary Professor S. Sundram, and respected Office Bearers of the Tamil Nadu History Congress, learned Sectional Presidents, respected professors, fellow delegates and my dear friends. As a person who is well associated to the Tamil Nadu Indian History Congress more than twenty years, I consider it a rare privilege to be the Sectional President of the Historiography Session of the Thirtieth session which is held under the auspices of the Department of History, Holy Cross College (Autonomous), Nagercoil, a premier educational institution in Tamil Nadu.

Introduction

"History is the science of people." This profound statement by Spanish philosopher Jose Ortega y Gasset encapsulates the essence of historical inquiry.¹ History isn't merely a chronicle of events; it's the study of human experiences, actions, and their consequences. It's a multidisciplinary endeavor that draws from archaeology, anthropology, sociology, and more. To delve deeper into this concept, one can explore works like E.H. Carr's "What Is History?" and Marc Bloch's "The Historian's Craft." These seminal texts dissect the complexities of historical methodology and the importance of understanding the human element within it. The French natural law philosopher Etienne Gilson said the following about it: "History is the only laboratory we have in which to test the consequences of thought." Landmarks in the history of science is an account of grand theoretical revolutions, such as heliocentrism, atomism, and relativity. But, more importantly, it is also a story of the methodological

transitions to the experimental, mathematical, constructivist and instrumental practices of science.² The present study explores the transition from the Industrial Revolution to the Information Technology era has been a pivotal juncture in the history of science in Tamil Nadu, India. This shift, marked by profound changes in technological advancements and knowledge dissemination, has left an indelible mark on the historiography of science in the region. In this study, we will delve into this transformative journey from colonial period, tracing the evolution of scientific thought, practices of information technology, and its developments to save us from disasters, pandemics, and highlights the government policy on IT and digital services, the achievements of Tamil scientists in Tamil Nadu.

Definition of paradigm shift

Paradigm shifts are dramatic changes in worldview, concepts, and methods. Scientific research, industry, and other fields can undergo paradigm shifts. New technology that drastically changes production typically causes paradigm shifts in industry. These movements drove many social changes, such as the American Industrial Revolution or the information revolution of the 2000s.³

Key Takeaways: A paradigm shift is a dramatic change in thinking and behaviour that replaces a previous paradigm. Anomalies, evidence, or innovative discoveries can cause a paradigm shift. Incumbents generally fight new paradigms. Physicist and philosopher of science Thomas Kuhn formalised the idea.⁴

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Colonial Science

The Tamils have an unbroken history of more than two thousand years. Tamil, the language they speak, is one of the oldest living languages in the world.⁵ Colonial science in Tamil Nadu from 1600 to 1947 was influenced by the British East India Company's arrival in the region. The British focused on commercial and military activities, limiting scientific research to practical purposes. They began surveying and documenting the region's natural resources, flora, and fauna, laying the groundwork for later scientific studies. Botanical gardens were established, and the study of indigenous knowledge systems was accelerated. Meteorological observations were conducted, and the Geological Survey of India was founded to study Tamil Nadu's geology and mineral resources. Educational institutions were established, and scientific works were translated into regional languages like Tamil to promote research.⁶

Paradigm Shift

However, modern scientific theories had a complex impact on traditional knowledge systems, particularly in medicine and agriculture. Famous Tamil Nadu scientists include Sir Chandrasekhara Venkata Raman, Srinivasa Ramanujan, Abdul Kalam, M. S. Swaminathan, Dr. Verghese Kurien, and A. Sir Arcot Lakshmanaswami Mudaliar. Their contributions have shaped their areas and influenced generations of Indian and international scientists.⁷

Tamil Nadu's textile and apparel industry is a significant contributor to the state's industrial growth. The state has numerous auto component factories, including Hyundai, Ford, Renault-Nissan, Ashok Leyland, and TVS Motors. Chennai, the capital of Tamil Nadu, is a major Indian IT and electronics powerhouse, with numerous electronics companies contributing to technological advancements.⁸

Tamil Nadu also has various pharmaceutical companies that produce drugs. Agro- and marine-based food processing units are also found in the state. Renewable energy sources like wind and solar power are being developed in the state. The state's

infrastructure development, including ports, airports, and roads, has attracted industrial investment.⁹

Key reasons for this growth include IT parks and skilled workers, reliable power, good transportation, and modern office buildings. The government supports IT industry growth through initiatives, policies, and subsidies. The state also has strong IT industries, with software businesses, tech parks, and startup incubators boosting the state's IT sector.¹⁰

Information technology in Tamil Nadu includes IT parks and hubs, software development, IT services, and ITES. The state has several reputable educational institutions that offer IT-related courses and produce experienced IT experts. The government promotes IT industry growth through incentives, policies, and initiatives, fostering innovation, investment, and job creation.¹¹

Examples of paradigm shift in Tamil Nadu

Every nation values education. Lifelong learning begins at home. Parents are our first teachers. They help us speak our native language and recognize our surroundings. Teachers and professors are vital to our lives by teaching us important and specific subjects. Individuals require education for many reasons. It helps people gain information, get good jobs, and live ethically. Success in life increases with education. The future of Tamil Nadu depends on women's education. After independence, Tamil Nadu has adopted many education schemes to strengthen the system, especially for women. A global tremor triggered by the COVID-19 pandemic has changed women's schooling. Digital learning gives youngsters hope for reclaiming their education, like a beacon to a sailor. Digital education has changed Tamil Nadu women's education.¹²

The role of media in science and technology education

The role of media in science and technology education, development and rehabilitation of women affected by the 2004 tsunami in the of the state of Tamil Nadu. The 2004 Sumatra earthquake caused a devastating tsunami, causing widespread destruction in various countries. In India, the media played a crucial role in tsunami preparedness and rehabilitation efforts.

They communicated science and technology facts about tsunami hazards and helped people make informed decisions. This study aimed to determine the media's role in post-rehabilitation efforts, particularly in improving the status of affected women in the north Chennai region, who were forced to migrate.³²

Student's Open Educational Resources (OER) Practices

Postgraduate Student's Open Educational Practices and Hurdles among Faculty of Science at Alagappa University during the Pandemic. This study examines the use of open educational resources (OER) among postgraduate science faculty at Alagappa University, Tamilnadu, India, during the pandemic. A pilot study was conducted with 396 students, with one-fourth using OER daily and a few monthly. The study found that students faced challenges such as low quality OER, limited technology, a slow OER repository, and time-consuming downloads. The study suggests increased university website announcements to increase student awareness of OERs.³³

ICT enabled Village Information Centers

Factors associated with utilization of ICT enabled Village Information Centres by the dairy farmers in India: The case of Tamil Nadu; The study aimed to identify factors affecting the utilization of Information and Communication Technologies (ICT) by dairy farmers in Tamilnadu. The study involved 270 respondents from major Village Information Centres, including TANUVAS, M.S. Swaminathan Research Foundation, and n-Logue Communication. The results showed that land holding and farmers' knowledge level were positively associated with VIC usage, while herd size and income were negatively. The study concluded that dairy farmers with larger land holdings had better knowledge on dairy farming, resulting in more exposure to VICs. Higher VIC usage levels contribute to knowledge gain, which in turn enhances the effectiveness of VICs among beneficiaries.³⁴

ICT among Prospective Teachers in Trichy

Suguna V Neelamegam Econtacted A study on awareness of ICT among prospective teachers in Trichy district. This study analyzed ICT awareness among 294

prospective teachers in Tamil Nadu, focusing on gender, locality, medium of instruction, and management type. Results showed moderate awareness, with significant differences between male and female teachers, Tamil and English mediums, and rural and urban areas.³⁵

Making Merit the Indian Institutes of Technology

The social world is a history of accumulation, and capital and accumulation are essential for understanding it. In India, technical sciences are valued for intellectual worth and professional advancement. Caste has been treated as a localized, political formation, influencing the democratic process. This relationality is evident in Tamil Nadu and IIT Madras.³⁶

ICT use among the Students of Arts and Science Remote Colleges in Tamil Nadu

Muthulakshmi, R., and Mohamed Esmail's studynarrates the Tamil Nadu government has distributed free laptop computers to 37.88 lakh students since 2011. A study by SPACE found a wide gap between boys and girls in internet use across socio-economic groups. Many colleges lack free internet access, with girls being more restricted from browsing centers. The study suggests creating a teaching environment that uses the World Wide Web, equipping students and teachers, and ensuring enabling access to ICTs on campus.³⁷

Vision and Mission of TN Government

The Government of Tamil Nadu Information Technology and Digital Services Department aims to establish Tamil Nadu as an e-Enabled State, ensuring transparency and efficiency in government operations. The department aims to provide high-quality cable TV, e-sevai, and internet services at affordable prices using emerging technologies. The department also aims to reach the Tamil Diaspora globally and empower individuals and households through high-speed bandwidth and low latency connectivity. The mission is to build a modern state image, elevate Tamil Nadu as a destination for IT investors, and improve citizens' quality of life through efficient government services and cost-effective governance solutions. The department also plans to provide virtual Tamil education and

connect various areas with high-speed bandwidth and low latency digital infrastructure.³⁸

Information Technology and Digital Services

The use of Information and Communication Technologies (ICT) in governance has led to increased efficiency, citizen satisfaction, and job creation. Tamil Nadu has been at the forefront in using ICT for its citizens' benefit, with every department/agency taking proactive steps in this direction. Investments have been made in IT infrastructure and developing end-to-end application software, making Tamil Nadu a destination of choice for IT/ITeS investors from around the world.

The Information Technology and Digital Services Department through the Electronics Corporation of Tamil Nadu (ELCOT) has been in the forefront of IT promotion, procurement of IT products and services, e-Governance, and establishing state-of-the-art IT infrastructure. The state has seen the burgeoning of more than 500 engineering colleges, internet bandwidth, health and educational facilities, air, sea, and road transport facilities, and social infrastructure.

Tamil Nadu has been a pioneer in e-Governance, with the Tamil Nadu e-Governance Agency (TNeGA), ELCOT, and the National Informatics Centre (NIC) spearheading this movement. Citizens are benefiting from end-to-end computerization of government processes, which has enabled them to receive services through Arasu e-Sevai Centres or on their desktops or smartphones.

The Government of Tamil Nadu has taken a significant step towards ensuring e-security of Government transactions by creating a Cyber Security Architecture for Tamil Nadu (CSA-TN). The Tamil Nadu FiberNet Corporation (TANFINET) has been established to implement a 55,000 km optical fiber network under the BharatNet and TamilNet projects, ensuring at least 1 Gbps connectivity to each of the 12,524 Village Panchayats, 528 Town Panchayats, 121 Municipalities, and 15 Corporations. This will be in line with the Sustainable Development Goals (SDG) of the United Nations.³⁹

Chandrayaan 3's Tamil link: soil and scientists

India's Chandrayaan 3 mission is nearing a historic soft landing on the Moon's south pole, marking a significant connection to Tamil Nadu. The mission is led by Tamil scientists who have played pivotal roles in India's lunar exploration.⁴⁰ Tamil scientists have played pivotal roles in India's space endeavors, leading three vital lunar missions. Mayilsamy Annadurai, the 'Moon Man of India', led the inaugural Chandrayaan mission in 2008. M Vanitha led Chandrayaan-2 in 2019. M Veeramuthuvel is currently steering the Chandrayaan-3 Mission, showcasing Tamil Nadu's continued involvement in these significant space missions.⁴¹ Tamil Nadu's soil, sourced from the Namakkal district, has been instrumental in the country's lunar exploration efforts. Since 2012, the area has supplied soil to the Indian Space Research Organisation (ISRO) for testing the capabilities of Chandrayaan missions. The soil, resembling 'Anorthosite,' has been integral to ISRO's lunar mission preparations. The Chandrayaan 3 mission represents a fusion of scientific expertise and regional cooperation, showcasing India's commitment to space exploration and its rich scientific heritage.⁴²

Factors that contributed to the emergence of the Industrial Revolution in Britain

Leif van Neuss's work, "Why Did the Industrial Revolution Start in Britain?" published on December 7, 2015, explores the historical factors that contributed to the emergence of the Industrial Revolution in Britain. The purpose of this study is to review the literature on the causes of the British industrial revolution. Why did the intriguing and diverse industrial revolution, which boosted modern economic growth, arise in eighteenth-century Britain? Scholars continue to argue this subject in the literature. The many ideas about British industrialization's roots reflect this argument. The report first illuminates a growing controversy about British earnings per capita before the industrial revolution and the "Great Divergence". The paper then examines the causes of British industrialization, categorising them as geography and natural resources, demography, agricultural progress, urbanisation and consumer revolution, trade and empire, institutional and political factors, and science, technology, and human capital.⁴³

Historiography of Science in Tamil Nadu: A Paradigm Shift

The Industrial Revolution ushered in a wave of mechanization and industrialization across the globe, impacting scientific research and innovation. In Tamil Nadu, this era witnessed the emergence of pioneering scientists, such as C.V. Raman, whose groundbreaking work in optics earned him a Nobel Prize in 1930. The documentation of these scientific endeavors evolved from traditional manuscripts to printed publications, facilitating knowledge dissemination.

As we transitioned into the Information Technology era, Tamil Nadu became a hub for technological innovation. Chennai, in particular, emerged as a prominent IT hub, fostering research and development in areas like computer science and software engineering. The historiography of science in Tamil Nadu adapted to these changes, with the digitization of archives and the emergence of online platforms for scholarly communication.

Naan Mudhalvan for Paradigm Shift in skill development and support placements

Naan Mudhalvan is a platform in Tamil Nadu that provides college students with information on courses and industry-specific skill offerings. It aims to identify potential training providers and provide career and academic guidance to students in state educational institutions. The platform showcases over 2000 institutes and 300 career pathways. The vision is to streamline skill development efforts, create employment opportunities, and equip youth with skills for sustainable livelihoods. The mission is to integrate efforts from various departments, promote public-private partnerships, and support placements in skill development schemes and to promote public-private partnership to encourage private sector initiatives like corporate social responsibility (CSR) in the field of skill development and finally support placements.⁴⁴

Conclusion:

In conclusion, the present study has undertaken a comprehensive exploration of the transition from the Industrial Revolution to the Information Technology era in Tamil Nadu, India, recognizing it as a pivotal juncture in the history of science. This transition has brought forth significant changes in technological advancements and the dissemination of knowledge, etching an indelible mark on the historiography of science in the region. Starting from the colonial period and spanning to the present day, we have traced the remarkable evolution of scientific thought, the emergence and integration of information technology, and its vital role in disaster management and pandemic response. Additionally, our study has shed light on the government's policies pertaining to information technology and digital services, underscoring their impact on the state's scientific landscape. Furthermore, we have celebrated the remarkable achievements of Tamil scientists in Tamil Nadu, who have not only contributed significantly to the nation's scientific endeavors but have also propelled the state into a prominent position in the global technological arena. In sum, this study emphasizes the profound significance of this transition, highlighting its multifaceted impact on science, technology, and society in Tamil Nadu. It is a testament to the region's adaptability and innovation, serving as a beacon for future research and exploration in the field of historiography of science.

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Literary Evidences of the Classical Tamil Literature supporting Porunai River Civilization – With Special References to Adichanallur

Dr. C. Thomas*

Introduction

Adichanallur, Korkai and Sivakalai are the archaeological sites located on the banks of the ancient Porunai (Thamirabarani river), presently in the Thoothukudi district of Tamil Nadu. Adichanallur is a small village (8° 37' 47.6" N; 77° 52' 34.9" E), which is situated on the right bank of the Tambiraparani River, in Srivaikuntam taluk in Thoothukudi district of Tamil Nadu. It is situated about 680 kms south of Chennai, 24 kms south east of Tirunelveli, 9 kms north of Korkai and about four kms west of Srivaikuntam. The site encompassing an area of 114 acres on both sides on the Tirunelveli - Tiruchchundur road; and cuts through the mound at the base of the hill and has been protected by the Archaeological Survey of India since 1921 AD under the Monuments & Preservation Act of 1904. The site is locally referred to as '*parambu*' in Tamil, which means dry ground, ridge or mound (long stretch of high land). This paper is an attempt to analyse the literary evidences shed in the Classical Tamil literature supporting the archaeological findings at Adichanallur.

Discovery of Urn and Potteries

The archaeological site of Adichanallur has attracted the attention of the scholars since its initial discovery in 1876 by F. Jagor of Berlin who was accompanied by Mr. Stuart, the then Acting Collector of Tirunelveli and the District Engineer. A lot of artefacts like earthen utensils, iron implements besides skeletal remains from the pits dug for mining gravel were collected by him and preserved in Berlin Museum. The site was excavated by Alexander Rea; formerly Superintendent of the Archaeological Survey of India, Southern Circle, from 1899 to 1905 AD. Subsequently this site was excavated by T. Satyamurthy, Superintending Archaeologist, of the same organization in 2004-05. After a long gap the Archeological

Department of Government of Tamil Nadu, started the excavation in the year 2020 AD. After a long break of 17 years, the Archaeological Survey of India (ASI) resumed excavation at Adichanallur from Sunday, 10th October 2021.¹ The site of Adichanallur yielded decorated pottery of various kinds, iron implements and weapons, vessels and personal objects in bronze, few gold ornaments and diadems, few stone beads, some household stone implements used for grinding, pieces of cloth, wood and mica, husks of rice and millet², copper coin, the bell used for tying in the anklets, bones, human skulls and skeletons, funeral urns, etc. In the initial stage Adichanallur was considered a burial site but identification of the habitation area changed the perception about the site and it is remained as a burial and living centre.

There are references in the Classical Sangam literatures that the people of Adichanallur practised both burial and cremations in order to respect the dead persons. The people with good characters and the people who took part in the protection of the territory and participated in the administrative process were buried in the urns. In order to protect the dead bodies buried in the Urns from the birds and animals, they were closed with lids.³ There were practised two types of urn burial – the Primary and the Secondary. In the primary burial system the whole dead body was kept in the urn and buried there and in the secondary burial the skeletons were collected from the places already buried and kept in the urns and buried there again. For primary burial, the red ware pot was mainly used. For secondary burial, the red and black ware pots were used.⁴ Some of the dead bodies were buried with offering goods both inside and outside the pots. Earthen ware pots associated with the burial were found either inside or outside the urn or in both places.⁵ The funeral urns unearthed were

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large, sometimes one legged, elongated, globular pots of thick red earthen ware and the rims were plain and some were impressed with thumb nail or incised with triangular and dotted designs. Sometimes used thin finer materials for making black colour polish around the rim. All were closed with flat conical lids and sometimes the lids were found intact and some of the lids were damaged.⁶ Sometimes urns were exposed with double lids. Very few urns appeared on the surface and these did not yield much deposit and they were usually cracked. In a few instances, the urns were of large size and nearly 3 feet in diameter contained the complete bones of the skeleton. In some of the urns, the bones of the leg and arm fell over and rested against one side of the urn, while the skull, ribs and vertebrae dropped down to the bottom which indicated that the body was placed inside in a squatting position.⁷ None of the bones were calcified. The urns were placed one above the other, and in some instances the earlier urn was disturbed or broken. The damage caused to some of the urns was more due earth pressure and subsequent activity.⁸

Decorated Potsherd

During the 2004-05 archaeological excavations at Adichanallur an Urn no 54 filled with earth was unearthed. On removing the earth, a broken lid with appliqué carving was noticed on a potsherd. The Adichanallur Excavation report for the year 2021 A.D. said that the scene depicted was that of a stylized lean figure of a female wearing a thin garment which is prominently seen below the knee. The hands and legs (partially broken) are slim and the fingers of both the hands are stretched out. The breasts and face are depicted prominently by small protuberances. To her right is shown a plant (paddy?) which has five sheaves emerging and the leaves are depicting standing erect and also drooping on either side. A crane is shown seated on this plant and holding a fish. To the left of the figure is shown a deer and below it an alligator. All the figurines are angular and designed in rope design. The marine life depicted through the fish and alligator might indicate that the scene is depicted nearby a river.³⁷ Prof Rajavelu also said that the woman of the figure appears on the potsherd might be the mother goddess i. e.

Kortavai. Besides the representation of the plant, the deer, tortoise, bird, fish and mother goddess indicate the prosperity of the people in Adichanallur. He also said that the panel appears on the potsherd is the representation of *neithal* land of the ancient Tamils. Prof. Rajavelu further cited that the English version of the Report of the Archaeological Survey of India, 2021 referred crocodile as alligator and in the same report no reference is made about the tortoise. According to S. Rajavelu, such a type of artefacts is so far has not found in anywhere in the area of Tamilakam, so this is considered rare findings and its time may be around B.C. 700. Regarding the decorated potsherd Satyamoorthy told to the BBC News Tamil that in one of the inner side of the urns there appeared the drawing of the dancing girls, near to this there are drawing about a plant like sugarcane plant, a *kookku* and crocodile. He said that the drawings were done with brush before the urn was backed. Further, it was a rear drawing found in the urns in India.³⁸

In fact, the Plant appeared on the decorated potsherd is not paddy but the *talam* tree. The drooping of the leaves are not similar to leaves of the paddy plant but the *thalam* tree. The English term for the *talam* tree varieties in south India is known as *pandanus*. The *thalam* trees were found in the back water areas and in the Marutham tinai landscape. The bird which is sitting on the leave is not crane but *karunkkal venkurugu* which is known in English as the little egret and its scientific name is *Egretta garzetta*. Its legs and peak (*kompu*) are black in colours and its remaining parts are in white colour. There are several references about the *karunkkal venkurugubird* sitting on the leaves of *thalam* tree holding fishes in Classical Tamil Sangam poems. The Adichanallur Excavation report for the year 2021 revealed that in the left side of the figure there is found a deer and below it an alligator. In fact, it is not a deer but a blackbuck antelope or Indian antelope. The male deer has antlers while the male antelope has horns - either straight horns or spiral horns. In the potsherd the horns are appeared straight twisted right and left sides. Besides, the Annual Ponrogress Report of the Archaeological Survey of Madras and Coorg for the Year 1903-04, sheds the reference about the discovery

of bronze antelope with twisted horns by Alexander Rea in Adichanallur excavation site (Plate II, fig.5).³⁹ The Adichanallur Excavation report for the year 2021 A.D. said that the figure of the alligator is found in the potsherd but it is a figure of the crocodile. The crocodile which is found in the potsherd is the *Idankar* varieties which are having long peak and living in the good waters and known in English *Gavialis gangeticus*.



Decorated Potsherd

Discovery of the Habitation Site

The pivotal moment of the phases of excavations was the discovery of a habitation site at Adichanallur. Alexander Rea describing about a village of habitation site in his report, he wrote that large tracts at Adichanallur were yet untouched. The high ground on the east, within the limits of Adichanallur village, had anciently been a village site. In digging this ground about a depth of six feet, ashes mixed with the bones and horns of animals, broken pottery, etc., were found.⁴⁰ In the excavation conducted by T. Satyamurthy Superintending Archaeologist, ASI, Chennai Circle in the season for 2005, an Iron Age habitational site was discovered a few hundred metres away from the burial fields, on the north and north-western slopes of the urn-burial mound at Adichanallur. T. Satyamurthy, told to *The Hindu*, "We have succeeded in locating the habitational site at Adichanallur. We are excavating in a place where we are getting the materials of a town where people actually lived."⁴¹ He also said that two things were confirmed from this discovery. First, the settlement was inside a fortified town. "The fortification wall has been traced. There is a regular alignment wall."

Second, the potters' quarters have been found inside the fortification wall. Discovery of three potter's kilns with ash, charcoal and broken pots showed wet pots/urns were baked with fire. Artefacts, including an iron knife, carnelian beads, terracotta beads, couex beads, bone implements and potsherds with graffiti have also come to light.⁴² The discovery of the Potter's kiln and the conspicuous absence of any material associated with the burial assemblage of the previous season might indicate that this portion of the site could be a habitation one.⁴³ While giving an interview to the BBC News, Satyamurthy said that so far it considered only the burial centre. As the beads, *aduppu* and *kwrtts* it was remained as a burial and living centre.⁴⁴

The Tamil Nadu Archaeology department had commenced Excavations in Adichanallur and Sivagalai, on Monday, May 25, 2020 concluded on Wednesday, September 30, 2020, and the trenches dug up for the purpose were also closed. Several urns, earthenware, black and red-coloured pots, stone objects, copperware, iron objects, terracotta materials, bone pieces and other antique materials were unearthed from the Adichanallur site during this season.⁴⁵ The discovery of an ancient habitation site, located east of the burial site, during the 2020 excavation season and unearthing of Tamil Brahmi scripts, roofing tiles, over 500 graffiti marking, terracotta pipes for drains and potsherds with scripts, marked a milestone in the history of the Adichanallur excavations, said excavation director J Baskar.⁴⁶ Another key discovery was the circular-patterned lime kiln, confirming industrial activity at the site, he said, adding that a heap of oyster shells, corals and reefs were found over them, which could have been burnt to manufacture lime mineral. Baskar said that the interesting fact was the discovery of articles belonging to three different ages, layered on top of each other in the order of Sangam-era (early historic period), iron age and stone age. While potsherds engraved with Tamil Brahmi scripts belonged to the Sangam era, a number of iron objects belonging to the Iron Age and microlithic tools belonging to the Stone Age were found, he added. The habitation site yielded a large number of antiquities which included a large quantity of couex beads, copper objects like antimony rod, broken bangles, iron objects

like knife, chisel, axe, arrow head etc. Terracotta objects included a piece of perforated jar, bead, hopscotch, disc, wheel of toy cart, gamesman, part of animal figurine, and cake was also unearthed. Beads of semi precious stones like jasper and quartz and bone implements were also noticed.⁴⁷

The discovery of Punch marks coins suggest the prevalence of prehistoric human settlements at Adichanallur. The discovery of two punch-marked coins of the Sangam era, which appear to be copper, with symbols of sea turtles, marked the first of its kind found in the archaeological history of Adichanallur in April 2022. This is the first time the Pandya coins were unearthed from Adichanallur excavation site. In each coin the figures of turtles, tree, elephant and fish are found in a tank.⁴⁸ Each of the punch marked coins weighed about five grams.⁴⁹ The Punch marks coins suggest the prevalence of prehistoric human settlements at Adichanallur where the minting of the coins existed and the trade relations between Ancient Tamilagam and the overseas countries.⁵⁰

Beta Analytic Lab, Florida – AMS Dating

The Radio carbon dating of Organic material (Husk) from Adichchanallur was sent to Beta Analytic Laboratory, USA for Accelerated Mass Spectrometry date (AMS date). Burials were noticed in three distinct phases at Adichchanallur. To understand the time range between these cultural phases, the organic samples were carefully chosen to date the material. The radiometric dates for the two samples were received from the Beta Analytic laboratory, USA. The sample (Beta-5199500) belonging to the Early cultural phase provided a conventional midrange date of 750BCE and calibrated midrange date of 850BC. The sample (Beta 519499) belongs to Middle phase provided a conventional midrange date of 610 BCE and calibrated midrange date of 650BCE. No organic samples were dated from Late phase.⁵¹ In archaeological studies of recent years, the calibrated dates are generally taken for consideration. Taking in to the probability of 95.4% of sample, the date can be placed between 850 BCE and 650 BCE. This is one of the earliest AMS dates obtained for urn burials in Tamil Nadu.⁵² The Adichanallur excavation

scientifically proved that the Megalithic culture existed there. This civilization is nearly 3000 years old, according to Thermoluminescence dating. The subsequent excavations and the scientific testing for fixing the date proves that the age of the civilization of Adichanallur can be pushed to further early period.

Literary Evidences Supporting the Findings of the Adichanallur Excavations

The Sangams or Poetic Academies which existed from the Ancient Times which admitted the Tamil poets of distinction as members and this academic body approved their literary works. The earliest references about the successive Sangams over a period is found in the Irayanar Agapporul. There were regular Assemblies of the poets met at royal court and their compositions either oral or written were in circulation.⁵³ The literature is the mirror of the age and there is practice to study the material artefacts excavated archaeological sites with the ancient Tamil literatures. So the attempt is made here to support the archaeological materials unearthed at Adichanallur with the help of the literary account of the ancient Classical Tamil Sangam literature.

Literary references about the Burial system

The *Purananuru* poem 239 reveals that the people of Adichanallur practised both burial and cremations in order to respect the dead persons. Further from *Purananuru* poem 239 we can understand that those who protected the territory and took part in the decision making body, and possessed good characters (santors) were given honorary urn burial or cremation after their death.⁵⁴ Thus it is doubtful whether all the dead persons, from the families who practised burial system, were buried in the urns. There are references in the Classical Sangam literatures about the double burial system. The *Purananuru* poem 256 reveals that the lizard that found in the wheel of the cart goes round the places where ever the wheel goes as like the wife lived with her husband without knowing anything in the world. So she did not like to live alone after her death. Therefore, she requested the potter to make a big size urn with wide opening to bury both woman and man i.e. husband and wife. So this song shows that woman and man were buried in the same urn.⁵⁵ There are references in the

Nattinai⁵⁶ and *Padittupattu*⁵⁷ about the practice of Urn burials among the people of Adichanallur.

References about the Processing of the Metals

There are several evidences in the Tamil Classical Sangam literatures about the melting and utilization of the metals. Irons, copper, gold and bronze are the different types of metals known to the ancient Tamils. There is a reference about the melting of the gold to press the blue colour stone to make the ornaments in the *Kalithogai* poem no. 117.⁵⁸ Purathinaiyiyal of the Porulathikaram of *Tolkappiyam* literature shed reference about the sword;⁵⁹ spear (Vel)⁶⁰ and kanai (arrow)⁶¹. There are references in the Ettuthogai and Pathupattu literatures about the manufacturing and utilization of the metals. The words such as gold, irumpon, karumpon, karunthathu, iron, steel (eggu), iron smith (kollan), karumai kollan, ulai (melting point), ulai kudam, ulaikal, turutti, visaivanki, visaithu vanku turutti, mithiyulai, oothu kuruku, kudam, kuradu, kurukku, chammatti, pattadaikkal, Oothu ulai (blast furnace), etc are the industrial skilled related words found in Classical Tamil literatures, referring to the processing and manufacturing of the metals. These show that the existence of the metal industries. The words such as iron and silver are appeared in the *Nattinai* literature poem no. 249: 1-4.⁶² In the *Ahananuru* poem 72 there are references about ironsmith and melting the iron. It is said in the same poem that the sparkles emitted due striking of iron by the ironsmith appeared like the stars in the sky.⁶³ The *Purananuru* poem 312 speaks that it was the duty of the ironsmith to make spear (vei).⁶⁴ In the *Purananuru* poem 21 there is a reference that in the furnace of the ironsmith the hot iron would not emit the water.⁶⁵ In the *Nattinai* poem 125, there is a reference about Oothu Ulai (blast furnace).⁶⁶ There is a reference in the *Nattinai* poem 133 regarding in the process of manufacturing the iron objects the blacksmith sprinkled the water by using the stem of the palmerah branch to reduce the hot of the iron.⁶⁷

Literary evidences supporting the figures in the Decorated Potsherd

There are literary evidences available in Classical Tamil literatures to support the figures appeared in the Decorated Potsherd. Kurunthogai poem no 303 makes reference about the *thalai* (*thalam*) tree in the inland region and on the banks of the water bodies with sheaves emerging and the leaves are depicting standing erect and also drooping on either side.⁶⁸ Further, there are references in *Nattinai* poem no 131 that the bird little egrets took rest on the *thalai* tree, which was touched by the sea tides, after eating the *iral* fish (prawn).⁶⁹ Kurunthogai poem no 303 makes reference that the bird little egret after consuming food at salt field took rest on the *thalai* (*thalam*) tree in the inland region and sleep hearing sound of the tides of the sea.⁷⁰ These literary evidences help to support the fact that the plant that appeared in the decorated potsherd is *thalam* tree and bird is *karunkal ven kurugu* (little egrets).

There are references about the varieties of crocodiles found in the Tamil Classical literatures. One of the varieties are *Idankar* (*Gavialis gangeticus*) variety having long peak and living in the good waters. *Idankar* variety of crocodiles is referred in *Malaipadukadaam* line 211. When the poet traces the *kattattu vazhi*, in the darky places the *idankar* which could kill the elephants was living there.⁷¹ In the potsherd which is unearthed at Adichanallur, there appeared the portrait of *Idankar*. In the Classical Sangam Tamil Literature there are references about tiri maruppu maangal ie. Blackbuck antelope or Indian antelope with twisted spiral and straight horns in the right and in the left sides. Two types of antelope mentioned in the Sangam literatures that were found in the *Mullai Tinai* (forest) region of the ancient Tamilagam are *pulvaimaan* (blackbuck or Indian Antelope) and its scientific name is Antelope *Cervicapra* and another one is *iralaimaan* (chinkara or Indian gazella) and its scientific name is *Gazella bennettii*. In the *Ahananuru* song no. 4 it is written that the horns like winding wire iron rod twisted from the head of the antelope. The original song goes as: *irmpu tiritanna mayiru maruppin*.⁷² The *Ahananuru* poem 304 reveals that the horns of the antelope twisted in the right side. The original song as: *valantiri maruppin annal iralaiyodu*.⁷³ There are references about the tortoise in the Sangam Tamil literatures. Thus with help

of Classical Tamil literature, we can understand the fact that the Indian antelope lived in the Ancient Tamilagam.

Literary references about the Fine Arts

The detailed accounts of dances, musics and musical instruments were found in *Tolkappiam* and other Classical Sangam literatures and the Post - Sangam literatures such as the *Silappathikaram* and *Manimekalai*. During the excavation at Adichanallur Alexander Rea unearthed Bronze Bells and Anklet used by the dancers which has been already discussed in this paper. It shows that the music and dance forms were known to the people of Adichanallur. It helps to support the view that the classical music and dance forms originated in India during the time of Porunai River Civilization. Thus this study helps to support the archaeological artefacts unearthed at Adichanallur with the help of the literary account of the ancient Classical Tamil Sangam literature.

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வரலாற்று வரைவியல் பார்வையில் இந்தியாவில் தொல்விலங்கியலின் வரலாறு

Gnanamoorthi*

மனித பரிணாமம் பற்றிய கோட்பாடுகள் எழுந்த காலத்தில் இருந்து பல்வேறு பார்வையில் ஆய்வாளர்கள் தங்கள் ஆய்வு முடிவுகளைத் தொகுத்து வழங்கி வருகிறார்கள். மனிதனுக்கும் விலங்குகளுக்கும் உள்ள தொடர்புடைய 19-ம் நூற்றாண்டின் இடையில் இருந்து தொல்விலங்கியலின் அடிப்படையில் அறிஞர்கள் விளக்கி வருகிறார்கள். 1830-ல் எடுவார்ட் லார்டெட் என்பவர் 90-க்கும் மேற்பட்ட தொல்லுயிர் விலங்குச் சான்றுகளை மனிதப் பண்பாட்டுச் சான்றுகளுடன் கண்டுபிடித்தார். இதன் விளைவாக பழைய கற்காலத்தில் மனிதர்களுடன் பெரிய அளவிலான விலங்குகள் இருந்துள்ளன என்றும், விலங்குச் சான்றுகள் அடிப்படையிலும் காலத்தை வரிசைப்படுத்தலாம் என்றும் கூறுகிறார். அகழாய்வில் கிடைக்கக்கூடிய சான்றுகளைப் பகுப்பாய்வு செய்து அறிவியல் முறைகளுக்கு உட்படுத்தி பழங்காலச் சுற்றுச்சூழலை மீட்டுருவாக்கும் முயற்சியில் தொடர்ந்து பல ஆய்வாளர்கள் ஆராய்ந்து வருகின்றனர். விலங்கினைச் சார்ந்து வாழ்ந்திருந்த மனிதர்கள் விலங்கின் வழியாகவே தங்களுடைய வாழ்க்கைப் பண்பாட்டில் மாற்றம் அடைந்தனர். விலங்குகளின் அதிகரிப்பிற்கு வளர்ப்பு முறைகள் அடிப்படை காரணமாக அமைந்தன. விலங்குகள் சுற்றுச்சூழல் மாற்றத்திற்குத் தகுந்தவாறு தகவமைத்துக் கொண்டமையால் விலங்குச் சான்றுகள் வழியாக சுற்றுச்சூழல் மாற்றத்தை “சமச்சீர் அமைவு விதியால்” யூகிக்கலாம். பண்பாட்டு மாற்றத்தில் முதன்மைப் பங்கு வகித்த விலங்குகள் தற்பொழுது தொல்லியல் சான்றுகளாக நிலத்தின் மண் அடுக்குகளில் காணப்படுகின்றன. பண்பாட்டு வரலாறுகளை உருவாக்கவும் பொருள் பண்பாட்டின் காலத்தைக் கணிக்கவும் விலங்குச் சான்றுகளையும் விவரிக்கத் தொடங்கினார்கள். லுயிஸ் பின்போர்டு, சி.கே பிரைன் மற்றும் டெனால்டு ரேசன் போன்றவர்கள்

1960-ல் கோட்பாடுகள் மற்றும் முறைமையியல் வழியாக செயற்பாங்கு தொல்லியலுக்கு முக்கியத்துவம் அளித்தார்கள். 1970-க்கு பிறகு தான் விலங்குச் சான்றுகள் மிக முக்கிய கவனம் பெறுகின்றன தொடக்க காலத்தில் இருந்து தற்பொழுது வரை அகழாய்வு செய்யப்பட்ட நிலத்தின் மண் அடுக்குகளில் புதைந்து காணப்பட்ட விலங்குச் சான்றுகளையும் விவரித்தவர்களையும் இங்கு ஆய்வுக்கு உட்படுத்தலாம்.

முந்தைய ஆய்வுகள்

தொல்விலங்கியலுக்கு தம் பங்களிப்பான விளக்கும் பொருட்டு ஏ.டி.கிளாசன் என்பவர் “Wild and domestic animals in prehistoric and early historic india-1979” என்ற நூலின் வழியாக இந்தியாவில் தொல்விலங்குச் சான்றுகளின் முக்கியத்துவத்தை உணர்த்தினார். பி.கே. தாமஸ் என்பவர் தக்கானக் கல்லூரியில் இருக்கும் போது “Contribution of the deccan college archaeozoological research (2000-01)” என்ற அறிக்கையில் இந்தியாவில் தொல்விலங்கியலின் வரலாற்றினை தொகுத்தார். பி.பி. ஜோக்லெக்கர் என்பவர் Humans and animals archaeozoological approach-2015-ல் எழுதப்பட்ட நூலில் மனிதர்களின் வளர்ச்சியினை விலங்குச் சான்றுகளின் அடிப்படையில் உற்று நோக்கி விளக்கினார். யு.சி.சட்டேத்யாயா, Research in archaeology of the Holocene period (including the Harappan tradition in India and Pakistan) 2002 என்ற நூலில் தொல்விலங்கியல் ஆய்வு செய்துள்ளார். இத்தகைய முந்தைய ஆய்வு முடிவுகள் தொல்விலங்கியலின் வரலாற்றினை எழுதுவதற்கு உதவியாக உள்ளன. இதன் தொடர்ச்சியாக தொல்விலங்கியலின் வரலாற்றை

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வரலாற்று வரைவியல் பார்வையில் விளக்கும் முயற்சியில் இந்தக் கட்டுரை அமைந்துள்ளது.

புதிய தொல்லியலுக்கு முன்

மனிதனுக்கும் விலங்குகளுக்கும் உள்ள உறவை விளக்கும் பொருட்டு குரங்கிலிருந்து தான் மனிதன் பரிணமித்தார்கள் என்ற கோட்பாட்டின் கருதுகோளை சார்லஸ் டார்வினின் The Variations of domestic plants and animals under domestication-1868 மற்றும் The origin of species, nature of selection என்ற இரண்டு நூல்கள் தெளிவாக விவரித்தன. தற்போது அறவியலின் வழியாக மிக நுண்ணிய முறையில் ஆராய்ச்சி செய்யும் தொல்லியல் அறிஞர்கள் தொடக்ககாலத்தில் மனிதர்கள் பயன்படுத்திய பொருள் பண்பாட்டுடன் கிடைக்க கூடிய விலங்குச் சான்றுகளுக்கு ரூடிமேயர் (Rutimeyers) என்பவர் முதலில் அங்கீகாரம் கொடுத்தார். 1861-ல் “Die fauna der pfahlbauten der schweiz” என்ற நூலில் விலங்குச் சான்றுகளின் மூன்று அடிப்படையான கூறுகளை கூறினார்.

1. வளர்ப்பு விலங்குகளுக்கும் வரையறைக்கும் இல்லாமல் வளர்ந்த காட்டு விலங்குகளுக்கும் இடையே உள்ள வேறுபாடுகள்.
2. வளர்ப்பு விலங்குகளின் வரலாறு
3. பண்பாட்டுக் காலங்களுக்கு தகுந்தவாறு வேட்டை மற்றும் வளர்ப்பு முறைகள்.

19-ம் நூற்றாண்டில் இருந்து முதுகெலும்பு உடைய விலங்குகள் பற்றிய ஆய்வு தொடங்கப்பட்டது (கூடணிட்சன் 2000). இந்தக் காலத்தில் தான் அதிகப்படியான பழைய கற்காலம் தொடர்பான இடங்கள் கண்டுபிடிக்கப்பட்டன. உதாரமாக கி.பி 1863-ல் பழைய கற்கால இடமான பல்லாவரம் இராபர்ட் புரூஸ்பூட் என்பவரால் கண்டுபிடிக்கப்பட்டது. கற்காலத்தில் வாழ்ந்த மனிதர்கள் உணவின் தேவைக்காக கற்களால் விலங்குகளை வேட்டையாகவும், விலங்குகளால் வேட்டையாடப்பட்ட விலங்குகளையும் உண்டு வாழ்ந்து வந்திருந்தார்கள். விலங்குகளின் உடலில் எஞ்சியுள்ளவைகளை ஆபரணங்களாகவும்,

ஆடையாகவும் பயன்படுத்தத் தொடங்கினார்கள். விலங்கு எலும்புகள் வழியாகவும் தங்களை பாதுகாத்துக் கொள்ளவும் வேட்டையாகவும் கருவிகளாகப் பயன்படுத்தினார்கள். கற்கால மனிதர்கள் வாழ்ந்த சான்றுகளுடன் (பொருள் பண்பாடு) இணைந்து விலங்குச் சான்றுகளும் கிடைக்கின்றன.

ஆந்திரப் பிரதேசம் பில்ல சுர்கம் குகையில் மேலைப் பழங்கால கற்கருவிகளுடன் விலங்கு எலும்புகளை அம்பு முனை (Spear head), கிழிப்பான், கத்தி (Knives), உளி (Chisels), தோல் வெட்டும் கருவி (Awis) போன்ற கருவிகள் பயன்படுத்தியதற்கான சான்றுகள் கிடைக்கின்றன. விலங்குகளின் பற்களால் செய்யப்பட்ட கருவிகள், சான்றுகள் நீண்ட காலம் மண்ணில் புதைந்து தொல்லுயிர் படிமங்களாக கிடைக்கின்றன. இந்த தொல்லியல் இடத்தினை ராபர்ட் புரூஸ் பூட் மற்றும் ஹென்றி இருவரும் இணைந்து கண்டுபிடித்தனர். இந்த தொல்லியல் ஆய்வில் கிடைக்கப்பெற்ற விலங்குச் சான்றுகளை இந்தியாவில் முதல் முறையாக லிடேக்கர் (Lydekker) என்பவர் 1886-ல் ஆய்வு செய்து தன்னுடைய முடிவுகளை தொகுத்து உய்த்துணர்ந்து 34 விலங்கு உயிரினங்களை விவரித்தார் (Thimma Reddy 1976).

பிந்தைய செயற்பாங்குத் தொல்லியலம்

1980-ன் தொடக்க காலகட்டத்திலிருந்து பண்பாட்டு வரலாற்றில் விலங்குள், விலங்குகளின் மாற்றம், மரபு நிகழ்வுகளில் விலங்குகள் போன்ற விலங்குச் சான்றுகளை, தற்போது வாழும் மக்களின் வாழ்வியலுடன் இணைத்துப் பார்க்க தொடங்கினார்கள். புதிய பார்வையில் மாற்றம் பெற்ற விலங்குச் சான்றுகள் தொடர்பாக பனிக்காலத்தில் அழிந்து புதைப்படிவமாக கிடைத்த விலங்குச் சான்றுகள் பற்றி ஜி.எல். பதாம் “Pleistocene Fauna of India with Speical Reference to the Siwaliks (1979)” என்று வெளியிட்டார்.

ஏ.டி. கிளாசன் என்பவர்கள் பிந்தைய செயற்பாங்குத் தொல்லியல் காலதமதில்

தொல்விலங்கியல் ஆய்வுகளை பல்வேறு பரிமாணங்களுக்கு கொண்டுச் சென்றவர்களில் முக்கியமானவர் ஆவார். தொல்விலங்கியலுக்கு அதிகப் பங்களிப்பு அளித்த தக்காண கல்லூரி இவர்களுடன் இணைந்து இந்தியாவில் தொடக்கல், தீர்த்த, புதிகால், மலூர், கன்னேகொல்லூர், குபி, கயத்தா, நவ்டேடோலி, நவேசா, இனாம்கான், அகழாய்வுகளில் விலங்குச் சான்றுகளின் வழியாகப் பழங்கால செயல்பாடுகளை விளக்க முயன்றார். இவரின் பங்களிப்பு காரணமாக தக்காண கல்லூரி தொல்விலங்கியலை அடுத்த கட்ட நகர்விற்கு சென்றது. இவரின் ஆய்வு முடிவுகளை தொகுத்து Wild and Domesticated Animals-1979 என்ற நூல் வெளியிட்டார்.

தொல்விலங்கியல் ஆய்வுகள் தற்கால பண்பாட்டு கூறுகளில் விலங்குகளின் பங்களிப்பினை விவரிக்கும் நோக்கில் அமையும் போது பி கேதாமசு-ம் விலங்குச் சான்றுகளின் மீதான தம் பார்வையை மீளாய்வுச் இந்தியாவில் பகோர், திவ்வாரா, பிம்பேத்கா, டம்டமா, விரபுரம், கும்மப்படு, டெல்லிப்பாடு, கியாரி, புதிகால், வாட்கல், இனாம்கான், கயாதா, வால்கி, துல்சாபூர், கார்கி, கைய்ராடிக், ராமாபுரம், சதோகார, பாலாதல், கான்பூர், குண்டாசி, சிக்கார்பூர், மஞ்ஜி, தெளத்தூப், மாஹர்ஜிஜாரி, நெய்குண்ட் போர்கான், கையர்வாடா, பாகிமோகாரி, ஹிஞ்னாபூர் (Hingnarapur), தர்சா, ஆதாம், அரிக்கமேடு ஆகிய இடங்களில் ஆய்வுகள் செய்தார்.

முடிவுரை

இந்தியாவில் தொல்விலங்கியல் ஆய்வுகள் எலும்புச் சான்றுகளின் வழியாக எந்த இனத்தை சார்ந்தது என்பதில் தொடங்கி தற்போது மிக நுண்ணிய அளவில் பல்நோக்கு ஆய்வுகள் கொண்ட மாற்றங்களுடன் காணப்படுகின்றன. இத்தகைய ஆய்வு மாற்றங்களுக்கு தொடக்கத்தில் இருந்து தற்போது வரை பங்களிப்பினை அளித்த ஆய்வாளர்கள் குறிப்பிடத்தகுந்தவர்கள்.

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Names of towns in Kanyakumari District as Gleaned by the Inscriptions

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Introduction:

“Land’s end of India” Kanyakumari District has derived its name from the township Kanyakumari, also known as Cape Comorin. The township has been named after the Goddess Kanniyakumari to whom the temple is dedicated. The total area of the District is 1684 sq. kms. It is divided into six taluks namely Agasteeswaram, Thovalai, Kalkulam, Vilavancode, Thiruvattar and Killiyoor. Kanyakumari District is the southernmost District of Tamil Nadu. The District lies between 77°05’ and 77°36’ of the eastern longitudes and 8°03’ and 8°35’ of the northern latitudes. The District is bound by Tirunelveli District on the north and the east. The south-eastern boundary is the Gulf of Mannar. On the south and south-west the boundaries are the Indian Ocean and the Arabian Sea. On the west and the north-west it is bound by Kerala. Although this tract of land is small in size, it is famous for its vast stretches of paddy fields, rich forests and mineral sands. The Western Ghats form a continuous mountain chain of varying altitudes from north to south.

Two important Taluks of Kanyakumari District namely Agasteeswaram and Thovalai are commonly known as Nanjil Nadu. In this Kottar and Knyakumari are the popular trading centres and places of religious importance. This could be proved by the evidences given in Purananuru and foreigner’s notes. Ptolemy, who travelled all over the Southern coastal area during the 14th century had also mentioned about Kottar, Cape Comorin and Aye Nadu. Apart from these evidences we have ample sources about the history and the people of Nanjil Nadu in the form of inscriptions found all over Nanjil Nadu. These inscriptions be longed to the period from the Aye kings till 1758 A.D, when Marthandavarma ruled over that place. In these

inscriptions not only the names of the kings and queens; but also the names of the towns and villages are mentioned.

This Nanjil country was often invaded by the Cholas and Pandyas because of its wealth and prosperity and their invasions were narrated in the inscriptions. They mentioned the names of villages and towns here and there. The important names among them often mentioned in most of the inscriptions are “Kottarana Mummudich Cholapuram” “Therurana Chola Nallur”, “Pudukkiramamana Raja Narayana Chathurvethimangalam”. Suchindramana Sundara Pandya Chathurvethimangalam” Suchindramana Sundara Chola Chathurvethi Mangalam” etc.

Azhagia Pandyapuram

This Azhagia Pandyapuram is situated in the northern side of Nanjil Nadu. This town is mentioned in inscriptions as”, “Athiyannurana Azhagia Pandyapuram” and “Athiyannur” since, this town was ruled by an Aye king Athiyaman, it came to be known as Athiyannur. When the Pandya king “Pasumpoon Pandyan” or “Azhagia Pandyan” captured it from Athiyaman, it was called as “Azhagia Pandiapuram”. Another inscription found in Kanyakumari Temple, which belongs to paranthaga also mentions about this town.

Bhoothappandi

It is situated three miles south of Azhagia Pandyapuram. Prof Sivaraja Pillai was of the opinion that Pasumpoon Pandyan who captured Athiyannur and named it as Azhagia Pandyapuram, called the nearer town as Bhoothappandi in memory of his beloved father Boothappandi.

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Aralvoymozhi

This town is a pass situated in the southern tip of the Western Ghats. It was mentioned in an inscription belonged to Kollam era 872 as “Aralvoymozhi” which means a passage through a great fort or mountain.

Kottar

The name Kottar in inscriptions denotes the capital of Kanyakumari district, Nagercoil. This could be proved by an inscription which narrates “Kottarana Mummudich Cholepurathu Nagercoil. The greatest king of Chola dynasty, Rajarajachola who ruled the Tamil country during the 10th and 11th centuries invaded this place and captured Kottar. Therefore, it was known from the inscriptions as “Kottarana Maummudich Cholapuram. Further his son Rajendra built a temple at Nagercoil and it is known as “Rajendra Choleechruam”. In that temple also 80 inscriptions are found. And after wards this town came to be known as “Kottarana Chola Keralapuram” to denote the marriage alliance between the Cholas and Cheras or Keralaputhras.

Suchindram

This town is an important pilgrimage centre in the southern part of Tamil Nadu which is situated between Nagercoil and Kanyakumari. The temple which is situated at the centre of the town has so many inscriptions that belonged to Pandyas, Cheras, Cholas and Vijayanagar kings. The oldest inscription of this temple belonged to Maran Sadayan of 9th century. Afterwards Chola kings ruled over the place and therefore an inscription of Rajaraja in the temple of Suchindram describes this town as “Sundara Chola Chathurvethimangalam”. During the period of Pandya, this town was known as Sundar Pandya Chathurethimangalam. Further during the rule of Chera kings it was known as Vera Kerala Chathurvethimangalam.

Conclusion:

Kanyakumari District, often referred to as the "Land's End of India," boasts a rich historical and cultural heritage that is deeply intertwined with its geographical and political history. Named after the Goddess Kanniyakumari and covering 1684 square

kilometers, the district is situated at the southernmost point of Tamil Nadu. Despite its relatively small size, Kanyakumari District is renowned for its lush paddy fields, dense forests, and mineral resources, with the Western Ghats forming a significant geographical feature. The historical significance of the district is evident through its ancient trading centers and religious sites, such as Kottor and Kanyakumari. Historical records and inscriptions from various periods, including those from the Aye kings to the 18th century, reveal the region's dynamic past marked by invasions and rule by different dynasties. The Cholas and Pandyas, driven by the area's wealth and strategic location, left behind a legacy documented in inscriptions that mention key towns and villages.

Notable towns such as Azhagia Pandyapuram, Bhoothappandi, Aralvoymozhi, Kottar, and Suchindram illustrate the district's historical evolution. Each of these towns has its unique story, from the renaming of Azhagia Pandyapuram following a change in rulers to the strategic importance of Aralvoymozhi as a mountain pass. Kottar, identified with Nagercoil, highlights the Chola influence, while Suchindram serves as a prominent pilgrimage site with inscriptions spanning various dynasties. Overall, Kanyakumari District's rich historical tapestry is woven from its geographical features, significant towns, and the diverse rulers who have influenced its development. This history not only underscores the district's strategic importance but also its enduring cultural and religious significance.

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Enormity of Inscriptional Sources on Tamil Historiography

Agoramoorthy*

Introduction

The study of inscriptions, known as epigraphy, has its field of scholarship. Epigraphists decipher and analyze inscriptions to uncover hidden historical information, leading to a deeper understanding of India's past. Some inscriptions mention interactions with foreign powers and regions, providing insights into India's connections with the wider world. Inscriptions often contain details about legal codes, land ownership, and administrative practices, giving historians a glimpse into the legal and bureaucratic systems of different periods. Inscription sources are essential for piecing together the intricate tapestry of Indian history. They provide primary evidence that helps historians reconstruct the past, understand the socio-political and cultural dynamics, and gain insights into the lives of people across different epochs in India.

Tamil Inscriptions: A Window into South Indian History and Culture

Tamil Nadu, a state located in the southern part of India, is known for its rich cultural heritage and history. A prominent aspect of this heritage is the plethora of Tamil inscriptions found throughout the region. These inscriptions, dating back to various periods in history, have played a crucial role in reconstructing the past and shedding light on the evolution of Tamil society, language, and governance. The decipherment of Tamil inscriptions was a monumental task undertaken by scholars and epigraphists over centuries. The script used in these inscriptions, known as Tamil-Brahmi, is the precursor to modern Tamil script. The work of experts like C. M. Karikalan, Iravatham Mahadevan, and K. V. Subrahmanya Aiyar has been instrumental in unlocking the secrets of these inscriptions. Through careful analysis and comparison with other known scripts, these scholars developed a comprehensive understanding of Tamil-Brahmi, which paved the way for the decipherment of Tamil inscriptions. These inscriptions

provide information about the construction, renovation, and endowment of temples. They also contain details about religious practices and rituals.

Unveiling the Legacy of the Chola Dynasty: Insights from a Chola Inscription

The Chola dynasty, which thrived in South India from the 9th to the 13th century CE, is renowned for its vibrant culture, maritime trade, and efficient governance. A critical aspect of understanding the Chola dynasty's historical importance lies in the numerous inscriptions they left behind. These inscriptions are etched on stone, copper plates, and temple walls, providing us with invaluable glimpses into their society, politics, and culture. The Chola inscriptions are written in Tamil, the primary language of the region, making them accessible to scholars and historians. However, they also include Sanskrit verses, reflecting the Chola dynasty's embrace of Dravidian and Vedic traditions. The script used in these inscriptions is predominantly Tamil Brahmi and Vatteluttu, evolving into the more refined Grantha script over time. The linguistic features of these inscriptions reveal the fusion of regional and pan-Indian cultural influences. One of the remarkable aspects of Chola inscriptions is their detailed documentation of land grants and administrative procedures. The inscription provides a comprehensive account of land allocations to various temples, confirming the Cholas' patronage of religious institutions. This documentation offers a glimpse into the sophisticated land revenue system and the decentralized administrative structure that allowed the Cholas to efficiently govern their vast territory. Religion played a significant role in Chola society, and their inscriptions reflect this deep-seated piety.

History and Cultural Significance of the Airavatesvara Temple Inscriptions

The inscriptions at the Airavatesvara Temple date

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back to the Chola period, a time when South India was flourishing economically, politically, and culturally. They also highlight the contributions of various individuals and communities towards the temple's construction and maintenance. These inscriptions detail the organizational structure of the temple, including the roles and responsibilities of priests, administrators, and the governing bodies involved in its management. Many inscriptions record the generous donations made by kings, nobles, and ordinary citizens to the temple. These donations often included land, gold, jewels, and other valuable assets. The inscriptions shed light on the religious rituals and festivals observed at the temple during the Chola period, offering insights into the devotional practices of the time.

The Airavatesvara Temple inscriptions offer a fascinating glimpse into the historical, cultural, and religious landscape of South India during the Chola period. These invaluable records provide a comprehensive understanding of the temple's history, administration, and societal contributions. As we continue to explore and preserve these inscriptions, we gain deeper insights into the enduring legacy of the Airavatesvara Temple and its significance in the broader context of Indian history and culture.

Unearthing the Enigmatic Pandiyan Inscriptions: A Window into Ancient South Indian Civilization

The Pandiyan inscriptions, primarily engraved on stone, metal, and temple walls, are a treasure trove of historical information that spans over a millennium. These inscriptions are written in various scripts, including Tamil-Brahmi, Vattezhuthu, and Grantha, making them a complex yet invaluable source for deciphering the rich tapestry of ancient South Indian civilization. The Pandiyan dynasty, also known as the Pandya dynasty, ruled over the southernmost regions of the Indian subcontinent, primarily Tamil Nadu, during different periods in history. These inscriptions are believed to have been created during the reign of various Pandiyan rulers, dating from the 3rd century

BCE to the 17th century CE. They provide critical information about the political, economic, religious, and cultural developments in this region during different epochs.

One of the most intriguing aspects of the Pandiyan inscriptions is the linguistic diversity they exhibit. Over the centuries, various scripts and languages were employed to document the history and culture of the region. Researchers have successfully deciphered these inscriptions, revealing an evolution in writing systems and languages, from Tamil-Brahmi to Grantha, illustrating the linguistic dynamism of the Pandiyan civilization.

The Enduring Legacy: Exploring the Importance of Tamil Inscriptions

Tamil inscriptions are a vital part of the cultural and historical heritage of South India. They are found in abundance across the Indian subcontinent and Southeast Asia, bearing testament to the enduring legacy of the Tamil people. These inscriptions, etched into stone, copper, or temple walls, serve as invaluable repositories of knowledge about ancient Tamil society, its rulers, religious practices, and linguistic evolution. Tamil inscriptions provide crucial insights into the political landscape of ancient Tamil Nadu. They record the reigns of various dynasties, detailing their accomplishments, conquests, and governance. For example, the inscriptions of the Chola dynasty are renowned for their historical accuracy and detail. They shed light on the expansion of the Chola Empire, its administration, and even its maritime activities. Tamil inscriptions are rich sources of cultural information. They document the evolution of Tamil literature, music, and art forms. They also highlight the societal values and norms of the time, offering glimpses into the daily lives of people, their customs, and rituals. These inscriptions have been instrumental in understanding the development of Tamil as a classical language and the growth of Tamil literature. Tamil inscriptions have been pivotal in the reconstruction of the Tamil language's

historical development. These inscriptions provide evidence of linguistic changes, vocabulary, and phonetics over time. Linguists and philologists have used them to trace the evolution of the Tamil script and the language itself, aiding in the preservation of the Tamil language's heritage. Tamil Nadu is renowned for its temples, and Tamil inscriptions often adorn the walls of these sacred structures. They contain details about religious practices, rituals, and donations made to temples. These inscriptions are invaluable for understanding the spread of Hinduism, Jainism, and Buddhism in the region, as well as the influence of these religions on Tamil society. Tamil inscriptions serve as primary sources for historians, archaeologists, epigraphists, and scholars from various fields. They provide evidence for academic research, allowing experts to piece together the puzzle of South India's history. These inscriptions have been the foundation for countless research papers, books, and dissertations, contributing significantly to the academic discourse on South Indian history and culture. Preservation of Tamil inscriptions is crucial for maintaining this invaluable historical and cultural heritage. Conservation efforts, such as digitization and the creation of archives, have become imperative to safeguard these inscriptions from deterioration due to weathering and vandalism. , Tamil inscriptions hold immense importance in the study of South Indian history, culture, language, and religion. They provide a window into the past, enabling us to better understand the complex tapestry of Tamil Nadu's rich heritage. Their significance in preserving the legacy of the Tamil-speaking people remains steadfast, bridging the gap between the past and the present.

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தமிழ்நாட்டு வரலாற்று வரைவியலில் பதிற்றுப்பத்து - ஓர் ஆய்வு

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முன்னுரை

தமிழ்நாட்டு வரலாறு தனித்துவமான வரலாற்று தொன்மங்களைக் கொண்டது. அதில் தமிழ்நாட்டு வரலாற்றை வரையறுப்பதில் பல இலக்கிய ஆதாரங்கள் நமக்கு பெருந்துணையாக இருக்கின்றது. அதோடு நம்ம தகுந்த சான்றுகளை உட்படுத்தும் போது அவை திர்க்கமான வரலாற்றை ஒப்பிட்டு அணுகி பார்க்க இலக்கிய ஆதாரங்களும் அதன் மற்ற கல்வெட்டு ஆதாரங்கள், நாணய ஆதாரங்கள் போன்ற பல்வேறு ஆதாரங்களின் அடிப்படையில் வரலாறு கட்டமைக்கப்படுகிறது. அந்த வகையில் தமிழ்நாட்டின் வரலாற்றில் சேர சோழ பாண்டியர்கள் என்ற மூவேந்தர்கள் ஆட்சி செய்த இருப்பதை வரலாறு நமக்கு தெரியப்படுத்தியிருக்கிறது. அதில் சோழ மன்னர்களின் வரலாற்றுக்கான ஆதாரங்கள் பெருமளவில் இருக்கிறது. குறிப்பாக தமிழ்நாட்டில் கிடைக்கக்கூடிய கல்வெட்டு ஆதாரங்களில் 80 சதவீத ஆதாரங்கள் சோழர் காலத்தின் வரலாற்றை வெளிப்படுத்துவதாக இருக்கிறது. மீதம் இருக்கக்கூடிய ஆதாரங்கள் பாண்டியர்களின் வரலாற்றை குறிப்பாக 12-ம் நூற்றாண்டுக்கு பிறகு வாழ்ந்த பாண்டிய மன்னர்களின் வரலாற்றை வெளிப்படுத்துவதாக இருக்கிறது.

சேரர்களின் வரலாற்றுக்கு கல்வெட்டு ஆதாரங்கள் ஒரு சில மட்டுமே கிடைக்கின்றன. மேலும் சேர மன்னர்கள் கடல் கடந்து தங்களது ஆட்சி பரப்பை விரிவுபடுத்தியதும் வாணிபம் செய்ததும் இலக்கிய ஆதாரங்கள் மூலமாக அறிந்து கொள்ள முடிகிறது. அந்த வகையில் சேர மன்னர்களின் வரலாற்றை பெரும் அளவில் நமக்கு வெளிப்படுத்துவதாக இருப்பது பதிற்றுப்பத்து ஆகும் பதிற்றுப்பத்தில்

குறிப்பிடக்கூடிய பல வரலாற்று சம்பவங்களை சேர மன்னர்களின் வரலாற்றோடு தொடர்புபடுத்தும் போது அதில் தீர்க்கமான வரலாற்று படிப்பினைகளை பெற முடியும்.

தமிழ்நாட்டு வரலாற்றில் சேரர்கள்

பண்டைத் தமிழகத்தில் புகழ் பெற்று விளங்கிய மூன்று நாடுகளுள் ஒன்றாகத் தமிழகத்தின் மேற்குக் கரையில் அமைந்திருந்த சேர நாட்டை ஆண்ட அரச வழியினரிச் சேர்ந்தவர்களே சேரர்கள் எனப்படுகிறார்கள். சேரர்களின் கொடி விற்கொடி ஆகும். சேரர்கள் வில்லால் அம்பு எய்வதில் சிறந்தவர்களாக இருந்தனர் என்று உய்த்துணஹலாம். மூவேந்தர்களில் ஒருவரான இவர்கள் கரூரையும், வஞ்சியையும் தலை நகராகக் கொண்டிருந்தனர். சில சேர அரசர்கள் தொண்டியையும் தலைநகராகக் கொண்டு ஆண்டனர். முற்காலச் சேரர்களைப் பற்றி மிகவும் அரிதாகவே செய்திகள் உள்ளன, ஆனால் சங்க காலச் சேரர்களைப் பற்றி சிறிதளவு செய்திகள் உள்ளன. சேர அரசர்களைப் பற்றிச் சங்ககால இலக்கியங்கள் பாடுகின்றன. குறிப்பாக பதிற்றுப்பத்துப் பாடல்கள் பல செய்திகளைத் தருகின்றன. முத்தமிழரசரிடமும் யானைப்படை மிகுதியாயிருந்தது. சோழ வேந்தனிடம் அறுபதினாயிரம் யானைகள் இருந்ததாக ஒரு சீன வழிப் போக்கன் கூறியிருப்பதால், யானை இயல்பாகக் கூட்டங்கூட்டமாய் வாழும் குடமலைத் தொடரையுடைய சேரனிடத்தும் பாண்டியனிடத்தும், அவை எத்துணைப் பெருந்தொகையினவாய் இருந்திருத்தல் வேண்டும் என்பதை ஊகித்துணர்ந்து கொள்ளலாம்.

சேரர்களின் பேரரசு கடல் வழியாக ஆப்பிரிக்காவுடன் வாணிகம் செய்வதற்கு ஏற்ற வகையில் அவர்களின் இருப்பிடம் இருந்தது.

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**உதவி பேராசிரியர், வரலாற்றுத்துறை அண்ணாமலை பல்கலைக்கழகம், அண்ணாமலைநகர்

இந்தியாவின் மாநிலமான கேரளாவில் உள்ள இன்றைய மக்கள், பண்டையக் காலத்தில் தங்கள் பகுதியை ஆட்சி செய்த சேரர்கள் பேசிய மொழியே பேசுகின்றனர். மேலும் தமிழ் நாட்டின் பிற பகுதிகளுடனும் இவர்கள் பரவலான தொடர்பு கொண்டிருந்தனர். இது ஒன்பது அல்லது பத்தாம் நூற்றாண்டு வரை மட்டுமே வழக்கத்தில் இருந்தது, இதன் பிறகு தமிழ் மொழியில் வடமொழியன் தாக்கம் காரணமாக மொழியின் தனிப்பட்ட அங்கீகாரம் மாறி புதிய மொழி ஒன்று பயன்பாட்டிற்கு வந்தது. பழமையான இலக்கியங்கள் தமிழில் வளர்வதற்கு இந்த முற்கால பேரரசுகள் ஆதரவளித்தன. சங்க இலக்கியம் என்று அறியப்படும் செவ்வியல் இலக்கியம் பொ.ஊ.மு. 200 முதல் 300 ஆம் ஆண்டு வரையிலான காலத்தைச் சேர்ந்ததாக அறியப்படுகிறது.

சங்க இலக்கியத்திலுள்ள பாடல்கள் பெரும்பாலும் உணர்வு மற்றும் பொருள் சார்ந்த தலைப்புகளையே கொண்டுள்ளன. இடைக்காலத்தில் இவைகள் வகைப்படுத்தப்பட்டு பல்வேறு தொகை நூல்களாக திரட்டப்பட்டுள்ளன. செழுமையான நிலம் மற்றும் பல்வேறு தொழில் சார்ந்த மக்கள் குழுக்கள் பற்றியே இந்த சங்கப் பாடல்கள் சித்தரிக்கின்றன. இந்த பகுதிகளை ஆட்சி செய்வது பரம்பரை குடியாட்சி முறையில் இருந்தது. எனினும் இந்த பகுதிகளின் செயல்பாடுகள் மற்றும் ஆட்சி செய்பவரின் ஆற்றல் ஆகியவை முன்பே இயற்றப்பட்ட ஒழுங்குமுறைகளை (தர்மம்) பின்பற்றியே இருந்தது. மக்கள் தங்களின் அரசரிடம் மிகவும் விசுவாசமாக இருந்தனர். உலகம் சுற்றும் புலவர்களும் இசைக்கலைஞர்களும் நடனக் கலைஞர்களும் தாராள மனமுடைய அரசனின் அலங்கரித்தனர். இசை மற்றும் நடனக் கலைகள் மேம்பட்டு புகழ்பெற்றிருந்தன. சங்காலப் பாடல்களில் பல்வேறு வகையான இசைக் கருவிகள் பற்றிக் குறிப்பிடப்பட்டிருந்தன. தெற்கு பகுதி மற்றும் வடக்கு பகுதி நடனங்களை ஒருங்கிணைந்து புதிய வகை நடனம் ஆடுவது இந்த காலத்தில் தான் தொடங்கியது. இந்த வகை நடனவகைகள்

காப்பியமான சிலப்பதிகாரத்தில் முழுமையாக வெளிப்பட்டு இருந்தது.

சேர நாட்டின் நகரங்கள்

கரூர் அல்லது வஞ்சி என்று அழைக்கப்பட்ட நகரம் சேர நாட்டின் தலை நகரமாக விளங்கியது. முசிறி சேர நாட்டின் முக்கிய துறைமுகங்களில் ஒன்றாகும். இத்துறைமுகத்தின் நடவடிக்கைகள் பற்றியும், அதன் வளங்கள் பற்றியும் பண்டைத் தமிழ் நூல்களிலே குறிப்புக்கள் உள்ளன. சேர நாட்டின் இன்னொரு புகழ் பெற்ற துறைமுகம் தொண்டியாகும். தென்மேற்கு இந்தியாவில் உள்ள மலபார் கரைசார்ந்த நிலப்பகுதிகளையே சேரர் ஆண்டனர் (தற்போது கேரளாவில் உள்ளது).

மன்னர்கள்

சேர நாட்டை ஆண்ட அரச வம்சத்தினர் சேரர்கள் எனப்பட்டனர். சங்க நூல்கள் பலவற்றில் சேர மன்னர்கள் பற்றிய குறிப்புக்கள் வருகின்றன. மிகப் பழைய சங்க நூல்களில் ஒன்றாகிய பதிற்றுப்பத்து பத்து சேர மன்னர்களைப் பாடிய பாடற் தொகுப்பு ஆகும். இதில் ஒவ்வொரு சேர மன்னன் பற்றியும் பத்துப் பாடல்கள் உள்ளன.

முடிவுரை

இலக்கியம், கல்வெட்டு, செப்பேடு, நாணயம், அகழாய்வுகள் கொண்டு ஒரு நாட்டின் வரலாறு எழுதப்படுகிறது. சேர நாட்டை ஆண்ட அரச வம்சத்தினர் சேரர்கள் எனப்பட்டனர். சங்க நூல்கள் பலவற்றில் சேர மன்னர்கள் பற்றிய குறிப்புக்கள் வருகின்றன. சேர நாட்டின் தொன்மை, சேரர்கள் பரம்பரை பெருஞ்சோற்றுதியன் சேரலாதன், இமயவரம்பன் நெடுஞ்சேரலாதன், பல்யானை செங்கெழு குட்டுவன், களங்காய்க்கண்ணி நார் முடிச்சேரலக் கடல் பிறகோட்டியவன், ஆடுகோட்பாட்டு சேரலாதன், செல்வக் கடுங்கோ, தகடூர் எறிந்த பெருஞ்சேரல் போன்ற சேர அரசர்கள் தொடர்பான வரலாற்றுக்கு பல ஊர்ஜிதமான ஆதாரங்கள் இல்லை, அவை இலக்கிய ஆதாரங்கள் மூலமாகவே உறுதிப்படுத்தப்பட்டு தமிழக வரலாற்றில் சேர மன்னர்கள் தொடர்பான தகவல்கள் கிடைக்கின்றன. நவீன காலங்களில்

கூட கீழடியில் அதன் என்கிற பெயர் அகழ்வாய்வில் கிடைத்துள்ளது, அதேபோல இன்றும் மதுரை மாவட்டத்தில் கண்ணனூர், தும்மக்குண்டு, கீரிப்பட்டி, பண்ணைப்பட்டி போன்ற கிராமங்களில் ஆதன் (ஆதான்) என்ற வம்சத்தை சார்ந்த மக்கள் வாழ்ந்தது வருகிறார்கள். சங்க காலச் சேரர்தம் எல்லைகள் கொங்கத்தின் எல்லைகளேயாகும். ஆனால் பிற்காலத்தில் உருவாகிய கொல்லம் கேரள வர்மாக்கள் சமசுகிருத்திற்குக் கேரளாவில் முக்கியத்துவம் அளித்ததால், அங்கு தமிழ் அழிந்தது. ஆகையால் அப்பகுதிகள் தனியாட்சி பெற்றன. சங்க, பக்தி காலச் சேரர்கள் (சேரமான் பெருமாள், குலசேகரர் ஆகியோர்) கருநிளினிறே ஆட்சி புரிந்தனர். ஆனால் இவர்கள் ஆட்சி முடிந்தவுடன், கேரள வர்மாக்கள் கிளர்ச்சி மூலம் கொல்லத்தைத் தலைமையிடமாகக் கொண்டு கேரளத்தில் தனியாட்சி நிறுவினர்.

ஆதார நூல்கள்

1. பதிற்றுப்பத்து மூலமும் விளக்க உரையும், ஓளவை சு. துரைசாமி பிள்ளை, திருநெல்வேலி தென்னிந்திய சைவ சித்தாந்த நூற்பதிப்புக்கழகம், சென்னை -600 018, 1950 (பதிற்றுப்பத்தும் பதிக்கங்களும், டி.வி. சதாசிவ பண்டாரத்தார்) மேற்கோள்,
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3. வடபுல விமயத்து வாங்கு விற்பொறித்த / வெறுவுறழ் திணிதோ ளியரேர்க் குட்டுவன் சிறுபாணாற்றுப்படை 46-47
4. உ.வே சாமிநாதையர் பழைய உரையுடன் தனது ஆராய்ச்சிக் குறிப்புகளையும் சேர்த்து 1904-ல் ஒரு உரைநூலை வெளியிட்டார்.
5. 1950-ல் சைவசித்தாந்த நூற்பதிப்புக்கழகம் ஓளவை சு. துரைசாமிப்பிள்ளை உரையுடன் இந்நூலை வெளியிட்டது.
6. 1960-ல் யாழ்ப்பாணத்தில் சு. அருளம்பலவாணரின் பழைய உரையுடன் உள்ள இந்நூலை அ. சிவானந்தநாதன் என்பார் வெளியிட்டார்.
7. சென்னை பாரி நிலையத்தார் 1974-ல் புலியூர்க்கேசிகனின் உரையுடன் பதிற்றுப்பத்தை வெளியிட்டனர்.
8. காரைக்குடிக்கு அருகில் உள்ள கோவிலூர் மடாலயம் அ.மா. பரிமணத்தின் உரையுடன் பதிற்றுப்பத்தை மக்கள் பதிப்பாக 2003-ல் வெளியிட்டுள்ளது.
9. பதிற்றுப்பத்து 44-46
10. பதிற்றுப்பத்து 44-7
11. பதிற்றுப்பத்து 44-21
12. பதிற்றுப்பத்து 44-2
13. பதிற்றுப்பத்து 48-16
14. சங்க இலக்கியப் பதிப்புரைகள் பாரதி புத்தகாலயம், பக்கம் 192

New Light on the Historical Perspective of the Symbols of the Coins of Ancient Tamilagam

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Introduction

The coins of the Tamil Academy age can be categorised into seven types such as stylish fish, square copper coins of the Pandyas, the Bow and Arrow

symbol copper coins of the Cheras, the Malayaman copper coins with natural sceneries, the tiger type symbol copper coins of the Cholas, punch marked silver coins of the pandyas with ancient Tamil scripts, Chera,

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Chola, Malayaman coins, coins of the pandyas with head symbol, Matkotai, Luttuvan Lotai circular silver coins and foreign coins. The above mentioned coins were subjected to detailed study by numismatic scholars.

The observations made by these scholars are based upon an ideology of the Royal Asiatic Society of Bengal which was a beehive to explore and exhibit vedic and Sanskrit culture. According to this school, anything beyond the purview of Vedic Culture was worthless. Hence one of the basic ideas of this paper is to analyse the notions and wrong proportions expounded and perpetuated by such scholars on Sangam coins.

The Tridineal monarch's coins had symbols like fish, bow and arrow and Tiger. These express the ecological bio-power of their countries. They are not born out of any religious principles or vedic rituals. The unique feature of ancient Tamil coins is that they are the first series in the world to allocate one side of the coin solely for indication of the country's symbol. The socio-economic process that took place in different ecological zones normally Tinai literally means a situation either behavioural or physiographic. The situation is conceptualized in the form of symbols. The Pandya zone is symbolized by fish indicating the coastal bio-power in deciding the economy of the zone. According to Rajavelu, 68 percent of foreign coins discovered in India were recovered from south India. These speak the role of south in the trans-oceanic commerce of the first millennium BC. Prof. R. Chempakalakshmi narrates the role of early Tamilagam as an active partner in the commercial network. Hence the pandyas were the pioneers in the promotion of coastal and overseas trade. This is well attested by the fact that the symbol fish expresses eco-biopower of the pandyas.

The symbol bow and arrow represents the conceptual bio-power form of the economy of hilly region. The hilly products such as spices and ivory were having high demand in Greco-Roman world. The inland consumption centres like Karur and ports like Musiris lend to the theory of eco-bio-power associated with bow and arrow. The tiger symbol is equated with

the Marshall bio-power of the eco-zone, Mullai or pastoral region. Mullai was the central eco-zone where Cheras and Pandyas have an eye. This region always remained as a bone of contention. Karikalan in the battle of venni defeated a confederacy of the Pandyas, Cheras and eleven minor chieftains. Therefore the expression of bio-power in zoomorphic term is the unique with regard to the Cholas.

Having analysed the reverse symbols of the tridineal monarchs, we have to analyse the obverse side. It is in the obverse side which was subjected to historical anachronism and subversion of the meaning of the symbols to the ideological paradigms of the numismatists. The efforts made by the numismatists are to establish the process of Aryanisation in the age of Tamil Academy. Coins are created for the trade and commerce purpose. Hence along with foreign coins, Tamil coins were also in circulation. These existed. The reverse side is of much historical significance. The symbol tortoise is common in the coins. Tortoise and fish are the coastal resources. Tortoise laid its egg on the sand. From the sea, tortoise would look into the stand and made the eggs to be hatched.

The king like the tortoise had to work after his subjects. The presence of the Bull indicates the strength and bravery of the kings. The symbol of sun with 12 rays indicates the rotation of moon around sun within twelve months. The presence of trees with or without railings give the idea of nature worship. The Allusion of the dog chasing the rabbit is compared to a king, who is always in chase of his enemies. Hence the Tamil Academy coins indicate the eco-system. The presence of so many symbols show the biodiversity for the sustainable development of the state. In the Chera copper coins on the obverse, there was the elephant and bulls are the bow and arrow and on the reverse we have symbols like elephant, bulls, railing trees, hills etc. Elephant and bulls are the symbols of strength and stability and they were the bio-power of the hill track. In some coins symbols like swastika, wheel and conch are seen. They are the objects of cosmopolitan characteristic features of the Cheras. The Chera trade emporium at Karur vouchsafed the cosmopolitan outlook of the Cheras, The horse found in the copper

coins indicates the brisk trade with Roman world. According to Dr. R. Krishnamurthy, the horse signifies the Vedic rituals. It is only a hypothetical interpretation of the facts.

The copper coins of the Cholas, on the reverse contained the tiger symbol. The obverse has invariably elephant and tree with railing and without. In a close observation of the coins of the tridineal monarchs, the presence of elephant on the reverse side is a common feature. Hence the copper coins of these monarchs had legal tender validity throughout Tamilagam. In all the trade emporiums, they were used as legal tender. The Malayamans were considered to be the chieftains and they issued coins with letters. One of the important features of these coin, is the presence of horse. It shows the late arrival of Malayaman coins.

The another stage of the development is the creation of the silver punch marked coins. The obverse side contains fish and the reverse contains symbols like sun, trees with railings and horses. Dr. R. Krishnamurthy has identified four silver coins of the pandyas bearing the vedic sacrifices on the obverse side. This interpretation is on the basis of the presence of a horse and fire on the silver coins. One has to bear in mind that the Sangam society was never influenced by rituals. It was an eco-biopower social order or otherwise the Tinai social order, no more no less.

Another remarkable change of coin technology was the introduction of the portraits of the kings in the silver coins of the Chera kings of Makkoai and Kuttuvans. It is generally believed that the Satavahanas were first indigenous rulers to issue silver portrait coins in 300 BC. But with regard to silver coins of the Tamil country, it may be in 200 BC. We have evidence to prove that the tridineal monarchs issued gold coins also. Through paththupattu, we come to know that kings issued gold coins to the poets. The assumption is that only the foreign gold coins alone were in circulation could not be accepted in the light of the above evidence. The king's portrait found in the coins proclaim that the Tamil culture was not tribal as visualised by K.A.N. Sastri and M.G.S. Narayanan. It was a period of high culture decided by the eco-bio-power. Hathigumha

inscription of Kharavela of Kalinga also noted the bio-power of the tridineal monarchs.

Another area of the Sangam coins which need more research is about the 'script' found in the coins. As mentioned in the first article, Sunit Kumar Chatterji formed the idea that there was a unit of speech and writing throughout India around 1500 BC. In due course, it was branched into two. The southern division of branch is called Dravidian or Tamili. Hence the script and language found in the Sangam coins should be called as Dravida or Tamili not as Brahmi. On analysing the Sangam coins, the following conclusions are drawn. The obverse side of the coins is the side which has the bio-symbol of the country. These coins were in circulation from 500 BC to 2nd century AD, tamil academy coins were in circulation throughout the South India like the foreign coins. These coins had legal tender value throughout the south.

Endnotes

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வரலாற்று நோக்கில் புகளூர் கல்வெட்டுகளில் வணிகம்

முனைவர். வீ. முருகன்*

முன்னுரை

புகளூர் என்று அழைக்கப்படும் இவ்வூர், சுரூர்-சேலம் நெடுஞ்சாலையில் 15 கி.மீ. தொலைவிலுள்ளது. திருச்சியிலிருந்து கரூர் வரையில் புகைவண்டி மற்றும் பேருந்து வசதிகள் உள்ளன. கரூரிலிருந்து பேருந்து மூலம் இவ்வூரை அடையலாம். உணவு மற்றும் தங்கும் வசதிகள் கரூரில் உள்ளன. இவ்வூரில் உள்ள மலையில் வரலாற்றுச் சிறப்புமிக்க பல கல்வெட்டுகள் உள்ளன. சுமார் 1800 ஆண்டுகளுக்கு முற்பட்ட இக்கல்வெட்டுகள் தமிழி எழுத்தில் உள்ளன. இவற்றில் இரு கல்வெட்டுக்கள் சங்ககாலச் சேர மன்னர்களில் மூவரைக் குறிப்பிடுகின்றன. சங்க இலக்கியமான பதிற்றுப்பத்தில் ஏழு, எட்டு, ஒன்பதாம் பத்துகளின் பாட்டுடைத் தலைவர்களாக முறையே செல்வக் கடுங்கோ வாழியாதன், பெருஞ்சேரல் இரும்பொறை, இளஞ் சேரலிரும் பொறை ஆகியோர் குறிக்கப்படுகின்றனர்.

இம்மூவரும் கல்வெட்டுகளில் கோஆதன் செல்லிரும்பொறை, பெருங்கடுங்கோ, இளங்கடுங்கோ என்று வழி முறைப்படி குறிக்கப் படுகின்றனர். சங்க காலத்தில் ஓர் அரச குலத்தின் மூன்று தலைமுறைகளைக் குறிக்கும் கல்வெட்டு இதுவேயாகும். இவர்களில் இளங்கடுங்கோ, தான் இளவரசனாகப் பொறுப்பேற்ற பிறகு இம்மலையில் வாழ்ந்த சமணத் துறவியான செங்காயபன் என்பவருக்குப் பாழி (படுக்கை)

அமைத்துத் தந்ததை இக்கல்வெட்டுகள் தெரிவிக்கின்றன. இங்குள்ள மற்ற கல்வெட்டுகள் இங்கு வசித்த சமணத் துறவியர் பலரது பெயர்களையும், அவர்களுக்குப் படுக்கைகள் செய்தளித்தவர்களது பெயர்களையும் குறிப்பிடுகின்றன, அவற்றுள் பிட்டன், கொற்றன், கீரன், ஓரி போன்ற சங்கப் பெயர்களும், உப்பு வணிகன், பொன் வணிகன், அறுவை வணிகன் ஆகிய வணிகப் பெயர்களும் இடம்பெற்றிருப்பது குறிப்பிடத்தக்கதாகும். (தமிழக வரலாற்றுச் சின்னங்கள், பக்கம் 1)

புகளூர் கல்வெட்டுகள்

ஆறு நாட்டார் மலையிலுள்ள தெற்கு நோக்கிய குகைத் தளத்தில், கிழக்குப்புறம் காணப்படுகின்ற குகையின் தரையில் பொறிக்கப் பட்டுள்ள கல்வெட்டு பலரின் கவனத்தை ஈர்த்துள்ளது. இரண்டு வரிகளில் பொறிக்கப் பட்டுள்ள இக்கல்வெட்டின் வாசகம் கீழ்க் கண்டவாறு படித்தறியப்பட்டுள்ளது. (ஓவியர் ஸௌபா, பாதுகாக்கப்பட வேண்டிய கலைக் கருவூலங்கள், பக்கம் 14)

“நலி(ய) ஊர் ஆபிடன் குறும்மகள்

கீரன் கொறி செயிபித பளி”

(தி.ஸ்ரீ. ஸ்ரீதர், தமிழ் பிராமி கல்வெட்டுகள், பக்கம் 68)

*உதவிப் பேராசிரியர், முதுகலை மற்றும் ஆராய்ச்சி வரலாற்று துறை, அரசு கலைக் கல்லூரி (தன்னாட்சி), கரூர்-639005

இக்கல்வெட்டு இம்முனிவராசிரமப் பகுதியை (பள்ளி) நல்லியூரைச் சேர்ந்த பிட்டன் என்பவரது இளைய மகள் குறும்மகள் கொற்றி என்பவர் செய்தளித்திருப்பதைக் குறிப்பதாகக் கருதுவர். திரு.இரா.நாகசாமி இக்கல்வெட்டிலுள்ள ஆட்பெயரைக் “கீரந்நோறி” எனப் படித்துள்ளார்.

திரு. நடன காசிநாதன், இக்கல்வெட்டை, “நலிய ஊராபிடன் குறும்மகள் கீரன் கொறி செய்பித பள்ளி” எனப்படித்து, நலியூரைச் சேர்ந்த ஆபிடன் என்பவரின் இளைய மகனான ‘கீரன் கொறி’ இக்குகைப் படுக்கையைச் செய்து கொடுத்ததாகப் பொருள் கூறுகிறார். மேலும் ‘ஆபிடன்’ என்னும் பெயர்ச்சொல் ஆவினம் மேய்ப்பவரைக் குறிப்பதாக இருக்கலாம் என்றும் கருதுகிறார் திரு. மயிலை. சீனி வேங்கடசாமி. ‘நல்லி ஊர்’ என்பதை ‘நள்ளி ஊர்’ எனப் படிக்க வேண்டுமென்கிறார்.

இக்கல்வெட்டில் ‘நலி(ய்) ஊர்’ என்ற ஊர்ப் பெயரில் ‘ஊர்’ என்ற விசுதி தனித்துப் பிரித்தெழுதப்பட்டுள்ளதைக் காணலாம் இக்கல்வெட்டில் ‘பிடன்’ என்ற ஆட்பெயரும் ‘கொறி’ என்ற ஆட்பெயரும் இடையொற்று மிகாமல் எழுதப் பட்டுள்ளதால் இப்பெயர்களை முறையே ‘பிட்டன்’ என்றும் ‘கொற்றி’ என்றும் படித்துக் கொள்ளலாம். ‘கொற்றவை’ எனக் குறிக்கப்படும் தாய் தெய்வத்தின் பெயரில் ‘கொறி’ (கொற்றி) என்ற பெண்பாற் பெயர் இடப்பட்டுள்ளதாகக் கருதலாம். (புலவர் செ.இராசு, கொங்கு நாடும் சமணமும், பக்கம் 252)

‘செய்பித’, ‘பளி’ போன்ற சொற்களும் இக்கல்வெட்டில் இடை ஒற்று மிகாமல் பொறிக்கப் பட்டுள்ளதால், இச்சொற்களை முறையே, ‘செய்பித்த’ என்றும், ‘பள்ளி’ என்றும் படித்துக் கொள்ள வேண்டும்.

இங்குள்ள கற்படுக்கையின் மேல் ஒரே வரியில் பொறிக்கப்பட்டுள்ள கல்வெட்டு முன் கல்வெட்டுடன் மிக நெருங்கிய தொடர்புடைய கல்வெட்டாகக் காணப்படுகிறது. இக்கல் வெட்டின் வாசகம் ‘நல்லிய்)ஊர் ஆபிடந்தை மகள் கீரன் கொற்றி அதிடானம்’ என்று படித்தறியப்

பட்டுள்ளது. நல்லியூர் என்ற ஊரைச் சேர்ந்தவரான பிட்டந்தை என்பவரின் மகளான கீரன் கொற்றி என்பவரால் இவ்விருக்கை (கற்படுக்கை) கொடையாகச் செய்தளிக்கப்பட்டுள்ளது. என இதற்குப் பொருள் கூறலாம்.

இக்கல்வெட்டிலுள்ள ஊர்ப்பெயரைத் திரு. தே.வை.மகாலிங்கம் ‘நல்லப் பேருர்’ என்றும், திரு இரா. நாகசாமி, “நல்லிபி ஊர்” என்றும் திரு. மயிலை. சீனி வேங்கடசாமி ‘நள்ளிவ் ஊர்’ என்றும், திரு. ஐராவதம் மகாதேவன் “நல்லி(ய்) ஊர்” என்றும் படித்துள்ளனர்.

இக்கல்வெட்டில் தந்தையின் பெயராகச் சுட்டப் படும் ஆண்பாற் பெயரைப் ‘பிடந்தை’ என்று கொண்டு அதைப் ‘பிட்டன் + அந்தை என்பதன் கூட்டு வடிவமாகக் கருதுவர். தே. வை. மகாலிங்கமும் மயிலை. சீனிவேங்கடசாமியும், இக்கல் வெட்டில் குறிக்கப்பட்டுள்ள கொடையாளரைக் “கீரன் கொற்றன்” என்ற ஆண்பாற் பெயராகக் கொண்டு, அப்பெயரின் முன் பொறிக்கப்பட்டுள்ள ‘மகள்’ என்னும் உறவுமுறைச் சொல்லை ‘மகன்’ என்று படித்துள்ளனர்.

“நளிமலை நாடன் நள்ளி”

(சிறுபாணாற்றுப்படை 107).

“கழல்தொடித் தடக்கைக் கலிமான் நள்ளி”

(அகநானூறு, 238; 14)

“திண்தேர் நள்ளி” (குறுந்தொகை, 210:1),

“வல்வில் இளையர் பெருமகன் நள்ளி”

(அகநானூறு 152:15),

“கொள்ளார் ஓட்டிய நள்ளி”

(புறநானூறு, 158:16)

என்றெல்லாம் சங்க இலக்கியங்கள் போற்றிப் பாடியுள்ள கடையெழு வள்ளல்களில் ஒருவரான நள்ளியின் பெயராலேயே இக்கல்வெட்டில் குறிக்கப்பட்டுள்ள ஊர்ப் பெயரமைந்திருப்பதாகத் திரு. மயிலை சீனி. வேங்கடசாமி கருதுகிறார். இன்று புகழூர் அருகிலுள்ள நன்னியூரை இக்கல்வெட்டுக் குறிக்கும் ஊராகக் கருதலாம். (கருவூர் தொல்லியல் துறை தகவல்)

திரு மயிலை. சீனி. வேங்கடசாமி இக்கல்வெட்டில் சுட்டப்பட்டுள்ள 'பிடந்தை' என்ற பெயர், சங்கச் செய்யுள்கள் சுட்டுகின்ற பிட்டங் கொற்றனைக் குறிக்கலாம் எனக் கருதுகிறார். அகநானூறு (143-10-13) இவனை வானவன் மறவனெனச் (சேரனுடைய சேனைத் தலைவனென்று) சுட்டுகிறது. இவனைப் புறநானூறு (170:8), (172:8), அகநானூறு (77:15-16) போன்ற சங்க இலக்கியங்கள் 'பிட்டன்' என்று கூற, மற்றிரு (புறநானூற்றுப் பாடல்கள் 168:17, 171:7) கொற்றனென்று குறிப்பிடுகின்றன. காரிக் கண்ணனார் பாடியுள்ள புறநானூற்றுப்பாடல் (171) இவனைக் கொற்றன் (அடி 7) என்றும் 'எந்தை (அடி 12) என்றும் குறிப்பிடுவது கவனத்திற் குரியது. பிட்டன் கொற்றன், பிட்டனுடைய மகன் கொற்றன் என்று கருதப்படுகிறது. சங்கப்பாடல், பிட்டன் மகன் கொற்றனையும், அதியன் மகன் எழினியையும் குதிரை மலையின் தலைவர்களாகப் (புறநானூறு 158, 168) புகழ்கிறது. பெருஞ்சேரல் இரும்பொறை அதியமானின் தகடுரை எறிந்த போது குதிரை மலையைக் கைப்பற்றி பிட்டன் கொற்றனுக்குக் கொடுத்திருக்கலாம் என்று கருதப்படுகிறது. (மயிலை. சீனி.வேங்கடசாமி, கொங்கு நாட்டு வரலாறு, பக்கம் 160)

ஆறு நாட்டார் மலையில், தெற்கு நோக்கியுள்ள பகுதியில், மேல்பகுதியிலுள்ள குகைத்தளத்தின் முதற்கற்படுக்கையில் இரண்டு வரிகளாக வெட்டப் பட்டுள்ள கல்வெட்டில், 'கொற்றந்தை ளவன் முன்று' என்ற வாசகம் படித்தறியப்பட்டுள்ளது. முன்று என்ற சொல் முன்றில், முற்றம் என்ற பொருளைக் குறிப்பதாகக் கொண்டால் இக் கல்வெட்டுக்கு, 'இம்முற்றம் கொற்றந்தை இளவன் என்பவரால் கொண்டையளிக் கப்பட்டுள்ளது' என்று பொருள்படும். திரு.இரா.நாகசாமியும் திரு.நடன. காசி நாதனும் முறையே இக்கல்வெட்டில் நடுப்பகுதியில் (முதல் வரியில் இறுதியில்) உள்ள சொல்லை 'ளைய' என்றும் லைய(ன்) என்றும் படித்துள்ளனர். இதன்படி, கொற்றந்தையின் இளயன் (தம்பி) இம்முற்றத்தைச் செய்தளித்துள்ளதாகப் பொருள் கொள்ள வேண்டியவரும். கொற்றந்தை என்ற

பெயரைக் கொற்றன், அந்தை என்று பிரித்து இதற்கு முந்திய கல்வெட்டிலுள்ள 'பிடந்தை' என்ற பெயருக்களித்துள்ள விளக்கத்தோடு ஒப்பு நோக்கலாம். (பொ.இராசேந்திரன், சொ.சாந்தலிங்கம்; கல்வெட்டுக்கலை, பக்கம் 74)

மேற்குறிப்பிட்ட பகுதியிலேயே மற்றொரு கல்வெட்டுள்ளது. இக்கல்வெட்டுள்ள பகுதி மிகவும் சிதைந்துள்ளதால் கல்வெட்டின் இறுதிச் சொல்லான "அதிட்டானம்" மட்டுமே படித்தறியத் தக்கதாக உள்ளது. அதே இடத்தில் மூன்றாவது படுக்கையில் இரண்டு வரிகளாக வெட்டப் பட்டுள்ள கல்வெட்டு தனிச் சிறப்புடையதாகக் காண முடிகிறது. இக்கல்வெட்டின் வாசகம்,

'கருணர் பொன் வாணிகன் நத்தி அதிட்டானம்'

என்று படிக்கப்பட்டுள்ளது. இக்கல்வெட்டில் காணப்படும் ஊர்ப் பெயரை டி.வி. மகாலிங்கம், இரா.நாகசாமி, ஐ.மகாதேவன், மயிலை. சீனி. வேங்கடசாமி போன்ற அறிஞர்கள் அனைவருமே 'கருணர்' என்று படித்திருப்பது குறிப்பிடத்தக்கது. 'பொன் வாணிகன்' என்ற சொல்லையும் மேற்சட்டிய அறிஞர்கள் மாற்றமின்றி ஒரே மாதிரியாகப் படித்துள்ளனர். இருப்பினும், வணிகனின் பெயரை இரா. நாகசாமியும், ஐராவதம் மகாதேவனும் 'நத்தி' என்று படித்திருக்க டி.வி. மகாலிங்கம் இப்பெயரை 'நெத்தி' என்றும், மயிலை சீனி. வேங்கடசாமி 'பொத்தி' என்றும் படித்துள்ளனர். (இரா.நாகசாமி, கல்வெட்டியல், பக்கம் 13)

இரண்டாவது வரியில் முதல் சொல்லாகப் பொறிக்கப்பட்டுள்ள வரியில் எழுத்துள்ள பகுதி பொளிந்து எழுத்தின் சரியான உருவம் தெரியாமல் இருப்பதே இதற்குக் காரணம். புறநானூற்றில், 217, 220, 222, 223 ஆகிய பாடல்களைப் பொத்தியார் என்பவர் பாடியுள்ளதாலும், பொத்த குட்டன் என்னும் தமிழர் இலங்கையில் செல்வாக்குடன் இருந்ததாகக் கருதப்படுவதாலும், மயிலை.சீனி. வேங்கடசாமி இக்கல்வெட்டில் உள்ள பெயரைப் 'பொத்தி' என்று படிப்பது ஏற்புடையதாக இருக்கும் என்று கருதுகிறார்.

கருவூரே சேரர்களின் தலைநகரான வஞ்சி எனக் கருதப்படுகிறது. கருவூர்ப் பகுதி வஞ்சி மரங்கள் அடர்ந்த காடாக இருந்ததால், வஞ்சுளாரண்யம் என்று வழங்கப்பெற்று, நகரமானபின் வஞ்சி மாநகரம் எனப் பெயர் பெற்றதாகக் கருதப்படுகிறது. ‘மணிமதிற் கருவூர்’ (பெரிய புராணம், புகழ்ச்சோழர் 12) என்றும் எயில்கூழ் கருவூர் (நம்பி. திருத்தொண்டத்தொகை-9) என்றும் கருவூரைச் சுட்டுவதிலிருந்து கோட்டை மதில்களுடன் இவ்வூர் பாதுகாப்பான நகரமாக விளங்கியமையைப் புரிந்து கொள்ள முடிகிறது. மேற்குக் கடற்கரையிலிருந்து பாலக்காட்டுக் கணவாய் வழியாக கிழக்குக் கடற்கரைக்குச் செல்லும் வணிக வழியில் அமைந்துள்ள கரூரிலிருந்து தெற்கு நோக்கி மதுரைக்கும் பண்டைய காலத்தில் வணிக வழித்தடம் அமைந்திருந்தது. இதனால் கரூர் ஒரு சிறந்த வணிக மையமாகவும் திகழ்ந்தது. அதனால்தான் பல தங்கம் மற்றும் வெள்ளி ரோம நாணயங்களும், சங்ககால நாணயங்களும் கரூர்ப் பகுதியில் கண்டறியப்பட்டு வருகின்றன.

சங்கப் புலவர்களுள் 11 பேர் கரூரைச் சேர்ந்தவர்களாகக் காணப்படுவதும், சங்க காலத்தில் இவ்வூர் தனிச்சிறப்புடன் விளங்கியிருந்தமையைத் தெளிவாக்குகிறது.

இத்தகு சிறப்புமிக்க கருவூரிலிருந்த வணிகர்களுள், பொன் வணிகராகத் திகழ்ந்தவர் சமண முனிவருக்குக் கற்படுக்கை செதுக்கி அளித்துள்ளமை இக்கல்வெட்டு மூலம் அறியப்படுகிறது. அரசர்களுக்கு அடுத்த நிலையில் இருந்த வணிகர்கள் கரூர் போன்றே வேறு பல சமண மையங்களிலும், கற்படுக்கை அமைத்தளித்துள்ளமையைப் பல தமிழி கல்வெட்டுகள் தெளிவாக்குகின்றன. நான்காவது படுக்கையில் பொறிக்கப்பட்டுள்ள இருவரி கல்வெட்டின் வாசகம்,

“எண்ணை வாண்ணிகள்
வெநி ஆதன் அதிட்டானம்”

என்று படிக்கப்பட்டுள்ளது. ‘வெநி’ என்பதை இடையொற்று மிகாமல் பொறிக்கப்பட்டுள்ள சொல்லாகக் கொண்டு அதனை ‘வெண்ணி ஆதன்’ என்று படிக்க வாய்ப்புள்ளதால், இந்த கற்படுக்கையை எண்ணை வாணிகனாக விளங்கிய வெண்ணி ஆதன் என்பவர் கொடையாகச் செய்தளித்துள்ளார் என்று பொருள் கொள்ளலாம். எண்ணெய் என்பதை ‘எள்ளெய்’ எனப் பிரித்து ‘நல்லெண்ணெய்’ எனப் பொருள் கொள்வர். அதே குகைத்தளத்தில் ஐந்தாவது படுக்கையில் பொறிக்கப்பட்டுள்ள கல்வெட்டு ஐந்து வரிக்குடையதாக இருந்தாலும் மிகவும் சிதைந்த நிலையில் உள்ளதால் எந்த முனிவருக்கு யார் இந்த கற்படுக்கையைச் செய்வித்துக் கொடையாக வழங்கியுள்ளார்கள் என்ற விவரத்தை இன்று நம்மால் படித்துத் தெரிந்து கொள்ள முடியவில்லை.

இம்மலையின் வடக்குப்பக்கத்தில் உள்ள குகைத்தளத்திற்குச் சூளாமணி என்ற பெயர் வழங்கி வருகிறது. இக்குகைத் தளத்தில் உள்ள கற்படுக்கையில் உள்ள கல்வெட்டு

“ணாகன் மகன் பெருங்கிரன்”

என்று படித்தறியப்பட்டுள்ளது. ‘பெருங்கிரன்’ என்று கொடையாளன் பெயரை டிவி மகாலிங்கம், ஐராவதம் மகாதேவன் போன்றோர் படித்திருந்தாலும் இப்பெயரை இரா.நாகசாமி ‘எங்கிரன்’ என்று படித்துள்ளார். கல்வெட்டில் கொடையாளரின் பெயரிலுள்ள முதல் எழுத்துப் பொறிக்கப்பட்டுள்ள இடத்தில் காணப்படும் ஒரு கோடு காரணமாகவே, இப்பெயர் இங்ஙனம் இருவேறு விதமாகப் படிக்கப் பட்டுள்ளது.

இக்கல்வெட்டில் ‘ணாகன்’ என்ற பெயர் டண்ணகர ‘ண’ முதல் எழுத்தாகக் கொண்டுள்ளதாகப் பொறிக்கப்பட்டுள்ளது. இன்று இம்மரபு வழக்கிலில்லை என்றாலும் சங்க காலத்தில் இம்மரபு வழக்கிலிருந்திருக்க வாய்ப்புள்ளது.

இதுகாறும் நாம் கண்ட புகழூர் கல்வெட்டுக்களின் காலத்தை ஐராவதம் மகாதேவன் அவர்கள் கி.பி. இரண்டு மற்றும் மூன்றாம் நூற்றாண்டைச் சேர்ந்த

சங்கம் மருவிய காலக் கல்வெட்டுகளாகக் கணித்துள்ளார். நடன காசிநாதன் அவர்கள் இக்கல்வெட்டின் காலத்தைக் கி.மு. மூன்றாம் நூற்றாண்டுக்குரியனவாகக் கருதுகிறார். (நடன. காசி நாதன், கல்வெட்டு ஓர் அறிமுகம், பக்கம் 63)

தொகுப்புரை

வேலாயுதம்பாளையம் மலையில் மேற்கூட்டியவாறு இதுவரை தமிழி கல்வெட்டுகள் கண்டறியப்பட்டுள்ளன. இனி எதிர்கால ஆய்வுகள் மூலம் பல கல்வெட்டுகள் கண்டறியப்பட வாய்ப்புகள் உள்ளன. அதேபோல் ஏற்கனவே கண்டறியப்பட்டுள்ள கல்வெட்டுகளிலிருந்து தமிழக வரலாற்றைத் தெளிவுபடுத்தும் புதிய தகவல்கள் வெளிவரவும் வாய்ப்புள்ளது.

துணை நூல் பட்டியல்

1. தி.ஸ்ரீ.ஸ்ரீதர், கருவூர் அகழாய்வு, தமிழ்நாடு அரசு தொல்லியல் துறை, சென்னை
2. நாக. கணேசன், கருவூர் சேரர் அகழ் வைப்பகம் கையேடு, தமிழ்நாடு அரசு தொல்லியல் துறை, சென்னை

3. பொ.இராசேந்திரன், சொ.சாந்தலிங்கம், கல்வெட்டுக்கலை, நியூ செஞ்சுரி புக் ஹவுஸ், சென்னை
4. நடன. காசிநாதன், கு.தாமோதிரன், கல்வெட்டு ஓர் அறிமுகம், தமிழ்நாடு அரசு தொல்லியல் துறை, சென்னை
5. இரா.நாகசாமி, கல்வெட்டியல், தமிழ்நாடு அரசு தொல்லியல் துறை, சென்னை
6. மயிலை.சீனி.வேங்கடசாமி, கொங்கு நாட்டு வரலாறு, நியூ செஞ்சுரி புக் ஹவுஸ், சென்னை
7. புலவர் செ.இராசு, கொங்கு நாட்டில் சமணம், நியூ செஞ்சுரி புக் ஹவுஸ், சென்னை
8. தி.ஸ்ரீ.ஸ்ரீதர், தமிழ் பிராமி கல்வெட்டுகள், தமிழ்நாடு அரசு தொல்லியல் துறை, சென்னை
9. தமிழக வரலாற்றுச் சின்னங்கள், தமிழ்நாடு அரசு தொல்பொருள் ஆய்வுத் துறை, சென்னை
10. ஓவியர் ஸௌபா, பாதுகாக்கப்பட வேண்டிய கலைக் கருவூலங்கள், பண்மொழி பதிப்பகம், மயிலாப்பூர், சென்னை.

வரலாறும் வக்கிரங்களும்

சீ. முகமது ஹனிபா*

முன்னுரை

வரலாற்று உணர்வு ஒவ்வொரு தனி மனிதனுக்கும் ஒரு சமுதாயத்திற்கும் மிக தேவையான ஒன்று. வரலாற்றில் புனையப்படும் தவறான கருத்துக்கள் பல அபாயங்களை உருவாக்க கூடும். ஒவ்வொருவருக்கும், ஒவ்வொன்றுக்கும் 'கடந்த காலம்' என்ற ஒன்று உண்டு.கடந்த காலம் என்று இல்லாத ஒன்றாவது இவ்வுலகில் உண்டா? நாம் விரும்பினாலும்,விரும்பாவிட்டாலும் கடந்த காலம் என்பது ஓர் உண்மை தான். (பேரா.அ.கருணானந்தம்) அந்த வகையில் வரலாற்றின் சார்புடைமை, தவறான நிலைபாடு,

சுய பெருமை போன்ற பல தார்ப்பரியங்கள் வரலாற்றை சீர்குலைத்து பல சமூக சிக்கல்களை கட்டவிழ்த்து விட வாய்ப்புள்ளது. அந்த வகையில் எதிர்கால தலைமுறை வரலாற்றின் மீது தங்களது ஆர்வத்தை வளர்த்து கொள்வது இன்றைய சூழலில் மிகத் தேவையான ஒன்றாகும். ஆனால் வரலாற்றில் பல தவறான முன்னுதாரணங்கள் சூட்டிக் காட்டப்படுவதால் அவை எதிர்காலத்தில் பல பாதிப்புகளை சமூகத்திற்கு தந்துவிடும். வரலாற்றாளர்கள் வரலாற்று உண்மைகளை தெளிவாக ஆராய்ந்து சரியான சான்று உதாரணங்களை கொண்டு விளக்க

*முழுநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலை பல்கலைக்கழகம், அண்ணாமலை நகர், சிதம்பரம் 608 002

கடமைப்பட்டவர்கள். சமீப காலங்களில் வரலாற்றின் மீது பல அரசியல் கட்சிகளின் கொள்கைகள் மறைமுகமாக திணிக்கப்படுகிறது. இதை பல வரலாற்றாளர்களும் அரசியல் விமர்சனங்களும் தொடர்ந்து தாக்கப்படுவதையும் பாதிப்புக்கு உட்படுத்தப்படுவதையும் தெரிந்து கொள்ள முடிகிறது. உலக வரலாற்றில் பல இன மக்கள் பல பகுதிகளில் வாழ்ந்து தங்களது இருப்பிடங்களை அமைத்துக் கொண்டு அந்த நாட்டில் பெரும்பான்மை சமுதாயமாக மாறி அங்கு இருக்கின்ற கலாச்சாரங்களை தங்களுக்கு ஏற்ற படி மாற்றிக்கொண்டு அந்த நாட்டின் பூர்வ குடிமக்கள் வேறு இனத்தால், மதத்தால், மொழியால், வேறுபட்டால் அவர்களின் வரலாற்றை எழுதுபவரின் வரலாற்றை திரித்தோ, திணித்தோ, மறைத்தோ எழுத முற்படும்போது சொந்த நாட்டின் பூர்வகுடிமக்கள் வரலாற்றை மறைத்து எழுதி அந்த மக்கள் சொந்த நாட்டிலே அகதியாகிப்படுகின்றனர். வரலாற்றை எழுதுபவர்கள் உண்மை தன்மையாக ஒரு இனத்தோடு, மதத்தோடு, சார்ந்து இருக்க கூடாது.

போலி வரலாற்றாளர்கள்

வரலாறு சமூக நோக்கத்தோடு முற்போக்கான ஒரு கண்ணோட்டத்தை எதிர்கால புரிதலோடு கடந்த கால அனுபவங்களை பல வரலாற்று புரிந்துணர்ந்த உண்மைகளை தெளிவுபடுத்தி சமுதாயத்திற்கு தெளிவை ஏற்படுத்தும் விதமாக அமைவது வளரும் தலைமுறைக்கு நல்வழி காட்டும் ஆனால் வரலாற்றாளர்கள் என்ற பெயரில் வன்மங்களை அரசியல் ஆதாயத்திற்காக சுயநல வேட்கைக்காக தற்பெருமைக்காக மதவாத கண்ணோட்டத்தோடு அணுகுகின்ற போக்கு சமீப காலங்களில் அதிகரித்து வருகிறது. பல வரலாற்று ஆய்வாளர்கள் திரிபு வாத நோக்கோடு சித்தரிக்கின்ற வரலாறு வரலாறாக அங்கீகரிக்கப்படாது. வரலாறு தன்னைத் தானே புதுப்பித்துக் கொள்ளும் தன்மை கொண்டது. வரலாற்று ஆய்வாளர்கள் அதற்கு கருவிகளாகவே செயல்படுவார்கள். வரலாறு வாழும் தலைமுறைக்கும் வளரும் தலைமுறைக்கும் வழிகாட்டுவதாக அமைந்து

முற்போக்கு சிந்தனையை வளர செய்ய வேண்டும். வரலாறு மனிதர்களிடையே உயர்வு, தாழ்வு எண்ணத்தை ஏற்படுத்தக் கூடாது ஆனால் வரலாற்றை கட்டமைத்து அதை பிரகடனப்படுத்தும் வரலாற்று மன்றங்களும் வரலாற்று ஆய்வாளர்களும் தற்போது அதிலிருந்து விலகி போலி வரலாற்றை புனைந்து கொண்டிருக்கிறார்கள். வரலாறு மனிதனின் அறிவு பாதைக்கு அடித்தளம் இடவேண்டும். மேம்பட்ட அறிவினை சீர்குலைக்கும் பயனற்ற கருத்துக்கள் பல போலி வரலாற்றாளர்களால் புனையப்பட்டு எதிர்வரும் தலைமுறைக்கு தவறான மேம்போக்கான உண்மைகளை பேசி, பேசி வரலாற்றின் ஆழத்தை அனுபவிக்க முடியாத சூழலை பல வரலாற்று மன்றங்களும் பல போலி வரலாற்றாளர்களும் உருவாக்கிக் கொண்டிருக்கிறார்கள். வரலாற்றை புனையும் நோக்கோடு ஆய்வுத் தன்மையில் இருந்து விலகி பல வரலாற்று மன்றங்கள் போட்டி போட்டுக் கொண்டு பகுத்தறிவுக்கு ஒவ்வாத பயனற்ற வேற்று காகிதங்களை வெளியிட்டுக் கொண்டிருக்கிறார்கள். சொந்த ஆதாயத்திற்காக பயனற்ற வரலாற்றை புனைந்து, புனைந்து திரிபுவாத கருத்துக்களை மேலெழுப்பி ஏற்றத்தாழ்வுகளுக்கு வழிவகுத்து வரலாற்று அநீதிகளை செய்து கொண்டிருக்கும் பல பேராசிரியர்களும் ஆய்வு மன்றங்களும் பெருகிக் கொண்டிருக்கிறது என்பதை உணர முடிகிறது. வரலாறு மேன்மைப்படுத்தவும் கூடாது. தாழ்மைப் படுத்தவும் கூடாது. நடுநிலையோடு உண்மையை உணர்த்த வேண்டும். அதை தற்போது இருக்கும் பேராசிரியர்கள் செய்வது மிக அரிதாக உள்ளது. மேலும் கடந்த காலங்களில் வாழ்ந்து மறைந்த ஒரு சில வரலாற்றாளர்களின் ஆய்வுகள் மட்டுமே தற்போது வரை சுட்டிக்காட்டப்படும் மேற்கோள் காட்டப்படும் விவாதிக்கப்படும் வருகிறது. தற்போது இருக்கும் தலைமுறையினரிடம் வரலாற்றின் மீது முழு ஆர்வத்தையும் நடுநிலை நோக்கையும் வரலாற்று செயல்பாடுகள் மீதான புரிதலையும் பேராசிரியர்களாக இருக்கக்கூடிய பலரும் கற்றுத் தருவதில்லை என்பதை பல சந்தர்ப்பங்கள் நிரூபிக்கின்றன.

மதவாத அரசியல் வக்கிரங்கள்

மதவாத தேசியவாதம் தனக்கான வரலாற்றை அதுவே கண்டுபிடித்துக் கொள்ளும்- ரொமிலா தாப்பர் இந்திய வரலாற்றில் டெல்லி சுல்தான்கள் , முகலாயர்கள் 1206-1857 வரை 800 வருடம் இஸ்லாமியர்கள் மற்றும் 1857-1947 கிழக்கிந்திய நிறுவனம் மற்றும் ஆங்கிலேயர் 200 வருடம் 1857 என பல்வேறு நபர்கள் ஆட்சி செய்த போதும் இந்திய நாடு எந்த மதத்தையும் முழுமையாக ஏற்றுக் கொண்டு மதவாத நாடாக உருவாகவில்லை.இந்தியாவில் ஒரு முகமைப்படுத்தப்பட்ட அரசியல் சிந்தனை பல பிரிவினை வாத கருத்துக்களை மக்களிடம் பரப்பி அது சார்ந்த அரசியல் பின்புலம் கொண்டவர்கள் ஆதாயம் அடையும் சூழ்நிலை தற்போது உருவாகி வருகிறது. இது ஜனநாயக தன்மையை பாழ்படுத்தி சர்வதிகார தன்மையை மேலோங்க அடித்தளம் அமைத்துக் கொடுக்கும் நிலை தற்போது ஏற்பட்டுவருகிறது. பலர் தேசியவாதம் என்ற பெயரில் திரிபுராத கருத்துக்களை மக்களிடம் பரப்பி சமூக நல்லிணக்கத்தை வேரோடு சாய்த்திடும் சந்தர்ப்பவாத மூடர்கள் வரலாற்றை அதற்கு பயன்படுத்திக் கொள்கிறார்கள். கடந்த 10 வருடமாக நாடு சீரிழந்து கொண்டிருப்பது கவலைகிடம் ஆளும் அரசை பற்றி குறை கூறினால் செய்திதாள்களோ ஊடகங்களிலோ அடக்குமுறை கட்டவிழ்த்து விடப்பட்டு வருகிறது. ரோமிலா தாபர் 1992 ஆம் ஆண்டிலும் 2005 ஆம் ஆண்டிலும் இந்திய அரசு ரொமிலா தாப்பருக்கு பத்ம பூசண் விருது வழங்க முன்வந்தபோது அவ்விருதை ஏற்க மறுத்தார். 2002 இல் பள்ளிகளில் வரலாற்றுப் பாடங்களில் சில மாற்றங்கள் செய்யப்பட்டன. அப்போது இந்துத்துவக் கொள்கையைக் கல்வி நிலையங்களில் அரசு திணிக்கப் பார்க்கிறது என்று தாப்பர் கண்டித்தார். மகுதி தொடங்கி மணிப்பூர் கலவரம் வரை பாசிச அரசு மக்களை திசை திருப்பி நாடாளுமன்றத்தில் பெரும்பான்மையும் தேர்தல் ஆணையம் மற்றும் ஜனநாயகத்தின் முக்கிய தூணாக விளங்கும் நீதிமன்றங்களை வைத்து மதவாத அரசியல் செய்து போலி வரலாற்றை திணித்து உண்மை வரலாற்றை மறைத்து வக்கிர

புத்தியோடு செயல்பட்டு வருகிறது. இக்கால வரலாற்று ஆதாரமே நாளைய வரலாறு என்பது நன்கு அறிந்த ஆளும் வர்க்கம் ஜனநாயகத்தை உடைத்து பாசிசத்தை விதைத்து வருவது மட்டுமின்றி இடைத்தட்டு வர்க்கத்தை மதவாத மனிதநேய மற்ற மக்களாக வேத காலத்திற்கு பின்னோக்கி இழுத்து செல செயல்பட்டு வருவது வருத்தமே. இந்தியா இந்து, இஸ்லாம், கிருஸ்துவம், பௌத்தம், சமணம், சீக்கியம், ஜோரஸ்ரியம் என பல இனம் பல மதமும் பல்லாயிரம் ஜாதி, மொழிகள் ஆயிரம் கொண்டு விளங்கும் மிக பெரிய தீபகற்ப பூமி ஆகும். இந்தியா என்பது பல நாடுகள் அடங்கிய யூனியன் பிரதேசம் இதில் ஒரே மதம், ஒரே கலாச்சாரம், ஒரே பண்பாடு என மாற்ற நினைத்தால் ஆட்சி செய்ய மக்கள் இருக்க மாட்டார்கள் இதை வரலாற்றாளர் உணர்ந்து உண்மையை பதிவு செய்ய வேண்டும்.

பள்ளிபாட நூல்களில் வக்கிரங்கள்

ஒரு மனிதன் பிறந்து வளர்வது அல்ல மனிதனாக சிறந்த குடிமகனாக இருப்பது அவனது அடிப்படை கல்விதான் பெரியவர்கள் கூறுவார்கள். 5-ல் வளையாதது 50-ல் வளையாது என்று கூறுவார்கள்.அடிப்படையில் நாம் எதை கற்கின்றோமோ அதுவே இறுதிவரை ஒரு மரகன்று செடியில் பராமரித்து வளர்ப்பதன் மூலமே நல்ல காய், கனி பெற முடியும். அது போல அடிப்படை கல்வியில் குழந்தைகளின் பாடபுத்தகங்களில் நிறத்தை வைத்து சாதிய உணர்வை தூண்டியதை போலவே மதவாத அரசு பிஞ்சு குழந்தைகளின் மனதை நஞ்சை விதைக்கின்றனர். சில மாதங்களுக்கு முன்பு சாவர்க்கர் பறவையின் உதவியுடன் சிறையில் இருந்து மீண்டார் என பள்ளிபாட புத்தகத்தில் இடம் பெற்றிருந்தது. அனைத்து வரலாற்றாசிரியரை திகைப்பூட்டியது. பள்ளி வரலாற்று புத்தகங்களில் வேத காலத்தை சிறப்பை புகழ்ந்து பேசியது என பாட புத்தகத்தில் மதவாதத்தை மட்டும் கலக்காமல் வரலாற்றில் பொய், புரட்டையும் கலக்கின்றனர். இந்தியாவின் வரலாற்றை எழுத முற்பட்ட பிரிட்டிஷ்

வரலாற்றியலாளர்கள், வி.ஏ.ஸ்மித், ஜேம்ஸ் மில் போன்றோர்

வகுப்புவாத அடிப்படையில், இந்தியாவில் முதலில் 'இந்து ஆட்சி'யும், தொடர்ந்து 'முஸ்லிம் ஆட்சி'யும் நடைபெற்றதாக முழுவதும் பிழையாக வரையறுத்த விபரீதம் நிகழ்ந்தது. பிரிட்டிஷ் வரலாற்று ஆசிரியர்கள் ஒருபடி மேலே போய், 'இடைக்காலத்தில் இந்தியாவில் நடைபெற்ற முஸ்லிம் 'கொடுங்கோலாட்சி'யை அகற்றி, இந்தியாவுக்குப் பல நன்மைகளை பிரிட்டிஷ் ஆட்சி செய்து வருவதாகவும்'' விளக்கம் கூறத் தலைப்பட்டனர். (அவர்கள் இவ்விடத்தில் 'கிறிஸ்தவ ஆட்சி' என்று குறிப்பிடாமல் 'பிரிட்டிஷ் ஆட்சி' என்று குறிப்பிட்டதும் கூர்ந்து கவனிக்கத் தக்கது).

கிட்டத்தட்ட 19-ம் நூற்றாண்டின் இறுதிப் பகுதி வரையிலும் மேற்கொண்ட கருத்தோட்டமே மேலாதிக்கம் செலுத்தி வந்தது. இந்திய வரலாறு குறித்த காலனிய / வகுப்புவாத விளக்கவுரை, இந்து-முஸ்லிம் மோதல் காரணமாக நேரிட்ட 'மனவேதனைகள்' குறித்து மீண்டும் மீண்டும் உரையாடலை மேற்கொள்கிறது. பிரபல இந்து கருத்தியலாளரான கே.எம். முன்ஷி, 1951இல் சமர்ப்பித்த ஆய்வறிக்கையொன்றில், தற்போது ஆஃப்கானிஸ்தானத்தில் உள்ள கஜினி பகுதியின் சுல்தானாக விளங்கிய மன்னன் முகம்மது, ஆயிரம் ஆண்டுகளுக்கு முன்பு, அதாவது 1026இல் நடத்திய படையெடுப்பில் சோமநாதர் ஆலயம் தாக்குதலுக்குள்ளானது குறித்த தனது தரவுகளை வெளியிட்டுள்ளார். இந்தப் படையெடுப்பின்போது, சோமநாதர் கோயில் தாக்கப்பட்டது, 'ஒரு தேசியப் பேரழிவாக, மறக்கவியலாத மாறாத வடுவாக, இந்துக்களின் மனதில் பதிந்துவிட்டது'' என்று முன்ஷி குறிப்பிடுகிறார். இதன் மூலம் 19ஆம் நூற்றாண்டில் காலனியாட்சி உருவாக்கிய கருத்தாக்கத்தையே முன்ஷியும் எதிரொலிக்கிறார். ஆனால், 1026இல் இந்துக்களின் மனதிற்கு ஏற்பட்டுவிட்ட 'காயங்களுக்குப்' பழி தீர்த்திடும் வகையில் எதிர்வினை ஆற்றிட வேண்டும் என்கிற பேச்சும்

வாதமும், 800 வருடங்கள் கடந்து, 1843இல் தான் எழுப்பப்படுகிறது. பிரிட்டன் நாடாளுமன்றத்தில் ஒரு உறுப்பினரால் இப்பிரச்னை எழுப்பப்படுகிறது. இவ்வாறாக, 19ஆம் நூற்றாண்டில் உருவாக்கப்படுகிற 'காலனிய வரலாற்றாய்வு', இந்தியாவில் இந்துக்களுக்கும், முஸ்லிம்களுக்குமிடையே பல நூற்றாண்டுகளாக மோதல் போக்கு நீடித்து வருவது போன்ற ஒரு சித்திரத்தைத் தீட்ட முனைந்துள்ளது. இதையொட்டியே, இந்து, முஸ்லிம் என இரு தேசக் கோட்பாட்டை உருவாக்கி, இருவரும் தனித்தனி தேசங்கள் என வரையறை செய்தது. ஆனால் புகழ்பெற்ற வரலாற்றியல் அறிஞர் ரொமிலா தாப்பர், காலனிய ஆய்வாளர்களின் மேற்சொன்ன அத்தனை கூற்றுகளையும் வன்மையாக மறுப்பதோடு, தகுந்த ஆதாரங்களுடன் தனது கருத்தாக்கங்களை முன்வைக்கிறார். பண்டைய நாட்களிலும், இடைப்பட்ட காலத்திலும் உலகெங்கிலும் படையெடுப்புகளின்போது, அதன் ஒரு பகுதியாக, மத வழிபாட்டுத் தலங்களைத் தாக்குவதும், அவற்றிலிருந்து மதிப்பு வாய்ந்த, விலையுயர்ந்த பொருள்களைக் கொள்ளையடிப்பதும், மத வேறுபாடுகள் கடந்து, எல்லா நாடுகளிலும், எல்லாக் காலங்களிலும் நடந்து வந்துள்ள நிகழ்வே என்பதை எடுத்துரைக்கும் பேராசிரியர் ரொமிலா தாப்பர், 1026ஆம் வருடத்திய தாக்குதலும் அவ்வாறான ஒன்றே என விளக்குகிறார். 150 வருடங்கள் கழித்து, ஒரு இந்து மன்னனால் சோமநாதபுரம் ஆலயம் புதுப்பித்துக் கட்டப்படுகிறது. இதையொட்டிக் கிடைத்துள்ள பதிவுகளில், கஜினி முகம்மதுவால் சோமநாதர் ஆலயம் தாக்கப்பட்டது பற்றிய எந்தவிதக் குறிப்பும் இல்லை. 250 வருடங்களுக்குப் பிறகு, சோமநாதர் கோயிலுக்குச் சொந்தமான ஒரு இடத்தில் இஸ்லாமிய வணிகர் ஒருவரால் மசூதி ஒன்று கட்டப்படுகிறது. அப்பகுதியை ஆளும் இந்து மன்னர், உள்ளூர் வணிகர்கள், ஆலயத்தில் பூசை செய்வோர் என அனைவரிடமும் முறையான அனுமதியைப் பெற்று, மசூதி எழுப்பப்பட்டது. இந்த இந்துக்களின் உள்ளங்களில் மேலே

குறிப்பிட்ட வடுக்களும், வேதனைகளும் பதிந்து கிடந்ததாகச் செய்தி ஏதுமில்லை. அப்படி எதுவும் இந்துக்களின் நினைவுகளில் நிழலாடவில்லை. அத்தகைய 'நினைவுகள்', காலனிய ஆட்சிக் காலத்தில்தான், மத/வகுப்புவாதக் கண்ணோட்டத்தில் உருவாக்கம் பெற்று பரவலாக எடுத்துச் செல்லப்பட்டன என்பதை ரொமிலா தாப்பர் அறுதியிட்டு விளக்குகிறார்.

இந்திய வரலாற்றின் நுணுக்கங்களைச் சரியான கோணத்தில் இந்திய பள்ளிக் குழந்தைகளிடம் கொண்டு சேர்க்க வேண்டும் என்கிற நோக்கத்துடன் 1960-களில் தேசிய கல்வியியல் ஆராய்ச்சி மற்றும் பயிற்சிக் கழகத்தின் சார்பில் சில முன்முயற்சிகள் மேற்கொள்ளப்பட்டன. உலக அளவில் அங்கீகாரம் பெற்ற தலைசிறந்த வரலாற்றியல் கல்வியாளர்களான ரொமிலா தாப்பர், பிபின் சந்திரா, ஆர்.எஸ். சர்மா, சதீஷ் சந்திரா போன்றோர், தமது சமூகக் கடமையின் ஒரு பகுதியாக, தங்கள் பொன்னான நேரத்தைச் செலவிட்டு, பள்ளிக் குழந்தைகளுக்கான பாடப் புத்தகங்களைத் தயார் செய்து கொடுத்தனர். எடுத்துக் காட்டாக, 6ஆம் வகுப்பில் பயிலும் 11 வயது சிறார்களுக்கான பாடப்புத்தகத்தை ரொமிலா தாப்பர் தயாரித்து வழங்கினார். பள்ளிகளின் பாடத்திட்டத்தில் வகுப்பு சிந்தனைகளை பரப்பி கல்வி நிலையங்களிலும் மதவாத சக்திகள் ஊடுருவி கற்பனையான கற்பிதங்களை வரலாறு என்று பொய் பரப்பி கருத்தியல் ரீதியான தாக்குதல்களை எதிர்கொள்ள முடியாது வரலாற்றை இடைவிடாது போலி பிரச்சார கதைகளை மாயத் தோற்றத்தை போய் பிம்பங்களை உருவாக்கி குறிப்பாக சிறுபான்மை மக்களுக்கு எதிரான பொய்களை திணித்து பாடத்திட்டத்தில் குறிப்பாக வரலாற்று பாடத்தில் பெரும் அரசியல் சதி வேலைகள் நடைபெறுகின்றன. வரலாற்று புத்தகங்களில் ஆரியர் படையெடுப்பு என்ற கோட்பாடு இராமாயண, மகாபாரத மற்றும் புராண செய்திகள் பௌத்த மதத்தின் வீழ்ச்சிக்கு பிறகு குறிப்பாக புஷ்யமித்திர சுங்கன் ஆட்சிக்குப் பிறகு (கி மு 185 முதல் 149 முடிய) குப்தர்கள் கால கட்டத்தில்

பெரும் வளர்ச்சி நிலையை அடைந்தன. அது தொடர்பான கட்டுக்கதைகளை பாட புத்தகங்கள் முக்கியத்துவம் தந்து அறிவியல் ரீதியான மனப்பான்மையை வளர்க்காது வேத கல்வி முறையை உயர்வாக சித்தரிக்கும் போக்கு பாட புத்தகங்களில் காணப்படுகிறது. அரேபிய படையெடுப்பாளர்கள் இந்திய கலாச்சாரத்தை சீரழித்தார்கள் முஸ்லிம் ஆட்சியாளர்கள் இந்திய கலையில் மீது பொறாமை கொண்டு அதை அழித்துவிட்டார்கள் வைத்திக மதத்தை பின்பற்றுபவர்களை மத வெறி கொண்டு தாக்கினார்கள்.

சமஸ்கிருத வேதங்கள் இந்திய நாட்டின் கலாச்சாரத்தில் மேன்மையை பறைசாற்றுகின்றன என்பது போல பல ஒவ்வாத கருத்துக்களை காண முடிகிறது. 'கிறிஸ்தவ மதத்தைப் பின்பற்றுபவர்கள் செய்த சதித் திட்டத்தின் காரணமாகவே இந்திய நாடு துண்டாடப்பட்டது', 'கிறிஸ்தவ மிஷினரிகள் நாகாலாந்து, மேகாலயா, அருணாசலப் பிரதேசம், பீகார், கேரளா உள்ளிட்ட பல மாநிலங்களில் தேசவிரோதக் கருத்துக்களைப் பரப்பி வருகின்றன. இவர்களால் இந்தியாவின் ஒற்றுமைக்கும், ஒருமைப்பாட்டிற்கும் அபாயம் நேரிட்டுள்ளது' என்று மாணவர்களுக்குக் கற்பிக்கப்படுகிறது. குஜராத்தின் பள்ளிப் பாடப் புத்தகத்தில் ஹிட்லருக்குப் புகழ்மாலை சூட்டப்படுகிறது. இன்னொரு நூலில், மெக்கா மகுதியின் மையப்பகுதியில் உள்ள காபா கட்டிடம், சிவலிங்கமாகச் சித்தரிக்கப்படுகிறது. டில்லியின் முதலாவது முஸ்லிம் ஆட்சியாளரான குத்புதீனால் 13ஆம் நூற்றாண்டில் கட்டப்பட்டது குதுப்மினார். ஆனால் இது 4ஆம் நூற்றாண்டில், சமுத்திரகுப்தரால் எழுப்பப்பட்ட 'விஷ்ணு ஸ்தம்பம்' என்று கற்பிக்கப் படுகிறது. வகுப்புவாதக் கண்ணோட்டத்துடன், முற்றிலும் உண்மைக்கு மாறான செய்திகள் ஆர்எஸ்எஸ் பள்ளிகளுக்கும் அப்பால் நாடு முழுவதும் எடுத்துச் செல்லப்படுகின்றன.

மேற்பார்வை நூல்கள்

1. ஆர் எஸ் எஸ் உலகின் மிகப்பெரிய பயங்கரவாத குழு ஆதன் பாவெல் (ஆசிரியர்), மலரவன், நிமிர் வெளியீடு
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3. இந்தியா: ஓர் இந்துத்துவக் கட்டமைப்பு நலங்கிள்ளி கிழக்கு பதிப்பகம்
4. இந்தியம் என்பது ஆரியமே: சாவர்க்கர் - சங்கராச்சாரியார் - சவகர்லால் நேரு வரை பெ.மணியரசன் பன்மைவெளி வெளியீட்டகம்

5. இந்து மதமும் இந்துத்துவாவும் ஒன்றல்ல, ரொமிலா தாப்பர் (ஆசிரியர்) வீ.பா.கணேசன் (தமிழில்) பாரதி புத்தகாலயம்
6. இந்து மதம் - ஒரு விசாரணை: ஆர்எஸ்எஸ்-பார்ப்பனர்-சாதிகள், சீனிவாச ராமாநுஜம், எதிர் வெளியீடு
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தமிழரின் சிந்தனை வரலாற்றில் அறிவியலும் புராணமும்- பித்தும் தெளிவும்

முனைவர் சு. ஜெகஜீவன்ராம்*

முன்னுரை

தமிழ்நாட்டு வரலாற்றில் சங்க காலம் தொடங்கிப் பல்லவர்கால பக்தி இயக்கம் வரை தமிழரின் சிந்தனைப்போக்கு சமூக வளர்ச்சியைத் தூண்டும் விதமாகவே காணப்படுகிறது. பொதுவாகவே இக்காலப்பகுதியானது, வைதீகக் கருத்துக்களை மறுதலிக்கும் தன்மையைக் கொண்டிருந்தன. இடைக்காலத்தில் உலக வரலாறானது மதநிறுவனங்களாலும் அவற்றின் போதனைகளாலும் வழிநடத்தப்பட்டது. இந்நிலை தமிழ்நாட்டின் வரலாற்றிற்கும் பொருந்தக்கூடியதாகும். நவீன காலத்தில் ஐரோப்பாவில் அறிவியல் வழிப்பட்ட பகுத்தறிவுச் சிந்தனைகள் ஐரோப்பாவை மறுமலர்ச்சி அடையச் செய்தன. அதே காலக் கட்டத்தில் தமிழ்ச் சமூகம் புராணங்களாலும் நம்பிக்கைகளாலும் ஆற்றப்படுத்தப்பட்டு வந்தது. கூடவே காலனி ஆதிக்கத்தின் ஒடுக்கமுறையும் தமிழரின் சிந்தனைப்போக்கை தேக்கமடையச் செய்தது. எனினும் காலனி ஆதிக்கத்தின் ஒடுக்க முறையைக் கடந்து ஐரோப்பிய 'அறிவொளி' தமிழ்ச் சமூகத்தின் மீது தாக்கத்தை ஏற்படுத்தவே செய்தது.

இதன் பயனாகத் தமிழ்நாட்டில் பகுத்தறிவுச் சிந்தனை மரபு இருபதாம் நூற்றாண்டில் உருவாகத் தொடங்கியது. இதில் தந்தை பெரியார், மா.சிங்காரவேலர் உள்ளிட்டோரின் சிந்தனைகள் தமிழ் மக்களின் நீண்ட உறக்கத்தைக் கலைத்தன.

முதலில், தமிழ்ச் சமூகத்தின் முற்கால சிந்தனை முறையில் இழையோடிய சமூக முன்னேற்றக் கருத்துக்கள் எடுத்துக்காட்டப்படுகின்றன. இரண்டாவதாக அதில் ஏற்பட்ட தேக்கம் அல்லது பின்னடைவு சுட்டிக்காட்டப்படுகிறது. இறுதியாக உலக வரலாற்றுப்போக்குடன் ஒப்பிடுகையில் மிகவும் தாமதமாக ஆனால் வரலாற்று நிர்பந்தமாக வெளிப்பட்ட பகுத்தறிவுச் சிந்தனைகளின் தொடக்கம் எடுத்துக்காட்டப்படுகிறது.

சிறப்பான தொடக்கம்

சங்கக் காலத் தமிழரின் சிந்தனை போக்கானது சமூக வளர்ச்சியை அடுத்தக்கட்டத்திற்கு உந்தித்தள்ளுவதற்கான ஆற்றலைப் பெற்றிருந்தது. இத்தகைய முன்னேற்றச் சிந்தனைகள் பல்லவர் காலத்தின் சமூக, சமய இயக்கமான சூபக்தி இயக்கம்¹ வரை நீடித்தன என்பதை இலக்கிய ஆதாரங்கள் நமக்கு எடுத்துக்காட்டுகின்றன. இந்த

*உதவிப் பேராசிரியர், வரலாற்றுத்துறை, மாநிலக் கல்லூரி, சென்னை -5

நீண்ட காலப் பகுதியில் வட இந்திய வேதக் கருத்துக்கள் தமிழர் சிந்தனையால் பெரும்பாலும் மறுக்கப்பட்டே வந்துள்ளன. இந்த அடிப்படையில் சமூக வளர்ச்சியையும் விரிவாக்கத்தையும் வலியுறுத்தும் முற்போக்கு சிந்தனையில் ஒரு மாபெரும் பாய்ச்சலைக் காட்டியது. திருவள்ளுவரின் திருக்குறள் சிந்தனைகள் ஆகும். உலக அளவில் அத்தகைய முன்னேற்றச் சிந்தனையாளர்கள் மத்தியில் தமிழ்நாட்டின் பிரதிநிதியான திருவள்ளுவர் உயர்ந்து நிற்கிறார்.

“அறம்சார்ந்த பேரரசு, அதற்கேற்ற பெருநாடு, அதுவே தமிழ் நாடு என்கிறது குறள். வர்ணதர்ம எதிர்ப்பு மூலம் சாதிப் பாகுபாடுகள் இன்றி ஒருங்கிணைக்கப்பட்ட தமிழ்ச் சமூகம், இவற்றை உருவாக்கி நிர்வகிக்கப் புதுவகைப்பட்ட பேரரசு, இவ்வாறாக வள்ளுவன் வகுத்த அரசியல் தத்துவம் பிளேட்டோ போன்ற உலகப்பேரறிஞர்களின் தத்துவங்களையெல்லாம் விஞ்சி நிற்கக் காண்கிறோம்.”¹ என்ற பேராசிரியர் மருதமுத்துவின் கூற்று இங்கே சுட்டுவதற்கு பொருத்தமானதாகும்.

பண்டைய கிரேக்க சிந்தனையாளர்களையும் விஞ்சும் அளவிற்கு தனது அரசியல் மற்றும் சமூக அறநெறி சிந்தனைகளை திருவள்ளுவர் நிறுவிச் சென்றுள்ளார். அவர் முன் வைத்த வைதீக மறுப்புக் கருத்துக்கள் செலுத்திய தாக்கத்தின் நீட்சிதான் பின் வந்த பல்லவர்கால பக்தி இயக்கத்தில் வைதீகக் கருத்துக்களின் உள்ளடக்கம் குறைந்து காணப்படுவதற்கான காரணம் எனலாம். இயக்கத்தில் சமூக சமய சீர்த்திருத்தக் கருத்துக்கள் அதன் ஆரம்ப வடிவத்தில் இருந்தன.

இடைக்காலமும் நவீனகாலமும்

உலக வரலாற்றில் இடைக்காலம் என்பது ஐரோப்பாவை மையப்படுத்தி ரோமானிய பேரரசின் வீழ்ச்சி முதல் மறுமலர்ச்சி ஏற்படுவதற்கு முன்பு வரை என்று குறிக்கப்படுகிறது. இவ்விடைக்காலத்தில் உலக வரலாறு முழுவதுமே மதக் கோட்பாடுகளாலும் மத நிறுவனங்களாலும் கட்டிவைக்கப்

பட்டிருந்தது. ஐரோப்பாவில் கிறிஸ்துவ மதன் இதன் பின்னணியில் இருந்தது போலவே இந்தியாவில் வைதீக பிராமணியம் இடைக்கால இந்தியாவின் வளர்ச்சியை தடுத்து வைத்திருந்தது. (இஸ்லாமிய மதம் இந்தியாவில் பெரும்பாலும் ஆட்சியாளர்களின் அடையாளமாகவே இருந்து வந்தது) இந்து மதம் சாதியமைப்பையும் பெண்ணடிமைத்தனத்தையும் நிறுவனமயமாக்குவதில் ஏற்கனவே வெற்றி பெற்றிருந்தது.

மனித சமுதாயத்தின் சிந்தனை வளர்ச்சி மற்றும் செயல் திறனை தேக்கமடைய செய்திருந்த இந்த மத வழிபட்ட கட்டுக்கள் முதலில் ஐரோப்பாவில் தான் அவிழ்த்தெறியப்பட்டது. 16, 17 ஆம் நூற்றாண்டில் ஏற்பட்ட மறுமலர்ச்சியின் பிரதான நீரோட்டமாக இருந்த ‘அறிவியல் புரட்சியானது’ மதக் கண்ணோட்டங்களை நிராகரித்து இயற்கையைப் பற்றிய புதிய விஞ்ஞான தத்துவத்தை நிலை நாட்டியது. இதன் விளைவாக ஐரோப்பிய அறிவுலகம் பெரும் முன்னேற்றப் பாய்ச்சலை வரலாற்றில் பதிவு செய்தது. இந்த அறிவுப் பாய்ச்சலை அறுதியிட்டு காட்டும்படியாக பல மேதைகளின் கருத்துக்களும் கண்டுபிடிப்புகளும் அமைந்தன.

இத்தாலியின் லியானார்டோ டாவின்சி (1452-1519) தனது பொறியியல் ஞானதத்தைஓவியக் கலையுடன் இணைத்தார். நிக்கலோ மாக்கியவெல்லி(1469-1527) அரசியல், வரலாற்றுத்துறைகளில் அதிர்வை ஏற்படுத்தினார். கலிலியோ கெலிலி (1554-2642)பூமியின் அமைப்பை கண்டறிந்தார். நிக்கோலஸ் கோப்பர்னிக்கஸ் (1473-1543) பிரபஞ்சத்தின் சூரிய மை தத்துவத்திற்கு அடிப்படைகளை அமைத்தார். இங்கிலாந்து நாட்டின் பிரான்சிஸ் பேக்கன் (1561-1626) யூத கிறிஸ்துவ கண்ணோட்டத்திற்கு எதிரான “பகுத்தறிவு வரலாற்றுக் கோட்பாட்டை”² முன் வைத்தார். இவர்களது அறிவியல், அரசியல், தத்துவார்த்த சிந்தனைகளையும் கண்டுபிடிப்புகளையும் மேற்கூறியதற்கு உதாரணங்களாகக் குறிப்பிடலாம்.

மதக் கண்ணோட்டங்களுக்கு எதிரான இந்த அறிவியல் சிந்தனை மரபின் தொடர்ச்சியானது பரிணாம உயிரியலைத் தோற்றுவித்து கடவுளின் உயிர்ப் படைப்பு கொள்கையைத் தகர்த்தெறிந்த சார்லஸ் டார்வினின் (1809-1882) ஆகப்பெரிய சாதனையை உள்ளடக்கி நிற்கிறது.

வரலாற்று உணர்வின் இருவேறு பாதைகள்:

அறிவியலும் புராணங்களும்

ஐரோப்பியரின் அறிவியல்சார் சமூக வரலாற்றுச் சிந்தனைகள் அவர்களின் ஆதிக்கத்திற்குட்பட்டிருந்த காலனி நாடுகளில் நுழைந்த போது அது அறிவுத்துறை ஆதிக்கமாகவும் இருந்தது. ஆனால் இந்த அறவாதிக்கம் “வேதங்களைப் படிக்கும் உரிமையைத் தனக்கு மட்டுமே வைத்துக் கொண்டே வேதங்களின் புனிதத்தன்மையை நிரூபிக்கும் இந்திய நாட்டு பிராமணர்களின்”³ அறிவுத்தன்மையை (பிராமணியத் தன்மை) கொண்டிருக்காமல் நேர்மறை அம்சங்களைக் கொண்டதாக இருந்தது.

இந்த நேர்மறை அம்சத்துடன் குறிப்பாக வரலாற்றுத்துறையில் ஆங்கிலேயர் மேற்கொண்ட முயற்சிகளின் பயனாகவே தமிழ்நாடு உள்ளிட்ட இந்திய வரலாறு கண்டறிந்து கட்டமைக்கப்பட்டது.

1784-ல் சர் வில்லியம் ஜோன்சால் உருவாக்கப்பட்ட ஆசியவியல் நிறுவனத்தின் (Asiatic Society) முயற்சிகளால் வேதங்களின் காலமே இந்தியாவின் தொன்மைக்கால தொடக்ககாலம் என்பது உடைக்கப்பட்டு இந்தியாவின் தொன்மை, சிந்து வெளியிலிருந்து தொடங்குவது கண்டுணர்த்தப்பட்டது. 1861-ல் சர் அலேக்சாண்டர் கன்னிங்ஹாம் தொடங்கிய இந்திய தொல்லியல் ஆய்வு நிறுவனமும் (Archaeological Survey of India – ASI) 1851-ல் சர் தாமஸ் ஓல்ட் ஹாம் என்பவரால் முறையாகத் தொடங்கப்பட்ட இந்திய புவியியல் ஆய்வு நிறுவனமும் (Geological Survey of India – GSI) இவற்றுக்கெல்லாம் பின்னணியாக இருந்து செயல்பட்டன. 1856-ல் ராபர்ட் கால்டுவெல் பாரதியார் வெளியிட்ட திராவிட மொழிகள் பற்றி

ஆய்வுக் கருத்துக்கள்⁴ மொழியியல் அடிப்படையில் தமிழ் மற்றும் தமிழரின் வரலாற்றை மீட்டுருவாக்கம் செய்தது. அதுவரையில் தமிழ்மொழியை சமஸ்கிருதத்தின் குழந்தை என்று நம்ப வைத்து கொண்டிருந்த ‘ஆரிய மாயையை’ கால்டுவெல்லின் ஆய்வுகள் நிர்மூலமாக்கின.

16 ஆம் நூற்றாண்டில் தமிழில் உருவான மற்றுமொரு எழுத்துப்போகு ‘தல புராணங்கள்’ எழுதுவதாகும். இந்த தல புராணங்கள் கடவுள்களின் அற்புதங்களை விளக்குகின்றன. விண்ணுலக சந்திரன், சூரியன் உள்ளிட்ட தேவர்கள் மண்ணிற்கு வந்து கடவுளை வழிபட்ட தலங்கள் என்று கோயில்கள் அமைந்த ஊர்களை தலபுராணங்கள் கூறுகின்றன. ஒவ்வொரு தல புராணமும் ஒரு மரத்தை தல விருட்சமாக வழிபடுமாறும் கூறுகின்றன. இவற்றையே வரலாற்றுப் படைப்புகளாக கருத வேண்டும் என்ற கருத்து நிலவுகிறது. “நம் நாட்டில் பழமையாக தோன்றிய வரலாறுகளே புராணங்கள்”⁶ என்ற தல புராண ஆய்வாளர் வே.இரா.மாதவனின் கூற்று கவனிக்கத்தக்கது.

16-ம் நூற்றாண்டில் மயிலாடுதுறை தருமபுர மடத்துப் புலவர்கள் திருமழப்பாடி திருவொற்றியூர் உள்ளிட்ட பல ஊர்களைப் பற்றிய தல புராணங்களை எழுதினர். 17 ஆம் நூற்றாண்டில் இத்தகைய தல புராணங்கள் மேலும் மேலும் பல்கி பெருகின. இக்காலக்கட்டத்தில் குறிப்பிடத்தக்கவர் சைவ எல்லப்ப நாவலர் என்பவர். இவர் அருணாசல புராணம், செவ்வந்தி புராணம், செங்காட்டங்குடி புராணம், திருவிரிஞ்சை புராணம், தீர்த்தகிரி புராணம், திருவாலங்காட்டு புராணம் ஆகியவற்றை எழுதியுள்ளார். நேரிடையாக சாதிப் பெருமைப் பேசும் புராணங்களும் 17-ம் நூற்றாண்டில் எழுதப்பட்டன. வைசியப்பள்ளு, செங்குந்தர் பிள்ளைத்தமிழ், செங்குந்தர் புராணம், விஸ்வகர்மன் புராணம், சீர்கருணர் புராணம், குலாலர் புராணம் போன்றவை இதற்கு சில எடுத்துக்காட்டுகளாகும்.⁷ 18 ஆம் நூற்றாண்டின்

புராண ஆசிரியர்களில் குறிப்பிடத்தக்கவர் கச்சியப்ப முனிவர் ஆவார். இவர் திருத்தணிகை புராணம், பூவாலூர் புராணம், பேரூர் புராணம், திருவானைக்கா புராணம், காஞ்சிப் புராண பிற்பகுதி, சென்னை விநாயகர் பிள்ளைத்தமிழ் உள்ளிட்ட பல்வேறு புராணங்களை இயற்றியுள்ளார்.

19-ஆம் நூற்றாண்டில் குறிப்பிட்டு சொல்லத்தக்கவர் பூவை கலியாண சுந்தரனார் இவர் திருவான்மியூர் புராணம், திருக்காளத்தி புராணம், திருவொற்றியூர் புராணம், அரியத்துறை தல புராணம் உள்ளிட்ட மேலும் பல புராணங்களை எழுதியுள்ளார். 20 ஆம் நூற்றாண்டிலும் இத்தகைய புராண முயற்சிகள் தொடரவே செய்தன என்றாலும் தமிழ்நாட்டில் அறுவியல் சார்ந்த சிந்தனை போக்கு உதயமானதும் இந்நூற்றாண்டில் தான்.

பகுத்தறிவுப் பாதை

தமிழர்களை நீண்ட கால புராணம் புனைவுகளின் கிரக்கத்திலிருந்து விழிப்படையச் செய்வதற்கான நவீன ஐரோப்பிய வழிப்பட்ட விஞ்ஞான கருத்துக்கள், எழுத்து மற்றும் பேச்சு வழக்கில் பரவத்தொடங்கின. இதற்கு காரணமாகப் பொதுவுடைமைக் கருத்துக்களும் பகுத்தறிவுக் கருத்துகளும் பங்காற்றின. இதற்காக பாடுபட்ட இருபெரும் சிந்தனையாளர்கள் தந்தைப் பெரியாரும் மா.சிங்காவேலரும் ஆவர். இவர்கள் தமிழ் சமுதாயத்தின் புராண இதிகாச மயக்கங்களை கட்டுகோப்பான அறிவியல் கருத்துக்கள் மூலம் கலைத்துத் தெளியச் செய்தனர்.

பூமியின் தோற்றம், பிரபஞ்சத்தின் அமைப்பு, உயிர்த்தோற்றம் குறித்தெல்லாம் சிங்காரவேலர் எழுதியும் பேசியும் தொண்டாற்றினார். “கோடான கோடி அதாவது இருநூறு கோடி வருஷங்களாக சூகடவுள் என்ற பெயரை கேட்டிராத உலகம், நேற்று, அதாவது இரண்டு லட்சம் வருஷத்திற்குள்ளாக உச்சரித்த சொல்லாகிய சூகடவுளை உச்சரிப்பதற்கு இல்லாமல் ஒழித்தால் என்ன?” என்று கேள்வி எழுப்பினார் சிங்காரவேலர்.⁸ இவர், மதத் தத்துவங்கள் மீது அறிவியல் பூர்வமான கேள்விகளை எழுப்பி,

பரிணாமக்கோட்பாட்டை, புவியின் தோற்றத்தை, பிரபஞ்சத்தின் சுழற்சியை, இதர அறிவியல் நிரூபணங்களை அடிப்படையாகக் கொண்டு கடவுள் மற்றும் மத மறுப்பில் ஈடுபட்டார்.

வேதங்கள், வலியுறுத்தும் சாதியமைப்பு, பெண்ணடிமைத்தனம் உள்ளிட்ட நிறுவனங்களை பகுத்தறிவு சிந்தனையாலும் பேச்சாலும் சாடினார் தந்தைப் பெரியார். “தலப்புராணங்கள் என்பதெல்லாம் அந்நாட்டு சரித்திரங்களையும் ஆராய்ச்சிகளையும் அறியும் ஆற்றல் கொண்டதாய் இருக்கவேண்டுமே ஒழிய எவ்வளவு பாபம் செய்தாலும் தலத்தின் தூசி மேலே பட்டால் மோட்சத்திற்கு போகலாம் என்பதாக இருக்கக்கூடாது” என்று தலப்புராணங்களில் உள்ளார்திருந்த வரலாற்றுத் திரிபை எடுத்துக்காட்டினார். மேலும், தமிழ்மொழியின் சிறப்பே அதன் புராண உள்ளடக்கம் என்று கருதப்பட்டு வந்த பொய்மையை கட்டுடைக்கும் விதமாக ‘முதலாவதாக தமிழன் முன்னேற்றமடைந்து உலக பாஷை வரிசையில் அதுவும் ஒரு பாஷையாக இருக்கவேண்டுமானால் தமிழையும் மத்தையும் பிரித்துவிட வேண்டும்”¹⁰ என்றார் தந்தைப் பெரியார். கட்டுரையின் விரிவைத் தவிர்க்கும் பொருட்டு சிங்காரவேலர் மற்றும் பெரியாரின் ஓராயிரம் மேற்கோள்களில் ஒன்றிரண்டை மட்டுமே காட்ட நேர்ந்தது.

முடிவுரையாக...

பண்டைய ஐரோப்பிய சிந்தனை மரபில் தொழிற்பட்ட மாபெரும் சிந்தனையாளர்களை பிளாட்டோ, அரிஸ்டாட்டில், சாக்ரடீஸ், உள்ளிட்டோருக்கு ஒற்றை நிகராக நின்றார் திருவள்ளுவர். 16-ஆம் நூற்றாண்டின் தொடக்கம் ஐரோப்பாவிற்கு அறிவியல் கண்டுபிடிப்புகளின் நூற்றாண்டாக தொடங்கியபோது நமக்கோ சிதம்பர புராணம், கந்த புராணங்களுடனும் அது தொடங்கியது. திருவள்ளுவர் தொடங்கி வைத்த சிந்தனை மரபில் இடைக்காலத்தில் தேக்கமுண்டாகி புத்துணர்வு மழுங்கி புராண நம்பிக்கை என்ற பித்துக்குள்ளாகியிருந்த நிலையே நீண்ட காலம் நீடித்தது. இந்த மயக்கத்தை

தெளிவிக்கும் பொருட்டு நீண்டக்கால தாமதத்திற்கு பின்னர் தந்தை பெரியார்வழிப் பகுத்தறிவு இயக்கமும் சிங்காரவேலரின் வழியாக பொதுவுடைமை இயக்கமும் தமிழ் மண்ணில் மறுமலர்ச்சியை ஏற்படுத்தின. இந்த மறுமலர்ச்சியின் வீரியம் குன்றாமல் இருப்பதால் தான் தமிழ்நாட்டில் இன்றும் அது சனாதன எதிர்ப்புக் குலராக ஒலித்து வருகிறது.

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பாலமலை ஓர் ஆய்வு

கோ.ஸ்ரீராம்*

முன்னுரை

பாரத நாடு பழம்பெறும் நாடு அதில் தமிழகம் மற்ற மாநிலங்களை விட சிறந்தது. சங்க காலத்தில் தமிழ்நாட்டை சேர, சோழ, பாண்டிய மன்னர்கள் ஆட்சி செய்தனர். கிபி ஒன்பதாம் நூற்றாண்டில் கோவை நகரம் உருவாகியிருக்க கூடும் என்று கல்வெட்டுகள் கூறுகின்றன. கோவையின் பூர்விக குடிகள் இருளர்கள் தாம் இவ்வினத்தவர்களின் தலைவன் கோவன் கருவறை மண்டபங்கள் கட்ட ஆரம்பித்தபோது அதற்கு தேவையான கல் கிடைக்கவில்லை. இது குறித்து அரங்குனிமே முறையிட்டனர் இந்நிலையில் ஒரு நாள் அரங்கன் கோயிலின் மேற்கு பகுதியில் பல வெடி சத்தம் கேட்க பயந்து போன கிராம மக்கள் விடிந்த பின் சத்தம் கேட்ட இடத்திற்கு சென்றனர். அங்கே கோயில் மண்டபம் கட்டுவதற்கு தேவையான அளவில் பாறையிலிருந்து கற்கள் வெடித்திருந்தன. இது மண்டபம் கட்ட ஏற்பாடு செய்த கற்கள்

என்பதை உணர்ந்து மெய்சிலித்தனர். பின்னர்கோவில் அனைத்து பணிகளும் முடிந்த நிலையில் அரங்கனுக்கு உற்சவமூர்த்தி இல்லை என்ற குறை அனைவரையும் வாட்டியது. இந்நிலையில் பாலமலையில் வசித்து வந்த ஒரு பெரியவரின் கனவில் தோன்றிய பெருமான் தனது உற்சவ திருமேனி திருப்பதியில் இருப்பதாகவும் அதை வைத்திருப்பவருடைய அங்கு அடையாளங்கள் கூறியும் மறைந்தார். உடனே ஊர் மக்கள் ஒன்று கூடிபேசி திருப்பத்திக்கு சென்று அரங்கன் சொன்ன அடையாளங்களுடன் கூடிய நபரை தேடி கண்டுபிடித்தார்கள். பின்னர் உற்சவ சிலையை பாலமலை அரங்கன் ஆலயத்தில் எடுத்து வந்தனர். எவ்வித வசதியும் இல்லாமல் பக்தி ஒன்றையே மூலதனமாக வைத்து எளிய ஆதிவாசிகளின் தன்னலமற்ற உதவியினாலும் உழைப்பினாலும் அரங்கனே தனது அழகான திருக்கோவிலை மலை மீது தீர்மானித்துக்

*எம்.பில் ஆராய்ச்சி மாணவன், வரலாற்றுத் துறை, அரசு கலைக் கல்லூரி (தன்னாட்சி), கோயம்புத்தூர் - 18

கொண்டது தமிழகத்தின் ஆன்மீக சரித்திரத்தில் பொறிக்கப்பட வேண்டியதாகும்.

கோயிலின் வடக்கு பகுதியில் அரை கீலோமீட்டர் தூரத்தில் ஒரு பெரிய தெப்பக்குளம் உள்ளது. இது “பத்ம தீர்த்தம்” என்று அழைக்கப்படுகிறது. நோய்கள் மற்றும் பல்வேறு வகையான தோஷங்களில் இருந்து விடுபடுவதற்கு பத்ம தீர்த்தமாய் நீர் என்று நம்பப்படுகிறது. பெரும்பாலான மன்னர்கள் தங்கள் அசல் சுதேசி வடிவத்தை மீட்டெடுத்தனர். தெப்பக்குளத்தில் படிக்கட்டுகள் காணப்படுகிறது. தெப்பக்குளம் பழங்கால கட்டுமானத்துடன் காட்சியளிக்கின்றன. தெப்பக்குளத்தின் சுவர்கள் மூன்று பக்கமும் மூன்று திறப்புகள் உள்ளன.

பாலமலை சுற்றியுள்ள தளங்கள்

கோவை மாவட்டத்துக்கே உரித்தான வகையில் ராஜ கோபுரத்தின் முன் சிறிய மண்டபத்துடன் கூடிய விளக்கு தூண் அமைந்துள்ளது. அதன் சதுரமான அடி பாகத்தில் ஆஞ்சநேயர் சங்கு சக்கரம் மற்றும் கருடாழ்வார் ஆகியவை எழிலுடன் புடைப்புச் சிற்பங்களாக தாங்கிய மூன்று நிலை ராஜகோபுரம் கம்பீரமாக நம்மை வரவேற்பது போல் அமைந்துள்ளது. ராஜகோபுரத்தை கடந்து உள்ளே சென்றால் எட்டுத்தூண்கள் தாங்கி மிகப்பெரிய முன் மண்டபத்தை காணலாம். ஒவ்வொரு தூணிலும் யாழின் கதை சிற்பம் அழகூட்டுகிறது. இம்மண்டபத்தின் வேயப்பட்ட கொடிக்கம்பம் உள்ளது. அதன் அருகே சிறிய விமானத்துடன் கூடிய கருட மண்டபத்தில் பெருமானை நோக்கி கருடாழ்வார் சேவை சாதிக்கின்றார். அடுத்துள்ள 30 கற்றூண்களை கொண்ட சோபன மண்டபம் இம்மண்டபத்தில் விழா காலங்களில் உற்சவர் தேவியரோடு ஊஞ்சலில் சேவை சாதிப்பார். மகா மண்டபத்தை அடுத்த அர்த்தமண்டபம் வாயிலின் துவாரபாலர்களான ஜெயின், விஜயன் கம்பீரமாக காவல் புரிய அர்த்தமண்டபத்தில் தேவைகளுடன் சேவை சாதிக்கும் பெருமாளின் உற்சவ திருமேனி உள்ளது. தொன்மை மாறாமல் இன்றும் சிறிய நுழைவு வாசலை கொண்ட கருவறையில்

அரங்கநாத பெருமாள் சேவை சாதிக்கிறார். பெருமாள் பின்னிரு கரங்களில் சங்கு சக்கரம் தாங்கியும் முன்னிறுங்களில் அபயஹஸ்தம் காட்டியும் கருணை முகத்துடன் பேரழகனாய் சேவை சாதிக்கிறார். பெருமாள் முன்பு ஆதியில் தோன்றிய சுயம்பு உள்ளது. கருவறை மீது அமைந்துள்ள ஏக கலசம் தாங்கிய விமானத்தில் தசவதாரம் சங்கு சக்கரம் ராமர், லட்சுமணர், சீதை ஆகியவரது சிற்பங்கள் இடம் பெற்று விமானம் காட்சியளிக்கிறது.

பாலமலைக்கோவிலின் வழிபாடுகளும் விழாக்களும்

சித்ரா பெளர்ணமி தேர்

சித்ரா பெளர்ணமிக்கு தேரோட்டத்துடன் 10 நாள் திருவிழா நடக்கும்.

கிருஷ்ணஜெயந்தி

கிருஷ்ணஜெயந்தி, ராமநவமி என அரங்கநாதரை சார்ந்த அனைத்து விஷேச தினங்களும் பாலமலையில் நிகழ்ச்சிகள் நடைபெறும்.

வைகுண்ட ஏகாதசி

ஒவ்வொரு ஆண்டும் வைகுண்ட ஏகாதசி பாலமலையில் மிகச் சிறப்பாக நடைபெறுகிறது. இந்நாளில் அரங்கநாதரை வணங்கினால் அவர்களுடைய ஜீவன் வைகுண்டம் செல்லும் என கருதப்படுகிறது.

தைப்பொருங்கல் திருவிழா

ஏழு ஊர் கிராம மக்களும் ஒன்றுகூடி பாலமலையில் பொங்கலிட்டு சூரிய பகவானுக்கு நன்றியை தெரிவிக்கின்றனர். உரியபடித்தல் இருளர்களின் பாரம்பரிய நடனங்கள் போன்றவை தமிழர் திருநாள் அன்று கொண்டாடப்பட்டு வருகின்றனர்.

புரட்டாசிமாத சனிக்கிழமை

புரட்டாசி மாதத்தில் வரும் ஐந்து சனிக்கிழமையும் பாலமலையில் சிறப்பு பூஜைகள் சிறப்பு ஆராதனைகள் இந்நாளில் அரங்கநாதருக்கு மிகவும் பெரிய விமர்சனமாக கொண்டாடி

வருகின்றனர். புரட்டாசி மாத சனிக்கிழமை அன்று பக்தர்கள் கூட்டம் வழக்கத்திற்கு மாறாக அதிகமாகவே இருக்கும்.

முடிவுரை

கோவை மாவட்டத்தில் பாலமலை முக்கிய வழிபாட்டு தலமாக விளங்குகிறது. பாலமலையில் உள்ள மக்கள் பாலமலையை மேல்முடி மலை என்று அழைக்கின்றனர். மக்களின் சுற்றுலா தளமான கோயம்புத்தூர் பாலமலை அரங்கநாதர்

கோயில் திகழ்கிறது இக்கோவில் ஆன்மீகத்தில் சுற்றுலா தலங்களில் முக்கிய தளமாக திகழ்கிறது.

துணைநூற் பட்டியல்

1. கொங்கு களஞ்சியம் தொகுதி-2 மெய்ப்பன் பதிப்பகம், புதுத்தேர்வு சிதம்பரம் 608 001. ப.418
2. சி.ஆர். இளங்கோவன் கோயம்புத்தூர் வரலாறு
3. திரு ஜெகதீசன் கோவில் பரம்பரை அறங்காவலர் நேர்காணல் 01.09.2023

அவலுர்பேட்டை- ஓர் வரலாற்று ஆய்வு

மு.நாஜுமொய்த்தீன்*

புவியியல் அமைப்பு:

நமது ஆய்வின் மையப்பகுதியான அவலுர்பேட்டை என்ற ஊர், இந்திய நாட்டின், தமிழ்நாடு மாநிலத்தின், விழுப்புரம் மாவட்டத்தின், மேல்மலையனூர் வட்டத்தில் அமைந்துள்ளது. மாவட்டத்தின் வடமேற்கே திருவண்ணாமலை மாவட்டத்தின் எல்லையோரம் அமைந்துள்ளது. இவ்வூரின் வடகிழக்கு முனையில் சித்தகிரி என்ற குன்றும், அதன் அடிவாரத்தில் ஒரு குளமும் அதற்கு சுற்று தொலைவில் ஒரு பெரிய குளமும் அமைந்துள்ளது. இவை இரண்டும் பாதாள வழி மூலம் இணைக்கப்பட்டுள்ளன. மேலும் ஊரின் மேற்கே பெத்தான்குளமும் (அதன் நடுவில் ஒரு சிதிலமடைந்த மாடமும்) மற்றுமொரு பெரிய ஏரியும் உள்ளன.¹

தொன்மை வரலாறு:

தமிழகத்தின் நான்கு முக்கிய மண்டலங்களில் வடக்கே உள்ள தொண்டை மண்டலத்தின் மலையமான் ஆட்சி செய்த நடுநாட்டில் இவ்வூர் அமைந்துள்ளது. மராட்டிய மன்னரான சிவாஜி, “இது இந்தியாவிலுள்ள எவரும் உட்புக முடியாத கோட்டைகளுள் சிறந்தது”² என கூறிய

செஞ்சிக்கோட்டை இவ்வு+ருக்கு தெற்கே அமைந்துள்ளது. செஞ்சி மன்னன் இராஜாதேசிங்கு தனக்கு பிள்ளை வரம் வேண்டி வழிபட்ட நவந்தகிருஷ்ணப் பெருமாள் திருக்கோவில் இவ்வூரின் தென்மேற்கே மேக்களூரில் அமைந்துள்ளது.

மேலும், இவ்வூரை சுற்றி பல சமண நினைவுச்சின்னங்கள் உள்ளன. அதில் முக்கியமானவை, கி.பி. 6 ஆம் நூற்றாண்டைச் சேர்ந்த பறையம்பட்டு சமண கல்வெட்டும் மற்றும் திருநாதர்குன்று சமண கல்வெட்டும் ஆகும். இவை இரண்டும் சமண முனிவர்கள் உண்ணாநோன்பு இருந்து உயிர் நீத்ததாக கூறுகின்றனர்.³

இவ்வூரின் வடகிழக்கு முனையில் அமைந்துள்ள சித்தகிரி என்ற குன்றின் மீதும் சமணர் படுக்கை உள்ளது. இக்குன்றில் சித்தர்கள் வாழ்ந்ததாகவும் அதனாலேயே இக்குன்றிற்கு சித்தகிரி மலை என்று பெயர் வந்ததாகும். மேலும் இக்குன்றின் அடிவாரத்தில் ஒரு சித்தரின் ஜீவ சமாதி உள்ளது. இன்றும் இவ்வூர் மக்கள் அதனை வழிபடுகின்றனர்.

இவை மட்டுமின்றி வழுதலாங்குணம், மேல்மலையனூர், வளத்தி போன்ற இடங்களில்

*உதவிப்பேராசிரியர் , வரலாற்றுத்துறை , திருக்கோவிலூர் கலை மற்றும் அறிவியல் கல்லூரி, திருக்கோவிலூர்

பல சமண நினைவுச்சின்னங்கள் இவ்வூரைச் சுற்றியுள்ளன. இதன் மூலம் பழங்காலத்தில் இங்கு சமணம் செழித்தோங்கியது என அறிய முடிகிறது.

இவ்வூரின் நடுவே நூற்றாண்டு பழமை வாய்ந்த அகதீஸ்வரர் ஆலயம் ஒன்று உள்ளது. இந்திய சுதந்திர போராட்டத்தின் போது காந்தியடிகளால் வழங்கப்பட்ட இரு வில்வமரக்கன்றுகள் இக்கோவிலின் வளாகத்தில் நடப்பட்டன என்றும் அந்த நிகழ்விற்கு சான்றாக காந்தியடிகளின் உருவச்சிலை ஒன்று இக்கோவிலின் மாடத்தில் அமைக்கப்பட்டுள்ளது. மேலும் வைணவ தலமான நூற்றாண்டு பழமை வாய்ந்த ஸ்ரீ பிரசன்ன வெங்கடேச பெருமாள் ஆலயம் ஒன்றும் உள்ளது.

சித்தர்கள் வாழ்ந்ததாக சொல்லப்படும் சித்தகிரி மலை மீது நூற்றாண்டு பழமை வாய்ந்த முருகரின் திருக்கோவில் ஒன்று உள்ளது. இங்கு ஒவ்வொரு வருடமும் பங்குனி மாதம் உத்திரத் திருவிழாவானது கலை மற்றும் இலக்கிய மன்றம் என வெகு விமர்சயாக நடைபெறும். இவ்விழாவின் போது மட்டும் இலட்சத்திற்கும் அதிகமான மக்கள் கூடுவார்கள். இவ்வூரின் வடகிழக்கு முனையில் சிதிலமடைந்த ஒரு கல் மண்டபம் உள்ளது. பல வருடங்களுக்கு முன்பு வரை பொங்கள் திருவிழாவின் 4ஆம் நாள் ஊர் பொது மக்கள் இங்கு ஒன்று கூடுவர். மேலும் இங்கு உற்சவ சுவாமிகளை அன்றொரு நாள் வைத்து வழிபடுவர்.

மேலும், இவ்வூரினை சுற்றி பல பழமைவாய்ந்த ஆன்மீகத் தலங்கள் உள்ளன. குறிப்பாக திருவண்ணாமலை அண்ணாமலையார் திருக்கோவில், மேல்மலையனூர் அங்காள பரமேஸ்வானீ திருக்கோவில், மேக்களுர் நவநீத கிருஷ்ண பெருமாள் திருக்கோவில், மங்கலம் போர்மன்னலிங்கேஸ்வரர் திருக்கோவில், வேடந்தவாடி கூத்தாண்டவர் திருக்கோவில் என வரலாற்று சிறப்புமிக்க திருக்கோவில் உள்ளன. இதன் காரணமாகவே 19 ஆம் நூற்றாண்டில் இங்கு ஒரு பொதுச் சத்திரம் இருந்ததாக அரசு ஆவணம் கூறுகிறது.⁴

1913 ஆம் ஆண்டு அவலூர்பேட்டையில் கிராம நிர்வாகியாக பணிபுடனீந்த B.வேக்மொய்தீன் சாஹிப் என்பவருக்கு சிறந்த நீதி வழங்குபவர் மற்றும் நல்ல பணியாளர் என அன்றைய ஆங்கிலேய அரசின் தென்னாற்காடு மாவட்டத்தின் DSP பதவியில் இருப்பவரால் வெண்கல பதக்கம் ஒன்று வழங்கப்பட்டுள்ளது.⁵

அவலூர்பேட்டை ஊராட்சி:

அவலூர்பேட்டை கிராமம் ஆங்கிலேயர்களால் 05-08-1933 அன்று ஊராட்சியாக அமைக்கப்பட்டது.⁶ இவ்வூராட்சியில் அவலூர்பேட்டை, ரவனாம் பட்டு, ஆதிகான்புரவடை, புதுபூண்டித்தாங்கள், கிளாகுப்பம் என 5 கிராமங்களை உள்ளடக்கியது. இதன் பரப்பளவு 956.8.0 ஹெக்டர் ஆகும். இவ்வூராட்சியில் 2011 ஆம் ஆண்டின் மக்கள்தொகை கணக்கின்படி 8578 பேர் வசிக்கின்றனர். அதில் 4258 ஆண்களும் 4320 பெண்களும் உள்ளனர். இவ்வூராட்சியின் பாலின விகிதம் தேசிய மற்றும் மாநில சராசரியைவிட அதிகமாக 1015 என உள்ளது. இவ்வூராட்சியின் மொத்த கல்வியறிவு 74 சதவிகிதம் ஆகும்.⁷

இவ்வூராட்சியில் மொத்தம் 12 ஊராட்சி வார்டுகள் உள்ளன. ஊராட்சியின் தலைவர் மற்றும் ஊராட்சியின் வார்டு உறுப்பினர்கள் மக்களால் நேரடியாக தேர்ந்தெடுக்கப்படுகின்றனர். இவ்வூராட்சியின் முதல் தலைவராக திரு. சீத்தாராமன் ரெட்டியார் தேர்ந்தெடுக்கப்பட்டார். அவருக்கு பின் திரு. K.கோபால் ரெட்டியார், திரு. A.V.அருணாச்சலம், திரும்ப திரு. K.கோபால் ரெட்டியார், திரும்ப திரு. A.V.அருணாச்சலம் (1996-2001);, திரு. G .நடராஜன் (2001-2006), திருமதி. P.பானுரேக்கா(2006-2011), திருமதி. V.கலா (2011-2016), திரு. R.S.செல்வம் (2021-)தலைவர்களாக தேர்ந்தெடுக்கப்பட்டனர்.⁸ இவ்வூராட்சியில் 2021 ஆம் ஆண்டின் வாக்காளர் கணக்கின்படி 6730 வாக்காளர்கள்⁹ உள்ளனர்.

இவ்வூராட்சியின் ஆண்டு வருவாய் சராசரியாக ரூபாய் 60 இலட்சம் இருக்கும். இது போக மத்திய மாநில அரசுகளின் மானியங்களும் உள்ளன. இவ்வூராட்சியின் முக்கிய வருவாய் ஆக புதன்

கிழமை தோறும் நடைபெறும் வாரச்சந்தையின் குத்தகை பணமாகும்¹⁰. இது மட்டுமே ஆண்டிற்கு சராசரியாக ரூபாய் 30-35 இலட்சம் வருகிறது. இச்சந்தை கிட்டத்தட்ட 80 ஆண்டுகள் பழமை வாய்ந்தது. இச்சந்தை இரு பிரிவாக நடைபெறும். ஒன்று அதிகாலை 5 மணி முதல் முற்பகல் 11 மணி வரை கால்நடை சந்தையாகவும், மற்றொன்று முற்பகல் 11 மணி முதல் இரவு 9 மணி வரை காய்கறி மற்றும் பல சரக்கு சந்தையாகவும் செயல்படும். இதன் மூலம் சுற்றுவட்டாரத்தை சேர்ந்த 100க்கும் மேற்பட்ட கிராம மக்கள் பயனடைகின்றனர்.

இவ்வூராட்சியில் 21.03.1958 அன்று தமிழக முதல்வர் காமராஜரால் துவக்கிவைக்கப்பட்ட அரசு மேல் நிலை பள்ளி ஒன்று உள்ளது¹¹. இங்கு ஆண் பெண் மாணவர் மாணவிகளுக்கென தனித்தனியாக இரு அரசு மேல் நிலை பள்ளிகள் உள்ளன. 4 அரசு துவக்கப்பள்ளிகள் உள்ளன¹².

இவ்வூராட்சி சுற்றுவட்டாரத்தை சேர்ந்த 100க்கும் மேற்பட்ட கிராமங்களுக்கு மையப்பகுதியாக விளங்குவதால் இங்கு பல்வேறு மத்திய மாநில அரசு அலுவலகங்கள் உள்ளன. அவை, கிராம நிர்வாக அலுவலகம், வருவாய் குறுவட்ட அலுவலகம், துணை அஞ்சலகம், சார்பதிவாளர் அலுவலகம், காவல் நிலையம், ஆரம்ப சுகாதார நிலையம், ஒழுங்கு முறை விற்பனைக் கூடம், துணை மின் நிலையம், வட்டார துணை வேளாண்மை விரிவாக்க மையம், கிளை நூலகம், 5 பொதுத்துறை வங்கிகள், 4 தனியார் பெட்ரோல் நிலையங்கள், 10க்கும் மேற்பட்ட தனியார் சத்திரங்கள் மற்றும் பல நூறு தனியார் வணிக நிறுவனங்கள் அமைந்துள்ளன.

நகரமயமாதல் காரணமாக நாளுக்கு நாள் இவ்வூர் நகரமாக விரிவடைந்து வருகிறது. 2023 ஆம் ஆண்டின் மக்கள்தொகை கணக்கின்படி தோராயமாக 12000 ஆக உயர்ந்துள்ளது. இதன் காரணமாக இவ்வூராட்சியை பேரூராட்சியாக தரம் உயர்த்தக்கோரி மாநில அரசிற்கு ஊராட்சியின் சார்பாக பரிந்துரைக்கப்பட்டுள்ளது.

சமூக மற்றும் பொருளாதார நிலை:

இவ்வூரில் பல தரப்பட்ட மக்கள் ஒன்றாக இணைந்து வாழ்கின்றனர். இவ்வூரில் பெரும்பான்மையினராக செட்டியார் சமூகம் உள்ளது. இவர்களைத்தவிர இஸ்லாமியர்கள், ஆதி திராவிடர்கள் மற்றும் பிற்படுத்தப்பட்ட சமூகத்தினர் கணிசமாக உள்ளனர்.

இவ்வூரில் உள்ள நூற்றாண்டு பழமை வாய்ந்த திரௌபதி அம்மன் ஆலயத்தில் 3 வருடங்களுக்கு ஒரு முறை நடைபெறும் தீ மிதித் திருவிழா 21 நாட்கள் நடைபெறும். ஒவ்வொரு நாளும் ஒரு சமூகத்தின் சார்பாக திருவிழா நடைபெறும். இத்திருவிழாவில் இந்த 21 சமூகங்களை தவிர மற்ற சமூகத்தினருக்கு திருவிழாவை நடத்த உரிமை வழங்கபடுவதில்லை.

இதுவன்றி சில சமூகங்களுக்கென தனியாக ஆலயங்களையும் திருவிழாக்களையும் செய்கின்றனர். அவை, மாரியம்மன் கோவில் பூப்பல்லாக்குத்

திருவிழா, மாரியம்மன் கோவில் கூழ்வார்த்தல் திருவிழா, முத்தாலம்மன் கோவிலில் மீனவ சமூகத்தின் மயான குறைத் திருவிழா, சௌடேஷ்வரி அம்மன் கோவிலில் தெலுங்கு செட்டியார் சமூகத்தின் கத்தி போடுதல் திருவிழா, அப்துல் காதிரி ஜீலானி (ரலி) தர்காவில் நடைபெறும் இஸ்லாமியர்களின் கந்தாரி திருவிழா என பலவற்றை எடுத்துக்காட்டாக சொல்லலாம்.

இவ்வூரில் நடைபெறும் பொது விழாக்களாக முருகர் கோவிலின் பங்குனி உத்திர திருவிழா, அகதீஸ்வரர் கோவிலில் நடைபெறும் பிரதோஷம் மற்றும் வசந்த உற்சவம், விநாயகர் சதுர்த்தி திருவிழா போன்றவையுள்ளன.

இவ்வூரின் பிரதான தொழிலாக விவசாயம், கைத்தறி நெசவு மற்றும் வணிகம் ஆகும். விவசாயம் துணை கிராமங்களில் செய்யப்படுகிறது. முக்கிய பயிர்களாக நெல், கரும்பு, மணிலா விளைவிக்கப்படுகிறது.

மற்றொரு பிரதான தொழிலான நெசவு அவலூர்பேட்டையின் முக்கிய தொழிலாகும். அதற்கு உதாரணமாக இவ்வூரின் பெயரான அவலூர்பேட்டை என்பது அவலூர்பேட்டை என்பதில் இருந்து வந்தது. அதன் பொருள், நெசவுத் தொழிலில் சாயம் போடும் தொழில் மிகுந்த ஊர் ஆகும். அவுரி என்பது நீலச்சாயம் போட பயன்படுத்தப்படும் ஒரு வகை செடியாகும்.

முடிவுரை:

வரலாற்றை நாம் கீழிருந்து மேலாக அறிவதன் மூலமே முழுமையடையும்¹³. ஆக, வரலாற்று அறிஞர் ஜியோவன்னி லெவி என்பவரின் கூற்றுப்படி நாம் நுண் வரலாற்றின் மூலம் அடிமட்ட அளவில் வரலாற்றை அதிகளவில் ஆராய முற்பட வேண்டும் அதன் மூலம் வரலாற்றை நாம் கீழிருந்து மேலாக அறிய ஒரு வாய்ப்பாக அமையும்.

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A Historical View of Sati Stones in South India

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Introduction

Sati is not sanctioned by Vedic rituals, although certain hints in the symbolism connected with funerals come very near it and in a manner foreshadows it. Early Smarty literature allows it, but in general does not strongly advocate it. Sati is, nevertheless, a custom of great antiquity. At the time of Alexander's invasion the Greeks found it observed in the Punjab. The custom of sati gained momentum in the medieval period and was prevalent in Karr taka in pre-Vijayanagaram and Vijayanagaram times.

The Meaning of Sati

The term sati has a wide semantic range, encompassing the action of a woman's immolation following the death of her husband, to the woman herself, or to sati as a goddess. In English, the first meaning is dominant, defining sati as an action or ritual. English usage sometimes makes sati the object of the verb 'to perform' or the verb 'to commit'. In many Indian languages this usage is very much the exception rather than the rule: sati is a person, not a practice that is, it denotes not the practice but the practitioner: the 'virtuous woman' who joins her husband in death. The term carries with it associations of great virtue, personal

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strength and religious autonomy. In its origin, sati is a Sanskrit feminine participle derived from the verb 'to be'. Hence sati is a good woman; and because, according to classical Hindu formulations, a good woman is one devoted to her husband, sati came to mean a truly faithful wife. The concept is that the true devotion of a wife to her husband, her moral 'truth' (sat, Satya) becomes manifest at the moment when she becomes a sati, though the virtue existed long before. This is the moment at which such virtue becomes fully visible. However, there is a sense in which sati as a person depends on sati as a practice-the actual act of immolation. Thus in Indian languages one generally speaks of 'being' or 'becoming' sati and not 'performing' or 'doing' sati. In Sanskrit, the practice and the person are generally differentiated with the words *sahagamana* ('going after') denoting the practice and the word *sati*, the person.

Basic Iconography of ASati

Besides sati as a person and sati as practice, the word has a third dimension, in that sati also refers to the goddess. On the one hand, sati is the wife of Siva, who immolated herself in the sacrificial fire of her father Dacha. But those referring to sati as a goddess are not generally referring to the goddess sati, but are using the term to refer to 'real' sati, or women who are believed to have immolated themselves at some point of time. However, as already noted, sati as a goddess is not clearly individualized, for it is as though every woman who attains the status of sati is really just an instance or manifestation of one essential being.

Another point to be noted is that in the European perspective it is assumed that the practice of sati can only be undertaken by widows. However, according to Indian tradition, the term 'sati' and 'widow' are mutually exclusive categories for a sati is a 'non-widow woman'. Indeed, sati is a means of avoiding widowhood. The concept of sati does not, therefore, carry with it any association of widowhood for while the concept of 'widow' denotes a woman who has chosen to remain in the world without her husband; the sati is wife who has chosen not to do so. In other

words, the widow can never be a sati and the sati has never been a widow.

The basic element in the pan-Indian iconography of a sati is the upright open, right arm and hand, bent at the elbow and clearly showing bangles intact. The bangles symbolize the married state, and the ritual moment when a wife breaks her bangles signals her entry into widowhood. That these bangles remain on the sati's wrist bear witness to the continuation of her wifely status, signifying a denial that she has been separated from her husband. Certain other elements are generally present on a sati-stone, namely, the sun and moon, indicating eternity, immortalizing the woman whose fame would last as long as the sun and moon.

Foreign Traveler Accounts

Among the foreigners who visited the city or the kingdom and who have described *sahagamana* are Nicola Conti in the fifteenth century, Duarte Barossa, Fermat Nunez and Caesar Frederick in the sixteenth century and Petro Della Valle in the first quarter of the seventeenth. The first for visited the city; and though Petro Della Valle did not visit Vijayanagaram, his account of sati is based on his experience at the Nayak capital of Ickier.

However, members of a specific community, which from Barossa's description one can identify as the Virasaivas, 'marry only one wife, and when one of them dies the wife buries herself alive' with him. Again, nowhere in his account does Barossa state that he had actually been present at a ceremony of self-immolation. It is revealing that this vivid description of sati is given in the section of his travelogues in which he describes 'customs of the kingdom of Maralinga and of the inhabitants of the country', which may have been largely based on gossip and hearsay.

Fernao Nunez, a horse dealer who spent three years at Vijayanagaram, has mentioned in his chronicle that the women of the kingdom of 'Bizana' followed the custom of burning themselves when their husbands died and that they considered it 'as an honour to do so'. When the husband died the wife laws advised by her relatives to immolate her in order to save her and the family from dishonor. The dead man's body was

carried on a canopy of branches, while the wife was paraded throughout the city on a 'worthless horse', carrying a mirror in one hand and a branch of flowers in the other, and with much rejoicing she was escorted to the place 'where they are always burned'. After the husband's body had been burnt, the wife washed her feet and a Brahman performed certain ceremonies. The woman discarded her good clothes, covered herself with yellow clothes, distributed her jewels among her close relatives and friends and commended her sons, if she had any, to her closest relatives. She went around the pit three times and then mounted the step of the scaffold. She held a mat in front of her, which prevented her from seeing the fire. A piece of cloth wound around rice and another binding betel leaves, mirror and comb were thrown in the fire, so that the woman could adorn herself when she was with her husband again. Finally the woman placed a pot of oil on her head and cast herself into the fire. According to Nuniz, 'when a captain dies, however many wives he has they all burn themselves, and when the king dies they do the same'. He asserts that this practice was spread throughout the country, except among the caste of the 'Telugas', among whom the wives were buried alive with their deceased husbands. Again, one notes that Nuniz writes in a very generalized fashion, showing that he is not describing any specific incident of self-immolation that he had witnessed.

We shall now examine the extant sati stones at the site. For this the core area of the city alone has been selected, namely, the 25 square kilometer which extends from Anaconda in the north to the outstrips of kamalapuram village in the south. Only a few sati stones are still in situ; at present the majority are in the site Archaeological Museum at Kamalapuram.

Conclusion

In the courtyard of the Mudu viranna temple is a partly broken sati kal consisting of two panels. On the lower one is right all four sporting elaborate coiffures. In the top panel the man is shown seated before a lingam, accomplished by a Nandi. The crescent moon is etched above but the sun, which must have been carved in the portion that is now broken, is missing. Against the

outer wall of this temple is a deeply buried sati stone, only the top part of which can be seen, and the seen the linga and the sun, the linga and the man and wife before it only partially visible. It is worth noting that in the beginning of the twentieth century there were many more masti kals outside the mudu viranna temple, for it is noted that under the outer walls of this temple are two little sati stones marking the spots where women committed sati.... Opposite these two, on the other side of the road are four more similar stones, another may be seen further down the same road immediately west of it just before it enters Hampi bazaar perhaps one of these was moved into the Mudu Virana Temple courtyard, for

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பக்தி இயக்கத்தின் சமூகப் பொருளாதார பின்னணியும் இசையின் பாத்திரமும்

கு.நாகபூஷணம்* மற்றும் முனைவர் க.ஜெயபாலன்**

அறிமுகம்

களப்பிரர் காலத்தை தொடர்ந்து வந்து பல்லவர்கள் ஆட்சி ஏறக்குறைய முன்னூறு ஆண்டுகள் தமிழ்நாட்டில் நீடித்தது. சைவ, வைணவ பக்தி இலக்கியங்கள் பல்லவர் காலத்தில் இயற்றப்பட்டு மக்களிடையே பாடப்பெற்று அது ஒரு சமூக இயக்கமாகவே நடைபெற்றதால் இது பக்தி இயக்க காலம் எனப்பட்டது. இக்காலத்தில் சைவ சமய பெரியோர்களான நாயன்மார்களும் வைணவ சமயப் பெரியோர்களான ஆழ்வார்களும் ஊர் ஊராக சென்று பக்தியிசைப் பாடல்களை பாடி இரு சமயப் பிரிவுகளுக்கும் புத்துயிர் ஊட்டினர். இந்த இயக்கம் வட இந்திய சமண, பௌத்த சமயங்களின் ஆதிக்கத்தை நேரடியாக எதிர்ப்பதாகவும் வைதீக கருத்துக்களை மறைமுகமாக புறந்தள்ளுவதாகவும் அமைந்தது. இதில் மன்னர்கள், வணிகர்கள், வேளாண் குடிகள்

ஆகியோரிடையேயான ஒரு போராட்டம் இழையோடி வருவதையும் தமிழும் இசையும் இதில் ஆற்றிய பாத்திரத்தையும் சமூக, பொருளாதார பின்னணியில் ஆராய்ந்து விவரிப்பதே இக்கட்டுரையின் நோக்கமாகும்.

பக்தி இயக்கத்தின் வரலாற்று அடித்தளம்

சங்க கால இனக்குழு அமைப்பில் நிலவுடைமை சமூகம் உருவாகத் தொடங்கியபோது புத்த மதமும் சமண மதமும் தமிழகத்திற்கு வந்து சேர்ந்தன. அன்றைய ஆதிக்க வர்க்கங்களாக உருவாகியிருந்த வணிகர்களுக்கும் மன்னர்களுக்கும் பௌத்தமும் சமணமும் ஆஸ்தான மதங்களாக மாறின. இந்த மதங்களை பின்பற்றிய இரண்டு வர்க்கங்களுமே நேரடி உழைப்பில் ஈடுபடாத வர்க்கங்களாகும். மன்னர் பின்பற்றிய மதத்தையே குடிமக்களும் பின்பற்றத் தொடங்கினர். இப்போக்கு ஒரு

*முனைவர் பட்ட ஆய்வாளர், தமிழ்த்துறை, அரசினர் ஆடவர், கலைக் கல்லூரி (தன்னாட்சி),

நந்தனம், சென்னை-600 035

**இணைப்பேராசிரியர், தமிழ்த்துறை, அரசினர் ஆடவர், கலைக் கல்லூரி (தன்னாட்சி), நந்தனம், சென்னை-600 035

சமுதாய பண்பாட்டு மாற்றத்தை நிகழ்த்துவதாக இருந்தது. இந்த மாற்றத்தை “ஓயாத போர், கொள்ளை, மரணம், கட்டுபாடற்ற ஆண்பெண் உறவு, மிதமிஞ்சிய மது, மாமிச ஊண் முதலியவற்றின் இருப்பிடமான புராதனத் தமிழகம், சமணம், பௌத்தம் ஆகியன கொண்டு வந்த சாந்தம், சமாதானம், ஒழுக்கம், பெண் வெறுப்பு, அரசநெறி, கட்டுப்பாடு, புலால் மது வெறுப்பு, பொருளாசை வெறுப்பு முதலிய பண்புகளைத் தொடக்கத்தில் இலகுவாகவும் விருப்பத்துடனும் ஏற்றது. காலத்தின் தேவையை வந்த சமயங்கள் நிறைவேற்றின” என்று கலாநிதி க.கைலாசபதி குறிப்பிடுகிறார்.¹

பக்தி இயக்கத்தின் சமூகப்பொருளாதார பின்னணி

இனக்குழு அமைப்பிலிருந்த சமூகமானது நிலவுடைமை சமூகத்திற்கு மாற வேண்டிய காலக்கட்டத்தில் அதாவது சங்க காலத்தில் இருந்த இனக்குழு அரசுகளின் எல்லைகள் ஐந்து வகை நிலப்பாகுபாடுகளுக்கு உட்பட்டிருந்த நிலைமாறி ஐவகை நிலங்களும் ஒன்றிணைந்த ஒரு மையப்படுத்தப்பட்ட அரசுகள் உருவாகிற சமூகக்கட்டமாக இருந்தது. இதனையே சிலப்பதிகாரத்தில் இளங்கோவடிகள் கதை வடிவில் கூறுகிறார். இதற்கு முன்னதாகவே திருவள்ளுவரும் ஐவகை நிலங்களும் ஒன்றிணைந்த ஒரு பெருநில அரசின் வரலாற்றுத் தேவையை

மணிநீரும் மண்ணும் மலையும் அணிநிழற்
காடும் உடைய தரண்

குறள் எண்: 742

என்ற திருக்குறளின் மூலம் கூறுகிறார். இதன் பின்னர்தான் பெருநில அரசுகள் தோன்றி உற்பத்தியிலும் பொருளாதாரத்திலும் பலம் பெறத் தொடங்கியதை அறிய முடிகிறது. இந்த மாற்றத்தை பேராசிரியர் க. கைலாசபதி அவர்களின் வார்த்தைகளில் சொல்தென்றால், “சங்ககாலத்தின் பிற்பகுதியிலும் சங்க மருவிய காலப்பகுதியிலும் பலம் வாய்ந்த அரசுகள் தோன்றியதன் விளைவாக தனியுடைமையின் பேரில் அரசுகள்

நிலைநிறுத்தப்பட்டன. பிறநாட்டு வணிகமும் இக்கால பகுதியிலே தமிழ்நாட்டு செல்வ நிலைக்கு உதவிற்று. கைத்தொழிலும் விவசாயமும் பிரிந்தன. நகரம் நாட்டுப்புறத்திலிருந்து வேறுபட்டது. பெருகிவந்த உற்பத்தியின் விளைவாக உற்பத்தியில் பங்குகொள்ளாத ஒரு வர்க்கம் தோன்றியது. உற்பத்தியில் பங்கெடுக்காமல் உற்பத்தி செய்த பொருட்களை பரிவர்த்தனை செய்வதில் மட்டும் ஈடுபடும் வர்க்கத்தை சிருட்டித்தது இக்காலப்பகுதி அந்த வர்க்கம்தான் வியாபாரிகளின் வர்க்கம்”.²

தமிழும் இசையும்

பன்னிரு திருமுறைகளில் முதல் ஏழு திருமுறைகளை இயற்றிவர்கள் திருஞானசம்பந்தர், திருநாவுக்கரசர், சுந்தரமூர்த்தி நாயனார் ஆகியோர் ஆவர். இறைவனுக்குரிய வழிபாட்டுப் பொருள்களுள் முக்கியமானது இசையாகும். திருவீழிமிழலையில் பஞ்சம் ஏற்பட்ட காலத்தில் மக்களின் பசி தீர்ப்பதற்காக நாள்தோறும் சம்பந்தருக்கும் அப்பருக்கும் படிக்காசு அளிக்கப்பட்டது. ஞானசம்பந்தரும், நாவுக்கரசரும் பாடிய இன்னிசைத்தமிழ் பாடல்களைக் கேட்கும் பெரும் விருப்பத்தால் இறைவன் நாள்தோறும் படிக்காசு அருளியதாக “தமிழோடு இசைக்கேட்கும் இச்சையா காசு நித்தம் நல்கினர்” என்ற பாடல் வரியில் சுந்தரர் குறிப்பிடுகிறார்.

சம்பந்தர்

சம்பந்தரின் பாடல்கள் திருக்கடைகாப்பு என அழைக்கப்பெறுகின்றது. சம்பந்தர் பதிகங்கள் பதினோரு பாடல்கள் அல்லது பத்து பாடல்கள் கொண்டவையாகும். இவை கலிப்பா வகையை சார்ந்தவை. திருஞானசம்பந்தர் சந்தப்பாடல் வகைகளுக்கும் சித்திரகவி வகைகளுக்கும் முன்னோடியாக திகழ்கிறார். இவர் பல்வகையான பாடல்களை பாடி உள்ளார். அவற்றுள் திருமாலைமாற்று, திருவியமகம், திருவிருக்குறள், நாலடிமேல்வைப்பு, ஈரடிமேல்வைப்பு, திருத்தாளச்சதி, திருஎழுக்கூற்றிருக்கை போன்றவையாகும்.

திருநாவுக்கரசர்

திருநாவுக்கரசரின் பாடல்களை நான்கு விதமாக பிரிக்கலாம். அவை திருத்தாண்டகம், திருக்குறுந்தொகை, திருநேரிசை மற்றும் திருவிருத்தம் ஆகியவையாகும். இவர் தாண்டகத்தை இயற்றியதால் இவர் இப்பெயர் பெற்றார்.

“சலம் பூவொடு தூபம் மறந்தறியேன்
தமிழோடு இசைப்பாடல் மறந்தறியேன்”

என்ற தேவாரத்தில் நீராலும், பூவாலும் தூபமிட்டு இறைவனை வழிபடுவது வழக்கமாகும் அவ்வாறு செய்வதை தாம் மறக்கவில்லை எனவும் கூடவே தமிழோடு இசைப்பாடலையும் கொண்டு வழிபடவும் மறக்கவில்லை என்கிறார் திருநாவுக்கரசர். திருநாவுக்கரசர் இறைவனின் புகழை இனிய தமிழிசைப்பாடல்களால் விளக்கி மனமுருகிப் பாடியருளி உள்ளார். இசையை மற்ற வழிபாட்டு பொருட்களுக்கு இணையாகக் கருதுகிறார் என்பது குறிப்பிடத்தக்கது. தமிழுக்கும், இசைக்கும் திருநாவுக்கரசர் கொடுத்துள்ள உயர்மதிப்பு இதனால் நன்கு விளங்குகிறது.

சுந்தரர்

சுந்தரரின் பாடல்கள் திருப்பாட்டு என்று அழைக்கப்படுகின்றன. இசையின் வடிவினனாகவும், இசையை விரும்புவனாகவும் திகழ்பவர் சிவபெருமான் என்று சுந்தரர் கூறுகிறார். மண்மேல் தம்மை “சொற்றிமிழால் பாடு” என்று இறைவன் ஆணையிட்டதாகவும் அன்று தொடங்கி, தம் வாழ்நாள் முழுமையும் இன்னிசையால் தேவாரம் பாடி சுந்தரர் இறைவனை வழிபட்டார் என்றும் கூறப்படுகிறது.

“ஏழிசையாய் இசைப்பயனாய் இன்னமுதாய்
என்னுடைய

தோழனுமாய்யான்செய்யும் துரிகளுக்குடனாகி
மாலை ஒண்கண் பரவையைத் தந்தாண்டானை
ஏழையேன் பிரிந்திருக்கேன் என்
ஆருர்இறைவனையே”⁹

என்று இறைவனை இசையாகவே பாவித்துப் பாடியுள்ளார். மேலும் சுந்தரர் தம் பாடல்களை

இசைக்கிளவி என்று குறிப்பிடுவதும் நோக்கத்தக்கது.

மாணிக்கவாசகர்

“திருவாசகத்திற்குருகார் ஒருவாசகத்திற்குமுருகார்” என்ற கூற்றில் திருவாசகத்தின் இசையோடு இயைந்த தன்மையே உருகுதல் என்ற சொல்லால் குறிக்கப்படுகிறது. மாணிக்கவாசகரது ஆன்மீக அனுபவங்களே திருவாசக் பாடல்களாயின. மாணிக்கவாசகர் திருவாசகத்தில் திருவம்மானை, திருப்பொன்னுசல், திருக்கோத்தும்பி, திருத்தெல்லேனம் போன்ற பிரிவுகளில் பாடல்களை இயற்றியுள்ளார்.

பன்னிருத்திருமுறையில் பல்வேறு சமயத்தொண்டர்கள் மேலும் பல பாடல்களை இயற்றி, பாடி தமிழுக்கும் தமிழிசைக்கும் தொண்டாற்றி உள்ளனர். அவர்களில் திருக்கோவையார், சேந்தனார், திருமூலர் போன்றோர் குறிப்பிடத்தக்கவர்கள் ஆவர்.

நாலாயிரத் திவ்யபிரபந்தம்

வைணவ சமயப் பாடல்களின் தொகுப்பு நாலாயிர திவ்ய பிரபந்தம் எனப்படுகிறது. நாலாயிர திவ்ய பிரபந்தம் பன்னிரு ஆழ்வார்களால் திருமாலை பாட்டுடைத் தலைவனாக கொண்டு இயற்றப்பட்டுள்ளது. இதில் அமைந்துள்ள நாலாயிரம் பாடல்களும் தமிழ் மொழிக்கும் பக்தி இசைக்கும் ஓர் அரிய கருவூலம் எனலாம். இசை மனத்தைப் பயன்படுத்தக்கூடியது. அனைவரையும் தன் வயப்படுத்தக்கூடியது. கீர்த்தனம் செய்து இறைவனை அடையலாம் என்பதே திவ்ய பிரபந்தத்தின் இசை உள்ளடக்கமாகும்.

இன்னிசையால் சொன்னமாலை

ஈரைந்தும் வல்லவர் தாம் போய்

மன்னிய மாதவனோடு

வைகுந்தம் புக்கிருப்பாரோ¹⁰

நாச்சியார் திருமொழியில் இன்னிசையால் சொன்ன இந்த பாமாலை பத்தையும் பாடுபவர்கள் என்றென்று நிலைபெற்ற மாதவனோடு வைகுந்தம் புகிந்து அங்கேயே இருப்பாரே என்று ஆண்டாள் கூறுகிறார்.

மாணிக்கமகட் வயிரம் இடைகட்டி
ஆணிப்பொன்னால் செய்த வண்ணச்
சிறுத்தொட்டில்
பேணி உனக்குப் பிரமன்விடுத்தான்

மாணிக்குறளனே. தாலேலோ
வையமளந்தானே, தாலேலோ.¹¹

இப்பாடல் நாட்டுப்புறப்பாடலான தாலாட்டுப்
பாடல் வகையை சார்ந்ததாகும். பாடல் இறுதியில்
தாலேலோ என்று முடிவடைகிறது.

பாட்டினால் உன்னை என் நெஞ்சத்து இருந்தமை
காட்டினாய்¹²

என திருமங்கையாழ்வார் பாட்டின் மூலமாக
தன்னுள் இருந்த இறைவனை அறிந்து
கொண்டதாக குறிப்பிடுகிறார். திவ்யபிரபந்தம்
தமிழ் உணர்வும் இசை உணர்வும் பக்தி பெருக்கம்
மிக்கவையாக உள்ளன.

மேலும், திவ்ய பிரபந்தத்தில் யாப்பு
விகற்பங்களையும் தமிழ் மரபுப்படி அமைந்த
பாக்களையும் காணலாம். மேலும்,
திவ்யபிரபந்தத்தில் திருவெழுக்கூற்றிருக்கை,
நாலடி மேல்வைப்பு, திருவிருத்தம், அடிமடக்கு,
தாண்டகம், திருச்சந்தவிருத்தம், அந்தாதி,
பல்லாண்டு, திருப்பாவை, திருப்பள்ளி எழுச்சி,
மடல், பிள்ளைத்தமிழ் போன்ற இலக்கிய நயங்கள்
உள்ளன. அரிய வழக்கிசைப் பாடல்களான
பூச்சூடல், சீலைக்குதம்ப, பூச்சி கட்டுதல், காது
குத்தல், நீராட அழைத்தல், குழல் வார காக்கையை
அழைத்தல், காப்பிடுதல், கோல் கொண்டு வா
ஆகிய பாடல்களை ஆழ்வார்கள் இயற்றி
பாடியுள்ளனர்.

முடிவுரை

கலை மனித உணர்வின் வடிவம் அக உலகிற்கு
வெளியே உள்ள புற உலகை அது அகத்தினுள்
பிரதிபலிக்கிறது. அறியப்படும் பொருளும், அதன்
அக பிரதிபலிப்பும் உற்பத்தி நிலைகளுக்கும் சமூக
வரலாற்றிற்கும் கட்டுப்பட்டவை. ஆனால் கலை
இக்கட்டுப்பாடுகளையும் விதிகளையும் மீறுவதற்கு
முயலுகிறது. இம்மீறுதலே குறிக்கோள் அல்லது
கனவு என்று சொல்கிறோம் என்று கூறுகிறார்
வானமாமலை

சிலப்பதிகார கால அரசு என்பது இனக்குழு
சமூகங்கள் இணைந்து உருவாகிவிட்ட ஒரு
அமைப்பாகும். இந்த அமைப்பின் அடுத்த கட்ட
நகர்வை பற்றிய கனவுகளையே பக்தி இயக்க
சமயத்தொண்டர்கள் தங்கள் பாடல்களில்
வெளிப்படுத்துகின்றனர். மேலும், உழைக்கும்
மக்கள் யாவரும் அந்த கனவில் பங்கு
கொள்ளும்படியாகவே அவர்களின் பாடல்கள்
எளிமையாக இருந்தன.

இனக்குழு சமூகத்தில் மக்களிடமிருந்து
இசைக்கலையானது, நிலவுடைமை சமூகத்திற்கு
மாறும்போது அதற்கான கலைஞர்களிடம் சென்று
சேர்ந்து அவர்களால் செம்மைபடுத்தப்பட்டு
அரங்கங்களிலும் சபைகளிலும்
இசைக்கப்படுகிறது. சிலப்பதிகார காலத்திலே
சபைகளையும் அரங்கங்களையும் கண்ட
இசையானது, பக்தி இயக்க காலத்திலே மீண்டும்
மக்களிடத்திலே சமயத்தொண்டர்களால்
கொண்டுந்து சேர்க்கப்படுகிறது. இந்த
காலத்திலேதான் இசை அபரிமிதமான வளர்ச்சியை
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தமிழ்நாட்டு வரலாற்று வரைவியலில் ஐரோப்பியர்களின் பணிகள்

ப. நவீனகுமார்*

என்றிக்கே என்றிக்கசு

என்றிக்கே என்றிக்கசு (Henrique Henriques, ஹென்றிக்கே ஹென்ஹீக்கஸ் அல்லது அன்றிக்கே அன்றிக்கசு 1520-1600), போர்த்துக்கீச இயேசு சபை போதகரும் மதப்பரப்பினரும் ஆவார். அண்டிரிக் அடிகளார் எனப் பொதுவாக அழைக்கப்படும் இவர் தனது வாழ்நாளின் பெரும் பகுதியை தமிழ்நாட்டில் மதப்பரப்புப் பணிகளில் ஈடுபட்டவர். ஐரோப்பாவில் இருந்து தமிழ்நாடு வந்து முதன் முதலாகத் தமிழ் சுற்றுக் கொண்டவர் இவரே. முதன்முதலில் தமிழில் அச்ச நூல்களை வெளியிட்டார். 1546 ஆம் ஆண்டில் இந்தியாவுக்கு வந்த இவர் ஆரம்பகாலத்தை கோவாவில் கழித்த பின்னர் தமிழ்நாட்டுக்கு வந்தார் இயேசு சபை சார்பில் தமக்கு மேலதிகாரியாக இருந்த புனித பிரான்சிசு சேவியரின் (1506-1552), அறிவுறுத்தலின் பேரில் தமிழ் சுற்றுக் கொண்டார். தமிழில் எழுதவும் பேசவும் திறமை பெற்றார். என்றிக்கே அடிகள் போர்ச்சுக்கல் நாட்டில் உள்ள விலாவிக்கோசா என்னும் ஊரில் பிறந்தார். இவருடைய மூதாதையர் யூத மதத்தைச் சேர்ந்தவர்கள். இருப்பினும் 1545 ஆம் ஆண்டில் கிறித்தவ மதத்தில் சேர்ந்தார். சமயப் பணி செய்ய இந்தியாவுக்கு 1546-இல் வந்தார். தொடக்கக் காலத்தில் கோவாவில் சில காலம் வாழ்ந்தார். பின்னர் தூத்துக்குடியில் குடியேறினார்.

கிறித்தவ சமயப் பணி ஆற்ற மக்கள் மொழியான தமிழைக் கற்றார். தமிழ் மொழியில் புலமைப் பெற்றார். ஐரோப்பாவில் பிறந்து தமிழ்ப் புலமை அடைந்த முதல் அறிஞர் என்னும் பெருமையைப் பெற்றார். அது மட்டுமல்லாமல் 'தம்பிரான் வணக்கம்' (1578) என்னும் தமிழ் நூலை முதன்முதல் அச்சேற்றி வெளியிட்ட பெருமையையும் அண்டிரிக் அடிகளார் பெற்றார்.

அடிகள் மற்றொரு நூலையும் அச்சிட்டு வெளியிட்டார். அதன் பெயர் 'அடியார் வரலாறு' (1586). 'கிரிசித்தியானி வணக்கம்' (1579)' மலபார் இலக்கணம்' ஆகியன இவர் எழுதிய பிற நூல்கள் ஆகும். இவர் தமிழ் அச்சுக்கலையின் தந்தை எனப் போற்றப்படுகிறார். இந்திய மொழிகளிலேயே முதன் முதலாக அச்சு கண்டது தமிழ் மொழியே. நூல் பதித்த இடம் கொல்லம் என்றும், பதித்த நாள் அக்டோபர் 20, 1578 என்றும் அந்நூலிலிருந்தே அறிகிறோம். தம்பிரான் வணக்கம், போர்த்துக்கீசிய மொழியில் எழுதப்பட்ட கிறித்தவ சமய போதனை நூலின் தமிழாக்கம். அக்காலத்தில் தமிழ் மொழி எழுத்துக்களுக்கான அச்சுகளையும் முதன்முதலாக உருவாக்க ஏற்பாடு செய்தவர். கோன்சால்வசு என்னும் அச்செழுத்துக்களை வெட்டுவதில் சிறந்த கருமானின் உதவியைப் பெற்று தமிழ் எழுத்துக்கள் வடிக்கப்பட்டன. பாதிரி என்றிக்கே என்றிக்கசு தமிழ் நூலை போர்த்துக்கீச நாட்டில் லிசிபனில் வெளியிட்டார். சமயத் தொண்டு, தமிழ்த் தொண்டு மட்டுமல்லாது சமுதாய தொண்டும் அண்டிரிக் அடிகளார் செய்தார். உள்ளூர் மக்களின் உதவியுடன் ஒரு மருத்துவமனையை முத்துக்குளித்துறையில் தொடங்கினார். 1567 இல் புன்னைக் காயலில் தமிழ் கல்லூரியைத் தொடங்கி அதில் இயக்குநராகவும் ஆசிரியராகவும் இருந்தார். எல்லா மதத்தினரும் அண்டிரிக் அடிகளாரை நேசித்தனர். 1600 ஆம் ஆண்டில் பிப்ரவரி 22 ஆம் நாள் தனது 80 வது வயதில் புன்னைக்காயலில் காலமானார். இவரது உடல் தூத்துக்குடியில் உள்ள பனிமய மாதா பேராலயத்தில் அடக்கம் செய்யப்பட்டது.

இராபர்ட் தெ நோபிலி

தத்துவ போதக சுவாமிகள் (1577-1656) என அழைக்கப்படும் இராபர்ட் தெ நோபிலி (Robert de

*வரலாற்று துறை, முழுநேர முனைவர் பட்ட ஆய்வாளர், அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலைநகர், சிதம்பரம் 608 002

Nobile S.J.) உரோமப் பிரபுத்துவக் குடும்பத்தைச் சார்ந்தவர். 26 வயதில் இயேசு சபையில் சேர்ந்து கத்தோலிக்கக் குருவாகி, தமிழ் நாட்டில் சமயப்பணியாற்ற விரும்பி, 1605 மே 20 இல் கோவா வந்து சேர்ந்தார் 1606-ஆம் ஆண்டில் மதுரையை அடைந்து தமிழ்த்துறவி போல் வாழத்தொடங்கி கத்தோலிக்க மறைபணியாளராகப் பணி புரிந்தார் இறுதியில் மயிலையில் 1656-இல் இறைவன் திருவடி டயைந்தார் இவர் தமிழில் 40 உரைநடை நூல்களை எழுதியுள்ளார். இத்தகைய பங்களிப்பால் இவர் தமிழ் உரைநடையின் தந்தை என்று அறியப்படுகிறார். தமிழகத்தில் இவர் காலத்தில் உயர் இனத்தவராகக் கருதப்பட்டு வந்த பிராமணர்களைத் தம் சமயத்தில் ஈடுபடுமாறு செய்வதையே தலையாய குறிக்கோளாகக் கொண்டார். காவியுடையும் பூணூலும் அணிந்தார். புறத்தோற்றத்தில் தமிழ்த்துறவியாக மாற்றம் கொண்டாலும் அகவுணர்வில் சமயக்கோட்பாடுகளினின்று சிறிதும் வழுவிவில்லை. தாம் அணிந்திருந்த ஐம்புரிகள் தமதிரித்துவத்தையும், இரண்டு வெள்ளிப் புரிகள் கிறிஸ்து பிரானின் உடலையும் உயிரையும் குறித்தனவாகக் கூறினார்.

வேதங்கள், புராணங்கள் ஆகியவற்றை ஆய்ந்தறிய வடமொழி, தமிழ், தெலுங்கு ஆகிய மொழிகளில் தேர்ச்சி பெற்றார். தமிழில் நாற்பது உரைநடை நூல்கள், மூன்று கவிதை நூல்களையும் இயற்றியுள்ளார். இவற்றில் ஞானோபதேச காண்டம், மந்திர மாலை, ஆத்தும நிர்ணயம், தத்துவக் கண்ணாடி, சேகநாதர் சரித்திரம், ஞான தீபிகை, நீதிச்சொல், புனர்ஜெனம் ஆக்சுபம், தூஷண திக்காரம், நித்திய சீவன சல்லாபம், கடவுள் நிர்ணயம், அர்ச் தேவமாதாத சரித்திரம், ஞானோபதேசக் குறிப்பிடம், ஞானோபதேசம் ஆகிய நூல்கள் குறிப்பிடத்தக்கவை. இவற்றைவிட சமஸ்கிருதத்தில் எட்டு நூல்கள், அதிலே ஒன்றுக்குப் பெயர் 'கிறிஸ்து கீதை', நான்கு தெலுங்கு நூல்கள் ஆகியவற்றையும் எழுதினார்.

இவர் ஒருமுறை துறைமங்கலம் சிவப்பிரகாச சுவாமியுடன் சமய வாதம் செய்தார் என்றும் கூறுவர்.

வீரமாமுனிவர்

வீர மாமுனிவர் (ஆங்கிலம்: Constanzo Beschi, நவம்பர் 8, 1680- பெப்ரவரி 4, 1747) என்று அழைக்கப்படும் கான்சுடான்சோ பெசுக்கி என்பவர் இத்தாலிய நாட்டு கிறித்தவ மத போதகர் ஆவார். இவர் இத்தாலி நாட்டிலுள்ள கேசுதிகிலியோன் என்னும் இடத்தில் பிறந்தார். இவர் இயேசு சபையைச் சேர்ந்த குரு ஆவார். கிறித்தவ மத்தைப் பரப்பும் நோக்கில், 1709-ஆம் ஆண்டு இயேசு சபையில் குருவானபின், 1710-ஆம் ஆண்டு தமிழகத்துக்கு அதாவது அவரது 30-ஆவது அகவையில் வந்தார்.

இவர் தமிழ் மொழியின் வளர்ச்சிக்கும், முன்னேற்றத்திற்கும் சிறப்பான பணிகளைச் செய்துள்ளார். 23 நூல்களைத் தமிழில் எழுதியதுடன், இயேசு கிறித்துவின் வாழ்க்கை தொடர்பான நிகழ்ச்சிகளையும் இயேசுவின் வளர்ப்புத் தந்தையாகிய புனித யோசேப்பின் வரலாற்றையும் தமிழ்ப் பண்பாட்டுக்கேற்ப “தேம்பாவணி” என்ற பெருங்காவியமாக இயற்றியது இவரின் தமிழ்ப் புலமைக்குச் சான்றாக உள்ளது. சுப்ரதீபக் கவிராயர் மூலம் தமிழில் புலமை பெற்றார். சில நாட்கள் கோவாவில் தங்கியவர், தமிழ்நாடு செல்லத் திட்டமிட்டு, கொச்சி வந்து அங்கிருந்து கால்நடையாக அம்பலக்காடு வந்து தங்கி; மதுரையில் காமநாயக்கன்பட்டி வந்து சேர்ந்தார்.

இவர் தமிழகம் வந்தபின், சுப்பிரதீபக் கவிராயரிடம் தமிழ் இலக்கண, இலக்கியம் கற்று, இலக்கியப் பேருரைகள் நடத்துமளவுக்குப் புலமை பெற்றார். இலக்கியச் சுவடிகளைப் பல இடங்கள் சென்று தேடி எடுத்தால்; “சுவடி தேடும் சாமியார்” எனவும் அழைக்கப்பட்டார். இவற்றில் காண அரிதான பல பொக்கிசங்கள் அழிக்கப்பட்டதாகவும் கூறப்படுகிறது. தமிழ் கற்க

எதுவாகத் தமிழ் - லத்தீன் அகராதியை உருவாக்கினார். அதில் 1000 தமிழ்ச்சொற்களுக்கு லத்தீன் விளக்கம் அளிக்கப்பட்டது. இதுவே முதல் தமிழ் அகரமுதலி ஆகும். பின்பு 4400 சொற்களைக் கொண்ட தமிழ்-போத்துக்கீய அகராதியை உருவாக்கினார். சதுரகராதியை, நிகண்டுக்கு ஒரு மாற்றாகக் கொண்டு வந்தார். அக்காலத்தில் சுவடிகளில் மெய்யெழுத்துகளுக்குப் புள்ளி வைக்காமலே எழுதுவது வழக்கம். புள்ளிக்குப் ஈடாக நீண்ட கோடிருக்கும். மேலும் குறில், நெடில் விளக்க என்று சேர்த்தேழுமது வழக்கம். “ஆ” என எழுத “அர” என 2 எழுத்துக்கள் வழக்கிலிருந்தது. இந்த நிலையை மாற்றி “ஆ, ஏ” என மாறுதல் செய்தவர் இவர். தமிழ் இலக்கிய இலக்கணங்கள் கவிதை வடிவில் இருந்து வந்தன. அவற்றை மக்கள் எளிதில் படித்தறிய முடியவில்லை என்பதனை உணர்ந்து உரைநடையாக மாற்றியவர் இவர்.

மிரோன் வின்சுலோ

மிரோன் வின்சுலோ (Miron Winslow, டிசம்பர் 11, 1789- அக்டோபர் 22, 1864) என்பவர் இலங்கையிலும், இந்தியாவிலும் பணிபுரிந்த அமெரிக்க மதப்பரப்புனர் ஆவார். இவர் யாழ்ப்பாணத்தில் உடுவில் என்ற ஊரில் ஒரு மதப்பள்ளியை ஆரம்பித்தார். அத்துடன் சென்னையிலும் அமெரிக்க மதராசு மிசனின் முதலாவது நிறுவனத்தை ஆரம்பித்தார். இவர் தொகுத்த தமிழ் ஆங்கில விரிவான அகராதி (A Comprehensive Tamil and English Dictionary) 976 பக்கங்களில் 68,000 சொற்களைத் தன்னகத்தே கொண்டுள்ளது. அருள் திரு ஜோசப் நைட் பிரபுவின் மூல நகலை அடிப்படையாக வைத்து தினமும் மூன்று மணிநேரம் வீதம் இருபது ஆண்டுகள் உழைப்பில் 1862 ஆம் ஆண்டு இதை வின்சுலோ வெளியிட்டார். இவ்வகராதியை அடிப்படையாகக் கொண்டே 1924 ஆம் ஆண்டில் சென்னைப் பல்கலைக்கழகம் மிகவும் விரிவான சென்னைப் பல்கலைக்கழகம் தமிழ்ப் பேரகராதியைத் தொகுத்து வெளியிட்டது. இப்பெரும் பணியைத் தவிர வின்சுலோ AHistory

of Missions உட்படப் பல நூல்களை எழுதியுள்ளார்.

முடிவுரை

சமயம் பரப்பும் நோக்கில் அமைந்திருந்த ஐரோப்பியரின் தமிழக வருகை, தொன்று தொட்டு காலந்தோறும் தமிழகத்தில் இருந்துவந்த தமிழின் நிலைக்கும், தமிழ்க்கல்வியின் நிலைக்கும் ஒரு திருப்புமுனையாக இருந்தது. ஐரோப்பியர் தங்களது சமயப்பணி வளர்ச்சிக்காக தமிழறிய எடுத்துக் கொண்ட அணுகுமுறையும், தொழிற்புரட்சியின் காரணமாக உருவாகிய அச்சநூல் பதிப்பிக்கும் முறையும் ஒருங்கிணைந்ததில் தமிழின் வளர்ச்சியும் தமிழ்க்கற்பித்தலின் வளர்ச்சியும் ஐரோப்பியர் வருகையால் ஒரு புதிய பரிணாமத்தை எட்டியது. தமிழின் வரலாற்றில் அது ஒரு திருப்புமுனையாக அமைந்தது

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தமிழ்நாட்டு வரலாற்று வரைவியலில் கா. ம. வேங்கடராமய்யாவின் ஆய்வு பணிகள்

சு. விமலா*

முன்னுரை

தமிழறிஞராகவும், சிறந்த பதிப்பாசிரியராகவும், பல்லாயிரம் புலவர்களை உருவாக்கிய பேராசிரியராகவும், வரலாற்றறிஞராகவும், கல்வெட்டாய்வாளராகவும் திகழ்ந்தவர் கா.ம. வேங்கடராமையா சென்னை பூவிருந்தவல்லியை அடுத்த காரம்பாக்கம் என்னும் சிற்றூரில் 04-04-1912 அன்று பிறந்தார். இவரது தந்தை பெயர் கா.கிருஷ்ணையர். தாயார் பெயர் வேங்கட சுப்பம்மாள். இவர் தாய்மொழி தெலுங்கு ஆகும். இவரின் துணைவியார் அன்னபூரணி அம்மையார். இவர் உடன்பிறந்தவர்கள் மூன்று தமக்கையார், தம்பியர் இருவர். இவருக்கு ஐந்து ஆண் குழந்தைகளும், நான்கு பெண் குழந்தைகளும் பிறந்தனர். மக்கள் ஐவரில் நால்வர் தமிழாசிரியர் ஆவர். இவர்களுள் மூவர் முதுகலைப் பட்டம் பெற்றவர்கள். வேங்கடராமையா சென்னை லயோலா கல்லூரியில் இளங்கலை (பி.ஏ.) பொருளாதாரம் படித்தார். இவர் தமிழ் வித்துவான் தேர்விலும் வெற்றி பெற்றார். செங்கற்பட்டிலுள்ள தூய கொலம்பா உயர்நிலைப்பள்ளியில் தமிழ் ஆசிரியராகப் பணி புரிந்தார். தமிழ் ஆர்வம் காரணமாகச் சென்னைப் பல்கலைக்கழகத்தில் பி.ஓ.எல். தேர்வு எழுதி வெற்றி பெற்றார். ஆங்கிலத்தில் தமிழ் முதுகலைத் (எம்.ஏ.) தேர்வு எழுதி வென்றார். 1947 முதல் 1972

வரை 25 ஆண்டுகள் திருப்பனந்தாள் காசி மடத்துச் செந்தமிழ்க் கல்லூரியில் முதல்வராகப் பணியாற்றினார். காசிமடம் தொடர்பான நிர்வாகப் பணிகளிலும் பெரும் பங்காற்றியுள்ளார். காசித் திருமடத்து அதிபர் அவர்களுக்குச் சிறந்த ஆலோசகராகவும் சங்கடமான நேரங்களில் அவருக்குப் பக்கத்துணையாகவும் இருந்து பணியாற்றியுள்ளார். அந்நாளைய தமிழக ஆளுநர் மேதகு கே.கே. ஷா தொடங்கிய தமிழ், சமஸ்கிருதம் மற்றும் இந்திய மொழிகள் ஆய்வு நிறுவனத்தில் ஏறத்தாழ மூன்றரை ஆண்டுகள் ஆராய்ச்சி யாளராக இருந்தார். இங்கு இருந்த காலத்தில் பன்மொழி இலக்கண ஒப்பீட்டு ஆய்வுகளைச் செய்து வந்தார். அதன் பின்னர் அண்ணாமலைப் பல்கலைக்கழகத்தில் திருக்குறள் இருக்கையில் (Thirukkural Chair) மூன்றரை ஆண்டுகள் ஆராய்ச்சியாளராகப் பணியாற்றினார்.

தஞ்சாவூர் அரண்மனையில் தமிழ்ப் பல்கலைக்கழகம் 1981இல் தொடங்கப்பட்டுச் செயல்பட்டுக் கொண்டிருந்தது. அருங்காட்சியகம், ஓலைச்சுவடித்துறை, அரிய கையெழுத்துச் சுவடித்துறை, கல்வெட்டியல்துறை முதலான துறைகள் செயல்பட்டுக் கொண்டிருந்தன. ஒருநாள் தமிழ்ப் பேராசிரியரும், கல்லூரி முதல்வரும், கவிஞருமான 50 வயது மதிக்கத்தக்க ஒருவர் வந்தார். அவர் தம் காலணியை அறைக்கு

*முழுநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலை பல்கலைக் கழகம், அண்ணாமலை நகர், சிதம்பரம் 608 002

வெளியில் விட்டுவிட்டு அரிய கையெழுத்துச் சுவடித்துறை அறைக்குள் நுழைந்தார். அந்த அறையில் இருந்த பேராசிரியரை நெடுஞ் சாண் கிடையாக நிலந்தோய்ந்து விழுந்து வணங்கினார். அதன் பின்னர் ஏறத்தாழச் சுமார் 1 மணிநேரம் வரை அங்கிருந்த இருக்கையில் அமராமல் பணிவுடன் கைகட்டி வாய் புதைத்து அப் பேராசிரியர் சொன்னதைக் கேட்டுச் சரி, ஆம், இல்லை என்ற பதில்களைச் சொல்லி வந்தார். பேராசிரியர் சொன்ன எதற்கும் எவ்வித மறுப்பும் சொல்லவில்லை. இந் நிகழ்வுகளைக் கண்ட எனக்கு உடம்பு சிலிர்த்தது. அந்தக் கல்லூரி முதல்வர் வேறு யாருமில்லை, அவர் பேராசிரியர் கவிஞர் ம.வே. பசுபதி. அவர் காணவந்த பேராசிரியர் அவரது தந்தையாரான கா.ம. வேங்கடராமையா ஆவார்.

1981இல் தஞ்சாவூரில் தமிழ்ப் பல்கலைக்கழகம் தொடங் கப்பட்ட பொழுது முதல் துணைவேந்தராக இருந்த பேராசி ரியர் வ.அய்.சுப்பிரமணியனால் அழைக்கப்பெற்று அரிய கையெழுத்துச் சுவடித்துறையின் முதல் தலைவராகப் பொறுப் பேற்று ஏறத்தாழ ஐந்து ஆண்டுகள் வரை பணியாற்றினார். நிறைவாகத் திருவனந்தபுரத்தில் உள்ள பன்னாட்டுத் திராவிட மொழியியல் கழகத்தில் (ISDL) பணிபுரிந்தார். ஒருநாள் காலையில் நடைப்பயணம் சென்ற பொழுது தானி யால் (அதணணி) மோதப்பெற்று 31-10-1995இல் இறைநிழல் எய்தினார். பல பள்ளிகளின் தாளாளர், கல்லூரிகளின் தாளாளர், பல்வேறு பல்கலைக்கழகங்களில் பல பொறுப்புகளை ஏற்றுத் திறம்படச் செயலாற்றினார். காசித் திருமடத்தின் வெளியீடாக வந்த குமரகுருபரர் திங்கனிதழின் நிர்வாக உறுப்பினராக ஐம்பதாண்டுகளுக்கும் மேலாகப் பணிபுரிந்த பெருமையும் இவருக்குண்டு.

பெற்ற பட்டங்கள்

சிவநெறிச் செல்வர் (மதுரை ஆதீனம்), கல்வெட்டா ராய்ச்சிப் புலவர் (தொண்டை மண்டல ஆதீனம்), செந்தமிழ்க் கலாநிதி (தருமை ஆதீனம்), சைவத்தமிழ் ஞாயிறு (அருள் நெறித்

திருக்கூட்டம்), தமிழ் மாமணி (பெங்களுத் தமிழ்ச் சங்கம்) ஆகிய பட்டங்களைப் பெற்றுள்ளார்.

தமக்கு யாரேனும் எந்தவொரு சிறு உதவி செய்தாலும் அதை மறக்காமல் அவருக்கு நன்றி கூறும் சிறந்த பண்புநலன் வாய்ந்தவர். இதை அவர் எழுதிய நூல்களிலும், பதிப்பித்த நூல்களிலும் முன்னுரையில் தவறாமல் கூறியிருப்பதைக் காணலாம். திருப்பனந்தாள் காசித் திருமடத்தின் அதிபர் அவர்களின் அன்பையும் அருளையும் பெற்று அருந்தமிழ்த் தொண்டாற்றியவர். திருப்பனந்தாள் கல்லூரியில் அவர் பணியாற்றிய காலத்தில் ஆசிரியர்களிடமும், மாணவர்களிடமும் மிகவும் கடுமையாகவும் கண்டிப்புடனும் நடந்து கொண்டதாக அவர்தம் மாணவர்கள் கூறுவர். ஆயின் அவர் தமிழ்ப் பல்கலைக் கழகத்தில் பணியாற்றிய காலத்தில் அவரிடம் எவ்விதமான கடுமையையோ கோபத்தையோ நான் பார்க்கவில்லை. மாறாக அனைவரிடமும் அன்புடனேயே நடந்து கொண்டார்.

நூல்கள்

இவர் தமிழுக்கும் சமயத்திற்கும் ஆற்றிய பணிகள் ஏராளம். ஆய்வுப் பேழை, கல்வெட்டில் தேவார மூவர், இலக்கியக் கேணி, கல்லெழுத்துக்களில், சோழர் கால அரசியல் தலைவர்கள், திருக்குறள் உரைக்கொத்து, திருமுருகாற்றுப்படை உரைக்கொத்து, திருக்குறள் குறிப்புரை, பன்னிரு திருமுறைப் பதிப்பு, கந்தபுராணப் பதிப்பு, திருவிளையாடற்புராணப் பதிப்பு, தஞ்சை மராட்டிய மன்னர் கால அரசியலும் சமுதாய வாழ்க்கையும், தஞ்சை மராட்டிய மன்னர் வரலாறு (மெக்கன்சி சுவடிப் பதிப்பு), சிவனருள் திரட்டு (500 பாடல்களுக்கு உரை, ஆங்கில மொழிபெயர்ப்பு), நீத்தார் வழிபாடு (100 பாடல்களுக்கு உரையும் ஆங்கில மொழிபெயர்ப்பும்), தஞ்சை மராட்டிய மன்னர் கால மோடி ஆவணமும் தமிழாக்கமும் 3 பகுதிகள், திருக்குறள் பரிப்பெருமான் உரையும் ஆய்வுரையும், திருக்குறளும் நாலாயிர திவ்வியப்

பிரபந்தமும், மும்மொழி வண்பாக்களில் நாயன்மார் வரலாறு, பெரியபுராணமும் திருக்குறளும், திருக்குறள் சமணர் உரை, தொல்காப்பியம் பாடவேறு பாடுகள் போன்ற நூல்களை எழுதியும் பதிப்பித்தும் LOPEEREN உள்ளார்.

பதிப்பித்த நூல்களும் பதிப்பித்த முறைகளும்

‘திருமுறைகளுக்கு உரை எழுதினால் இறந்து விடுவார்கள்’ என்று நம்பிய காலத்தில் 1949இல் காரைக்காலம் மையார் அருளிய அற்புதத் திருவந்தாதிக்குக் குறிப்புரை எழுதிப் பதிப்பித்தார். இந்நூல்தான் இவர் பதிப்பித்த முதல் நூலாகும். திருப்பனந்தாள் காசித் திருமடத்தின் வெளியீடாக வந்தது. காசி மடத்தின் வழியாகப் பன்னிரு திருமுறைகள், கந்தபுராணம், திருவிளையாடற்புராணம் ஆகிய நூல்கள் இவரால் பதிப்பிக்கப்பட்டு வெளிவந்தன. உ.வே.சா. மேற்காண்ட பதிப்பு முறையை இவர் பின்பற்றினார். தாம் பதிப்பிக்க எடுத்துக்கொண்ட நூல்களுக்குரிய சுவடிகள், வெளிவந்த நூல்கள், பதிப்புகள் முதலானவற்றை முதற்கண் திரட்டினார். பின்னர் அனைத்தையும் ஒப்பிட்டுப் பார்த்து அவற்றிலிருந்து பாடவேறுபாடுகள், அச்சப் பிழைகள் எவை யெனக் கண்டறிந்தார். சரியான பாடத்தைத் தேர்ந்து அவற்றைப் பதிப்பித்தார். இவர் பதிப்பித்த அனைத்து நூல்களிலும் நூலாசிரியர் வரலாறு, நூல்பற்றிய செய்திகள், கல்வெட்டில் ஏதேனும் குறிப்புகள் கிடைப்பின் அவற்றையும் குறிப்பிடுவது இவர் வழக்கமாகும். திருமுறைப் பதிப்புகளில் திருமுறை ஆசிரியர்கள் வரலாற்றை அவ்வப் பதிப்புகளில் சேர்த்தார். பதினோராம் திருமுறைப் பதிப்பில் இவர் எழுதிய வரலாற்று முன்னுரை குறிப்பிடத்தக்கதாகும். இவ் வரலாற்று முன்னுரையில் திருமுகப் பாசுரம் அருளிய இறையனார் வரலாறு எழுத ஒண்ணாதது ஆகையால் ‘திருமுகப் பாசுரம்’ என்றே தலைப்பிட்டு எழுதினார். பிற பகுதிகளுக்கு ஆசிரியர் வரலாறு எழுதினார்.

திருக்குறள் பதிப்புகள்

காசித் திருமடத்தின் வெளியீடுகளுள் திருக்குறள் உரைக்கொத்துப் பதிப்புகள் பதிப்பு வரலாற்றில் குறிக்கத்தக்கன. இவ்வுரைக்கொத்துள் ஒரு குறளுக்குக் கீழே பலர் உரைகள் இடம்பெற்றிருக்கும். அத்துடன் அவர்கள் அந்த அதிகாரத்தில் அக்குறளை எந்த எண்ணுள்ள குறளாகக் கொண்டார்கள் என்பதும் இருக்கும். சான்றாக:

முடிவுரை

சிறந்த வைதிக வைணவர் குடும்பத்தில் பிறந்த இவர் சைவ சமயத்தில் ஆழ்ந்த ஈடுபாடும் ஆழங்காற்பட்ட அறிவும் உடையவராகத் திகழ்ந்தார். பஸ்துறை வித்தகராக விளங்கிய அவர் எப்பொழுதும் தூய கதாரடையையே அணிவார். அவர்களின் பரந்த நெற்றியில் எப்போதும் திருநீறு அணி செய்யும் எப்போதும் சிவநாமத்தையே உச்சரித்துக் கொண்டிருப்பார். அத்துடன் சைவ சமயச் சொற்பொழிவுகளையும், திருமுறைகளில் ஈடுபாடும் புலமையும் கொண்டிருந்தார். திருமுறைகளை ஒட்டியே இவரது பெரும்பாலான ஆய்வுகளும் அமைந்தன. இன்றைக்கு காம வேங்கடராமையா இல்லாவிட்டாலும் அவர் ஆற்றிய தமிழ்ப் பணிகள், பதிப்பித்த நூல்கள், எழுதிய நூல்கள் முதலானவை தமிழ் உள்ளவரை என்றென்றும் நிலைத்திருக்கும் என்பதில் எள்ளளவும் ஐயமில்லை.

மேற்பார்வை நூல்கள்

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Marutha Nayagam Pillai Yusuf khan's Political Relationship with Robert Clive - a Study

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Marudanayagam pillai was born in the year 1725 AD in Panayur village in Ramanathapuram district to Hindu Vellalar caste. When he was a child, he had the habit of going to army training camps with his friends to have fun, so the desire to become an army man was left in his heart. Interference caused great suffering to his parents. Marudanayakam Pillai decided that he could become a soldier if he ran away from the roof. It was customary to go to Thanjavur during summers in vacant places for famine. Marudanayakam Pillai a boy who was working in the Thanjavur palace, had an opportunity to see Chanda Sahib's forces attacking Thanjavur, so he himself wanted to participate in the battle, ride a horse, work and fight with a sword, but he thought.

Maruthanayagam Pillai's conversion to Islam:

Marudanayagam Pillai who wanted to work as a warrior came from Thanjavur Palace with Chanda Sahib's troops to Trichy where he was engaged in boating on the banks of the Cauvery. When Chanda Sahib was using his boat to cross the banks, he got a chance to befriend them and go to their training camp on a certain day leaving the business of boating with Islamic army officers. He became a Muslim through friendship and changed his name to Yusuf Khan. Marudanayakam Pillai in Chanda Sahib's army learned

many lessons from the invasion of Marathas. Chanda Sahib analyzed the reasons for success and failure and the method of attack carried out by the generals of the Maratha army. The idea of becoming an army commander after researching him was so happy that he went to Pondicherry, the headquarters of the French, to seek protection and then traveled to Pondicherry with his family to find a young Yusuf. The French also gave shelter to Yusuf Khan's friends and friends. Marudanayaka's physical strength and his intellectual patience were liked by the French. Yusuf Khan joined the French, Jagusla, who had come to India as a soldier.

Maruthanayagam Pillai's emergence as a private army commander:

He left for Nellore with the dream of having a private army commander named Mohammad Kamal in Nellore who was running a private army unit and Marudanayagam joined him as a doctor. Marudanayagam, who joins Mohammad Kamal's administration, concentrates on learning the battlefields and building a private army. A private army commander named Mohammed Kamal received a call from Chanda Sahib. Marudhanayagam was the commander of the private army.

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He was called by everyone as Nellore Subedar. Marudanayagam's army went to Pondicherry with Mohammad Kamal's army in support of Chanda Sahib's and Marudanayagam's army went to Pondicherry. The French commander Major M.D. AtylChanda Sahib won the Battle of Ambur and sent Mohammad Kamal's private army and Maruthanayak's army to Nellore saying that there was no need. In this situation on 24 September 1851 under the leadership of Raja Sahib, Chanda Sahib's army and the French army attacked the Arcot fort captured by Robert Clive. In this situation, a subedar was advancing with his troops without fear of any cannon fire. Robert Clive asked the soldiers from Arcot who was that warrior who advanced without fear or fear of death. He said that the warrior was Yusuf Khan alias Maruthanayakam. In such a situation, Robert Clive's forces were advancing with a face of victory. Muhammad Kamal, thinking that he could defeat Raja Sahib's force at any time, took his army and left for Nellore, while Maruthanayak remained at Aarani with his 800 soldiers.

Maruthanayagam supporting the British forces:

Prince contacted them and asked Yusuf Khan to arrange war for the British. British Lieutenant Governor Richard Prince's emissaries met Yusuf Khan. Maruthanayak and Chanda Sahib accepted their request and sent word that he was ready to trample the French and fight. Marudanayagam attacked in the night. In this attack, Ranji's forces evacuated Arani and ran away. Next, Marudanayagam went and attacked with the obstacles of Robert Clive who was heading towards Cauverypakkam. In the Marudanayagam attack, the French and Raja Sahib forces were repulsed and later on, Marudanayagam joined Robert Clive in the war against the French in Kanchipuram, Chengalpattu, Kovalam, and so on. English Army Major Lawrence Road Robert Clive who left for Trichy in support of Nawab Muhammad Ali of Arcot left Marudanayagam with the responsibility of bringing troops and food necessary for

the army to Tiruchirappalli. He changed his route and plan and tried to take food and supplies to Trichy. In this situation, the British commander Dalton and Major Lawrence were amazed to see Marudanayagam. Major Lawrence and Thandon were proud to accompany Marudanayagam to the battlefield with them. Robert Clive became the French and Chanda Sahib then entrusted Marudanayagam with the responsibility of preparing a plan to capture the main military camps.

In the past, Maruthanayak had planned to drive out the French forces and Chanda Sahib forces camped in temples as there were no known streets from Ramanathapuram to Thanjavur and Trichy, and he had given the French forces and Chanda Sahib forces camped in Trichy, food, food and military logistics. Robert Clive and Yusuf decided to set up an army camp at Samayapuram on the road to Pondicherry. At Samayapuram, Chanda Sahib's forces camped at the Mariamman temple were attacked and driven away. Saki's forces also attacked. In the attack Manachanallur camp was captured by Robert Clive Marudanayagam.

Saving the life of Maruthanayagam Robert Clive:

To attack the important military officers in the British army camp in Samayapuram, the French commander formed a small force of 60 Europeans who ran away from the British army. This force was to enter the British army camp in Samayapuram and find the rest of the officers and give a signal to the French forces. They tried to kill the English army officers. In this situation, the European troops who were stopped as English guards had a scuffle with the English guards who were stopping them. At that time, Robert Clive, who saw the shouting, came from his lounge and was hammered by the European soldiers. In this situation, Robert Clive is severely attacked by the European soldiers and his voice is heard by Maruthanayak. Maruthanayak immediately comes to Robert Clive's place and from there he defeats the European soldiers and rescues Robert Clive safely. Maruthanayak knows

that Robert Clive is seriously injured all over his body and Maruthanayak uses the medical method he has already learned to treat Robert Clive's intestinal injury. Marudanayaka who saved his life was affectionately called Nellore till then no English commander introduced Indian soldiers as their friend while Robert Clive introduced Marudanayaka or friend. Unable to withstand the attack of the joint forces led by Major Lawrence, the French forces and the allied forces took refuge inside the Srirangam temple.

Maruthanayagam Khan Sahib receiving the title:

If the French army camp at the Pichandavar temple of Robert Clive and Yusuf was attacked and captured, the communication between the French army camp on the bank of Kolita and the French army camp in Srirangam would be cut off. Marudanayagam and Robert Clive attacked the French camp at Pichandavar temple with the cooperation of Major Lawrence.

On the orders of Lawrence, Robert Clive and Marudanayagam attacked the shops in Pichandavar temple. The soldiers lost hope and could not withstand the attack of Marudanayaka's cavalry. Marudanayagam negotiated and expressed his desire to join Marudanayaka's army. Robert Clive's friendship with Maruthanayagam earned him political recognition from the English government. The British commander, Major Lawrence Khan Sahib, made him the Commander-in-Chief of the Sepoy Forces and awarded him the title of Aki Khan Sahib and a gold medal. Since then he was known as 'Commando Khan Sahib'. Thus it can be seen that Maruthanayagam was also a political friend of Robert Clive.

Conclusion:

Born in a small village in Ramanathapuram district, Maruthanayagam had little education based on the idea that he wanted to be a great warrior, but he

realized that it is necessary to have knowledge of various languages to become a great warrior and learned languages like French and English through this study. It is also known that Maruthanayagam, who was born in Hinduism, converted to Islam and took the name Yusuf Khan on the basis that religion was not important for him to become a great warrior. Through this study it is also known that Maruthanayagam was a close friend of Rawat Clive who surrendered to the British rule and saved his life. Through this study we can know that Maruthanayagam was a great physician and we can also find out that Major Lawrence gave Maruthanayagam the title of Khan Sahib.

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Partition of Bengal and its Repercussion in Tamil Nadu

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The partition of Bengal in 1905 by Lord Curzon, the Governor General of India, caused a huge reaction among the people of India, especially the Bengalis, who opposed the move in every possible way. It was the first major political action of the colonial government after the outbreak of the 1857 revolt and paved the way for a series of political activities in the form of the Swadesi Movement and others. Lord Curzon justified the partition as an administrative measure but the people of Bengal did not accept it and raised the flag of revolt. In Madras, the press and public extended their support to the people of Bengal who opposed the partition. Mainstream press like *Swadesamitran*, *Swadesi*, *Altab-e-Dakhan*, *Sahrnsul-Akbar*, *Indian Patriot* and others opposed the partition and criticized Lord Curzon and his partisan politics. Meetings were organized in Madras to express their grievances against the partition. Partition paved the way for the rise of the Swadesi Movement in which the southern parts of the Madras Presidency played an important role. Subramania Bharathi, Subramania Siva, V.O. Chidambaram Pillai and others organized the Swadesi Movement and dealt a severe blow to the colonial administration. In response to the agitation, Lord Curzon was replaced by Lord Minto on 18th November 1905. Finally, in December 1911, King George-V revoked the partition at the Delhi Durbar. This paper aims to highlight the reactions of the press, public and others against the partition of Bengal.

The programme of partition of Bengal was not sudden. An attempt was made in April 1902, when Lord Curzon planned to alter some boundaries of the districts of Central, Eastern and Southern India by adding and removing some parts from one part to the other. Accordingly, he held the view that the existing borders of Bengal, Assam, the central provinces and Madras had to be changed to improve the administration. As a continuing measure, in December 1903, the Indian government led by Lord Curzon sent letters to various

local governments and announced his desire to consider redistribution of some territories in the East and North Eastern provinces of India, especially Bengal and Assam. Their attention had been drawn to the production of evidence of the excessive and intolerable administrative burden placed on the Government of Bengal and the consequent deterioration of standards of the government, particularly in the partition of East Bengal. At the same time, the importance of making Assam an autonomous, independent administration with as service of its own and foreseeing their future commercial and industrial expansion was impressed.

The considerations suggested a careful investigation of the circumstances and environment of both provinces and led to the formulation of some proposals for the readjustment of their territorial limits. Furthermore, it was planned to transfer some territories from Madras to Bengal and most of Chota Nagpur from Bengal to the central provinces. The local government did not accept the proposal. The decision to remove Ganjam from Madras Presidency for annexing with Bengal was opposed by the Madras government. To defend his views, Lord Curzon gave a series of speeches and finally drew up the plan for the partition of Bengal.¹

The Governor General in Council passed the partition resolution on 14th September 1905 at Simla and it came into force on 16th October 1905. Also, Joseph Barnpflde Fuller of the Indian Civil Service, then the Chief Commissioner of Assam was appointed as the first Lieutenant Governor of the new province with all powers and authority. A council was formed with fifteen members whom the Lieutenant Governor could appoint to help him draft laws and regulations. The partition of Bengal caused a stir in Bengal. The intelligentsia and the elite raised the banner of revolt against the partition. This prompted people to launch a series of agitations in Bengal. One of the major outcomes was the rise of the Swadeshi movement

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whereby people boycotted foreign products to develop indigenous industries. Several public meetings were organized in Bengal as a sign of protest against partition. Furthermore, the bar association and politicians of Calcutta had expressed their resentment. The Bengal press stoked the fire with its writings and opposed the partition.³

Madras, the elite city of British India and the capital of South India, did not remain silent over the partition of Bengal. A city full of intellectuals and several publishers in both English and vernacular languages expressed their reactions through their writings. After 1857 they woke up from a long sleep and launched anti-British activities. *Swadesamitran*, a leading Tamil daily, took the initiative to publish leading articles against the partition of Bengal. It woke up people to raise questions against the partition. On 23rd June 1905 it indicated that the people of Bengal would not tolerate the partition of Bengal and would prepare protests. Subsequently, on 21st July 1905, it criticized the Secretary of State for approving the partition and published its black-edged issue and declared that instead of partition, Lord Curzon should appoint a governor with an executive council for Bengal without disturbing the setup of that time.⁴ Subsequently, the newspapers *Desabhimani* of 12th August 1905, *Guntur*, *Nadegannadi* of 19th August (Bangalore), *Swadesamitran* of 26 August 1905 (Madras), *Swadesi* of 23rd August 1905 (Madras) expressed their antagonism over the partition issue and encouraged the Bengali people to participate in the Swadeshi movement.⁵

The partition of Bengal had its repercussions in Madras, where the population made common cause with the Bengalis. In response to the Bengali appeal and the reactions to the partition of Bengal, the people of Madras launched the Swadeshi movement. In November 1905, the Madras Mahajana Sabha (established 1884) organized a protest meeting against the partition of Bengal. Subsequently, on 23rd February 1906, a public meeting was organized in front of Pachiyappas College to propagate the Swadeshi movement. During the meeting all citizens of Madras

were asked to take part in the Swadeshi Movement and boycott foreign products.⁶

The Madras' reaction to partition Bengal took a new turn as the southern parts of Madras Presidency, especially Tirunelveli District, took the lead in this sphere in a new dimension. Initially, Ramakrishna Iyer, a Vakil, started the Swadeshi Movement at Tirunelveli in September 1905. Later in April 1906, V.O.Chidambaram Pillai established the Swadeshi Steam Navigation Company at Tuticorin. V.O.Chidambaram Pillai, Subramania Siva, Subramania Bharathi and their associates delivered a series of lectures in and around Tirunelveli for the cause of Swadesi products which aroused the sentiments of the people who launched a series of strikes and lockouts and burnt foreign products in public.⁷ The anti-British activities of the patriotic personalities and their followers dealt a severe blow to the British administration which started repressing the Swadeshi Movement with the aid of force and judiciary. The result was that leaders were put behind bars with varying prison sentences. The Swadeshi Movement reached its peak when Ashe, the district collector and magistrate of Tirunelveli, was shot dead in a first class compartment at Maniyachi railway station on 17th June 1911 by Vanchi Iyer.⁸

Thus, the partition of Bengal in 1905 saw the reaction of the natives in the form of Swadeshi movement and others which consumed the lives and properties of many patriots and few British bureaucrats like Curzon, Wyllie (who was murdered by an Indian, Madan Lal Dhingre in London in 1907) and the collector Ashe. The partition crisis was over in December 1911, when King George- V revoked the partition at the Delhi Durbar. ⁹ The impact of the partition of Bengal was highly felt in Tamil Nadu and so the Tamil Nadu witnessed the Swadeshi Movement and rise of the Extremist leaders who were adamant followers of Tilak who promoted the Extremist Movement in Tamil Nadu. The partition of Bengal also marked a transition period in the Nationalist Movement. The period of the Moderates of the Congress ended and the period of the Extremists started and this transformation threatened the very existence of the British rule in Tamil Nadu. In the Swadesi Movement, the role of the Tirunelveli leaders

was exemplary and they sacrificed their lives for promoting nationalism in Tamil Nadu.

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Periyar's Vision: English Language and the Transformation of Tamil Society (1937-1970) - A Historical Study

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Introduction:

E.V. Ramasamy, known as Periyar, was a prominent 20th-century Indian social reformer. His vision for the English language transcended linguistics, aiming for societal transformation. This research explores his multifaceted approach to drive social reform, promote rationalism, empower through education, challenge norms, bridge regional divides, and support marginalized communities.

Tracing the Complex Historical Journey of English in Tamilnadu:

English's historical journey in Tamil Nadu began with the British East India Company in the 17th century and evolved significantly in the 19th century, with the establishment of Fort William College and Wood's Despatch. It remained crucial for social progress even post-1947, aligning with India's global integration goals. While initially favored, the Madras Official Languages

Act of 1956¹ later reduced English's official role in Tamil Nadu.²

Periyar's Vision:

Periyar, E.V. Ramasamy, emphasized the profound impact of the English language on Tamil culture and advocated its role in empowering Tamils through education, rationalism, and a global perspective.

- **Future of International Communication:** He foresaw a future where international communication would bridge linguistic divides.³
- **Opposition to Hereditary Education:** He strongly opposed hereditary education and championed scientific pursuits.⁴
- **English for Diverse Needs:** He believed English best suited Tamil's diverse needs, emphasizing its role in political, scientific, and cultural progress.⁵
- **Local Governance and Cultural Identity:** He

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highlighted using Tamil for local governance while preserving cultural identity.⁶

- **Nurturing Intellectual Growth:** He emphasized nurturing intellectual growth through English and rational thinking.⁷
- **Personal and Intellectual Development:** He believed English facilitated personal and intellectual development, offering ease in global communication and access to knowledge.⁸
- **Promoting Honesty and Scientific Progress:** He appreciated English's role in promoting honesty and scientific progress while challenging outdated traditions.⁹
- **Instilling Independence:** He argued that English instilled independence in people, helping India join the global community.¹⁰
- **Global Presence in Science:** His vision for Tamil's global presence in science required English proficiency.¹¹
- **Breaking Linguistic Barriers:** He urged Tamil Nadu residents to use English in daily life to overcome linguistic barriers.¹²
- **Opportunities Abroad:** He recognized that English-educated individuals often secured opportunities abroad.¹³
- **Embrace Rational Thinking:** He emphasized the need to break free from superstitions and embrace rational thinking facilitated by the English language.¹⁴

He believed that English could bridge linguistic barriers and facilitate access to international opportunities while preserving Tamil cultural identity.

Conclusion:

Periyar's visionary perspective on the English language as a catalyst for transformative change in Tamil society emphasized education, rationalism, and empowerment while preserving cultural identity. His insights continue to inspire social reform, highlighting the undeniable significance of English in today's

globalized world, making it vital for personal and professional growth.

The principles of Periyar have been embraced and upheld by his descendants, as well as influential figures like Kamaraj, scholars, Anna, Karunanidhi, and Jayalalithaa. Their dedication to education has played a significant role in the remarkable growth and development of the English language within Tamil society.

This phenomenon has had far-reaching implications, extending beyond local boundaries. The robust presence of English has contributed to the expansion of the Tamil Nadu economy and created opportunities for employment, both within the state and abroad. It has resulted in Tamils actively participating in the global job market, seeking opportunities and financial success.

Periyar's visionary perspective on the English language emerges as a powerful catalyst for transformative change within Tamil society. His emphasis on education, rationalism, and empowerment, while simultaneously preserving cultural identity, remains profoundly influential. His insights continue to serve as a source of inspiration for ongoing social reform efforts. In today's interconnected and globalized world, the undeniable significance of English becomes apparent, as it has become essential for personal and professional growth.

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Tracing the Emergence of Tamil Muslim Political Identity

Riyaz Mohamed M.R*

Introduction

The Muslims of South India have a long history dating back centuries, It took only a few decades years since the founding of Islam for it to reach the shores of south India and preceded Islam's relevance in the north by almost four centuries. By the 13th century muslim commerce have began to acquire political significance especially vis-a-vis the trade of horses which had strategic military value¹. The Tamil muslim community was highly urbanised, second only to the christian community. This closeness to centres of discourse and debate meant that muslims, at-least the urban elite, participated in intellectual discourses of the wider society rather frequently and this back and forth shaped their culture and identity. This was true especially in regard to Madras which was the largest intellectual centre in South India in the modern period.³ Thus, the Tamil Muslim community formed a significant minority both politically and intellectually, yet they were not a homogeneous group rather divided on the lines of class, language and religious sectarianism. The twentieth century saw the rise of many movements : the Pan Indian National Movement, the Pan Indian Muslim movement, non brahmin and Dravidian movement, the religious revivalist movements, the socialist movement and the wider anti-colonial movements. It was in this flurry of heated discourse and engagement that the modern Tamil Muslim Identity took shape.

Pan Indian National Movement and Pan Indian Muslim Movement

The key all-India players of the period were the

Indian National Congress and the Muslim league, one wanted mobilise people based on their Nationality which itself was just taking shape at the moment while the other tried to mobilise people based on their "muslimness". The two had ambiguous relationships, strategically allying at times for specific goals but competing at other times. The two ideological currents were mutually exclusive and Tamil Muslims had to navigate them both. The Congress wanted to cultivate a national consciousness and pushed its own vision of the nation. The people in the south felt that not enough space is provided for their identities. Even the congress politics of secularism, S.M. Fakhri argues was congress' version of secularism where they determined what was considered secular and what wasn't. In such a scenario, when any issue that affects muslims are raised , it can dismissed as simply a religious issue. The Congress viewed concessions to the muslim community as part of the colonial divide and rule policy, while it is true this concessions created material benefits for some sections of the Muslim community thereby artificially creating tensions between the two. Tamil Muslims participated in large numbers during the Khilafat movement, increasing their political awareness, however it's failure resulted in them questioning the power of the Indian National Congress. The Khilafat movement also gave a break to the Dravidian politics of the Justice Party among Tamil muslims. Though many Tamil Muslims participated in Congress, the TamilNadu Muslim league emerged as a player in TamilNadu politics. At the same time Tamil Muslims were reserved in engaging in Pan

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Indian Muslim politics as it was dominated by Urdu Muslims. Tamil Muslims saw themselves as part of the regional community, and the local conditions like the absence of Hindu Muslim tensions meant Tamil Muslims did not need to express themselves politically based on their “muslimness”.

Tamil Muslims and the Dravidian movement

The Dravidian movement was the assertion of non Brahmins in the political arena of TamilNadu. The Dravidian movement saw muslims as one of the non Brahmin communities clamoring for their share of space and gave Tamil Muslims enough space in Dravidian politics, as such any imagining of Dravidian society inherently included Tamil Muslims. The self respect movement saw in Islam a useful political tool. The Self respect movement offered conversion to Islam as a solution to the untouchability problem. Though this was not because of any affection to Islam but as a constant threat to the upper castes. The Tamil muslims embraced the propaganda with authors like Hameed in his book *Iyarkai Madham* (Natural Religion) attempting to portray Islam as the ideal social ,political and economic order of the world. The Self Respect discourse also criticised Islam for it's share of irrational practices, gender issues,etc., But the Islamic Intelligentisia took the positive propaganda to legitimise their status quo. Critics like Daud Shah fiercely agitated for rationality in the culture of Tamil Muslims. The alliance of Tamil Muslims with the Dravidian movement is a long one, continuing to this day. After independence, the DMK alliance with the TamilNadu Muslim League in the 1960s gave further legitimacy to Tamil Muslim Politics, whose influence suffered after the chaotic and violent partition.

The assertion of “Tamilness”

The Tamil Muslims navigated the national movement in the context of rising of the Dravidian movement. The Tamil muslim community formed about 3 percent of the population of TamilNadu by 1900. They were highly urbanised, forming 5-7 percentage of the population in some districts, with the city of Madras itself having 11.26 percentage in 19015. The assertion of Tamil Muslims’ “Tamilness” is clearly seen in their

rejection of the Arabic and Arabi Tamil. Figures like P. Daud Shah explicitly argued for the rejection of Arabi Tamil. Daud Shah argues that prayers should be in a language that people understand, closely resembling the Dravidian / Non-Brahmin line. S.M. Fakhri also lists three reasons for the decline of Arabi Tamil 5,

It did not a separate grammar of it's own, 2)

It was not a popular language,

Muslim preference for printing in Tamil rather than Arabi Tamil, which requires more complicated printing processes.

The English language was also rejected by both Tamil Muslims until the very dusk of the 19th century. In the early twentieth century, many madras as were established to educate the community, teaching Islamic sciences and arabic. The most famous of this is the Madrasa Jamalia at Madras, interestingly Urdu was absent in the college even though the Urdu muslims dominated the politics of this era.⁶ The formation of the Muslim Education Association of South India formed just two years later. The organisation was specifically formed to promote education among Muslims in South India, though Tamil Muslims did not play a part in its formation.

Tamil Muslims participated in the anti-Hindi agitations , with many Tamil Muslims leaders taking a central role, even using the Tamil Nadu Muslim League as a platform for anti Hindi agitations.⁷ Tamil Muslim politics opposition to Hindi imposition was an organic position imparted onto it by the other movements of the time and it's relationship with each other, namely the Muslim League's Hindi-Urdu issue at the national level and the self respect movement, which viewed the Tamil Muslims as allies. One famous instance of Tamil Muslims taking a central role in anti Hindi agitation is when Mohamed Ismail - (Quaid E Millath) argued in the constituent assembly to make Tamil the national language, the first one to do so. Shaping the discourse The various strands of ideologies and movements got different responses from the Tamil Muslim community and they selectively picked what ideas to engage with and what not to. For instance, they used the portrayal of Islam as a solution to untouchability by the self respect

to their advantage in casting Islam as the ideal religion, but chose to dismiss the very same self respect movement's critic on gender issues within Islam. Similarly, S.M. Fakhri says, the national politics of the Indian National Congress tended to portray a "Majority" and "Minority" in the society which didn't really fit the Tamil context and were rooted in colonialist discourse. The religious revivalist movements also played their part by hastening the political mobilization and embracing modern educational framework. The rising socialist tide in the world made the Tamil Muslims to stress the aspects about their religion that they thought as inherently enshrined egalitarianism and kicked off attempts to engage questions of social justice within the framework of Islam.

Conclusion

The Tamil Muslim historical experience has engaged with a wide variety of ideological streams shaping up their present political culture. All of this in the milieu of the freedom struggle and its backdrop determined the nature of the discourse ranging from self determination, economic rights, social justice, educational development, etc. Thus the synthesis of the

Tamil Muslim identity is greatly influenced by the national movement and left a legacy which is impactful even to this day.

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Contribution of Seyed Ajmal Khan an Unsung Eminent Scientist

Al Asrar Ahmed. K*

Early Life and Education

Seyed Ajmal Khan was born on 7th March 1949 in Gudalur, in the Theni district. Seyed Ibrahim Levai was his father⁵. He completed his Under Graduation in Zoology from St. Johns College, Palayamkottai in 1969, and Master of Science in Marine Biology at Annamalai University in April 1972 by securing first class⁶. He accomplished his doctorate degree in Marine Biology from the same institution in 1979. As a researcher, he showed more interest in the academic achievements. Hence, he was appointed as the Assistant Professor of Marine Biology at the Annamalai University.

Career and Achievements

Seyed Ajmal Khan emerged as an eminent faculty and internationally acclaimed scientist. He played an eminent role in elevating the Department of Marine Biology as an international and regional research institute along with R. Natarajan, Former Director of the institution. Professor Khan became one of the strong pillars on which the Center of Advance Study in Marine Biology stands today. As a Secretary of the Research Club of Center of Advance Study in Marine Biology, he arranged over a hundred research seminars. He served as an instructor in the pawn culture Training programme (TRYSEM) conducted in the centre for the benefit of

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fishermen of the South Arcot District of Tamil Nadu⁷. In order to popularise Marine Biology among fishermen Professor Khan delivered radio talks on *Marine Resources and their importance and Marine Organisms as Food* on All India Radio, Pondicherry and participated in TV programmes on *Wonder Marine Animals* in Doordarshan Kendra, Madras.

He also served as a resource person in the P.G. Diploma Course in Fishery Science offered by Community College, Pondicherry University. He authored around two hundred national and international research papers and completed ten projects worth about rupees five crores.

His entire life was committed to the advancement of Marine Ecology, benthic research, and taxonomy and he made significant contributions to the fields. His publications included original information on brachyuran crabs and hermit crabs and published at least half a dozen monographs on benthic invertebrates. He had a close association with the Marine Biological Association of India. He significantly contributed to young scientist's development programmes and guided thirty PhD scholars. His tenure ended officially in 2009 and continued his contributions to the institute thereafter in various capacities.

Monographs and Research Publications

Professor Khan has explored and inscribed hundreds of papers and monographs. All of his articles became eye-openers in the arena of marine biology. Some of his notable Publications are *Bottom Fauna in two Regions of Velar Estuary. In: Recent Researches in Estuarine Biology*, *Shrimp Seed Potential of Vellar Estuary* and *Brachyuran crabs of Gulf of Mannar and Hermit Crabs of Parangipettai Coast*.

In 2018 he published *Impact of the 2004 Tsunami on the Macrofauna of the Continental Slope of the Southeast Coast of India*⁸. In this, he mentions the impact of this Tsunami on the microbenthic communities of the continental slope off the southeast coast of India by using samples collected before the Tsunami. One of his finest journals is the *First record of Osteomugil Perusii (Teleostei: Mugilidae) in Indian Waters*⁹. His research highlights *Osteomugil Perusii*

species found on the shore of Parangipettai for the very first time.

Seminars, Courses and Conferences

From the beginning of his career, professor Khan has attended numerous seminars, conferences and he also completed specialized courses in various fields of Marine biology. In the year 1983, he participated in the *Summer Institute in Hatchery Production of Prawn Seed and Culture of Marine Prawns* organised by the Indian Council of Agricultural Research and held at Central Marine Fisheries Research Institute Cochin¹⁰. The Institute conducted lectures, demonstrations, discussions and practical field experiences based on the latest developments in the hatchery production of prawn seed and the culture of marine prawns.

In November 1998, he did a special course on *Coastal Management: Options and Issues in Interdisciplinary Work between the Social and Natural Sciences* conducted by Zentrum Fur Marine Tropenökologie, (ZMT) Center for Tropical Marine Ecology at the University of Bremen, Germany under the lectureships of Dr. Matthias Wolff, and Dr. Marion Glaser¹¹.

At the end of 2000, he completed an Indo-British course in *Integrated Coastal Zone Management* conducted by the University of Newcastle¹². In September 2006, professor Khan participated in the workshop on *Biogeographic Information System for Indian Ocean* held at National Institute of Oceanography, Regional Centre, Cochin¹³.

Professor Khan presented a paper titled *Environmental Impact Assessment of Estuaries in Southeast Coast of India Using Fish Health Index and Index for Biotic Integrity (IBI)* for Fishes in the Twenty-First International Forestry and Environment held in September 2016¹⁴.

Awards and Honours

In early 2019, he attended the International Conference on Benthos organized by Cochin University of Science and Technology. The organising committee

honoured him with a Lifetime Achievement Award for his outstanding contribution to Benthic science¹⁵. His studies on biodiversity assessment in various realms of marine life especially on benthic organisms have enhanced our potential for sustainable ecosystem management.

The crown of his achievement is the discovery of bacteria in the International Space Station. He was honoured for his discovery by naming the bacteria after him as (*Methylobacterium ajmalii*)¹⁶. He was a recipient of many awards and laurels including the best researcher award in science¹⁷. He visited many countries to participate in workshops, symposia, and training programmes. Considering his expertise, King Fahd University of Petroleum and Minerals, Saudi Arabia, assigned him to execute a prestigious project related to the oil spill in the Persian Gulf. Based on his team's report on the biodiversity loss, the Government of Saudi Arabia received Post-Gulf War compensation from the United Nations.

Dr. Seyed Ajmal Khan is considered one of the most resourceful scholars and scientists born in Tamil Nadu, who made plenty of benchmarks in the field of advanced study of Marine Biology. His contributions have flagged the way for many young minds to pursue their study in Marine Biology, which led to new findings in their respective fields of research.

His contributions took the advanced study of marine biology to the succeeding level. He was a man of honesty and simplicity. Khan bequeathed his entire life to the scientific development of Marine Biology. Although he was a great scientist, his name and fame remained unnoticed. Even during his last days, he was efficient and hard working. Later, due to some lung disease, he died on 15 November 2022¹⁸.

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வரலாற்று பார்வையில் தமிழ் நாட்டின் நாட்டுப்புற கலைகள்

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கிராமியக் கலைகள்

கிராமக் கோவில்களில் ஓயிலாட்டம் விழாக்காலங்களில் ஆடப்படுகிறது. இதிகாச புராண வரலாற்றுக் கதைகளே ஓயிலாட்டத்தில் பாடப்படும், கட்டபொம்மன், மதுரைவீரன், வள்ளி, திருமணம் கதைகள் இடம் பெறும். ஓயிலாட்டம் ஆடுபவர் வெள்ளை ஆடை அணிந்து இருப்பார். காலில் சலங்கையும் கட்டியிருப்பார். கையில் ஆளுக்கொரு கைக்குட்டையைப் பிடித்து இருப்பார். நுனியில் பிடித்து அதை அழகாக வீசியபடியே பாடி ஆடுவர். கோலாட்டம் என்பது பெண்களுக்கென்றே உரிய ஆட்டமாகும். இரண்டு கோல்களைப் பயன்படுத்தி ஒன்றுடன் ஒன்று மோதி ஒலி எழுப்பி ஆடுகின்ற ஆட்டமே கோலாட்டம் ஆகும். சமுதாயத்தைப் பற்றியும், தலைவர்களைப் பற்றியும் கோலாட்டப் பாடல்கள் எழுதப்பட்டன. தமிழ்நாட்டில் மட்டுமின்றி இந்தியாவின் பிற பகுதிகளிலும் கோலாட்டம் ஆடப்படுகிறது. மாரியம்மனுக்கு ஆடி மாதத்தில் கரகம் எடுப்பது தமிழ் நாடுதெங்கும் உள்ள வழக்கமாகும். மலர்களைக் கொண்டு அழகான ஒப்பனை செய்யப்பட்ட குடத்தைத் தலையில் வைத்துக் கொண்டு ஆடும் ஆட்டம் கரக ஆட்டமாகும். இறைவழி பாட்டுடன் தொடர்பு உடையது இந்த கலை பல்வகை வண்ண மலர்களால் போர்த்தப்பட்டு அழகாகச் செய்யப்பட்டிருக்கும். இந்த கரகாட்டத்தில் ஆண்கள், பெண்கள் ஒன்றாக ஆடுவது பல அடுக்குகள் கொண்ட கரகத்தைத் தாங்கி ஆடுவது கரகாட்டத்தின் தனிச்சிறப்பு.

பொய்க்கால் குதிரை ஆட்டம்

குதிரைக் கூடு அணிந்து அதன் மேல் சவாரி செய்வது போல் பாசாங்கு செய்து ஆடப்படும்

ஆட்டம் பொய்க்கால் குதிரை ஆட்டம் ஆகும். இந்த ஆட்டம் தஞ்சாவூரில் தோன்றியதாகக் கூறப்படுகிறது. அணுண் பெண்ணும் இராசா இராணி போன்று வேடமிட்டு ஆடுவதுண்டு. இது புரவியாட்டம், புரவி நாட்டியம், பொய்க் குதிரை ஆட்டம் என வேறு பெயர்களிலும் அழைக்கப்படுகிறது. பொய்யான குதிரைக் கூட்டைச் சுமந்து கொண்டு மரக்காலில் நின்று ஆடும் ஆட்டம் என்பதால் பொய்க் கால் குதிரை ஆட்டம் என்று அழைக்கப்படுகிறது.

பறையாட்டம்

விலங்குகளைக் கொன்று, தின்று மிஞ்சிப்போகும் தோலை எதிலேனும் கட்டிவைத்து, காய வைத்து மனம் போன போக்கில் அடித்து ஆடிய ஆட்டந்தான் காலப்போக்கில் கலை வடிவமாகவும், வாழ்வியல் உணர்ச்சிகளை உணர்த்தும் சத்தமாகவும் மாறி, திருமணம், இறப்பு, சிறு தெய்வ திருவிழா நிகழ்வுகள் என மக்களின் அன்றாட வாழ்க்கையின் அத்தனை சுக துக்கங்களிலும் இடம் பெறும் கலையாகியது. ஆரிய வருகைக்குப் பின் வருணாசிரம சமூக அடிப்படை மேலோங்கிய தருணங்களில், கடினமான, இசைக்கச் சிரமமான இசைக் கருவிகளை பிறருக்கும். இலகுவான இசைக் கருவிகளை தங்களுக்குமாக மேலாதிக்கவாதிகள் பிரித்துக் கொண்டனர். மேலும் தொழில் சார்ந்த சாதியக் கோட்பாடு, கலை நிகழ்த்துவோரையும் சாதி சார்ந்து பிரித்து வைத்தது. அதன்படியே ஆதி திராவிட தமிழர்களின் கலையாக பறை ஆட்டம் ஒதுக்கப்பட்டது.

காவடி ஆட்டம்

காவடியாட்டம் சமய உணர்விற்காகவும் பொழுதுபோக்கிற்காகவும் நிகழ்த்தப்படுகிறது.

*பகுதிநேர முனைவர்ப்பட்ட ஆய்வாளர் வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர், சிதம்பரம் 608 002

**ஆய்வு நெறியாளர், உதவி பேராசிரியர், வரலாற்றுத்துறை, திரு.வி.க அரசு கலைக் கல்லூரி, திருவாரூர்

காவடி, தண்டைக் கொண்டு ஆடுவதால் இவ்வாட்டம் காவடியாட்டம் எனப் பெயர் பெற்றது காவடி எடுத்து முருகக் கடவுளை வழிபடும் நிகழ்ச்சியாகக் காவடி ஆட்டம் நடைபெறுவது தமிழர்கள் மரபாகும். காவடியாட்டம் இறைத் தொடர்புடையது ஆதலால் பல கடுமையான நோன்புகளை மேற்கொண்டு காவடி எடுப்பர். கலைத்திறனும் ஆடல் நுட்பமும் இதில் மிகுதியாக இருக்கும்.

கும்மி

தமிழகமெங்கும் நிகழும் ஆட்டங்களில் கும்மியாட்டம் முக்கிய இடம் வகித்து வருகின்றது. கும்மிக்கென்று தனிமெட்டு உண்டு. ஒருவர் முதலில் பாட, அதனைத் தொடர்ந்து பெண்கள் குழுவாகச் சேர்ந்து பாடுவர்.

வில்லுப்பாட்டு

தமிழகத்தில் உள்ள நாட்டுப்புறக் கலைகளில் மிகச் சிறந்தது வில்லுப்பாட்டு. வில்லுப்பாட்டு பிறப்பிடம் குமரி மாவட்டம் வில்லுப்பாட்டில் குறைந்தது ஐந்து பேர் இருப்பர். வில்லுப்பாட்டில் கதைப் பாடல்களைப் பாடிக்காட்டுவார்கள். தலைவர் இருவர் கதையைப் பாட்டாகக் கூறிச் செல்லும்போது விளக்க வேண்டிய இடத்தில் விளக்கி, உரைநடையாக கூறுவர்.

தெருக்கூத்து

பிறநாட்டுப்புறக் கலைகளைப் போன்றே இதுவும் தெய்வ வழிப்பாட்டோடு தொடர்பு உடையது. திரௌபதி விழாக்களில், மாரியம்மன் விழாக்களில், சிவன், திருமால், கணேசன், ஆகியோருக்கு எடுக்கப்படும் விழாக்களில் தெரு கூத்தானது நிகழ்த்தப்பட்டு வருகிறது. கடலூர், விழுப்புரம் மாவட்டங்களில் நாற்பது கூத்து குழுக்கள் உள்ளன. தெரு கூத்து பார்வையாளர்களின் விருப்பத்திற்கு ஏற்ப மாறுபட்டு நிகழ்த்தப்படுகிறது.

பொம்மலாட்டம் (பாவைக்கூத்து)

பொம்மைகள் வைத்து நிகழ்த்துவதால் பாவைக் கூத்து எனப்படுகிறது. பொம்மைகள் தோல் பொம்மைகள், மண் பொம்மைகள் என

இருவகைப்படும். தமிழ் நாட்டில் இக்கலை தஞ்சை, திருச்சி, இராமநாதபுரம், நெல்லை, குமரி ஆகிய மாவட்டங்களில் நடத்தப்படுகிறது. பாவைகளை மரத்தாலும், தோலாலும் செய்து நூல்களைக் கட்டி ஒரு திரைக்குப் பின்னாலிருந்து ஒருவர் ஆடியசைத்துக் கதைகளை விளங்கச் செய்யும் நாட்டுப்புறக் கலைக்கு “பாவைக் கூத்து” எனப்பெயர்.

சிலம்பாட்டம்

சிலம்பம் தமிழர்களின் வீர விளையாட்டு ஆகும். தமிழகத்தில் பல்வேறு பகுதிகளில் சிலம்பம் சிறப்புற்று விளங்கினாலும் குமரி மாவட்டத்தின் சில பகுதிகளில் விளையாடும் சிலம்பாட்டமே சிறப்பானது. இதில் கம்பிகளைக் கொண்டு ஒலியெழுப்பி விளையாடுவர். இக்கலையைப் பயிற்றுவிக்கும் செயலைக் “களிரிப்பயிற்று” என்று கூறுவர். புத்த சமயத்துறவிகள் மூலம் இந்தப் போர்க்கலை ஜப்பான் நாடுகளுக்குச் சென்றது என்பர் வரலாற்று ஆசிரியர்கள். இக்கலை சிறந்த மாற்றங்களுடன் ஜப்பான் நாட்டில் கராத்தே என்று அழைக்கப்படுகிறது.

பொம்மலாட்டம்

பொம்மலாட்டம் தமிழர்களின் மிகப் பழமையான மரபுவழிக் கலைகளில் ஒன்று. இது கலை தழுவிய கூத்து வகையைச் சேர்ந்தது. இது மரத்தில் செய்யப்பட்ட பொம்மைகளில் நூலைக் கட்டி திரைக்குப் பின்னால் இருந்து இயக்கியபடி கதை சொல்லும் ஒரு சுவையான கலை நிகழ்வு. மரப்பாவைக்கூத்து, பாவைக்கூத்து என்ற பெயர்களாலும் இக்கலை அழைக்கப்படுகிறது. தோல் பொம்மலாட்டம், மரப்பொம்மலாட்டம் என இரண்டு வகையில் இக்கலை நிகழ்த்தப்படுகிறது. இருப்பினும், உலகின் பல்வேறு இடங்களில் இக்கலை, மரபுவழிக் கலையாகத் திகழ்கிறது.

முடிவுரை

காலத்தின் நீரோட்டத்தில் நம்முடைய பழக்க வழக்கங்கள் பல கரைந்தாலும், புதிய பரிமாணங்களில் மிளிர்ந்தாலும் தொன்று தொட்டு வரும் நம்முடைய பாரம்பரியத்தின் தொன்மையும், சாரமும் இன்னமும் நம் வாழ்க்கை

முறையின் ஆணிவேராகத்தான் உள்ளது. நம்முடைய விசேஷங்கள் என்றுமே நம்முடைய பாரம்பரிய நடனங்களும் வாத்தியங்களும் இல்லாமல் ஆரம்பிக்கப்படுவதும் இல்லை இவை இல்லாமல் களைகட்டுவதும் இல்லை. திருவிழா என்றாலே இளையோர் முதல் பெரியோர் வரை குடும்பமாகக் கலந்துக் கொண்டு தங்களின் மகிழ்ச்சியை வெளிப்படுத்துவதும் கருத்துப் பரிமாற்றத்தை நடத்துவதும் தான் வழக்கம். நம் அடையாளத்தை அடுத்த தலைமுறையினருக்கு திரையிட்டுக் காட்டி நம் வாழ்க்கைச் சக்கரத்திற்கு இந்த பாரம்பரிய பிடிமானம் தான் அச்சானி என்பதையும் உணர்த்துமத் வேளையில் இந்த வைபவங்கள் தான் நாட்டுப்புற கலைஞர்களின் வாழ்வாதாரத்திற்கு அடித்தளமாகும் விளங்குகிறது.

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உழவே உன்னதம்

இரா. பிறையா*

முன்னுரை

மக்களை ஆற்றுப்படுத்தும் வழிகாட்டி திருக்குறள். வாழ்வியல் கூறுகள் பலவற்றை தன்னகத்தே உள்ளடக்கியது. மானிடவாழ்வு மேம்படுவதற்கு ஊக்கத்தை ஊட்டும் உயிர் இலக்கியமே திருக்குறள். எலும்பும் தோலுமாக இருக்கின்ற உடம்பை உயிருடன் பிணைத்து வைப்பது அன்புநெறி மட்டும்தான் என்பது குறல் 73-றில் வள்ளுவர் காணும் காட்சி. மனிதனை இயக்கம் சக்தியாக அன்பு இருந்தால் எதையும் சாதிக்கலாம். அறிவு மட்டுமே மனிதனை இயக்கினால் கேடு சூழும். அன்பும் அறிவும் இணைந்த நட்பினை கொண்டால் உலகை தழுவும் ஞானம் உண்டாகும் என்பதனை 'உலகம் தழீஇய தொட்பம்' (பால்: பொருட்பால், அதிகாரம்: அறிவுடைமை, குறள் 425) எனும் வரிகளால் உரைக்கின்றார் வள்ளுவர். இவ்வுலக வாழ்வு இன்பமானது அறநெறியில் வாழ்பவர்களுக்கு. அறத்தால் வருகின்ற பொருட்கள் அனைத்தும் இன்பத்தையும்

புகழையும் தரும். புறவழியில் வருகின்ற இன்பம், துன்பத்தைத் தரும்.1

அறத்தான் வருவதே இன்பம் மற்றெல்லாம்

புறத்த புகழும் இல.2

தனிமனிதனுக்கு வருகின்ற அத்தனை பயனும், தீங்கும் மனித குலத்தால் உருவாக்கப்பட்டவையே. இன்றைய அறிவியல் தொழில்நுட்பத்தால் எதையும் சாதிக்கும் வல்லமை நம்மிடம் உண்டு. இன்றைய சமுதாயமும் எதிர்கால சமுதாயமும் செழிப்புடன் வாழ பல தொழில்கள் நம்மிடம் இருந்தாலும், உழவு தொழிலே தலையாயது. வள்ளுவர் கால சமுதாயத்தில் உழவு தொழிலே உன்னதமானது என்பதை வள்ளுவரின் வரி கொண்டு ஆராய்வதே இந்த கட்டுரையின் நோக்கம்.

பல்தொழில்சமுதாயம்

“பிறப்பொக்கும் எல்லா உயிர்க்கும் சிறப்பொவ்வா செய் தொழில் வேற்றுமையான்.”3

வேற்றுமை என்ற சொல்லுக்கு, இரண்டு செயல்களுக்கு இடையே காணப்படுகின்ற ஏற்றத்தாழ்வுகள் என்பது பொருள். “சிறப்பொவ்வா செய்தொழில்” என்ற வார்த்தை செய்கின்ற தொழிலின் சிறப்பை அறிய முற்படுகிறது. மண்ணில் பிறந்தவர்களுடைய சிறப்பு, அவர் செய்கின்ற தொழிலை பொறுத்தே அமைகிறது என வள்ளுவர் கூறுவதனால், பிறப்பால் வேறுபடுத்திப் பார்க்கும் சமுதாயமாக வள்ளுவர் வாழ்ந்த காலம் இருந்திருக்கவேண்டும். அதை களையவே பிறப்பை தாண்டி செய்கின்ற தொழிலை வைத்துதான் அவருடைய சிறப்புகள் அமையும் என வள்ளுவர் வாதிடுகிறார். வள்ளுவர் வாழ்ந்த காலத்தில் ஒன்றுக்கு மேற்பட்ட தொழில்கள் இருந்திருக்க வேண்டும். ஒரு தொழில் மட்டுமே இருந்தால் அதில் வேற்றுமை ஏற்படாது. செய் தொழில் வேற்றுமை எனக்குறிப்பிடுவதால் பல தொழில்கள் செயல்பாட்டில் இருந்திருக்கின்றன என்பது உறுதியாகின்றது.4

பசிப்பிணியும் உழவுத்தொழிலும்

உழவுத்தொழிலை உன்னதமான தொழிலாக வள்ளுவர் வகுத்ததற்கு காரணம் அங்கே காணப்பட்ட மக்களின் பிணிநிலையே. எத்தனை பிணி வந்தாலும் அதற்கு மருந்து உண்டு. ஆனால் பசிப்பிணி வந்துவிட்டால் உணவு மட்டுமே மருந்து. உணவு தேடி செல்வோருக்கு உணவு கிடைக்காவிட்டால், பிறர் இடத்தில் யாசித்து நிற்கவேண்டிய நிலை உண்டாகும். உணவு வேண்டி யாசிப்பவரை சிலர் ஏளனம் செய்து துன்புறுத்தி இருத்தல் வேண்டும். அதை கண்டு படைத்தவனையே பழிக்கவேண்டிய நிலை வள்ளுவருக்கு உருவாகியது.5

“இரந்தும் உயிர்வாழ்தல் வேண்டின் பரந்து

கெடுக உலகியற்றி யான்.”6

இரந்தும் உயிர் வாழ வேண்டிய நிலை ஏற்படுமானால் இந்த உலகை படைத்தவனும் யாசிப்பவனை போன்று அங்கும் இங்கும் அலைந்து கெடுவானாக என்ற மூ வா வரதராசனின் விளக்கம் நம்மை சிந்திக்க தூண்டுகிறது. வள்ளுவர்

வாழ்ந்த காலத்தில் போதிய உணவு இல்லை என்பதும் இதற்குப் பொருள் எனக் கொள்ளலாம். அதற்குக் காரணம் உழவுத்தொழில் சிறந்து இல்லாமல் நலிவுற்று இருப்பதே. உழவுத்தொழில் சிறந்து ஓங்கினால் தான் உண்ணும் உணவின் விளைச்சல் அதிகமாகும். பசி எனும் பிணி ஒழிந்து ஓடும். மக்களும் வாழ்வாங்கு வாழ்வர். ஆதலால் எத்தனை தொழில்கள் இருந்தாலும் முதன்மை தொழில் உழவுத் தொழிலே என்கிறார் வள்ளுவர்.7

உலக மக்கள் வெவ்வேறு தொழில்களை செய்து கொண்டிருக்கிறார்கள். அவர்களுக்கு அடிப்படைத் தேவை உணவாக இருக்கிறது. வள்ளுவர் காலத்தில் வாழ்ந்தவர்களும் வெவ்வேறு தொழில்களை செய்தாலும் உணவினை நாடுவதற்காக ஏர்தொழில் செய்வோரின் பின் நின்றனர். அதனால் ஏர்தொழிலே தலையாயது என்கிறார் வள்ளுவர். உழவுத்தொழிலும் சாதாரணம் தொழில் அன்று. அதில் துன்பங்கள் அதிகம் உண்டு. உழவுத் தொழில் சிறியவர் முதல் முதியவர் வரை வெயிலிலும் மழையிலும் குளிரிலும் இரவு பகல் பாராமல் பாடுபடுவர். நச்சு உயிரிகளால் மிகுந்த தொல்லைக்கு ஆளானாலும் கூட உழைப்பை உன்னதமாக செய்வார். விளைச்சலை பொறுத்தே அவர்களின் மனநிலை இன்பமாகவும் துன்பமாகவும் உருமாறும்.8 எதுவாயினும் உழைப்பின் நிற்பது உழவரின் பணியாகும். உணவே மருந்தாவதால், எத்தனை தொழில்கள் செய்தாலும் உணவைத் தரும் உழவுத்தொழிலே உன்னதமானதாக வள்ளுவர் காலத்தில் இருந்திருக்கிறது. இதனை வள்ளுவரின் வரிகொண்டு காண இயலுகிறது.9

சுழன்றும் ஏர்ப்பின்னது உலகம் அதனால் உழந்தும் உழவே தலை.10

உழவை நிர்ணயித்த மழை

வள்ளுவன் வாழ்ந்த காலத்தில் பருவமழையை நம்பி உழவர்கள் வாழ்ந்தார்கள். பருவமழை சரியான நேரத்தில் பெய்யவில்லை என்றால் பயிரிடும் பருவம் தப்பிபோகும் பயிரிட்ட பிறகு மழை வரவில்லை என்றாலும் பயிர்கள் வளர

இயலாது ஒருவேளை பயிர்கள் வளர்ந்து கதிர்மணிகள் பிடிக்கும் போது நீர்வளம் இல்லை என்றாலும் வளமான செழிப்பான அறுவடை இருக்காது. அறுவடை காலத்தில் பெருமழை பெய்து பயிர்கள் மூழ்கி விளைச்சல் அழுகிப்போவதும் உண்டு பெரும்காற்று சூரைகாற்று புயலோ அடித்து அனைத்து பயிர்களையும் சேதப்படுத்துவதும் உண்டு. மழை வராமல் போகும்பொழுது உழவுத்தொழில் நின்றவிடுகிறது. வள்ளுவர் காலத்திலும் உழவுத்தொழில் மழையினால் நின்றதுண்டு.¹¹ இதனை வள்ளுவர் பெருந்தகைபின்வருமாறு கூறுகிறார் ஏரின் உழார் உழவர் புயல்என்னும் வாரி வளங்குன்றிக் கால்¹²

நின்ற தொழிலுக்கு மழையே விடைதரும். மழை உணவினை விளைவிக்க உதவுவதோடு மட்டுமல்லாமல் உயிர்களுக்கு உணவாகவும் பயன்படுகிறது. பசி உயிர்களை துன்புறுத்தும் (குறள் 13) உழவுநடக்காது (குறள் 14) கேடுவிளையும் (குறள் 15) பசும் புல் கூட தலைகாட்டாது (குறள் 16) கடலும் வற்றும் (குறள் 17) பூசை நடக்காது (குறள் 18) தானம் தவம் தாங்காது (குறள் 19) மக்களின் வாழ்க்கை நடைமுறை ஒழுங்கு அமையாது (குறள் 20) இவை அனைத்தும் மழை இல்லையேல் நிகழும். மழையே அமிர்தம் (குறள் 11) என்று போற்றப்படப்படுகிறது. எவ்வளவு துன்பப்பட்டாலும், உழவுத் தொழில் மக்களின் பசிப்பிணியை போக்குவதால், அதனை விட்டுவிட இயலாது. இத்தொழிலை செய்தே ஆகவேண்டும். எக்காரணம் கொண்டும் ஒத்திவைக்கவும் அடுத்த வருடம் செய்துகொள்ளலாம் என்று தாமதம் செய்யவும் இயலாது. ஆதலால் மற்ற தொழில்களை விட உழவுத்தொழிலே முதன்மையானதாக வள்ளுவர் காலத்தில் விளங்கி இருக்கிறது.

உழுபவரை தொழுத சமுதாயம்

உழவுத்தொழில் செய்பவர் அனைவருக்கும் பயன்தருகின்ற உணவினை பயிர்செய்து தந்திருக்கிறார். ஆதனால் பிறதொழிலை செய்பவர்கள் உழவுத்தொழில் செய்பவர்களையே அச்சாணியாக கருதி இருக்கின்றனர்.

உழுவார் உலகத்தார்க்கு ஆணி அஃதாற்றாது எழுவாரை எல்லாம் பொறுத்து.¹³

மேலும் உழுபவர்களை தொழுகின்ற மனப்பக்குவத்தை பிறதொழில் செய்தவர்கள் பெற்றிருந்தனர் என்பதனை வள்ளுவரின் அடிகொண்டு காண இயலுகிறது.¹⁴

உழுதுண்டு வாழ்வாரே வாழ்வார் மற்றெல்லாம் தொழுதுண்டு பின் செல்பவர்.¹⁵

மன்னனை விட உயர்வாக போற்றப்பட்டவர்கள் உழவர்கள்

வள்ளுவர் காலத்தில் மன்னனைவிட உழவர்களே உயர்ந்தவர்களாக போற்றப்பட்டனர். நிலத்தில் உழவு செய்தால் உண்ணும் உணவின் அளவு உயரும். அதிக மகசூல் கிடைக்கப் பெற்றால் தானியங்கள் சேமித்து வைக்கப்படும். மேலும் அருகில் இருக்கின்ற நாட்டிற்கும் ஏற்றுமதி செய்யப்படும்.¹⁶ அதனால் அதிக உழவு செய்து வளமாய் இருக்கின்ற நாட்டைப்பார்த்து பிறநாட்டினர் ஆச்சரியம் கொள்வர். அந்நாட்டு மன்னனையும் புகழ்வர்.¹⁷ ஒரு நாட்டின் மன்னனை புகழ்வதற்கு காரணமாக இருக்கின்ற உழவர்கள் மன்னனைவிட உயர்வானவர்கள் என வள்ளுவர் காலத்து சமுதாயம் போற்றியது.

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தமிழ்நாட்டு வரலாற்று வரைவியலில் திராவிட சித்தாந்தத்தின் தாக்கம்

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முன்னுரை

சமூகநீதி, தன்மான வாழ்வு, பெண் சமத்துவம், வகுப்புவாரி உரிமை, ஜனநாயக உணர்வு, கல்வியின் இன்றியமையாமை ஆகியவை தழைக்க வழிகண்ட முதல் இயக்கம் திராவிட இயக்கம் என்பதை தமிழர்கள் மறந்துவிடக் கூடாது. இந்த இயக்கத்தின் தமிழ்ப் பணியானது தமிழருடைய சமுதாயச் சிந்தனையை அறிவதற்கு சமுதாய, இன, வரலாற்று வழியாக நமக்குப் பெரிதும் உதவுகிறது. தமிழ் இலக்கிய வளர்ச்சியில் இந்த நூற்றாண்டில் உண்டான விழிப்புணர்வுக்கு திராவிட இயக்கம் தான் முழு முதற்காரணமாகும். எளிமையும், கருத்துப் புலப்பாட்டுத் தன்மையும் காணப்பட்டன. சமுதாயம், பண்பாடு, கலை

ஆகிய துறைகளிலும் பகுத்தறிவை அளவுக் கோலாகக் கொண்டு காணுகின்ற வழக்கத்தை திராவிட இயக்கத்தினர் ஏற்படுத்தினர். தமிழர்கள் தங்களுடைய கடந்த கால வரலாற்றை அறிய வேண்டும் என்ற ஆவலின் மேலிடலால் தமிழும் புத்துயிர் பெற்றது.

கிறித்தவ தொன்மவியலில் ஆண் இறையின் உருவாகவும், பெண் ஆணின் உருவாகவும் படைக்கப்படுகிறார்கள். பெண் இறையை மீறி ஆசைப்பட்டு அப்பிள் உண்டதால்தான் மனித இனமே பாவப்பட்டு இறப்பு, நோய், துன்பம் ஆகியவற்றை எதிர்கொள்ளவேண்டி வந்தது. பெண்ணை தீய நிகழ்வுக்கு இட்டு சென்றவளாக இந்த தொன்மம் சித்தரிக்கின்றது. பெண்கள் சமய

¹ முழுநேர முனைவர்; பட்ட ஆய்வாளர்; வரலாற்றுத்துறை, அண்ணாமலை பல்கலைக்கழகம், அண்ணாமலைநகர் சிதம்பரம்

² ஆய்வுமேற்பார்வையாளர்; உதவி பேராசிரியர்; வரலாற்று துறை. திரு கொளஞ்சியப்பர், அரசு கலைக் கல்லூரி, விருத்தாச்சலம்.

குருமார்களாக வருவதை பெரும்பான்மை கிறித்தவம் இன்னும் தீர்க்கமாக எதிர்க்கிறது.

திராவிட மகாஜன சபை

அயோத்தி தாசர் 1885 ஆண்டிலேயே திராவிட பாண்டியன் என்னும் இதழைத் தொடங்கினார். அவர் கி.பி. 1886ஆம் ஆண்டில் இந்துக்களில் தீண்டத்தகாதவர்கள் என அழைக்கப்பட்டவர்கள் இந்துக்கள் அல்லாதவர்கள் என்றார். அவர்கள் யாவரும் சாதியற்ற திராவிடர்கள் என்னும் கருத்தையும் முன்வைத்தார். இதனால் இவர் திராவிட கருத்தியலின் முன்னோடி என அறியப்பட்டார். திராவிட மகாஜன சபையை நிறுவி திராவிட அரசியலைத் தொடங்கி வைத்ததால் திராவிட அரசியலின் முன்னோடி எனவும் கூறப்படுகிறார். திராவிட மகாஜன சபை என்பது திராவிட இயக்கத்தை தோற்றுவித்தவரான அயோத்தி தாசர் என்பவரால் கி.பி. 1891தொடங்கப்பட்டது. அயோத்தி தாசர் 1885 ஆண்டிலேயே திராவிட பாண்டியன் என்னும் இதழைத் தொடங்கினார். அவர் கி.பி. 1886ஆம் ஆண்டில் இந்துக்களில் தீண்டத்தகாதவர்கள் எனப்பட்டவர்கள் இந்துக்கள் அல்லாதவர்கள் என்றார். அவர்கள் யாரும் சாதியற்ற திராவிடர்கள் என்னும் கருத்தையும் முன்வைத்தார். இதனால் இவர் திராவிட கருத்தியலின் முன்னோடி என அறியப்பட்டார். திராவிட மகாஜன சபையை நிறுவி திராவிட அரசியலைத் தொடங்கி வைத்ததால் திராவிட அரசியலின் முன்னோடி எனவும் கூறப்படுகிறார்.

திராவிட வரலாறு

இந்திய நாடு பல வேறுபட்ட மக்கள் இனங்களைக் கொண்ட நீண்டதொரு வரலாற்று பின்னணியை கொண்ட நாடு அதில் தென்னிந்தியா பல தனித்துவமான வரலாற்று சிறப்புகளை கொண்டதாக விளங்குகிறது. பிரிட்டிஷ் ஏகாதிபத்திய காலத்தில் உருவான பல எழுத்தாளர்களும்

அதனை தொடர்ந்து வந்த பல வரலாற்று ஆய்வாளர்களும், இலக்கியவாதிகளும் திராவிட

கருத்துகளின் அடிப்படையில் தங்களது ஆய்வுகளை முன்னெடுத்ததன் மூலமாக பல சிறப்பு வாய்ந்த வரலாற்று படிப்பினைகளை தமிழ்நாட்டிற்கும் தென்னிந்தியாவிற்கும் வழங்கி இருக்கிறார்கள் திராவிட சித்தாந்தம் எவ்வாறு அதன் மீது தாக்கத்தை செலுத்தி நேர்த்தியான வரலாற்றை வடிவமைப்பதில் பங்கு கொண்டிருக்கிறது என்பதை ஆராய பிரிட்டிஷ் காலனி துவ ஆட்சியில் ராபர்ட் கால்டுவெல்லில் தொடங்கி தற்காலம் வரையிலும் அதன் தாக்கத்தை புரிந்து கொண்டு திராவிட கருத்தியல் எவ்வாறு தெனிந்திய வரலாற்றில் தாக்கத்தையும் நல்ல பலன்களையும் கொடுத்து இருக்கிறது என்பது ஒரு நுண்ணிய வரலாற்று அணுகுமுறைகளை செய்து வெளிப்படுத்துவதாக அமைய வேண்டும் இருப்பினும் அதன் மீதான தாக்கங்களை ஓரளவுக்கு இந்த ஆய்வு கட்டுரை விளக்குகிறது.

இராபர்ட்டு கால்டுவெல்லின் வரலாற்று பணிகள்

இராபர்ட்டு கால்டுவெல் (7 மே 1814-28 ஆகத்து 1891) ஒரு கிருத்துவச் சமயப்பரப்பாளர் ஆவார். தன் 24-ஆம் அகவையில் இந்தியா வந்தடைந்த அவர், விவிலியத்தை வட்டார மொழியில் கற்பிப்பதற்காகத் தமிழைக் கற்றார். இதுவே, பின்னர், அவரைத் தென்னிந்திய மொழிகளுக்கான ஒப்பிலக்கண நூலொன்றை எழுத வைத்தது. அவருடைய நூலில், பழைய ஏற்பாட்டிலுள்ள எபிரேயத்திலும், பழங்கிரேக்கத்திலும், தொலெமி குறிப்பிட்டுள்ள இடங்களிலும் திராவிடச் சொற்கள் உள்ளதாகப் பரிந்துரைத்தார். திராவிட மொழிகளின் தனித்துவத்தை நிலைநிறுத்தியதில் பெரும்பங்கு இவருடையதாகும்.

கிளாகக்கோ பல்கலைக்கழகத்தில் இணைந்து கல்வி பயின்றார். அங்கே அவருக்கு ஒப்பியல் மொழி ஆய்வில் ஆர்வம் ஏற்பட்டது. 24 வயதாக இருந்தபோது இலண்டன் மிசனரி சொசைட்டி என்னும் கிறித்தவ மதக் குழுவின்ருடன் சேர்ந்து, மதத்தைப் பரப்புவதற்கென்று 1838, சனவரி 8 ஆம் தேதி சென்னைக்கு வந்து தமது மதப்பணியைத் தொடங்கினார்.

தமிழ் மொழி 1841-இல் குரு பட்டம் பெற்றுத் திருநெல்வேலி சென்று அங்கே இடையன்குடி என்னும் ஊரில் தங்கி 50 ஆண்டுகள் தமது மதப்பணியுடன் சேர்த்து தமிழ்ப்பணியும் செய்தார். இவர் ஆங்கில மொழியில் ஆக்கிய திராவிட மொழிகளின் ஒப்பிலக்கணம் (1856) என்னும் நூல் உலகெங்கும் இவருக்கு மிகுந்த புகழ் ஈட்டித்தந்தது

வி. ஆர். இராமச்சந்திர தீட்சிதர்

வி. ஆர். இராமச்சந்திர தீட்சிதர் (ஏப்ரல் 16, 1896 - நவம்பர் 24, 1953) தமிழ்நாட்டில் பிறந்த இந்தியவியலாளரும் திராவிடவியலாளரும் ஆவார். சென்னைப் பல்கலைக்கழகத்தில் வரலாறு, தொல்லியல் பிரிவுகளுக்கு பேராசிரியராக இருந்தார். இவர் மதராசு மாகாணத்தின் விஷ்ணும்பேட்டையில் பிராமணத் தம்பதிகளுக்குப் பிறந்தார். திருக்காட்டுப்பள்ளியில் உள்ள சிவசாமி ஐயர் பள்ளியிலும் இளநிலை வரலாறு பட்டப்படிப்பை திருச்சிராப்பள்ளியின் புனித யோசேப்பு கல்லூரியிலும் பயின்றார். மேல்நிலைப் பட்டத்தையும் பெற்று, சென்னைப் பல்கலைக்கழகத்தில் முனைவர் பட்டமும் பெற்றார். இவர் புனித யோசேப்பு கல்லூரியிலேயே விரிவுரையாளராகப் பணியாற்றினார். 1928 ஆம் ஆண்டில், சென்னைப் பல்கலைக்கழகத்தில் வரலாறு, தொல்லியல் துறைகளுக்குப் பேராசிரியரானார். இவர் இந்திய வரலாற்றினை, குறிப்பாக தமிழ் வரலாற்றினை நன்கு அறிந்திருந்தார். சமற்கிருதத்தைக் கற்றுத் தேர்ந்தார்.

ம. சிங்காரவேலர்

ம. சிங்காரவேலர் என அறியப்படும் மலையபுரம் சிங்காரவேலு (பெப்ரவரி 18, 1860 -பெப்ரவரி 11, 1946) ஒரு தமிழ்நாட்டு பொதுவுடைமைக் கொள்கையாளர், தொழிற்சங்கவியர், மற்றும் இந்திய விடுதலைப் போராளி ஆவார். பொதுவுடைமைச் சிந்தனைகளைத் தமிழ்நாட்டில் பரப்ப ஆற்றிய பணிகளுக்காக "சிந்தனைச் சிற்பி" எனப் போற்றப்படுகிறார். சிங்காரவேலர் 1860 ஆம் ஆண்டு பிப்ரவரி 18 ஆம் தேதி சென்னையில் உள்ள அயோத்திகுப்பத்தில் பிறந்தார். இவரது குடும்பம்

பிற்படுத்தப்பட்ட மீனவர் பரதவர் சமூகத்தைச் சேர்ந்தது. தனது பள்ளிக்கல்வியை முடித்த பின் மாநிலக் கல்லூரியில் பட்டப்படிப்பை முடித்தார். அதன்பின் சென்னை சட்டக்கல்லூரியில் சட்டம் பயின்று வழக்குரைஞர் ஆனார். ஆங்கிலம், தமிழ் மொழிகளைத் தவிர, இந்தி, உருது, பிரெஞ்சு, ஜெர்மன் ஆகிய மொழிகளிலும் இவருக்குப் புலமை இருந்தது. வெலிங்டன் சீமாட்டிக் கல்வி வளாகத்தில்தான் அவர் வீடு இருந்தது .

அங்கு 20,000 நூல்களுக்கும் மேல் அவர் சேகரித்து வைத்திருந்தார். சிங்காரவேலர் சென்னை உயர் நீதிமன்ற வழக்கறிஞர் சபையில் வழக்கறிஞராக 1907 ஆம் ஆண்டு தன்னைப் பதிவுசெய்துகொண்டார். வழக்கறிஞர் தொழிலில் இறங்கிய சிங்காரவேலரோ அடக்குமுறையாளர்கள், பேராசைக்காரர்கள் ஆகியோரின் சார்பாக எந்தவொரு சூழ்நிலையிலும்

வழக்காடியதில்லை என்பது குறிப்பிடத் தக்கது. 1921 ஆம் ஆண்டில் ஒத்துழையாமை இயக்கத்தினால் தனது வழக்கறிஞர் தொழிலைப் புறக்கணித்தார். 1922 இல் பம்பாயைச் சேர்ந்த எஸ்.ஏ. டாங்கேயுடன் தொடர்பு ஏற்பட்டது. 1922 இல் எம். என். ராய் வெளிப்படுத்திய திட்டத்தால் கவரப்பட்டு, அவருடன் தொடர்ந்து கடிதப் போக்குவரத்து வைத்துக்கொண்டிருந்தார். 1923 இல் அவர் மே தினம் கொண்டாட இந்துஸ்தான் உழவர் உழைப்பாளர் கட்சி (லேபர் கிசான் பார்ட்டி ஆஃப் இந்துஸ்தான், எல்.கே.பி.எச்.) என்கிற கட்சியைப் புரட்சிகரத் திட்டத்துடன் தொடங்கினார். 'லேபர் கிசான் கெஜட்' என்ற பெயரில் ஆங்கிலத்தில் வார இதழையும், 'தொழிலாளன்' என்ற தமிழ் வார இதழையும் ஆசிரியராக இருந்து பதிப்பித்து வெளியிட்டார். மார்ச் 1924 இல் கான்புர் போல்ஷவிக் சதி வழக்கில் சிங்காரவேலர் குற்றம்சாட்டப்பட்டார். அவர் நீண்ட காலம் நோய்வாய்ப்பட்டிருந்ததால், அவருக்கு எதிரான நடவடிக்கை கைவிடப்பட்டது.இவ் வழக்கே இந்திய மண்ணில் பொதுவுடைமை இயக்கம் , மக்கள் இயக்கமாக மாற காரணமாக இருந்தது.

கான்பு+ர் பத்திரிகையாளரான சத்திய பக்த் என்பவர் சட்டபு+ர்வமான 'இந்திய பொதுவுடைமைக் கட்சி' அமைக்கப்பட்டிருப்பதாக 1924, செப்டம்பர் மாதம் அறிவித்தார். இந்திய கம்யு+னிஸ்ட்டுகளின் முதல் மாநாடு 1925 ஆம் ஆண்டு, டிசம்பர் 28 முதல் 30 வரை கான்பு+ரில் சென்னைக் கம்யு+னிஸ்ட் எம். சிங்காரவேரின் தலைமையில் நடந்தது. 1927 இல் பிரிட்டிஷ் கம்யு+னிஸ்ட்டும் நாடாளுமன்ற உறுப்பினருமான ஷாபு+ர்ஜி சக்லத்வாலா சென்னைக்கு வருகைத்தந்தபோது சிங்காரவேலர் கேட்டுக்கொண்டதால், சென்னை மாநகராட்சி அவருக்கு வரவேற்பு விழா ஏற்பாடு செய்தது. சக்லத்வாலா பேசிய கூட்டங்களில் அவரது உரையைச் சிங்காரவேலர் மொழிபெயர்த்தார். 1931 ஆம் ஆண்டு பெரியார் ஓராண்டு உலகப் பயணம் மேற்கொண்ட பொழுது, தான் வரும்வரை தனது குடியரசு இதழுக்குச் சிங்காரவேலர் கட்டுரைகள் எழுதி வழிகாட்ட வேண்டுமென கேட்டுக் கொண்டார். அதையேற்று சிங்காரவேலர்போன்ற கட்டுரைகளை எழுதி உதவினார்.

தேவநேயப் பாவாணர்

தேவநேயப் பாவாணர் (7 பெப்ரவரி 1902 - 15 சனவரி 1981) ஒரு தமிழ்நாட்டுத் தமிழறிஞரும், சொல்லாராய்ச்சி வல்லுநருமாவார். இவர் 40-இற்கும் மேலான மொழிகளின் சொல்லியல்புகளைக் கற்று சொல்லாராய்ச்சிகள் செய்துள்ளார். மறைமலை அடிகளார் வழியில் நின்று தனித்தமிழ் இயக்கத்திற்காக உழைத்தார். இவரது தமிழறிவும் பன்மொழியியல் அறிவும்

கருதி, இவரின் மாணக்கர் பாவலரேறு பெருஞ்சித்திரனார் இவருக்கு "மொழிஞாயிறு தேவநேயப் பாவாணர்" எனப் பெயர்கூட்டினார். "தமிழ், உலக மொழிகளில் மூத்ததும், மிகத்தொன்மையான காலத்திலேயே செம்மையான மொழியாக வடிவம் பெற்றது எனவும்' திராவிடத்திற்குத் தாயாகவும், ஆரியத்திற்கு மூலமாகவும் விளங்கிய மொழி"யென வழக்காடியவர். "கிரேக்கம், இலத்தீன், சமற்கிருதம் உள்ளிட்டவற்றுக்குத் தன்

சொற்கள் பலவற்றை அளித்தது" என்று நிறுவியவர் பாவாணர் ஆவார். தமிழின் வேர்ச்சொல் வளத்தையும் செழுமையையும் சுட்டிக்காட்டி, அதன் வளர்ச்சிக்கான வழியையும் அவரின் நூல்களின் வழி உலகிற்கு எடுத்து இயம்பினார். 1924- மதுரைத் தமிழ்ச்சங்கப் பண்டிதத்தேர்வில் அவ்வாண்டு தேர்ச்சி பெற்ற ஒரேயொருவர் தேவநேயர் என்ற சிறப்பும் பெற்றார். 'ஞா.தேவநேசக் கவிவாணன், மிசன் உயர்தரப் பாடசாலை, ஆம்பு+ர், வடார்க்காடு சில்லா (மாவட்டம்)' என்பது தேர்ச்சிக் குறிப்பு (செந்தமிழ் தொகுதி 22). 1926 - இல் திருநெல்வேலி தென்னிந்திய தமிழ்ச்சங்கத் தனித்தமிழ்ப் புலவர் தேர்வில் அவ்வாண்டு தேர்ச்சியடைந்த ஒரேயொருவர் தேவநேயரே. (செந்.செல்.4:336)' அதே ஆண்டில் சென்னைப் பல்கலைக்கழக வித்துவான், தேர்வு என்னும் இளநிலைத் தேர்விலும் வெற்றி பெற்றார். 1952-இல் தமிழ் முதுகலை பட்டம் பெற்றார். 1919-இல் தாம் பயின்ற சீயோன் மலை உயர்தரப்பள்ளியிலேயே முதல் படிவ (ஆறாம் வகுப்பு) ஆசிரியராக இரண்டு ஆண்டுகள் பணியாற்றினார். 1921-இல் ஆம்பு+ர் உயர்நிலைப்பள்ளியில் உதவித் தமிழாசிரியராகப் பணிவுயர்வு பெற்று அங்கு மூன்றாண்டுகள் பணியாற்றினார். சேலம் நகராண்மைக் கல்லூரியில் (இப்போதைய சேலம் அரசினர் கலைக் கல்லூரி) தலைமைத் தமிழ்ப் பேராசிரியராக 1944 முதல் 1956 வரை பணியாற்றினார். 12 சூலை 1956 தொடங்கி ஐந்தாண்டுகள் அண்ணாமலைப் பல்கலைக்கழகத்தில் திரவிட மொழியாராய்ச்சித் துறை ஆலோசகராகப் பணியாற்றினார். அதன்பின் 24 செப்டம்பர் 1961 தொடங்கி சில ஆண்டுகள் காட்டுப்பாடியில் வாழ்ந்தார்.

1981-இல் மதுரையில் நடைபெற்ற ஐந்தாவது உலகத் தமிழாராய்ச்சி மாநாட்டில் பங்கேற்ற பாவாணர், அம் மாநாட்டின் இரண்டாம் நாளான சனவரி 5 அன்று ஒரு பொதுநிலைக் கருத்தரங்கில், 'மாந்தன் தோற்றமும் தமிழர் மரபும்' எனும் தலைப்பில் 75 மணித்துளிகள் உரையாற்றினார். அன்றிரவில் மாரடைப்பு ஏற்பட்டமையால் அரசு இராசாசி மருத்துவமனையில் சேர்க்கப்பட்டார்.

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காமராஜரின் தேசப்பற்றும் சமுதாய அரசியல் பயணமும் பற்றி ஒரு ஆய்வு

சு. அருண்பாண்டி*

காமராஜரின் நிர்வாகம்

தமிழக வரலாற்றில் காமராஜரின் ஆட்சிக்காலம் பொற்காலமாகும். 1954-ம் ஆண்டு முதல் 1963-ம் ஆண்டு வரை ஒன்பதாண்டு காலம் தமிழகத்தின் முதலமைச்சராக பதவி வகித்து நல்லாட்சி அளித்தார். சகல துறைகளிலும் வளர்ச்சி பெற்று அகில இந்தியாவுக்கே முன்னோடியாகத் தமிழகத்தை திகழ வைத்த பெருமை காமராஜர் ஆட்சிக்கு உண்டு. "சென்ற இரண்டாயிரம்

ஆண்டுகளாக நிகழாத - மூவேந்தர் ஆட்சிக்காலத்தில் கூட காணாத அதிசயத்தை காமராஜர் முதலமைச்சராக இருந்து தனது ஆட்சிக்காலத்தில் நிகழ்த்திக் காட்டினார்" என்று பெரியார் மனம் திறந்து பாராட்டிய ஆட்சி காமராஜர் ஆட்சியாகும். ஜாதி, மத, இனவேற்றுமையிலல்லாமல் தமிழ்நாட்டை செழிப்படையச் செய்வதே தனது இலட்சியம் என்று ஆட்சி செய்தவர் காமராஜ் ஆவார்.

*எம்.ஏ.இரண்டாம்ஆண்டு, வரலாற்றுதுறை, அழகப்பா பல்கலைக்கழகம், காரைக்குடி.

காமராஜரின் அமைச்சரவை:

படிப்பறிவில்லாத காமராஜர் முதலமைச்சராகப் பொறுப்பு ஏற்றதும் மிகப்பெரிய சவால்களை சந்திக்க வேண்டிய நிலை ஏற்பட்டது. எட்டு பேர்களைக் கொண்ட ஒரு சிறிய அமைச்சரவையை அமைத்தார் காமராஜர். அப்படி அமைக்கும் போது காழ்ப்புணர்ச்சி இல்லாமலும், பரந்த மனப்பான்மையுடனும் செயல்பட்டார். இராமசாமி படையாச்சி, ஹரிஜனத் தலைவர் பி.பரமேஸ்வரன், எம்.பக்தவத்சலம், சி.சுப்பிரமணியம், ஏ.பி.ரெட்டி, எம்.ஏ.மாணிக்கவேலர், ஷண்முக ராஜேஸ்வர சேதுபதி ஆகியோர் காமராஜ் அமைச்சரவையில் பங்கு பெற்றனர். சட்டமன்றக் கட்சித் தலைவராகவும், சட்டமேலவைக் கட்சித்தலைவராகவும் எம்.பக்தவத்சலம் பொறுப்பேற்றார்.

தமிழக எல்லைப் பிரச்சனையைத் தீர்த்து வைத்தல்:

இந்திய சுதந்திரம் அடைந்த பிறகு மொழிவாரி மாநிலக் கோரிக்கைகள் ஆங்காங்கே எழுந்தன. ஆந்திர மாநிலம் தனியாகப் பிரிந்தது. சிவஞானம் போன்றவர்கள் சென்னை நகரத்துக்காகவும், தமிழ் மாநிலத்திற்காகவும் 1953, 1956-ம் ஆண்டுகளில் இயக்கம் நடத்தினார்கள். தமிழ்நாட்டின் முதலமைச்சராக காமராஜர் பதவியேற்ற பிறகு எல்லைப் பிரச்சனை விசுவரூபம் எடுத்தது. தமிழ்நாட்டுக்கும் ஆந்திரத்துக்கும் தமிழ்நாட்டுக்கும் கேரளவுக்கும் எல்லைப் பிரச்சனைகள் தோன்றின. இதனைத் தீர்க்க எல்லைக் கமிஷன்கள் அமைக்கப்பட்டன. கேரளத்தில் இருந்த நாஞ்சில் நாட்டுப்பகுதிகள் தமிழகத்துடன் சேர்ந்தன. மதுரை மாவட்டத்தை ஒட்டிய தேவிகுளம் பீரமேடு பகுதிகள் கேரளத்துடன் சேர்ந்தன.

இந்தத் தமிழக எல்லைப் பிரச்சனையில் காமராஜ் முதல்வர் என்ற முறையில் நடுநிலை, மவுனம் என்ற யுக்திகளைக் கையாண்டார். அப்போதைய கேரள முதல்வர் பனம்பள்ளி கோவிந்த மேனனுடன் பேச்சுவார்த்தை நடத்தி பரம்பிக்குளம் ஆழியாறு அணை ஒப்பந்தம் கோவையில் செய்து

கொண்டார் காமராஜ். ஆந்திர முதல்வர் சஞ்சீவ ரெட்டியுடன் பேச்சுவார்த்தை நடத்தி வடக்கு எல்லையில் திருத்தணி போன்ற பகுதிகள் தமிழ்நாட்டுடன் சேர்க்கப்பட்டன. இப்படி பக்கத்து மாநிலங்களுடன் நல்லுறவு கொண்டு தனது தலைமைத் தகுதியாலும் தொலை நோக்காலும் தமிழ்நாட்டுக்கு நிலையான லாபங்களைப் பெற்றுத் தந்தது காமராஜ் ஆட்சியின் மகத்தான சாதனையாகும்.

காமராஜ் என்ற கம்பீரமான தலைமை நிகழ்த்திய அற்புதங்கள் வரலாற்றில் பொன்னெழுத்துக்களால் பொறிக்கப்பட வேண்டியவை ஆகும்.

கல்விக்கு கண் தந்த காமராஜர்

சுதந்திரம் எப்படி நாட்டு மக்களின் பிறப்புரிமையோ அதே போல கல்வி பெறுவதும் நாட்டு மக்களின் பிறப்புரிமையாகும் என்பதை உணர்ந்தவர் காமராஜர். 'எல்லா அறங்களிலும் புண்ணியங்கோடி தருவது ஒரு ஏழைக்கு எழுத்து அறிவித்தல்' என்ற பாரதியாரின் வரிகளுக்கு செயல் வடிவம் கொடுத்தவர் காமராஜர். ஏழ்மைக் குடும்பத்தில் பிறந்து, வறுமையில் சிக்கி ஆறாவது வகுப்பு வரை மட்டும் கல்வி பயின்று, தொண்டராக காங்கிரசில் நுழைந்து, தலைவராகி, முதல்வராகப் பொறுப்பேற்ற காமராஜர் எல்லோருக்கும் கல்வி அளிக்க வேண்டும் என்பதை தனது ஆட்சியின் மிகப்பெரிய லட்சியமாகக் கருதிச் செயல்பட்டார்.

முதல்வராகப் பொறுப்பேற்றவுடன் இராஜாஜி ஆட்சிக் காலத்தில் மூடப்பட்ட ஆறாயிரம் ஆரம்பப் பள்ளிகளைத் திறக்க ஆணை யிட்டார். மாணவர்கள் பாதிநாள் படிப்பும், மீதிநாள் குலத்தொழில் செய்ய வகை செய்யும் இராஜாஜியின் குலக்கல்வித் திட்டத்தை ஒழித்தார். பள்ளிகள் இல்லாத கிராமம் என்ற நிலைமாறி தமிழ்நாட்டில் முன்னுறுக்கும் மேல் மக்கள்தொகை கொண்ட எல்லா கிராமங்களிலும் பள்ளிக்கூடங்கள் ஏற்படுத்தப்பட்டன. 1954-ல் 18 லட்சம் சிறுவர்கள் மட்டும் படித்த நிலைமாறி 1961-ல் 34 லட்சம் சிறுவர்கள் படிக்கும்நிலை ஏற்பட்டது.

காமராஜர் அறிமுகப்படுத்திய மதிய உணவுத் திட்டம்

வறுமையில் உழன்று சிக்கித் தவிக்கும் நாட்டு மக்களின் நாடித்துடிப்பை நன்கறிந்தவர் காமராஜர். எனவே பள்ளிகளுக்கு வரும் பிள்ளைகளுக்கு மதிய உணவு வழங்கும் திட்டத்தை 1955, மார்ச் 27-ல் சென்னை பூங்காநகர் மெமோரியல் மண்டபத்தில் நடந்த தொடக்கப்பள்ளி ஆசியர்கள் மாநாட்டில் அறிவித்தார் காமராஜர் 'வயிற்குச் சோறிடல் வேண்டும் இங்கு வாழும் மனிதருக்கெல்லாம்' என்று பாடிய பாரதி பிறந்த எட்டயபுத்தில் மதிய உணவுத் திட்டத்தைத் தொடங்கி வைத்தார் காமராஜர். மூவாயிரம் ஊர்களில் இத்திட்டம் தொடங்கப்பட்டது. 1957, 1958-ம் ஆண்டிற்கான வரவுசெலவுத் திட்டத்தில மதிய உணவுத் திட்டம் இடம் பெற்றது. அதற்காக நிதி ஒதுக்கப்பட்டது. 1957 நவம்பர் 1-ம் தேதி முதல் காமராஜரின் மதிய உணவுத் திட்டம் அரசின் ஒப்புதல் பெற்ற அரசு நிதி உதவி பெரும் திட்டமாக மாறியது.

மத்திய அரசுத்துறை

சென்னை பெரம்பூரில் ரயில் பெட்டிப் தொழில்சாலை ஸ்விட்சர்லாந்து நாட்டு உதவியுடன் தொடங்கப்பட்டது. இதன் மூலம் ரயில் பெட்டிகள் உற்பத்தி செய்யப்பட்டதுடன் பல துணைத் தொழில்கள் பெருகவும் வாய்ப்பு அளித்தது.

திருச்சிக்கு அருகில் திருவெறும்பூரில் கனரக கொதிகலன் தொழிற்சாலையும், ஆவடியில் ராணுவத் தளவாட தொழிற்சாலையும் கிண்டிக்கு அருகில் நத்தப்பாக்கத்தில் அறுவை சிகிச்சைக் கருவிகள் செய்யும் தொழிற்சாலையும் ஆரம்பிக்கப்பட்டன.

மாநில அரசுத்துறை தொழில்கள்

மாநில அரசின் முதலீட்டில் சிறுதொழில்கள் வளர்ச்சிக்கான கிண்டியிலும், விருதுநகரிலும் தொழிற்பேட்டைகள் அமைக்கப்பட்டன. இதேபோல ஈரோடு, தஞ்சாவூர், திருச்சி, மதுரை, நெல்லை, மார்த்தாண்டம் ஆகிய

ஊர்களிலும் தொழிற்பேட்டைகள் நிறுவப்பட்டன. இந்தத் தொழிற்பேட்டைகளில் பெரிய தொழில்களுக்கும், நடுத்தரத் தொழில்களுக்கும் தேவைப்படும் உபகருவிகள் உற்பத்தி செய்யப்பட்டன. இந்தச் சிறுதொழில் பிரிவுகள் மூலம் 500 சிறுதொழில் முனைவோர் பயனடைந்தனர்.

மேலும் தனியார் துறையில் பொறியியல் தொழில், துணிஉற்பத்தி, சிமிண்ட் ஆகியவைகளின் உற்பத்தியில் பெரும் முன்னேற்றம் ஏற்பட்டது. காமராஜ் ஆட்சியின் போது தான் ராஜபாளையம் ராம்கோசிமிண்ட் தொழிற்சாலை தொடங்கப்பட்டது. துணி உற்பத்தி ஆலைத் தொழிலினால் 1961-ல் 1,20,000 பேர் வேலைக்கு செல்லும் நிலை ஏற்பட்டது. காமராஜர் ஆட்சிக் காலத்தில் வடபாதி மங்கலம், பேட்டை வாய்த்தலை ஆகிய இடங்களில் சர்க்கரை ஆலைகள் அமைக்கப்பட்டன. 1961-ல் மேலும் ஒன்பது சர்க்கரை ஆலைகளுக்கு அனுமதி தரப்பட்டது. பொறியியல் தொழிலும் கணிசமான வளர்ச்சி பெற்றன. வண்டலூரில் ஸ்டாண்டர்டு மோட்டார் தொழிற்சாலை, திருவெற்றியூரில் ராயல் என்பீல்ட் மோட்டார் தொழிற்சாலை, எண்ணூர் அசோக் லேலேண்ட் ஆகியவை தொடங்க அரசு பல்வேறு உதவிகளைச் செய்தது.

காமராஜரின் நீர்ப்பாசனத் திட்டங்கள் மற்றும் அணைகள்

தாமிரபரணி ஆற்றின் குறுக்கே மணிமுத்தாறு அணை கட்டப்பட்டது. இதனால் 20 ஆயிரம் ஏக்கர் நிலம் பாசன வசதி பெறுகிறது. மேட்டூர் அணையில் ரூபாய் 2.5 கோடியில் பாசன கால்வாய்கள் அமைக்கப்பட்டன. இதனால் 45 ஆயிரம் ஏக்கர் நிலம் பயன்பெறுகிறது. அமராவதி அணை 3 கோடி ரூபாய் செலவில் கட்டப்பட்டது. இதனால் 47 ஆயிரம் ஏக்கர் நிலம் பயனடைகின்றன. 2.5 கோடி ரூபாய் செலவில் வைகை அணை கட்டப்பட்டது. இதனால் 20 ஆயிரம் ஏக்கர் நிலம் பயன்பெறுகிறது. 2.5 கோடி ரூபாய் செலவில் சாத்தனூர் அணை கட்டப்பட்டது.

இதனால் 20 ஆயிரம் ஏக்கர் நிலங்கள் பயன்பெறுகிறது.

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அறிஞர் அண்ணாவின் கல்விச் சிந்தனைகள்

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‘அண்ணா துரையென்னும்
அண்ணல் தமிழ்நாட்டு
வண்ணான் அழுக்கெடுப்பில்
வாய்மொழியில் பண்ணாவான்

சிற்பன் எழுத்தோவியத்தில்”¹ என்று தமிழ்த்தென்றல் திரு. வி.க. அவர்களால் பாராட்டப்பட்ட பேரறிஞர் அண்ணா தன் பேச்சாலும் எழுத்தாலும் தமிழ்நாட்டில் பல புரட்சிக்கருத்துக்களை மக்கள் மனங்களில் விதைத்துள்ளார். அவ்வகையில் அவரின் கல்விச் சிந்தனைகள் ஒரு தொலைநோக்குப் பார்வையோடு உள்ளன. சட்டமன்றத்திலும் நாடளுமன்ற மேலவையிலும், பல்கலைக்கழக பட்டமளிப்பு விழாக்களிலும், அரசியல் பொதுக்கூட்டங்களில் அவரின் கல்வி பற்றிய கருத்துக்கள் கேட்பவர்களின் சிந்தனைக்கு விருந்தளிப்பவையாக உள்ளன. பேரறிஞர்

அண்ணாவின் கல்விச் சிந்தனைகளைப் பற்றி ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

கல்விச் செல்வம்

“கேடில் விழுச் செல்வம் கல்வி
ஒருவர்க்கு”

மாடல்ல மற்றையவை”

என்ற வள்ளுவரின் வாக்கிற்கேற்ப இவ்வுலகில் அழியாத செல்வம் ஒன்று உண்டென்றால் அது கல்விச் செல்வமேயாகும். இதையே அறிஞர் அண்ணாவும், கல்விச் செல்வம் காலத்தால் அழியாதது, அந்தச் செல்வம் காட்டிலே-பாறைக்கடியிலே-சுரங்கத்தில் இருக்கும் தங்கக் கட்டிகளாக இருக்கக்கூடாது. அதை எடுத்துப் பயன்படுத்தி, பளபளப்புள்ள நல்ல ஒளியுள்ள தங்கமாக ஆக்க வேண்டும்² என்று கூறுகிறார். இதன்மூலம் ஒருவர் கற்ற கல்வி

*,**உதவி பேராசிரியர், வரலாற்றுத்துறை, அழகப்பா அரசு கலைக் கல்லூரி, காரைக்குடி

பிறருக்குப் பயன்தரக்கூடிய வகையில் இருக்க வேண்டுமென அண்ணா கூறுகிறார். மாணவ மணிகளாகிய உங்களுக்கு ஆராயும் அறிவு வேண்டும். நீங்கள் அனைவரும் புத்துலகச் சிற்பிகளாக வேண்டும். உங்களிடம் தீரமும் திறமும் இருந்தால் மட்டும் போதாது. இத்துடன் அறிவு, ஆராய்ச்சிகளும் தேவை. இதற்கான பண்பும், பயிற்சியும் மிக மிகத் தேவை. அறிவுத் தெளிவோடு ஆராய்ந்து தேவை. இதற்கான பண்பும், பயிற்சியும் மிக மிகத் தேவை. அறிவுத் தெளிவோடு ஆராய்ந்து இது சரி, இது தவறு என்று முடிவு கட்டும் மனப்பான்மை உங்களுக்கு வேண்டும்³ தாம் கற்கும் கல்வியை முழுமையாகக் கற்க வேண்டுமெனில் அதற்கு ஆராயும் அறிவு வேண்டுமென அண்ணா வலியுறுத்துகிறார். எடுத்துக்காட்டாக றுநத்து பிள்ளைகளிடம், நான்கு மாம்பழங்கள் வைத்திருந்தேன். அதை இரண்டு பேருக்குக் கொடுத்தால் ஆளுக்கு எத்தனை மாம்பழம்? என்று கணக்குப் போடுவோம். பிள்ளைகளோ மாம்பழம் எத்தனை மாம்பழம்? என்று கணக்குப் போடுவோம். பிள்ளைகளோ மாம்பழம் எத்தனை என்று யோசிப்பதைவிட, மாம்பழத்தின் ருசி எப்படியிருக்கும் என்று யோசிப்பதில் நினைப்பை அதிகமாக செலுத்துவார்கள். ஆனால், இப்படியல்ல ஜெர்மனியில் பிள்ளைகளுக்குக் கணக்குப் போடுவது 4 டாங்கிகள்தான் நம்மிடம் இருக்கின்றன. எதிரியிடம் 8 டாங்கிகள் இருக்கின்றன. அப்படி இந்த 4 டாங்கிகளைக் கொண்டு எதிரியைத் தோற்கடிப்பது என்ற முறையில் கேள்வி இருக்கும் இன்னும் நிமிடத்திற்கு 60 மைல் வேகத்தில் செல்லும் விமானம் காலை 7 மணிக்கு இங்கிருந்து கிளம்பி லண்டனில் குறித்த இடத்தில் குண்டு வீசிவிட்டு வர வேண்டுமானால், எத்தனை மணி பிடிக்கும் என்ற கேள்வி இருக்கும்!⁴ என்ற அவரது கருத்தின் மூலம் மாணவர்களுக்கு சிந்திக்கும் திறன் அவசியம் என்பதைக் குறிப்பிடும் பேரறிஞர் சிந்தனையைத் தூண்டும் நூலகங்கள் பற்றியும் தன் கருத்தைக் குறிப்பிடத் தவறவில்லை.

ஒரு புத்தகத்தை எழுத நீங்கள் பாதி நூலகத்தைப் படிக்க வேண்டும் என்று சொல்லக் கேட்டிருப்போம். ஆனால் அத்தகைய உயரிய நூலகங்கள் எத்தகைய நூல்களைக் கொண்டிருக்க வேண்டும் என்றும் அண்ணா குறிப்பிடுகிறார். என்னுடைய விருப்பமெல்லாம் நவீன விஞ்ஞான அறிவைக் கற்பிக்கும் நல்ல ஏடுகள் உண்டாக வேண்டும் என்பதாகும். புதிய ஏடுகள் நல்ல கருத்துக்களை உடையதாக இருக்க வேண்டும். பழைய பெரிய நூல்களில் உள்ள நல்ல கருத்துக்களையெல்லாம் தொகுத்து வெளியிட்டால் மக்களுக்குப் பெரிதும் பயன்படும்⁵ என்று கூறும் அறிஞர் அண்ணா தமிழை மட்டுமல்லாமல் மற்ற மொழிகளில் உள்ள சிறந்த நூல்களையும் நாம் படிக்க வேண்டும் என்கிறார்.

பழைய முறைகளையும் எண்ணங்களையும் மேலும் மேலும் ஊட்டக்கூடிய ஏடுகளைச் சேகரித்து, அதற்குப் புத்தகச் சாலையெனப் பெயரிடுவது குருடர்களைக் கூட்டி வைத்து, அவர்கள் உள்ள இடத்துக்கு வழிகாட்டிகள் வாழும் இடம் என்று பெயரிடுவது போன்றதுதான் என்று புத்தகசாலைகளாக விளங்கும் நூலகங்களைப் பற்றிக் குறிப்பிடுகிறார்.⁶ பழங்கால ஆயுதங்களை மியுசியத்திலே நாம் பார்க்கிறோம். ஆனால் பார்வையிட்ட பின்னர் அவற்றை எடுத்துக்கொண்டு போர்புரியத் தொடங்குவதில்லை. அதுபோலத்தான் பழமைக் கருத்துக்களை நாம் படிக்கலாம். ஆனால் கையாளக் கூடாது என்று கூறுவதோடு ஆரியத்தை உயர்த்திபிடிக்கும் நூல்களைப் பின்வருமாறு சாடுகிறார். கலை, இலக்கியம் கற்பனை நூல் ஆகியவற்றின் மீதெல்லாமா எங்களுக்கு விரோதம்? இல்லை தொல்காப்பியத்தை தொட்டோமில்லை, நற்றிணையை, நல்ல குறுந்தொகையை, கற்றறிந்தார் ஏற்றுக் கலியை, அகத்தை புறத்தை அழிக்கப் புறப்பட்டோமில்லை. ஆரியத்தை அழகுறப் புகுத்தித் தமிழரை அறுக்கும் நூல்களையே கண்டிக்கிறோம்.”⁷

ஒரு நூலகம் திறக்கப்படும் பொழுது நூறு சிறைச் சாலைகள் மூடப்படுகின்றன என்று மேல்நாட்டு அறிஞர் விக்டர் ஹியூகோ கூறுவது போல அறிஞர் அண்ணாவும் நூலகத்திற்கும் நாட்டுக்கும் உள்ள தொடர்பை” நாட்டிற்கும் ஏட்டிற்கும் தொடர்புள்ள நாடுகள் என்றும் நலியா. ஆனால், நாட்டிலே நனிசிறந்த ஏடுகள் நாலாயிரம் இருப்பினும் நாட்டிற்கும் ஏட்டிற்கும் தொடர்பின்றிச் சதிராடும் நிலையிருப்பின் அந்நாடு நசிந்தே போகும். இது வரலாறு புகட்டும் பாடம்”⁸ என்று நூலகத்தைப் பயன்படுத்தாத நாட்டின் நிலையை தன் கூற்றின் மூலம் படம்பிடித்துக் காட்டுகிறார்.

அண்ணாவும், ஆங்கிலமும்

தமிழில் உரையாற்றுவதில் அண்ணாவுக்கு நிகர் அண்ணாதான் என்பதைப்போல ஆங்கிலத்திலும் தன்னிகரில்லாத அறிவை அவர் பெற்றிருந்தார். 19.04.1968இல் உலகப்புகழ் பெற்ற அமெரிக்க யேல் பல்கலைக்கழகத்தின் அழைப்பை ஏற்று நியுயார்க் கென்னடி விமான நிலையம் சென்ற அவரை வரவேற்க தமிழர் கூட்டம் கூடியது. பல்கலைக்கழக மாணவர்களுக்கு திருக்குறள் வகுப்பை மிக அருமையாக நடத்தினார் அண்ணா. ஆங்கிலத்தை தாய் மொழியைப் போல அவர் உச்சரித்து. அவர்களை குறிப்பாய் பேராசிரியர்களை வியக்க வைத்தது. ஆங்கிலப் பத்திரிக்கையாளர்களின் கேள்விகளுக்கு உடனுக்குடன் மிகச் சரியாகவும், தெளிவாகவும் பதிலளித்ததைத் கண்டு ஆச்சிரியமடைந்தனர் பத்திரிக்கையாளர்கள். அண்ணாவின் வியக்க வைக்கும் அறிவாற்றலை மெச்சிய பல்கலைக்கழகம் அவருக்கு ருசப்பெல்லோஷிப்ரா என்ற மிக உயர்ந்த சிறப்பான விருதை வழங்கி கௌரவித்தது⁹ அமெரிக்கர் அல்லாத ஒருவருக்கு முதன்முதலில் தமிழருக்கு இவ்விருது கிடைத்தது அப்போதைய மாபெரும் சாதனை ஆகும்.

அண்ணாவிற்கு ஆங்கிலப் புலமை இருக்காது என எண்ணி பன்னாட்டு அவையைப் (UNO) பற்றித் தங்களுக்குத் தெரியுமா என்று கேட்டார். அதற்கு அண்ணா I know UNO, I know, you know UNO, But you don't know, I know UNO¹⁰ என்று

சொல்லி அந்த ஆங்கில நிருபரின் வாயை அடைத்தார்.

நம் நாட்டின் மொழிக் கொள்கையில் ஆங்கிலம் அந்நிய மொழி என்று அதை இணைப்பு மொழியாக தொடர அனுமதிக்ககூடாது என பலர் எதிர்த்தாலும் ஆங்கிலம் நாட்டின் இணைப்பு மொழியாகத் தொடர்வதில் தவறேதும் இல்லையென அண்ணா கருதினார். ருஅந்நிய நாட்டுக் கோதுமையை அந்நிய நாட்டுக் கப்பல்களில் நமது நாட்டுக்குக் கொண்டு வருகிறோம். அந்நியக் கோதுமை, அந்நியக் கப்பல் என்று அதை நாம் புறக்கணிப்பதில்லை. ஷெல்லி, பைரன், கீட்ச், கால்ரிட்ஜ், எம்ர்சன், பேக்கன் முதலிய ஆங்கிலப் பாவாணர்களும், பேரிலக்கிய நூலாசிரியர்களும் அளித்துள்ள நற்காவியங்கள் அன்னியம் என்று சொல்லி ஒதுக்கிட வேண்டுமா? தமிழ் மறையாம் திருக்குறளைத் தீட்டிய திருவள்ளூர் தமிழர் என்பதால் தமிழருக்கு மட்டும்தான் வழிகாட்டியா? வள்ளுவன் தன்னை உலகினுக்கே தந்து என்று பாடி மகிழ்வதன் பொருள் என்ன? ஷெல்லி போன்றோர் ஆங்கில நாட்டுக்கு மட்டும் உரித்தானவரல்லர்! அதுபோல திருவள்ளுவரும் திருக்குறளும் தமிழர்களுக்கு மட்டுமே உரித்தானவர்கள் கிடையாது. அவர்கள் அனைவரும் உலகினுக்கே சொந்தம். மாநிலத்தில் தாய்மொழியில் ஆட்சி, மத்திய அரசில் ஆங்கிலம் என்ற நிலையிலிருந்து நாம் மாறிடோம்!” என்று அண்ணாமலைப் பல்கலைக் கழத்தில் உரையாற்றி ஆங்கிலம் இணைப்பு மொழியாக ஆட்சியில் தொடர வேண்டுமென்று உறுதிபடக் கூறுகிறார் அண்ணா. மேலும் சட்டமன்றத்தில் நடைபெற்ற ஒரு விவாதத்தின் போது ஆங்கில அறிவுப் புலமை வராமற் போனால் உலகத்திற்கும் நமக்கும் இருக்கும் தொடர்பு நல்லவித்திலே இருக்காது¹² என்று கூறி தமிழ் பாட மொழியாக இருந்தாலும் ஆங்கிலத்தை ஒரு மொழியாகப் படிப்பதை அண்ணா ஆதரிக்கிறார்.

மொழிக்கொள்கை

‘மொழியன்றோ, ஓர் இனத்தின் விழி” எனக் கூறும் அறிஞர் அண்ணா, மொழி உணர்ச்சி ஓர் இன

மக்களுக்கு உயிரூட்டம் தருகிறது எனவும் மொழியை உயிராகக் கொண்டு இயங்குகின்ற இனம் விடுதலை உணர்வை இழப்பதில்லை, விடுதலையைப் பரி கொடுத்து விட்டாலும், மொழி உணர்வைப் பறிகொடுக்காமல் இருந்தால்தான் காலம் வரும்போது, அந்த இனம் விடுதலைக்காகப் போராடி அதனை திரும்பப் பெறமுடியும்¹³ என்று மொழியின் சிறப்பு பற்றி கூறும் அறிஞர் அண்ணா அத்தகைய மொழியில் பிற மொழி சொற்கள் கலப்பதால் வரும் கேட்டினையும் சுட்டி காட்டுகிறார்.

தமிழ் இனிமை பெற இரவல் எதற்குப் பெற வேண்டும்? புள்ளிக் கலாபம் படைத்த மயிலுக்கு வான்கோழிச் சிறகாலான தொகை தர வேண்டுமா? கிளி அழகு பெற அதற்குப் பச்சை வண்ணம் பூச வேண்டுமா?¹⁴ என்று கேள்விக்களைகளைத் தொடுக்கும் அண்ணா பிற மொழிக்கலப்பால் இக்காலத்துத் தமிழ் நடையின் இனிமையும், தூய்மையும் பழைமையும் குன்றிவிட்டது என்று கூறுகிறார்.

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Veneration of Mother in the Films Starred by M.G. Ramachandran

K. Srinath*

Introduction

Veneration of mother is a worldwide phenomenon. Films have their own portrayal in sensitizing the mass. From mythology to modernity the idea of mother assumed greater significance. Films expanded its scope in strengthening family ties. The films starred by M.G. Ramachandran have special focus on this idea. From title, story, to lyrics, he was very

much interested in upholding the love and veneration of mother.

MGR himself concerned with choosing a title or changing a tile of a film. He insisted on several occasions that the title should be positive and in upholding his interests and heroism. Moreover, he often insisted that a film actor should be virtuous and follow good principles. He said that the films should highlight

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the reformative ideas which ultimately help the people. Films should also teach the good principles for children including respect to the elders.[1]

Title, Story and Lyrics

MGR was interested to show his veneration of mother in the title of the film itself. For instance, *Thaikkupin Tharam* (Wife Comes after Mother), *Thai Sollai Thattathe* (Don't ignore the words of Mother), *Thayai Katha Thanayan* (The Son Who Protected Mother), *Deiva Thai* (Divine Mother), *Kanni Thai* (Virgin Mother) etc. As the title implies a moral, the story, dialogue and lyrics strengthen its features. Stories in his films repeatedly pointed out that the good would overcome the bad. In the sequence of title, story, dialogues and lyrics, the lyrics are more effective in delivering the message as far as films are concerned. MGR showed special attention to the verses in lyrics. No lyricists hesitated to glorify the hero and his ideology with moral tones in their lyrics. The strength of MGR precisely lies in the lyrics he used in films. Besides, the music directors and the playback singers have done their best in elevating the heroism of MGR.[2] Accordingly, the scriptwriters and lyricists reflected the interests of MGR in their work which ultimately made the terms of the hero.

Veneration of Mother

Whenever he wrote, he usually began with 'Thaye Thunai,' that is, requesting the protection of mother. The lyrics of *Alangudi Somu* in the film *Adimai Penn*, for which T.M. Soundararajan performed playback, reflects the philosophical and moral foundations for the idea of mother as desired by MGR.[3] The story of the film revolves around how his mother is imprisoned like several women who are slaved by the autocratic ruler. The story reveals how the hero wins the ruler and liberated the slave women including his own mother. The story highlights the duty of the son to protect his mother. The verses in the lyric metaphorically equate the idea of mother with the forces of nature. It begins, 'Thayillamal nanillai.'

I am not without mother

No one is born oneself

A mother exists for me

She ever protects me...

She is the beginning and the end

She is the ruling justice for us

She'll destroy vanity

She'll give strength

She is the mother of supreme power

I am not without that mother

Though the song was meant for his mother in the film, he also implied the nature itself as his mother. Here he went beyond his political ideological to refer his own values. In several films he glorified the motherhood.

The story of the film *Pasam* explains how the son is passionately attached to his own mother but aversion to his father for his ruthless behaviour. The hero was imprisoned at his young age for his crime committed innocently and put in correction school. After his release from the prison as an adult, he still longed for mother's love. The lyrics written by Kannadasan for MGR explained the fact.[4] The song equated mother with the powers of nature. It begins, 'Ulagam piranthathu enakkaha.'

World is born for me

Rivers run for me

Flowers blossom for me

Mother opens her lap for me...

Even if everything in me

Keep me within her

The heart of mother is my temple

She is ever my God

In *Thedi Vantha Mappillai* (1970) the opening song glorifies mother and describes how the son got inspired and responsible for his success in life.[5] The verses 'Vetri meethu vetri vanthu ennai cherum, athai vaanki thantha perumai ellam unnai cherum' precisely explains.

Success on success will belong to me

That honour will belong to you

Is it the mother who gave birth and name?

The God who speaks is that you?

It is the practice of men to vow in the name of one's own mother to show the truthfulness and confirmation. The song 'Thai mel aanai Tamil mel aanai,' in *Naan Aanaiyittaal* explains this practice. The story revolved around how a dacoit became a reformer of his gang.[6] When he swore on Tamil he raised his hand with *Thirukkural*, the book of ancient morals written by Thiruvalluvar, in the song sequence.

Swear on mother

Swear on Tamil

I'll open the blind's eyes

Whether alone or head lost

I'll stop the evils to be happened

It is believed that mother plays a deciding role to make her child good or bad. In modern society, children are often in conflict with their parents. Arrogance and disobedience are not be corrected entirely by teachers. Mother remains the first teacher to her child. In the film *Neethikku Thalaivanangu* (1976), the lyrics written by Pulamaipithan explain the importance of mother in making her child good or bad. All children are good when they born. But they become good or bad in accordance with the nurturing of their mother.[7] The story of the film revolves around the hero living with his rich parents with a pampering mother and a disappointed father. One day he left home as his father insulted him. His passion for racing has caused a poor man blinding. With his conscience pricking, he surrendered for his mistakes in front of the law.

The hero in the song sings that he belongs to everyone in the society as son of their family. A very noble thought that sees the rich and the poor as equal. This song assumes heart as flower rose thereby the thoughts that emerge from it would smell sweet. There is a simile in this song that the great temple tower that leads to the shrine of the God similarly the mind should imbibe the attitude to excel in life. One's own country should be regarded as the great temple and one's mother tongue should be embraced as God. If one leads with

these ideologies will raise like the temple tower. There is a share that certainly exists for everyone in the world and the world will enrich by the contribution of every labourer. If one accepts whatever that happens in one's life in the right spirit then his bravery would stand by him and guide him (as a friend). That earth which is led by the youth alone is called as the new earth wherein emphasis should be given for alleviating the hardship by the poor and the depressed.

Conclusion

Films carry the message of mother sentiments to soften the aggressive tendencies of the audience. Further, the veneration of mother is an individual as well as social value itself. MGR reached the subjective spheres of audience through his sentiments towards mother. Besides, he linked that sentiment with moral values. He continued to choose the title of his films having the reference of mother, namely, *Thaikkku Pin Tharam*, *Thai Magalukku kattiya Thali*, *Thayai kaatha Thanayan*, *Deivathai*, *Thayin Madiyil*, *Kannitthai*, *Thaikkku Thalai Magan*, and *Oru Thai Makkal*. In all these films, he praised the motherhood which brought the major support from the womenfolk.

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A Study on History of 18th and 19th century English literature

Dr. K. Premakumari*

Introduction

Literature is the reflection of life. It gives way to impart knowledge for all. The word literature comes from the Latin word "Litaritura" meaning writing organized with letters. we can classify literature into language, origin, period, genre and subject matter. Literature was a form of entertainment for the people, initially, then it attained the purpose of reform

18th Century Literature

The 18th century was a period of significant social, political and cultural transformation in Europe. It is also called Age of Enlightenment which gives a shift towards reason, science and intellectual inquiry. Here we will explore the characteristics, major authors and the significant works of 18th century literature.

One of the key characteristics of 18th century literature is its emphasis on reason and rationality.

The novel emerged as a prominent literary form during this period. Authors like Daniel Defoe, Jonathan Swift and Samuel Richardson contributed to the development of the novel as a genre.

Defoe's "Robinson Crusoe" is considered one of the earliest and most influential novels in English literature, exploring themes of self reliance and colonialism. Swift's "Gulliver's Travels" is a Satirical work that critiques human nature, travelling experience, society and politics through fantastical journeys. Richardson's "Pamela" and "Clarissa" are epistolary novels that explain the themes of morality, virtue and gender roles.

Poetry also flourished in this Period. Alexander Pope was one of the most prominent poets of this era. His "Essay on criticism" and "Rape of the Lock" portrays his mastery of satire.

Another Significant literary figure of this century was Samuel Johnson. He is known for lexicography. His

influential work was "A Dictionary of the English Language." Johnson's essays were collected in "The Rambler and the Idler." The first half (1700-1750) is called the Augustan Age / neo classical Age (Age of Pope). English writers of this period imitated the classical Roman writers who were writing during the reign of king Augustus.

The second half (1750 -1799) was called Age of Transition

What is Romantic movement?

The term "Romantic Literature" Sounds like it has something to do with romance but it actually refers to something else entirely. The word "romantic" can be used to describe love stories in any culture or time period, while the word "Romantic" with a capital "R" describes a literary movement from the 18th and 19th century.

The Romantic period, also known as Romanticism, was an intellectual, artistic and literary Movement that took place in Europe around (1780 – 1850). European Romanticism began as a reaction to the ways in which the Industrial Revolution and the Enlightenment has transformed society.

The Industrial Revolution had urbanised England. Technology was developed, science was accelerating and cities were becoming increasingly crowded.

Industrial Revolution (1760 - 1840)

Industrial Revolution also known as the first Industrial Revolution, was a period of global transition of human economy towards more efficient and stable manufacturing processes that succeeded the Agricultural Revolution starting from Great Britain that occurred during the period from 1760 to 1840. This transition included the changes from hand production methods to

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machines, new chemical manufacturing, the increasing use of water and steam power. The textile industries play a major role. Industrial revolution was the transition from creating goods by hands to using machines.

Influence of Romanticists:

As a result of these changes many people thought that humanity was not given importance. Along came the Romanticists, a group of artists, writers and intellectuals, who celebrated nature.

Most Influential writers of the Romantic Period :

Important Romantic poets includes William Wordsworth, Walt Whitman, Henry David Thoreau, John Keats, Samuel Taylor Coleridge, Percy Bysshe Shelley.

Important Fiction writers were Herman Melville, Nathaniel Hawthorne, Charlotte Bronte and Mary Shelley.

Characteristics of Romanticism;

- Passion
- The Critiques of progress
- An awe of nature
- The purity of childhood
- The Search for truth and spirituality .

Feelings and passion:

The Romanticists were in touch with their feelings. Passion was one of the Characteristics. Wordsworth said that poetry began as "The spontaneous overflow of powerful feeling. It takes its origin from emotion recollected in tranquillity" This Statement perfectly Captures the way that many Romanticists saw feelings as a driving force for art .

The Critique of Progress:

Romanticism viewed urbanity and Industrialization. Many Romantic authors understood the importance of progress and development of Industries and Technology but criticized the way it

impacted the technology but criticized the way it impacted the people . In England Industrial Revolution created a division between rich and poor every day. Mary Shelley's Famous novel Frankenstein (1818) depicts the impacts of technology.

Gulliver's Travel:

Swift's most famous book, Gulliver's Travels is one of the greatest novels in the English language. Gulliver, first a Surgeon, then a captain of several ships visits four imaginary worlds , most famously the land of little people Lilliput.

Samuel Richardson Pamela:

This novel Published in 1740. It tells the story of the titular character, a teenage servant girl whose master tries to seduce her. However she refuses to give herself to her boss unless he marries her.

Journalism:

Periodical Journalism was the great new genre of 18th century. The great innovation in this field came with the achievement of Richard Steele and Joseph Addison in the Tatler (1709- 11)

Political writers:

Alexander Pope:

Alexander Pope was one of the prominent Political leader of this period. His "An Essay on criticism Published in 1711, combining ambition of argument with great style.

Rape of the Lock (1714)

Conclusion

Literature is one of the most interesting and significant expressions of Humanity.

In this Article we have seen the details of 18th and 19th Century Literature which includes significant poets, writers, and their works.

Modern poets Influenced these writers in their work and literature Flourishes even today.

Historical Movies and its Impacts on Students in Social Perspective

R. Priyadharshini*

Introduction

Like Marcus Garvey quote “A people without the knowledge of their past history, origin and culture is like a tree without roots”. Our future generation cannot be a tree without their roots. Being aware of history is every human’s duty. In the olden days, history was interpreted in the form of stories by our ancestors, books, ballads, prose, oral law, oral story, folktales and so on. But the time, when the people started to attract towards the electronic world and its development, we started to talk with the electronic gadgets and the habit of listening oral stories was decreased. Movies started to portray history. Learning history through movies can be used for better understanding and long-lasting remembrance.

Methodology

The study was conducted by using a random survey method, interview method and historical method. Survey method was used to collect the data using questionnaires. The questionnaire was both open-ended and closed-ended questions. The interview method was used to collect the data with a perspective of better understanding. Historical methods were used for the writings of the study.

Social Perspective in Movies:

There are many social issues prevailing in this society. Inequality between individuals on the basis of religion, social class system, domination, physical appearance, gender inequality, diversity, illness, disability, economic condition, national origin, race, color was some of the social issues faced by people. Specific movies were selected under the category of social insights including Soorarai Pottru, Iraniyan, Aramm, Jai Bhim, Bharathiyar, Periyar, Karnan and Ambedkar.

Soorarai Pottru

Soorarai Pottru movie has the discrimination of social status of the people among themselves. It describes the classes of people and their struggle to achieve their dreams and desires.

Iraniyan

Iraniyan movie shows the varied social status of being common people whose lives under the control of Zamindar. It describes the problems faced by common people and Zamindar’s autocratic rule who has the control of local police.

Aramm

Aramm movie has the social insight of gender discrimination, despite being the collector of the district she has no power to execute her duty because of the political authorities.

Jai Bhim

Jai Bhim movie has the insight of people being struggled in the name of caste. Though they were doing their activities regularly, they were accused with theft just because of their social division in classes.

Bharathiyar

Bharathiyar movie and Periyar movie clearly describes about the problems they faced because of the caste system and certain works allotted for those particular castes.

Students’ opinion

As per the data analysis, Movies are focusing more on social problems. They suggest that social problems must be part of the movie.

The Movie Pariyerum Perumal was suggested by the community as it has the social message in it.

Bharathiyar and Periyar movies have deep social messages in it.

Findings

The data collected from 112 respondents , it has

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been found that the students were interested in watching historical movies as a motive to learn languages.

Through the study, it has been found that Historical movies created a new Perspective of learning history.

The Historical Movies had influenced the students in both positive and negative manner. Positive way, like in improving leadership qualities and creating social awareness and negative way, like believing Historical movies as it is without checking the verified facts shown in the movie.

Conclusion

Historical movies created impacts on the lives of students like choosing their career path. By data analysis, one of the communities wanted to choose archeology as their major. Historical movies also impacted the students with emotions which lead them to make small changes on themselves.

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The Socio-Cultural Shift: Transition from Silent Films to Talkies in Tamil Nadu

Pavithra S*

Introduction

During the colonial era, the erstwhile Madras¹ (renamed Chennai) served as the presidency capital and one among the three major port cities of India. Both these factors paved way for a new dominant entertainment industry – Cinema, in Madras. This new-fangled westernized entertainment has later become the upgraded version of Drama theatres. Among the three phases of cinema - production, distribution, and exhibition; paradoxically the last phase appeared first in Madras².

In 1895, Lumière Brothers invented and screened the first motion pictures at Paris. A year later, their touring agent Maurice Sestier brought the "cinématographe" show" to Bombay. The early beginnings of first silent film screening in Madras was accredited to M. Edwards, an American exhibitor who projected the moving pictures at Victoria Public Hall during 1897³. Soon after this event, numerous touring cinema operators from Europe, United States and Australia visited Madras to project short silent films at public parks and the roadside⁴. Although cinema in

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India is a hundred years old, but the subject of film history has been receiving scholarly attention only in the last two decades. Till about 1960, Madras was the centre for all South Indian language cinemas, the largest segment of which was Tamil Films.

Tamil cinema has gone through different periods, from the silent era to the beginning of the talkies, from non-narrative cinema to cinema genres and so on. This evolution recognizes certain specific milestones that have represented real historical changes; undoubtedly, the first was the incorporation of sound, especially of human voices and music, without forgetting the sound effects.

The study reveals the precursors of Tamil cinema and how cinema made its appearance on the screen. It also traces the elements of Tamil cinema which contributed towards its growth. The objective of the research is to examine the socio-cultural factors that influenced the shift from silent cinema to talkies in Tamil Nadu, exploring how this transformation was received by both filmmakers and audiences. The research for this paper will employ a descriptive and interdisciplinary approach, combining both qualitative and historical research methods. Firstly, extensive archival research will be conducted to gather primary source materials such as historical documents, newspapers, magazines, and photographs from the colonial and early cinema periods in Tamil Nadu. These primary sources will be analysed to gain insights into the socio-cultural context of the time and the evolution of Tamil cinema.

The Precursors of Tamil Cinema

Before the emergence of cinema in South India, drama companies and cultural societies known as “*sabhas*” held a monopoly on entertainment in the Madras Presidency. These groups played a vital role in popularizing stage performances and commercial drama. In the 1870’s, theatre companies from Bombay introduced stage performances in Madras, sparking the birth of commercial drama. The influence of Marathi and Parsi theatre inspired the formation of the Madras Oriental Dramatic Company in 1875, which staged Sanskrit plays and from 1873 to 1900, around 286 plays

were published in books which was due to the rising popularity of print culture.

The early 20th century saw the launch of a drama-focused magazine called “*Nadagabimani*” (A Drama Enthusiast). Various drama troupes, such as the “*Original Manamohana Nataka Company*” and “*Kumbakonam Sith Vilasa Sabha*,” emerged, introducing innovative elements like the Buffoon character and men playing female roles. These groups attracted the support of political leaders and British civil servants. Two distinct play genres, one by the *sabhas* and the other by company dramas, flourished during this period.

The advent of cinema in the 1920s led to the rise and fall of many drama troupes in Tamil Nadu, but their legacy lives on. These drama companies, led by “*vathiyars*” (teachers), often based their performances on epics and mythology, incorporating music and singing. Electricity and the gramophone further fuelled the growth of company drama culture, laying the foundation for the emergence of Tamil cinema, which integrated various art forms into its storytelling⁵.

Metamorphosis: From Silent to Talkie

The introduction of sound technology in 1931 marked the onset of the Talkie era in Tamil Nadu’s film industry. The first Tamil Talkie, “*Kalidas*,” (Poet Kalidas) directed by Hanumantha Muniappa Reddy⁹ and produced by Ardeshtar Irani’s Imperial Movie Tone in Bombay, was a significant milestone, released on October 31, 1931. Although not a pure Tamil Talkie, it featured both Tamil and Telugu dialogues and starred T.P. Rajalakshmi¹⁰, a renowned stage artist. “*Kalidas*” incorporated elements from Indian mythology and Indian National Congress publicity songs. It showcased the potential of sound technology to enhance narratives and engage audiences.

Following this, the second Talkie, “*Galavarishi*,” (Hermit *Galava*, 1932) directed by Sarvotham Badami, took a unique approach by filming a drama troupe enacting the play, creating a photographed version of a stage drama. Mythological-based Talkies like “*Harishchandra*,” “*Kovalan*,” and “*Sita Vanavasam*”

(Exile of Sita) emerged during this period. In 1934, Madras saw the establishment of its first sound studio, Srinivasa Cinetone, solidifying the connection between gramophone companies and cinema. The film “*Alli Arjuna*” from 1935 had its entire sound recording released as a collection of seven discs at 78 rpm. Similarly, companies like Orr’s Gramophone and Talkies Limited in Madras also created movies such as “*Vishnu Leela*” in 1938, which followed a similar approach. During the 1940’s, the Madras film industry ventured into producing Hindi films, competing with Bombay, and films like “*Chandralekha*” became box office hits, incorporating comedy, fights, songs, dances, and other elements crucial for commercial success¹¹.

The transition from silent to talkie cinema in Tamil Nadu, initiated with the introduction of sound technology in 1931, was a seismic shift that left an indelible mark on the region’s socio-cultural landscape. This transformation ushered in a new era of storytelling, characterized by technological advancements and creative innovations. Sound technology introduced dialogues, music, and sound effects, revolutionizing the cinematic experience. Filmmakers explored epic stories which captured a drama troupe’s enactment, precisely rendering stage drama into a photographed format. Mythological-based talkies demonstrated the fusion of traditional narratives with this new technology.

The transition to talkies had far-reaching socio-cultural implications, challenging the dominance of traditional drama companies and cultural societies. Many drama troupes faced adversity as cinema attracted audiences with its captivating visual and auditory elements. However, some adapted and thrived, showcasing the resilience of traditional art forms. This transformation laid the foundation for the future of Tamil cinema, with the integration of music, sound studios, and the preservation of Tamil musical heritage. The journey from silence to sound in Tamil Nadu’s cinema continues to influence storytelling and cultural expression, leaving an enduring legacy.

Conclusion

The transition of Tamil cinema from silent films to talkies represents a multifaceted socio-cultural shift that had far-reaching implications for both the industry and society in Tamil Nadu. This transformation was not merely a technological evolution but a profound change that touched upon various aspects of culture, entertainment, and artistry.

The silent era of Tamil cinema, spanning from 1897 to 1930, witnessed the pioneering efforts of individuals like Swamikannu Vincent, R. Venkiah, and R. Nataraja Mudaliyar. These visionaries ventured into film production and exhibition, despite the absence of sound technology. The silent films of this era, often drawing inspiration from Indian epics and mythologies, marked the birth of Tamil cinema.

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தமிழ்நாட்டு வரலாற்று வரைவியலில் தொல்பொருள் ஆய்வின் முக்கியத்துவம்

சு. பாரதி*

வரலாற்று முற்பட்ட கால ஆய்வுகள்

வேலூர் மாவட்டத்தில் திருப்பத்தூர் தாலுகா மையம்பள்ளி பெற கிராமம் உள்ளது. இது பரூரில் இருந்து கிழக்கில் 5 கி.மீ மற்றும் நாட்டறம் பள்ளியில் மேற்கு பக்கமாக 8 கி.மீ தொலைவில் உள்ளது. இப்பகுதியில் அகழ்வாராய்ச்சித் தளமாக இது அறியப்படுகிறது. இது புதிய கற்காலம் மற்றும் பெருங்கற்காலங்களில் உள்ளது. 1964-65 மற்றும் 1967-68 ஆண்டுகளில் ஷிகரிபுர ரங்கநாத ராவ் தலைமையிலான இந்தியாவின் தொல்பொருள் ஆய்வு நிறுவனம் இந்த பிராந்தியத்தில் அகழ்வாய்வுகளை நடத்தியது. அதிரம்பாக்கம் அல்லது அத்திரம்பாக்கம் (Attirampakkam அல்லது Athirampakkam) என்பது தமிழ்நாட்டின் திருவள்ளூர் மாவட்டம், திருவள்ளூர் ஊராட்சி ஒன்றியத்தில் உள்ள சிற்றூர் ஆகும். இது சென்னையிலிருந்து 60 கி.மீ தொலைவில் உள்ள ஒரு சிற்றூராகும். இந்தியாவில் பழமையான வரலாற்றுக்கு காலத்துக்கு முந்தைய கல் கருவி கலாச்சாரத் தளமாக இவ்விடம் உள்ளது. ஆதிரம்பாக்கம் தமிழக தொல்லியல் வரலாற்றில் உன்னதமான இடங்களில் ஒன்றாகும். இத்தலம் 1863 ஆம் ஆண்டு பிரித்தானியரான நிலவியலாளர் இராபர்ட் புருசு ஃபூட் என்பவரால் 1863 இல் கண்டுபிடிக்கப்பட்டது, இங்கு அவ்வப்போது ஒரு நூற்றாண்டுக்கும் மேலாக ஆய்வு செய்யப்பட்டது (கிருஷ்ணசாமி 1938; I.A.R 1965-67). இந்தியாவில் வரலாற்றுக்கு முந்தையக் கால ஆய்வுகளின் குறிப்பிடத்தக்க கருத்துரு வளர்ச்சியில் இவ்விடம் முக்கியத்துவம் வாய்ந்தாகும். இவ்விடம் தழும்பழி, கற்கோடாரிகள் தயாரிப்பு

மையம் செயல்பட்டதாகக் கருதப்படுகிறது. தமிழ்நாட்டின் கொற்றலையாற்றின் வடிநிலப் பகுதியில் அமைந்துள்ள ஆதிரம்பாக்கம் கீழை மற்றும் மத்திய பழங் கற்காலத் தளங்களில் ஒன்றாகும். தற்போது இப்பகுதியில் 50,000m² பரப்பளவில் கருவிகள் மழைச் சிற்றாறுகளால் அரிக்கப்பட்டு வருகின்றன.

ஆதிச்சநல்லூர் தொல்லியல் களம் தூத்துக்குடி மாவட்டத்தில் அமைந்துள்ளது. திருநெல்வேலி நகரத்திலிருந்து 24 கி.மீ தொலைவில் தென்கிழக்காக, தாமிரபரணி ஆற்றின் கரையில் அமைந்துள்ள “ஆதி தச்சநல்லூர்” எனும் ஆதிச்சநல்லூர், உலக அளவில் பலமுறை அகழாய்வுகள் செய்யப்பட்ட நகரங்களில் ஒன்று. 1876 ஆம் ஆண்டில் ஆதிச்சநல்லூரில் முதலாவது அகழ்வாய்வு நடத்தப்பட்டதாகத் தெரிகிறது. ஆதிச்சநல்லூரில் முதன்முதலில் ஜெர்மன் நாட்டைச் சேர்ந்த ஜாகோர் 1876ல் அகழாய்வுகள் நடத்தினார். பின்னர் 1896 இலும் 1904 ஆம் ஆண்டிலும் ஆய்வுகள் நடத்தப்பட்டுள்ளன. அக்காலத்தில் ஆய்வுகளை நடத்திய பிரித்தானியத் தொல்லியலாளரான அலெக்சாண்டர் (Alexander Rea) என்பவர், தென்னிந்தியாவில் கண்டுபிடிக்கப் பட்டவற்றுள் மிகவும் பரந்த தொல்லியல் களம் இதுவெனக் குறிப்பிட்டுள்ளார். அப்போது ஆயிரக்கணக்கான தொல் பொருட்களை இவர் கண்டெடுத்து பதிவு செய்துள்ளார். இவற்றுள், மட்பாண்டங்கள், இரும்புக் கருவிகள், ஆயுதங்கள், நகையணிகள் என்பனவும், பொன், வெண்கலம், அரிய கல் முதலியவற்றாலான மணிகளும் (beads), எலும்புகளும் கண்டெடுக்கப்பட்டுள்ளன. பண்டைத்தமிழர் நாகரிகத்தின் தொல்பழங்காலத் தொட்டில் ஆதிச்சநல்லூரில் இருந்தது எனத் தொல்லியலாளர்கள் கருதுகிறார்கள். 2004 ஆம்

*வரலாற்றுத் துறை, முழுநேர முனைவர் பட்ட ஆய்வாளர், அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர் சிதம்பரம்: 608 002

ஆண்டில் இங்கே நடத்தப்பட்ட ஆய்வுகள் மிகவும் முக்கியமானவையாகக் கருதப்படுகின்றன. 3,800 ஆண்டுகள் பழமையான எலும்புக்கூடுகளும் இங்கு கண்டெடுக்கப்பட்டுள்ளன.

ஆரம்பகால தொல்லியல் களங்கள்

வசவசமுத்திர கிராமப் பகுதிகள் இன் அகழாய்வில் கண்டெடுத்த கிபி 1-2 ஆம் நூற்றாண்டு காலத்திய தொல்லியல் பொருட்கள்: 1. உரோமானிய நாட்டு மதுக்குடுவைகள் மற்றும் கருப்பு - சிவப்பு மட்கலன்கள். 2. உறை கிணறுகள் 3. கால்வாய்ப் பகுதி 4. அரிய கல்மணிகள் வசவசமுத்திரத்தில் தோண்டப்பட்ட அகழ்வுக்குழிகள் 4.25 மீட்டர் ஆழம் வரை தோண்டப்பட்டது. இவற்றில் இரண்டு உறை கிணறுகள் கண்டெடுக்கப்பட்டது. உறை கிணறுகளுக்கு அருகில் வாய்க்காலும், நீர் நிரப்பும் தொட்டியும் காணப்படுவதால், இவை நெசவுத் தொழிலுக்காகப் பயன்படுத்தப்பட்ட சாயத் தொட்டிகளாக இருந்திருக்க வேண்டும். ஏனெனில், இதேபோன்ற அமைப்பில்தான் அரிக்கமேடு அகழாய்விலும் சாயத்தொட்டி கண்டெடுக்கப்பட்டுள்ளது. அவற்றில் ஒரு உறை கிணற்றின் 11 உறைகளையும், மற்றொன்று 5 உறைகளையும் கொண்டுள்ளது. இவற்றின் விட்டம், கீழே செல்லச் செல்ல அதிகரிக்கிறது. இவ்வாறு இருந்தால், இது குடிநீர்க் கிணறாகத்தான் இருக்க வேண்டும் என தொல்லியல் அறிஞர்கள் கருதுகின்றனர். இங்கு கிடைத்த தொல்பொருட்களில் ஒன்று, இரண்டு கைப்பிடிக்களுடன் உரோமானிய ஆம்போரா மதுக் குடுவையாகும். தமிழ்நாடு அரசு தொல்லியல் துறையின் ஆய்வாளர்களான ஆர். நாகசாமி மற்றும் நடன காசிநாதன் ஆகியோர், 1969-1970ம் ஆண்டில் வசவசமுத்திரம் தொல்லியல் களத்தை அகழாய்வு செய்தனர். கொற்கை சங்க காலம் தொட்டே ஒரு துறைமுக பட்டினமாய் இருந்து வந்தது. இதன் பழமையை அறிய தமிழ் நாடு தொல்பொருள் ஆய்வுத்துறையால் 1968, 1969களில் இவ்விடத்தில் 12 அகழாய்வு குழிகள்

இடப்பட்டன. அன்படி பெ.மு. 850 ஆம் ஆண்டு மதிக்கத்தக்க பழம் பொருட்கள் கிடைத்தன. அதனால் இவ்வகழாய்வுகள் தமிழ் வரலாற்று முக்கியத்துவம் வாய்ந்ததாக கருதப்படுகிறது. மேலும் இங்கு தமிழ் பிராமி எழுத்துக்கள் பொறித்த பாணையோடு கிடைத்ததும் குறிப்பிடத்தக்கது. இதன் காலம் பரிம நார்படுத்தல் மூலம் கி.மு. 755 +95 எனக் கணிக்கப்பட்டது. அதனால் இதன் ஆய்வுகள் தமிழ் எழுத்து வளர்ச்சியின் ஒரு திருப்புமுனையாய் இருந்ததும் குறிப்பிடத்தக்கது. நான்காவது குழியில் கிடைத்த கரித்துண்டின் காலம் பொ.மு. 785 என்று மதிக்கப்படுவதால் (சி. 14) அக்காலம் முதலே இங்கு கடல் போக்குவரத்து நடந்தது பற்றி அறிய முடிகிறது.

தற்போதைய தேவை

தமிழ் கல்வெட்கள் எனப்படுபவை தமிழ் மொழியில் எழுதப்பட்ட கல்வெட்டுக்கள் ஆகும். கல்வெட்டுக்கள் பல நூற்றாண்டுகளாக நிலைத்து நின்று அவற்றில் குறிக்கப்பெற்ற செய்திகளையும், அவை எழுதப்பட்ட கால மொழி, எழுதியவர்கள், எழுதுவித்தவர்கள், அவர்களின் சமூகம் முதலிய செய்திகளைச் சொல்லுகின்றன. இவை அம் மொழி, சமூகம் பற்றிய வரலாற்றுத் தகவல்கள் அறிய முக முக்கியமான ஆவணங்களாக திகழுகின்றன. உலகிலேயே இலத்தீனுக்கு அடுத்து இந்தியத் தொல்லியல் ஆய்வு மையம் (2005 அறிக்கை) கண்டறிந்த சுமார் 100,000 கல்வெட்டுகளில், சுமார் 60,000 தமிழ்நாட்டில் உள்ளன. தமிழ்நாடு 15 இலட்சம் ஆண்டுகள் மனிதகுல வரலாற்றுத் தொன்மை கொண்ட நிலப்பரப்பாகும். இதன் தொன்மையைக் கண்டறிய முறையான அகழாய்வுகள் அவசியமாகும். தமிழ்நாடு அரசின் தொல்லியல் துறை மேற்கொண்ட அகழாய்வுகளின் அறிவியல் அடிப்படையிலான பகுப்பாய்வு முடிவுகள் மூலம் தமிழ்நாட்டின் வரலாற்றில் புதிய வெளிச்சம் ஏற்பட்டுள்ளது.

தமிழ்நாட்டில் தொல்லியல் ஆய்வுகள் மூலம் வரலாற்று மாற்றங்கள்

கீழடி அகழாய்வு, தொல்லியலாளர்கள் இடையே மட்டுமின்றி உலகத் தமிழர்கள் இடையேயும் மிகப்பெரிய தாக்கத்தை ஏற்படுத்தியுள்ளது. தமிழ்ச் சமூகமானது, கி.மு. ஆறாம் நூற்றாண்டில் படிப்பறிவும் எழுத்தறிவும் பெற்ற மேம்பட்ட சமூகமாக விளங்கியதை ஒரு கரிமப் பகுப்பாய்வு அல்லாமல், மூன்று பகுப்பாய்வுகள் முடிவுகள் வாயிலாக உறுதியாக நிலைநிறுத்தியுள்ளது. பொருநை ஆற்றங்கரை நாகரிகம், 3200 ஆண்டுகள் பழமை வாய்ந்தது என்பதை சிவகளை அகழாய்வில் கிடைக்கப்பெற்ற நெல் உமியினை பகுப்பாய்வு செய்ததன் வாயிலாக உறுதி செய்ய முடிகிறது. கிருஷ்ணகிரி மாவட்டம், மயிலாடும்பாறை அகழாய்வில் பெறப்பட்ட இரண்டு AMS காலக் கணிப்புகள் முடிவுகள் வாயிலாக தமிழ்நாட்டில் இரும்பு 4200 ஆண்டுகளுக்கு முன்னதாக அறிமுகப்படுத்தப் பட்டது என்பதை அறிகிறோம்.

முடிவுரை

தென்னிந்தியப் பண்பாட்டினைத் தொல்லியல் மற்றும் கல்வெட்டியல் சான்றுகளை அடிப்படையாகக் கொண்டு ஆய்வு செய்தல். தமிழ்நாட்டு வரலாற்றுக்கு உறுதுணையாகவுள்ள கல்வெட்டுகள், செப்பேடுகள் தொல்பொருட்கள் ஆகியவற்றைச் சேகரித்தல், ஆவணப்படுத்துதல் பாதுகாத்தல், பகுப்பாய்வு செய்தல், பதிப்பித்து அவற்றை வெளியிடுதல், தமிழ்நாட்டு வரலாற்றுக்கு வளம் சேர்க்கும் தொல்லியல் சார் இடங்களைக் கண்டறிந்து அகழாய்வு செய்தல், வல்லம் (1984), கொடுமணல் (1885, 1886), பெரியபட்டினம் (1987), மயிலாடும்பாறை (2003), தாண்டிக்குடி (2004) ஆகிய இடங்களில் அகழாய்வு மேற்கொள்ளப்பட்டுள்ளது. தமிழகத்தில் இதுவரை மேற்கொண்ட அகழாய்வுகளில் கொடுமணலே மிகப்பரந்த அளவில் மேற்கொள்ளப்பட்ட

அகழாய்வாகும். இதில் கிடைத்த தொல்பொருட்கள் உலக அளவில் பெரிதும் பேசப்பட்டன. பெரியபட்டினத்தில் நிகழ்த்தப் பட்ட அகழாய்வின் மூலம் அவ்வூர் இடைக்காலத்தில் சிறந்த துறைமுகமாக, சீன நாட்டுடன் தொடர்பு கொண்டு விளங்கியமை வெளிக்கொணரப்பட்டது. கடந்த பத்தாண்டுகளில் 1000க்கும் மேற்பட்ட தொல்லியல் வாழ்விடங்கள் களப்பணிகள் மூலம் கண்டுபிடிக்கப்பட்டுள்ளன. 17 ஆய்வுத் திட்டங்கள் பல்கலைக்கழக மானியக்குழு, இந்திய வரலாற்று ஆய்வுக் கழகம், இந்திய தேசிய அறிவியல் கழகம், இந்தியத் தொல்பொருள் ஆய்வுத்துறை, ஃபோர்டு அறக்கட்டளை மற்றும் நேரு அறக்கட்டளை ஆகியவற்றின் நல்கை உதவியுடன் செயல்படுத்தப் பட்டுள்ளன.

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கண்டன்விளை வரலாறும் புனிதையின் பக்தி வெளிப்பாடும்

முனைவர். வி. ஜெயகலா*

முன்னுரை:

இந்திய நாட்டின் தென்கோடியில் அமைந்திருக்கும் தமிழ்நாட்டில் முக்கடலும் முத்தமிடும் கன்னியாகுமரி மாவட்டத்தில் கல்குளம் வட்டத்தில் இருக்கும் நுள்ளிவிளை ஊராட்சிக்கு உட்பட்ட ஒரு கிராமம் தான் கண்டன்விளை. இங்குதான் முதன் முதலாக குழந்தை தெரசாவை புனிதையாக கொண்ட புனிதகுழந்தை தெரசா ஆலயமும் அமைந்துள்ளது. இது நாகர்கோவில் நெடுஞ்சாலையிலிருந்து 13 கிலோமீட்டர் தொலைவில் உள்ளது. இயற்கையின் அழகு முத்தமிடும் இக் கண்டன்விளையின் வரலாறு பற்றியும், அக்கண்டன்விளை ஊரின் ஆலயத்திற்கு பாதுகாவிலயாக உலகிலேயே முதன் முதலாக தொடங்கப்பட்ட புனிதகுழந்தை தெரசா ஆலய வளர்ச்சி மற்றும் புனிதையின் பக்தி வெளிப்பாடு பற்றியும் இக்கட்டுரையில் காண்போம்.

கண்டன்விளை உள் கட்டமைப்பு:

கண்டன்விளை என்பது இந்தியாவின் தமிழ்நாடு மாநிலத்தில் அமைந்துள்ள கன்னியாகுமரி மாவட்டத்தில் கல்குளம் வட்டத்தில் இருக்கும் நுள்ளிவிளை ஊராட்சிக்கு உட்பட்ட ஒரு கிராமம் ஆகும். இது மாநில நெடுஞ்சாலை எண் 91-இல் (பரசேரி-திங்கள்நகர்;-புதுக்கடை) பரசேரியிலிருந்து 3 கி.மீ. தொலைவில் அமைந்துள்ளது. இங்கு நுள்ளிவிளை ஊராட்சி கட்டிடமும், நுள்ளிவிளை 'எ' நிர்வாக அலுவலகமும் கண்டன்விளை அஞ்சல் அலுவலகமும் அமைந்துள்ளது. இங்கு சிமெண்ட் தொழிற்சாலைகள் அதிகம் காணப்படுகின்றன.

கண்டன்விளை ஆலயம் உருவான வரலாறு:

1935 ஆம் ஆண்டில் கண்டன்விளை குயிலான்

மறைமாவட்டத்தின் கீழ் காரங்காடு திருச்சபையுடன் இணைக்கப்பட்டது. இந்த நேரத்தில் திரு. பாக்கியநாதன் தனது நிலத்தை ஒரு மறைமாவட்டத்திற்கு நன்கொடையாக அளித்து கண்டன்விளையில் ஒரு தேவாலயம் கட்டப்பட வேண்டும் என்று வேண்டுகோள் விடுத்தார். குயிலோன் மறைமாவட்டத்தின் பிஷ்ப் பேரருட் திரு. அலோசியஸ் மரியா பென்சிகர் OCD சம்மதித்து, காரங்காடு பங்குத்தந்தையுடன் சேர்ந்து கண்டன்விளைக்கு ஆலயம் கட்ட ஒரு இடத்தை தேர்ந்தெடுக்க வந்தார். திரு. பாக்கியநாதன் கண்டன்விளையில் ஆலயம் கட்டக் கொடுத்த இடத்தை கண்டு பிஷ்ப், பாதிரியார் மற்றும் மக்கள் மிகுந்த மகிழ்ச்சி அடைந்து தேவாலயத்திற்கான இடத்தை உறுதிசெய்தனர். மக்கள் தங்கள் கனவு நனவானதாக பெரும் மகிழ்ச்சி அடைந்தனர். மக்கள் தாங்கள் தரிசனம் கண்டது நிறைவேறியதால் கனவில் கண்டவிளை என்று அழைக்கப்பட்டது.

புனித குழந்தை தெரசா

புனித குழந்தை யேசுவின் தெரசா வரலாறு:

பிறப்பு:

தெரசா பிரான்ஸ் நாட்டில் அலேசான் என்னும் இடத்தில் கி.பி. 1873-ம் ஆண்டுசனவரி திங்கள் லூயிஸ்-செலின் தம்பதியரின் 9-வது குழந்தையாக பிறந்தார். தனது சிறுவயதிலேயே தன் தாயை இழந்தார். 15 வயதே நிரம்பிய தெரசா தம் இறை ஆர்வத்தால் திருத் தந்தையின் அனுமதி பெற்று 1888-ம் ஆண்டு ஏப்ரல் திங்கள் 9-ம் நாள் கார்மேல் சபையில் சேர்ந்தார். தெரசா கார்மேல் மடம் புகுந்த வேளையில் ஒரு புனிதையாக மாற வேண்டும் என்னும் தீர்க்கமான முடிவோடுதான் சென்றார்.

*நூலகர், திருச்சிலுவைக் கல்லூரி, (தன்னாட்சி), நாகர்கோவில்.

ஆனால் ஆறு ஆண்டுகள் துறவியாக வாழ்ந்த பின்னும், 1894 இல் தான் எத்துணை சிறியவள், வலுவற்றவள் என்பதை உணர்ந்தார். எவ்வளவுதான் முயன்றாலும் தன்னிடம் குறைபாடுகள் பல இருந்ததை அவர் கண்டார்; அளவற்ற அன்பு காட்ட அவருக்கு விருப்பமாயிருந்தாலும் அவரது சிறுமை அவரை மேற்கொண்டது. படிப்படியாகத் தன் சிறுமையே தன் வளர்ச்சிக்கு வழியாகும் கடவுளின் உதவியை நாடிச் செல்வதென்று முடிவு செய்தார்;.

அவர்தம் வாழ்க்கையின் இறுதி பதினெட்டு மாதங்களில் இருண்ட கால வேதனையை அனுபவித்தார். அவர் காசநோயால் பீடிக்கப்பட்ட தம் 24 ஆம் அகவையில் இறையடி எய்தினார்.

புனிதையின் பக்தி வெளிப்பாடு

கண்டன்விளை மற்றும் அதைச் சுற்றியுள்ள இடங்களிலும் வாழும் மக்களிடம் புனித குழந்தை தெரசா அவர்களின் பக்தி வெளிப்பாடும் அதன் தாக்கமும் மிக அதிகமாக இருப்பதை நாம் காண முடியும். பெரும்பாலான இல்லங்களின் பெயர்களும் புனிதையின் பெயரை ஓட்டியதாகவும், தங்களுடைய குழந்தைகளின் பெயர்களையும் புனித குழந்தை தெரசா அவர்களின் பெயரை சார்ந்தாக நாம் காண முடியும். புனிதையின் பக்தி வெளிப்பாடு அந்த கிராமம் முழுவதும் நன்கு வெளிப்படும்

கண்டன்விளை புனித குழந்தை தெரசா ஆலய கிளைப்பங்குகள்

1. புனித ஆரோக்கிய அன்னை ஆலயம், பண்டார விளை
2. புனித அலங்கார அன்னை ஆலயம். சித்தன்தோப்பு
3. புனித தோமையார் ஆலயம், இரணியல்

நூற்றாண்டு விழா நினைவு மண்டபம்

கண்டன்விளை புனித குழந்தை யேசுவின் தெரசாவின் ஆலயம் கட்டி 100 ஆவது ஆண்டு

நிறைவு ஆண்டை முன்னிட்டு நூற்றாண்டு விழா நினைவு மண்டபமும் 6 அடி உயரத்தில் வியட்நாம் மார்பினால் உருவாக்கப்பட்ட ஒரே கல்லால் ஆன புனித குழந்தை யேசுவின் தெரசா சொருபமும் உருவாக்கப்பட்டுள்ளது.

முகப்பு வாயில் இருந்து இரணியல் அரண்மனையின் தோற்றம்

இரணியல் அரண்மனை என்பது தமிழ்நாட்டின் கன்னியாகுமரி மாவட்டத்தின், கண்டன்விளையில் இருந்து ஒரு கிலோ மீட்டர் தொலைவில் உள்ள சேரர் கால அரண்மனையாகும். இது ஏறக்குறைய 1300 ஆண்டுகள் பழமையான அரண்மனையாக கருதப்படுகிறது. இந்த அரண்மனையானது தென்னிந்தியாவில் அரசியல் மற்றும் வர்த்தக முக்கியத்துவம் வாய்ந்த ஒரு முக்கிய இடமாக இருந்தது. ஏனென்றால் இரணியல் நகரம் பதினாறாம் நூற்றாண்டு வரை வேணாட்டின் பருவகால தலைநகரமாக இருந்தது. இந்த அரண்மனையில் கடைசியாக உதய மார்தாண்டவர்மா ஆட்சி செய்தார். அவரது காலத்திற்கு பிறகு தலைநகரமானது பத்மநாபபுரத்துக்கு மாற்றப்பட்டது.

கட்டடக்கலை

இந்த அரண்மனையானது ஆறு ஏக்கர் பரப்பளவில் விரிந்துள்ளது. இது பண்டையச் சேரர் கட்டிடக் கலையின் எச்சமாகும். இருப்பினும் பல காலங்களாக புறக்கணிக்கப் பட்டதன் காரணமாக இது பெரும்பாலும் பாழடைந்த நிலையில் உள்ளது. தற்போது அரண்மனையின் மூன்று பகுதிகள் மட்டும் அடையாளம் காணக் கூடிய பகுதிகளாக உள்ளன.

- புடிப்புரம் என்னும் முதன்மை அரண்மனைக்கு செல்லும் பெரிய நுழைவாயில (இது தற்போது முழுமையாக அழிவில் உள்ளது)

- குதிரை மாலிகை (குதிரைக் கொட்டடி), இது அரண்மனை வளாகத்தில் முக்கிய இடத்தில் உள்ளது.
- வசந்த மண்டபம் இதில் எட்டரை அடி நீளமும், நான்கரை அடி அகலமும் கொண்ட ஒரே பளிங்குக் கல்லால் ஆன படுக்கை இருக்கிறது. இது அழகிய சிற்பங்கள் நிறைந்ததாக இருக்கிறது. இது அரண்மனையின் மேற்கு பக்கத்தில் அமைந்துள்ளது. இங்கு மன்னராக பட்டம் சூட்டிக் கொள்பவர்கள் பள்ளியறையில் சேரமானின் உடை வாளை வைத்து 'எனது கடைசி சொட்டு ரத்தம் இருக்கும் வரை நாட்டு மக்களை காப்பாற்றுவேன் என்று உறுதிமொழி எடுப்பார்கள். இதற்கு வாள் வச்ச சத்தியம் என்பது பெயர். இவ்வளவு பழமை வாய்ந்த இந்த அரண்மனை தற்போது பாழடைந்த நிலையில் உள்ளது.

முடிவுரை

முக்கடலும் முத்தமிடும் கன்னியாகுமரியில் மாவட்டத்தின் அழகிய எழில் கொஞ்சும் இடமான கண்டன்விளை ஆலயத்தின் பாதுகாவலியாக புனித குழந்தை யேசுவின் தெரசா உள்ளார். கண்டன்விளை ஊர் மற்றும் அதை சுற்றியுள்ள இரணியல் கோட்டை அனைத்தும் சிறப்பு வாய்ந்ததாக அமைந்துள்ளது.

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Political Enlightenment through Historical Movies and its Impact

Kanishka G*

India's current condition

India is a parliamentary democratic secular republic country. The President of India is a head of the state and first citizen of India. Prime minister is the head of the government.

Raazi

Raazi movie is a patriotic and spy film which made a woman to go as a spy to Pakistan by marrying her to a politically powerful family to know more about the discussions of Pakistan about India. After she had trained a lot as a practice of preparator. She involved herself, with the patriotism she worked as a

spy in Pakistan.

Kamaraj

Kamaraj movie is a biographical drama of the political leader Kamarajar. In this movie almost every problem that took place during his period is shown. 1942 congress meeting in Bombay, AntiHindi agitation, Death of Prime Minister Lal Bahadur Shastri was shown in this film. He is called as King Maker because of his decisions. Kamaraj is a great example for political movie.

Iraniyan

Iraniyan movie describes the Zamindari system and caste system in village revolves around the

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activities of 'vattakudi Iraniyan' and the zamindar there. Zamindar's activities which is unfavorable against the village people, Iraniyan raised voice against the zamindar. His struggles and fights were shown in this movie. This movie depicts the part of zamindari system in India and their political power of having little control over the local police.

Aramm

Aramm movie mainly revolves around the collector activities to make the child out alive from man sub well. The collector has taken the necessary step to take the child out from the well but she was underestimated because of gender and the political powers involved in the activity. She resigned her work when she was unable to fulfill her work because of the politics inside. Though collector and her activity can be fictional, the problems of man sub well are the real incident happened and still happening because of the mistakes and lethargic of people in society. This was also a social message to the society through movies as it could reach far.

Jai Bhim

Jai Bhim movie shows the political power and caste discriminations. It clearly describes that the common people suffer and influences from the political persons and political powers around them. Rajakannu died at the police station because of the abusive characters and their prejudice about them.

Sivagangai Seemai

Sivagangai Seemai is a political film which is around the areas of sivagangai. Kattabomman execution is shown in this film and after him, his brother oomathurai becomes the ruler of sivanganga. Maruthu brothers fight was made for political reasons and gave shelter to oomathurai.

Seeing this political condition prevailed in the town, British invaded the town with their political army.

Bharathiyar

Bharathiyar movie is a biographical drama of the life of Subramania Bharathi. He is a writer, who writes about freedom which stirred the patriotic feeling among people with his writings. He later respected his family

and he is a spirited freedom fighter, who fought for freedom through his pen especially even in his death bed, he struggled for freedom.

Sye Raa Narasimha Reddy

Sye Raa Narasimha Reddy movie is having a strong women status in which women were worked till midnight without any fear. Narasimha Reddy fought against East India Company. He wanted to unite India as one nation. This movie shows the fight of Sepoy Mutiny. It has the political sense of Narasimha Reddy.

Ambedkar

Dr. Babasaheb Ambedkar movie is a biographical film of Dr. B. R. Ambedkar. He struggled for the equality of people. He doesn't want the society to be classified based on caste system. He studied law and fought for the rights of people. He worked tirelessly, to transform India into how it is now.

Periyar

Periyar movie is the biographical film of E.V. Ramasami Periyar. This movie depicts the struggles faced by Periyar and his social insights of the society.

Soorarai Pottru

Soorarai Pottru has the message of political influence of a public figure over a common man, who is with great dreams to achieve in the same field as him. He made Maara (played by actor Suriya) to lose all his money and his ways to claim the finance by using his political power. Even when the country is democratic, the classes between people made them to do things like this.

All the sources consulted show relevant improvements of the student's performance. We learn from the responses to the survey method that many of the pupils were given information regarding old Politics affiliations, such as trade alliances and marriage alliances in the Jodha Akbar and Badmava movies, among other things. The challenges for the instructors are to convince faculty, students and even themselves that teaching political, science can be more interesting if we sometimes close the books and start look around at what everyone sees and consider important.

Methodology

The study was conducted by using a random survey method, interview method. Survey method was used to collect the data using questionnaires. The questionnaire was both open-ended and closed-ended questions. The interview method was used to collect the data with a perspective of better understanding.

Conclusion

As a result of the study, changes in the viewers' attitudes after watching the Movies were identified. The power of political memes can be attributed to their viral nature and their effects on public discourse and perceptions. To critically read a political meme, students will aware about current situation of politic students must be equipped with critical media literacy skills.

Historical Movies and its Impacts on Women Status

P. Nandhini*

Introduction

Studying history from books, articles and journals gave different perspectives than watching movies. History is the witness that testifies to the passing of time and it illumines reality, vitalizes memory, provides guidance in daily life and brings us tidings of antiquity, it was said by Cicero. In similarly, the historical movies do not exhibit all original facts, however, it would give us some knowledge about the past of Indian society, culture, customs and women condition.

Status of women in post-independence India

The status of women gradually increased in a positive manner. Slavery was abolished. Women wanted to give them equal rights, education and respect. In the 19th century, the Indian National Congress included women and elected Mrs. Annie Besant as its president. This was a great example to show the improvements of women's condition in society. Women started to shine and take part actively in the political field, sports field. They have equal rights in society, given the Right to vote. Though some of the places were not developed and aware of the women status in society, many women suffer from domestic violence, superstitious beliefs, etc.,

Women condition as in movies

The specific movies selected which indicate the condition of women in society were Jodha Akbar, Padmavat, Bajirao Mastani, Jai Bhim, Karnan and Mahanati.

Jodha Akbar

The princess Jodhaa demanded Akbar regarding her religion and her decision to continue her religion after marriage and Akbar agreed to her condition.

Padmavat

Padmavat movie describes the status of women of Rajput and Delhi Sultanate period. Rani Padmavati practiced Jauhar to protect her chastity from sultans. The women were forced to push themselves into fire to protect themselves from their enemies to avoid being enslaved.

Bajirao Mastani

The character Mastani was the spouse of Peshwa Bajirao. Mastani was a warrior and had skill with handling her sword and horse riding.

Jai Bhim

The movie showed the Irular tribal women were tortured and treated cruelly by the Police officers in the

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cell. The Movie Jai Bhim created an emotional impact on the lives of students.

Karnan

Karnan movie is a 2021 Tamil film directed by Mari Selvaraj. The story mainly revolves around the two villages and the bus facilities and its problems within the villages. People have to walk from one village to another for bus facility. The development of one village is not liked by another. Another village people didn't allow the women to continue to her higher studies through bus travel even their parents don't have any problem in it. Villagers' problems affected the life and development of women. This affected the community and stirred the feel of anger in them.

Mahanati

Mahanati is a (2018) biographical drama which is based on the life of actress Savitri. In this contemporary world, women were also given importance and they are shining in various fields. One among them is actress Savitri. Even after her death, her life was made as a movie from which we can understand the importance of women in society.

Methodology

The study was conducted by using a random survey method, interview method and historical method. Survey method was used to collect the data using questionnaires. The questionnaire was both open-ended and closed-ended questions. The interview method was used to collect the data with a perspective of better understanding. Historical methods were used for the writings of the study.

Findings

The historical movies have a great impact on women's condition among students which create awareness among themselves. Women were aware about some acts against persecution. Through historical movies uneducated people also got knowledge. The Culture and costume include dress style, hair style and make-up imitated by present day women.

Conclusion

A Glimpse of the life and status of women in various periods and the developments. Women were given respect, importance and rights which were destroyed with the invasion of different rulings. Then women's condition is retrieved to be a good place with a lot of struggles, activities and protests. But still women face issues like access to education, employment, gender-based violence, mentality about women, criticism for being women etc. However, it could be overcome by protests, helping each other, involving in social activities, fighting for them. Movies have given importance to women which proves in the name of the movie Jodha Akbar, Bajirao Mastani, Mahanati, Padmavat which has the female name in it, means women played an important role in society.

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சிதைக்கப்பட்ட செவ்விந்தியர்களின் வரலாறு

மு.தேவகுமார்*

முன்னுரை

செவ்விந்தியர்களை பற்றிய அறியப்படாத உண்மைகளை ஆதாரங்களோடு சிறப்பான நிலத்தை சீர் கெடுத்த அமெரிக்க வந்தேறிகளால் ஏற்பட்ட செவ்விந்தியர்களின் இழப்பையும் இறப்பையும் பூர்வீக அமெரிக்கர்களின் வளமான பாரம்பரியத்தைப் புரிந்துகொள்வது பூர்வீக அமெரிக்கர்களின் வரலாறு மற்றும் கலாச்சாரம், பெரும்பாலும் 'சிவப்பு இந்தியர்கள்' என்று குறிப்பிடப்படுகிறது. இது வட அமெரிக்காவின் கடந்த காலத்தின் துணியுடன் பிணைக்கப்பட்டுள்ளது. இந்த பழங்குடி மக்கள் ஆயிரக்கணக்கான ஆண்டுகளாக நிலத்தில் வாழ்ந்து, இயற்கையுடன் இணக்கமாக வாழ்ந்து, தனித்துவமான மொழிகள், மரபுகள் மற்றும் நம்பிக்கை அமைப்புகளை வளர்த்து வருகின்றனர். அவர்களின் வசீகரிக்கும் பாரம்பரியம் கண்கவர் மற்றும் ஆழமான முக்கியத்துவம் வாய்ந்தது. ஏனெனில் இது ஐரோப்பிய குடியேறிகளின் வருகைக்கு நீண்ட காலத்திற்கு முன்பே செழித்தோங்கிய பண்டைய நாகரிகங்களின் பின்னடைவு மற்றும் ஞானத்தை வெளிப்படுத்துகிறது. நவீன கால அமெரிக்காவின் பல்வேறு நிலப்பரப்பைத் தொடர்ந்து வடிவமைக்கும் அவர்களின் பங்களிப்புகள், போராட்டங்கள் மற்றும் நீடித்த மனப்பான்மை ஆகியவற்றை வெளிச்சம் போட்டுக் காட்டுகிறோம்.

புதிய உலகம்

கிறிஸ்டோபர் கொலம்பஸால் பூர்வீக அமெரிக்கர்களை விவரிக்கப் பயன்படுத்தப்பட்ட 'இந்தியன்' என்ற சொல் தவறான பெயர். ஐரோப்பிய வணிகர்கள் ஆசிய கண்டத்தில் உள்ள

இந்தியாவில் வணிக நடவடிக்கைகளை மேற்கொள்ள புதிய கடல் வழி தேவைப்பட்டது ஏனெனில் முந்தைய வணிக நடவடிக்கைகளை மேற்கொள்ள ஆப்பிரிக்க கண்டத்தை சுற்றி இந்தியா வர நேரிட்டது இது அதிக தூரத்தையும் நேர விரையத்தையும் அதிகப்படியான இயக்க சக்தியும் தேவைப்பட்டது அதன் நீட்சியாக கொலம்பஸ் புதிய கடல் வழிகளின் மூலம் இந்தியாவைக் கண்டுபிடிக்கத் விரும்பினார் அதன் விளைவாக ஆப்பிரிக்காவை கடந்து செல்லும் வழியான பயணத்தை தவிர்த்து விட்டு மேற்கு திசை வழியாக இந்தியா அடையப் புதிய வழியை தேடும் பணியில் ஈடுபட்டார் அப்போது அமெரிக்காவைக் கண்டுபிடித்தார். அவர் இந்தியாவை அடைந்துவிட்டார் என்ற தவறான அனுமானத்தின் காரணமாக பூர்வீக அமெரிக்கர்களை 'இந்தியர்கள்' என்று அழைத்தார் அதன் பிறகு ஐரோப்பியர்கள் இதற்கு புதிய உலகம் என பெயரிட்டனர்.

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The Sri Lankan Civil War: Unraveling Complex Conspiracies

Raviraja R*

Ethnic Conflict in Sri Lankan Tamils: Historical Roots, Causes, and Prospects for Peace

The ethnic conflict involving Sri Lankan Tamils is one of the most protracted and violent conflicts in modern history. It has claimed thousands of lives, displaced countless individuals, and strained the socio-political fabric of the nation. Understanding the historical roots and underlying causes of this conflict is crucial for efforts aimed at achieving a sustainable resolution. The ethnic conflict among Sri Lankan Tamils has deep historical roots, dating back to the colonial era when the British introduced policies that favored Tamils in administrative positions. This created disparities and tensions between the Tamil minority and the Sinhalese majority. The conflict is driven by ethno-nationalism, with both Sinhalese and Tamil communities asserting their distinct identities and demanding autonomy or independence.

Eelam Wars (1983-2009)

The Eelam Wars, which encompassed a series of violent conflicts, primarily centered on the demand for a separate Tamil state in Sri Lanka, known as Tamil Eelam. To comprehend the Eelam Wars, one must first explore the historical roots of the conflict. This section provides an overview of Sri Lanka's colonial past, the post-independence political landscape, and the emergence of the Tamil separatist movement led by the Liberation Tigers of Tamil Eelam (LTTE). The Eelam Wars can be divided into several distinct phases, each marked by shifting dynamics and intensities of violence. These phases are:

- Phase I (1983-1987): The emergence of the LTTE and the intensification of violence, leading to the India-Sri Lanka Accord of 1987.
- Phase II (1987-1990): The brief period of Indian intervention, the formation of the Provincial Councils, and the resumption of hostilities.

- Phase III (1990-2002): A protracted period of conflict marked by territorial gains and losses by both sides and multiple ceasefire attempts.
- Phase IV (2002-2006): The Norway-brokered Ceasefire Agreement, its collapse, and the escalation of violence, particularly in the Eastern Province.
- Phase V (2006-2009): The final and most brutal phase, culminating in the defeat of the LTTE and the end of the war in May 2009.

The major actors involved in the Eelam Wars, including the Sri Lankan government, the LTTE, and the international community, with a focus on India's role as a regional power. The Eelam Wars were influenced by a multitude of factors, including ethno-nationalism, historical grievances, economic disparities, and external involvement. This section delves into these factors and their role in fueling the conflict.

The Eelam Wars exacted a heavy toll on civilians, resulting in a significant loss of life, displacement, and trauma. This part discusses the humanitarian aspects of the conflict, including the impact on civilians and the challenges of post-war reconciliation. The Eelam Wars represent a complex and multifaceted conflict with deep historical roots and lasting repercussions. This section offers a comprehensive analysis of the conflict, shedding light on its origins, key phases, major actors, contributing factors, and the challenges of post-war recovery and reconciliation in Sri Lanka. Understanding the Eelam Wars is crucial not only for comprehending the history of Sri Lanka but also for lessons that can be applied to conflict resolution and peace-building efforts worldwide.

The Sri Lankan Civil War and the Plight of the Tamils

The Sri Lankan Civil War, which lasted for nearly three decades from 1983 to 2009, resulted in significant

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suffering and miseries for the Tamil population in Sri Lanka. The conflict primarily involved the government of Sri Lanka, dominated by the Sinhalese majority, and the Liberation Tigers of Tamil Eelam (LTTE), a militant organization fighting for a separate Tamil state called Tamil Eelam in the northern and eastern regions of Sri Lanka, where the Tamil population was concentrated. Here are some of the key miseries experienced by the Tamil community during the civil war. The civil war led to widespread displacement of Tamil civilians. Many were forced to flee their homes due to fighting, aerial bombings, and military offensives. The internally displaced persons (IDPs) often lived in makeshift camps with inadequate facilities and limited access to basic necessities. Both the Sri Lankan government forces and the LTTE were accused of committing human rights violations. These violations included extrajudicial killings, enforced disappearances, torture, sexual violence, and forced recruitment of child soldiers. These actions caused immense suffering among the Tamil population.

The conflict disrupted the livelihoods of Tamil civilians, especially in the conflict-affected areas. Agriculture, fishing, and other sources of income were severely affected, leading to economic hardship for many families. Many Tamil areas lacked access to basic healthcare and education services due to the conflict. Hospitals and schools were frequently targeted or damaged during fighting, making it difficult for Tamil civilians to access essential services. The conflict disrupted the distribution of food and essential resources in Tamil areas. Many families faced food shortages and struggled to meet their basic needs. The LTTE forcibly recruited children and young adults into their ranks. Many Tamil families had to live in fear of their children being taken away to become child soldiers. The Sri Lankan military often conducted military operations in densely populated civilian areas, leading to civilian casualties and displacement. The use of heavy artillery and aerial bombardments in these areas further exacerbated the suffering of Tamil civilians. Tamil civilians faced restrictions on their movement, particularly in the Northern and Eastern provinces. Checkpoints and curfews limited their ability to travel

freely, affecting their daily lives and access to essential services. Even before the civil war, there were issues of discrimination and marginalization against Tamils in Sri Lanka. The conflict intensified these issues, deepening the sense of injustice and exclusion among the Tamil population.

In recent years, the relationship between the Indian government and the Sri Lankan Tamil community has witnessed some shifts. The Modi administration, for instance, has taken steps to improve ties with Sri Lanka, leading to concerns among some Sri Lankan Tamils about the prioritization of geopolitical interests over their rights. The perception of betrayal by the Indian government among Sri Lankan Tamils is a complex issue rooted in historical, political, and socio-cultural factors. While India has periodically intervened in Sri Lanka to address the Tamil issue, the outcomes have often fallen short of Tamil expectations, leading to feelings of betrayal. The evolving dynamics in the region continue to shape this relationship, underscoring the need for further research and dialogue to foster a better understanding and potentially resolve this historical animosity.

Conclusion

The Sri Lankan Civil War was a protracted and complex conflict that spanned nearly three decades, from 1983 to 2009. While it is essential to acknowledge the multitude of factors and perspectives that contributed to this conflict, it is crucial to differentiate between genuine grievances, political maneuvering, and conspiracy theories. The conflict primarily revolved around ethnic tensions between the Sinhalese majority and the Tamil minority, fueled by historical grievances and a desire for self-determination among Tamil separatist groups.

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உயர்கல்வியில் இடஒதுக்கீடு ஓர் வரலாற்றுப் பார்வை

சு.மகாலெட்சுமி*

இட ஒதுக்கீட்டு கொள்கையின் தோற்றமும், வளர்ச்சியும்

இட ஒதுக்கீட்டு பிரச்சனையானது இந்திய வரலாற்றில் இன்று நேற்று ஏற்பட்ட பிரச்சனை அல்ல. இதற்கு ஒரு நீண்ட வரலாறு உண்டு. ஆங்கிலேயர் ஆட்சி காலத்தில் பொதுக் கல்வி, உயர் நிர்வாகம், நீதித்துறை மற்றும் சட்டமன்ற பதவிகள் போன்றவற்றில் இந்தியர்களும் பங்கு பெற சிறிதளவு வாய்ப்புகள் ஏற்படுத்தப்பட்டன. 1786ல் காரன் வாலிஸ்நிர்வாக திறமையற்ற இந்தியர்களை உயர்பதவியில் அமர்த்தக்கூடாது என்று குறை கூறி கடைநிலை பதவிகள் மட்டும் இந்தியர்களுக்கு வழங்கப்பட்டது. 1858இல் அரசுப்பதி சாதி, மதம், இனம், மொழி போன்ற பாகுபாடு இன்றி இந்தியர்களுக்கு வேலை வழங்கப்படும் என்று விக்டோரியா மகாராணி

அறிவித்தார். ஆங்கிலேயர்கள் அறிமுகப்படுத்திய ஆங்கில கல்விஇந்தியர்களை கடைநிலை ஊழியர்களாக பணி அமர்த்தவே வழங்கப்பட்டது.

காலேல்கர் குழு 1953

அரசியல்மைப்பு சட்டப்பிரிவு 340-ன்படி பிற்படுத்தப்பட்ட வகுப்பினர்களுக்காக முதன் முதலாக ஒரு குழு அமைக்கப்பட்டது. 1953 இல் அமைக்கப்பட்ட அக்குழுவின் காலேல்கர் உட்பட 11 பேர் இருந்தனர். இக்குழு தனது அறிக்கையை 1955இல் சமர்ப்பித்தது. அதன் பரிந்துரையின்படி 2399 பிற்படுத்தப்பட்ட சாதி குழுக்களில் 837 மிகவும் பிற்படுத்தப்பட்டவையாக பரிந்துரைக்கப்பட்டன.

எல்லா பெண்களையும் பிற்படுத்தப்பட்ட வகுப்பினராக கருத வேண்டும். தொழில் நுட்ப உயர்கல்விநிறுவனங்களில் 70% இடங்களை

*இளங்களை வரலாற்றியல் மூன்றாமாண்டு, ஜெயா கலை மற்றும் அறிவியல் கல்லூரி, சென்னை –604024.

தகுதியுள்ள பிற்படுத்தப்பட்ட மாணவர்களுக்கு ஒதுக்க வேண்டும். அரசு பதிகளில் மற்றும் கிராம அதிகாரத்தில் பிற்படுத்தப்பட்டவர்களுக்கு இட ஒதுக்கீடு அளிக்கப்பட வேண்டும் போன்ற பரிந்துரைகளை இக்குழு வழங்கியது. இக்குழுவின் பரிந்துரை எதையும் இந்திய அரசாங்கம் செயல்படுத்தவில்லை.

மண்டல் குழு

1977இல் தேர்வின் போது ஜனதா கட்சி தனது தேர்தல் அறிக்கையில் தாங்கள் ஆட்சிக்கு வந்தால் காலேல்கர் குழுவின் பரிந்துரையை நடைமுறைப்படுத்துவோம் என்று கூறியது. ஆட்சிக்கு வந்த ஜனதா கட்சி 20 ஆண்டுகளுக்கு முன்பு அமைக்கப்பட்ட குழுவின் பரிந்துரையை நடைமுறைப்படுத்துவதற்கு பதிலாக புதிதாக ஒரு குழுவை அமைக்க திட்டமிடப்பட்டது. அதன்படி 1.1.1979இல் 'பி.பி. மண்டல்' என்பர் தலைமையில் ஒரு குழு அமைக்கப்பட்டது. அக்குழு தனது பரிந்துரைய 31.12.1980இல் சமர்ப்பித்தது. இந்த அறிக்கை 30.04.1982இல் தான் நாடாளுமன்றத்தில் வைக்கப்பட்டது. மண்டல் குழு பரிந்துரையின் படி சமூக மற்றும் கல்விநிலையங்களில் பின்தங்கியுள்ள வகுப்பினர்களுக்கு மத்திய அரசு வேலைகளில் 27% இட ஒதுக்கீடு செய்யவேண்டும். பதவி உயர்விலும் எல்லா நிலைகளுக்கும் இட ஒதுக்கீடு நடைமுறைப்படுத்த வேண்டும். தாழ்த்தப்பட்ட பழங்குடி வகுப்பினருக்கு வயது வரம்பில் சலுகைகள் அளிக்கப்படுவது போன்று பிற்படுத்தப்பட்ட வகுப்பினருக்கு சலுகை இருக்க வேண்டும். மத்திய அரசு வேலைகள் மட்டுமின்றி மாநில அரசு வேலைகளிலும் பொதுத்துறை நிறுவனங்களிலும் தேசியமயமாக்கப்பட்ட வங்கிகளிலும் 27% இட ஒதுக்கீடு வழங்க வேண்டும். விஞ்ஞான தொழில் நுட்ப நிலையங்களிலும் பிற்படுத்தப்பட்டோருக்கு 27% இட ஒதுக்கீடு தர வேண்டும். இந்த பரிந்துரைகளை அமுலாக்கிய 20 ஆண்டுகளுக்கு பின் இவற்றை பற்றி மறு மதிப்பீடு செய்யவேண்டும் என்று தனது பரிந்துரையில் கூறியிருந்தது. ஆனால் துருதிஷ்டவசமாக அப்பரிந்துரைகளை இந்திரா காந்தி தலைமையிலான அரசு நடைமுறைப்படுத்தவில்லை.

வி.பி. சிங்கின் உத்தரவு

1980இல் சமர்ப்பிக்கப்பட்ட மண்டல் கமிஷனின் பரிந்துரைகள் கிடப்பில் போடப்பட்டு இருந்தன. அதற்கு உயிரோட்டம் கொடுத்தவர் வி.பி.சிங் ஆவார். வி.பி.சிங் பிரதமராக பதவி ஏற்ற பிறகு மண்டல் கமிஷன் பரிந்துரையின் படி மத்திய அரசு வேலைகளில் பிற்படுத்தப்பட்டோருக்கு 27% இட ஒதுக்கீடு தருவதாக 7.8.1990இல் பாராளுமன்றத்தில் அறிவித்தார். அதற்கான அரசு ஆணை 13.8.1990இல் வெளியிடப்பட்டது.

வி.பி.சிங் அரசின் ஆணை வெளியான உடனே வடமாநிலங்களில் பயங்கர கலவரங்கள் ஏற்பட்டன. வி.பி.சிங் அரசு க விழந்து "சந்திரசேகர்" ஆட்சிக்கு வந்தார். அதன் பிறகு நடந்த தேர்தலில் காங்கிரஸ்

வெற்றி பெற்று வி.பி. நரசிம்மராவு பிரதமரானார்.

உச்சநீதிமன்றம் தீர்ப்பு

வி.பி.சிங் கொண்டு வந்த அரசு ஆணையில் ஒரு முக்கிய மாற்றம் செய்து 25.09.1991இல் நரசிம்மராவு அரசு ஓர் ஆணையினை வெளியிட்டது. அதன்படி 27% இட ஒதுக்கீட்டில் பின் தங்கிய வகுப்பினரின் பொருளாதார நிலையில் ஏழையாக உள்ளவருக்கே முன்னுரிமை தரப்படும். மேலும், இதுவரை இட ஒதுக்கீடு பெறாத வகுப்பினரில் பொருளாதார நிலையில் ஏழையாக உள்ளவருக்கு 10% இட ஒதுக்கீடு தனியாக அளிக்கப்பட வேண்டும் என்றும் பின்தங்கிய வகுப்பினரில் ஏழைகளையும் ஏனைய வகுப்பினரின் ஏழைகளை எப்படி கண்டறிவது என்பது பின்னர் அறிவிக்கப்படும் என்று அரசு ஆணை வெளியிட்டார்.

நரசிம்மராவு வெளியிட்ட அரசு ஆணை மற்றும் வி.பி.சிங் வெளியிட்ட அரசு ஆணை ஆகியவற்றை எதிர்த்து உச்சநீதிமன்றத்தில் வழக்குகள் தொடுக்கப்பட்டன. வழக்கை விசாரித்த 5 நீதிபதிகளை கொண்ட உச்சநீதிமன்ற அமர்வு, 9 நீதிபதிகள் கொண்ட அரசியல்மைப்பு சட்ட அமர்வு நீதிபதிகளிடம் வழக்கை ஒப்படைத்து வரலாற்று முக்கியத்துவம் வாய்ந்த இந்த வழக்கின் தீர்ப்பு 19.11.1992இல் வெளியிடப்பட்டது. அத்தீர்ப்பின் முக்கிய அம்சங்கள் பின்வருமாறு.

வி.பி. சிங் அரசின் அரசு ஆணைபடி 27௫ இட ஒதுக்கீடு பிற்படுத்தப்பட்டோருக்கு வழங்கப்பட்டது. அரசியலமைப்பு சட்டத்தின்படி செல்லும்.

27௫ இட ஒதுக்கீட்டை நடைமுறைப்படுத்தும் போது பிற்படுத்தப்பட்ட வகுப்பினரில் உள்ள மேல் தட்டினர் (இணானுசுட்டா ஃஸ்தானுணா) இட ஒதுக்கீடு கூடாது அப்படிப்பட்ட மேல்தட்டினர் யார் என்பதை அரசு 4 மாதத்திற்குள் அறிவிக்க வேண்டும்.

மொத்த இட ஒதுக்கீடு 50௫ மேல் போகக்கூடாது. வேலையில் சேரும் போதுத்தான் இட ஒதுக்கீடு பதவி உயர்வில் இட ஒதுக்கீடு கூடாது.

நரசிம்மராவு அரசு ஆணையில் குறிப்பிட்ட பொருளாதாரத்தில் ஏழ்மை நிலைமையில் இருப்பவருக்கு 10௫ இட ஒதுக்கீடு என்பது அரசியலமைப்பு சட்டத்திற்கு விரோதமான அதனால் அதனை ரத்து செய்யப்படுகிறது.

பிற்படுத்தப்பட்டோரின் குறைகளை கேட்டறிய ஒரு நிரந்தர பிற்படுத்தப்பட்ட வகுப்பினர் குழு அமைக்கப்பட வேண்டும்.

தமிழ்நாட்டில் 69 சதவிகித இட ஒதுக்கீடு

உச்சநீதிமன்ற தீர்ப்பு இட ஒதுக்கீடு 50௫ மேல் இருக்கக் கூடாது என்று கூறியது. ஆனால் தமிழ்நாட்டில் இத்தீர்ப்பிற்கு முன்பே 69௫ இட ஒதுக்கீடு நடைமுறையில் இருந்தது. தமிழகத்தின் அனைத்து கட்சிகளுமே 69௫ இட ஒதுக்கீட்டில் உறுதியாக இருந்தன.

எனவே, தமிழகத்தில் 69௫ இட ஒதுக்கீடு தொடர்வதற்கான முறையான அரசியல் சட்ட திருத்தத்தைசெய்யுமாறு 9.11.1993இல் தமிழக சட்டப்பேரவையில் அப்போதைய முதலமைச்சர் ஜெ.ஜெயலலிதா தலைமையிலான அரசு கொண்டு வந்தது. தாழ்த்தப்பட்டோர் பிற்படுத்தப் பட்டோருக்கான மசோதாவை 31.12.1993இல் தமிழக சட்டப்பேரவை ஏகமனதாக பிறைவேற்றி குடியரசு தலைவரின் ஒப்புதலுக்காக அனுப்பப்பட்டது. 19.04.1994 இல் 69௫ இட ஒதுக்கீட்டிற்கு குடியரசு தலைவரின் ஒப்புதல் கிடைத்தது. மேலும், இதனை நீதிமன்ற அதிகார எல்லைக்கு அப்பாற்பட்டதாகும் வகையில்

அரசியலமைப்பு சட்டத்தின் 9வது அட்டவனையில் பாதுகாப்பாக வைக்கப்பட்டது.

உயர்கல்வியில் இட ஒதுக்கீடு

இந்தியா விடுதலை அடைந்த காலகட்டத்தில் கல்வியறிவு பெற்றவர்கள், 1951இல் 18.33௫ ஆகும். 2011ஆம் ஆண்டு கணக்கெடுப்பின்படி இந்தியாவில் கல்வியறிவு பெற்றவர்கள் 74.04௫ ஆகும். 1961ஆம் ஆண்டு கணக்கெடுப்பின் படி தமிழகத்தில் கல்வியறிவு பெற்றவர்கள் 36.39௫ ஆகும். ஆனால் இந்தியாவில் கல்வியறிவு பெற்றவர்கள் அதே ஆண்டில் 28.30௫ ஆகும். 2011ஆம் ஆண்டு கணக்கெடுப்பின்படி தமிழ்நாட்டில் கல்வியறிவு பெற்றவர்கள் 80.30௫ ஆகும். 2017-18 கணக்கெடுப்பின்படி கல்வியறிவு பெற்றவர் 77.7௫. 2021-22 இந்தியாவில் மொத்த எழுத்தறிவுவிகிதம் 77.78௫.

இந்தியாவில் கல்வியறிவு பெற்றவர்களுள் எண்திக்கை உயர்ந்துள்ளதற்கு தற்பொழுது கடைபிடிக்கப்பட்டு வரும் இடஒதுக்கீடு கொள்கையின் விளைவேயாகும்.

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Rethinking Legal and Constitutional History of (British?) India

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What is, or was, meant by the term 'constitutional history'? The Oxford English Dictionary provides no examples of its use before 1841. English jurist F. W. Maitland suggests that the term may have been coined by Henry Hallam, who used it in the title of his work, *The Constitutional History of England from the Accession of Henry VII to the Death of George II*, published in 1827. Since then, the term has evolved to encompass an increasingly comprehensive account of institutions.

As history became a predominant subject in university education towards the end of the nineteenth century, constitutional history was treated as its backbone. When the Oxford History School was founded, enormous emphasis was placed on the absolute necessity of including a substantial element of constitutional history. This was regarded as giving "a strength and dignity to the School which it might otherwise lack."¹ The reasons for this emphasis were significantly pedagogical. The subject was valued because it required the mastery of complicated data, protected against dissolution into mere loose discourse, and had a morally instructive force in providing training in judgment, particularly honest judgment.

Nevertheless, at the height of imperial jingoism, Professor Sir John Seeley summarized his historical scholarship with the phrase, "History is past politics, and politics is present history." In other words, history is the root and politics is the fruit of history, or the study of history and politics is essentially the same thing. This rhetoric has since been discredited. He did not live to see the undoing of this folly, as his own country was collapsing in the aftermath of the Second World War. It is ironic that, at a time when he was propounding his thesis, the Indian National Congress was preparing to employ a similar approach for different ends: to undermine British imperialism.

British intervention in Indian history was interpreted in terms of a kind of manifest destiny, a product of "the law of progress." Not least, the British viewed their charters, regulations, and rules as essentially small doses of incremental constitutional change for moral dignity. The study of constitutional history, grounded in higher principles of ethics and morality, does not accommodate heroes; there is no leader in law, as there is in politics. Instead, needs generate the demand for institutions. Yet British philosophers and utilitarians are credited as makers of the law. This is how common law in Britain evolved, with various customs and practices coexisting and Parliament intervening to organize them during times of friction. However, during their conquest of India, the British disregarded Indian customary practices and imposed British rule of law.²

In his classic work, *The English Utilitarians and India*, Eric Stokes argued that law reform in colonial India was defined by the radical vision of Benthamites who sought "to redeem a people sunk in gross darkness and to raise them in the scale of civilization." Stokes emphasized the intellectual and philosophical foundations of nineteenth-century colonial legal developments and described the codification of law in India as part of "the Utilitarian legacy."³

While most nineteenth-century civil servant-writers chronicled, dissected, and differentiated the rulers, twentieth-century Indian historians and political scientists, through their agonized efforts, worked simultaneously in terms of the constitution and the struggling nation, embracing the process fully. Crucial to their interpretation were concepts such as the genius of a nation. For many decades, the study of ancient institutions was bound up with theories, doctrines, and cults of state and race, which produced counterproductive results.⁴

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Independent of the academic curriculum is the work of Sir Courtney Ilbert, a former Law Member of the Government of India, titled *A Brief Historical Survey of Parliamentary Legislation Relating to India* (1922). However in the beginning the study of the government and its organs received the attention of scholars as part of the public administration. G. Anderson's *British Administration* (1920) was innovative, as was Sapre's *Growth of the Indian Constitution and System of Administration* (1925). Both offered a brief history of various aspects of the Indian system of government. A couple of years later, Palande's *A Textbook of Indian Administration* looked at the evolution of the institutions from the stand point of constitutional development,⁵ a critical intervention in the studies of the British policies over three centuries. However, a systematic assessment of constitutional development began much later. As part of the B.A. Politics/History syllabus, Indian writers began producing textbooks referring to institutional history. W. A. J. Archbold,⁶ K. V. Punnaiah,⁷ and A. B. Keith⁸ wrote about constitutional history before Independence, with Keith providing a particular focus on the British period up to 1935. All the scholars, except for Keith, were in collegiate service, while Keith was a professor of Sanskrit in London with administrative experience from the post-war reform phase. The common thread uniting these scholars is their examination of Indian constitutional history from the Charter Act of 1600 to the period of the publication of their works.

As might be expected, the anguish and disappointment of nationalist leaders with the phase of constitutional changes were more prominently expressed in the works of Indian writers than in those of foreign scholars. The Report on Indian Constitutional Reforms, 1918, while providing the historical background, described the growth of representative institutions in India.

Macaulay himself stated that the duty of the British was "to give good government to a people to whom we cannot give a free government."⁹ Similarly, Sir Robert Fulton noted, "The foundation of our empire in India rests on the principle of justice, and England retains its supremacy in India mainly by justice.

Without justice, we could not hold India for a moment."¹⁰ But what should we call it when millions were made to live under the rule of charters and enactments introduced periodically for nearly two centuries?

Historians of modern India have often glossed over this lengthy period of 'constitutional' incubation but, like the nationalists before them, have highlighted the inadequacies of the reforms. These historians, rather than focusing on constitutional history, subtly acknowledged the centralizing tendencies inherent in each set of reforms. From the Act of 1784 to the Queen's Proclamation of 1858, from the creation of the double government to its abolition in 1858, and from the establishment of the India Council in 1858 to independence in 1947, every act by the British government, represented by the Secretary of State, reinforced the process of centralization. British politics, driven by economic interests, produced the 'animal politics' of nationalism as a counterbalance to British imperialism. In this conflict, India's pluralistic nature remained marginal both to the calculations of British rulers and to Indian nationalists. As economic interests took precedence, the country's social and cultural diversity was largely ignored.

Republic India has not produced a legal theory distinct from the narratives of its colonial masters.¹¹ This is partly because the current government agencies were creations of the British and partly because these same agencies continued to operate within the post-colonial framework. As a result, criticism of these institutions has not developed into a cohesive theory. Indian legal jurisprudence, struggling to stand on its own, has been unable to fully come to terms with its colonial legacy. This is why there exists a paradox where colonial history and colonial legal history collapse into one another.

Historians and political scientists often trace constitutional developments in India back to the year 1600, marking the charter year as the beginning of the Magna Carta for the Indian constitution.¹² They blissfully overlook that the charter primarily empowered the English East India Company to trade in the East.

Scholars have also examined the evolution of the three branches of government—executive, legislature, and judiciary—along with the growth of an administrative structure that included district administration, local self-government, bureaucracy, and armed forces.¹³

While the eighteenth century of British rule saw significant growth in the administrative and judicial systems, the following century saw the development of the legislative system through which the principle of self-government later found tangible expression. Scholars generally agree that the Company's regime created an administrative system that lasted until the end of British rule and even survived the transfer of power in 1947. Implicit in this narrative is the unstated fact that the institutions created for the Company and for the British endured until 1947, demonstrating their strength and efficiency.

Was the growth of the constitution organic, or was it the result of deliberate consensus? What was the human cost of this development? Were Indian interests involved in framing the rules and regulations that integrated the regions into the firm control of British territory? Was administrative efficiency achieved? Was the administration intrusive in a plural society? Did it establish hegemony?

These questions are often raised but not seriously probed, as they challenge the prevailing narrative of the unity of India. This narrative, as suggested by some writings, posits that the very rule of the British threatened the unity of India.

The Common Law has demonstrated its extraordinary adaptability by becoming the foundation of the legal systems in a large part of the modern world. The manner in which it has been "received" into the legal systems of diverse communities is of great interest to all students of law and government. The legal system of India rather than its systems of constitutional law and government has been discussed in the despotic framework of criminal law. Radhika Singha's meticulous history of crime and justice in early colonial India offers a different perspective on the development of the colonial criminal law, which she argues should be read alongside the formation of the colonial state.¹⁴

Gledhill has produced the first authoritative account of the government and legal structure of the Republic of India. Even if he were not the first in the field, the subject itself is of extraordinary interest.¹⁵ India, with its complex and mature Asian civilization, has met the institutional demands of a commercial and industrial economy by adopting nearly the entire system of law and justice of the United Kingdom (with exceptions such as personal law and land tenure law). This adoption was evidently not merely an imposition by a conquering power. Since the eighteenth century, the East India Company's officials and courts were not averse to employing indigenous legal principles. English principles and practices became dominant only out of necessity, in the absence of suitable and authoritative local legal principles. Despite the almost revolutionary changes accompanying the establishment of the Republic, it is clear that the legal system imposed by the British remains firmly rooted. The law that developed in British India was a distillation of enduring Common Law principles. Despotic regimes often find codification easier, and the series of distinguished Law Members of the Council in India (including Macaulay and Sir Henry Maine) left behind codifications that anticipated by many years the shape of English law.¹⁶

Legal history is a broad area encompassing the evolution of all aspects of law, including civil, criminal, and procedural law, and how these have changed over time. The study of the Sati Abolition Act (1829), which abolished the practice of Sati (or Suttee), is an example of legal history because it involves examining the development and implementation of a specific piece of legislation aimed at changing a particular legal and social practice.¹⁷

Constitutional history, as distinct from legal history, specifically is a study of the development, changes, and impact of constitutional documents, charters, and laws that pertain to the governance structure of a country. It examines how constitutional frameworks and reforms shaped the political and administrative structure of the colonial state; it studies the constitutional reforms introduced by the British, their intentions, and their impact on Indian political structure and society. The designation of the Governor-

General of Bengal as the Governor-General of India (in 1833, through the Charter Act of 1833) is an example of constitutional history because it pertains to changes in the structure of colonial governance and administrative organization towards centralization.¹⁸

Thus the task of writing a legal history of a country is both stupendous and fraught with limitations. Much of this literature is essentially a chronicle of events during the British period in the realm of law and administration in British India, with minimal attention given to developments in the princely Indian states even after 1857.

The focus on British India in legal histories is largely due to the continuity of the judicial system in post-colonial India. However, it can also be argued that British institutions were built upon the pre-existing traditions of the Hindu and Muslim periods. Given this perspective, should the legal history of a country be merely a chronicle of events, or should it be something more? Should it not also be evaluated sociologically? Should we continue to emphasize the great reforms of Warren Hastings, Cornwallis, Wellesley-Amherst, and William Bentinck? Should individual figures be so heavily glorified? Instead, Should legal history focus primarily on the development of institutions and concepts? For instance, should it trace the evolution of laws related to contracts, torts, or evidence? If a comprehensive legal history of India were ever written, addressing these fundamental questions would be essential.

The priority of these issues is significant because historians have so far concentrated on individuals and institutions within Constitutional History. Charters, Acts, and Laws have received disproportionate attention from scholars. Arthur Keith's otherwise magisterial work exemplifies this focus. His work addresses the creation of institutions where Indians would find a place or where centralizing tendencies would be prominent in an otherwise anarchic situation.

Later scholarship has explored the dialectical relationship between rising Indian nationalism and the often unsatisfactory constitutional schemes. The adjective "constitutional" has become an indelible part of the period's history. The use of the terms "constitution" or "constitutional" to describe each charter, enactment, or act introduced as ad hoc expedients without an overarching constitutional framework, even in England, is anachronistic, if not historically inaccurate. England might justify this fallacy by citing its own situation, where there is no written constitution. However, the two countries are not the same: Britain was a colonizer and India was a colony.

After independence, historians' focus shifted to the study of the Hindu-Muslim rivalry, the partition and its aftermath, and reconstruction. In this grand narrative, the unification of the country was often credited to the British, while the constitutional question of communal representation for Muslims was criticized. Whether addressing unification or communal representation, British policy was primarily driven by its own interests, which ultimately contributed to the tragedy of 1947. From the beginning, the British 'constitutional' experiment with India in the 19th century had inherent fault lines, which widened further into the 1940s. The Government of India Act of 1935 did little to address these issues, embedding them within the statute.

Members of the Constituent Assembly, convened in the uncertain post-war period, borrowed key provisions from the Government of India Act of 1935—provisions that had never been implemented—and incorporated them into the Indian Constitution. Thus, a colonial act was effectively transformed into Indian law. The paradox of the endgame of British rule was that the principle of indirect election was continued, as members of the Constituent Assembly were indirectly elected by the provincial Assemblies of British India, with members nominated from the Princely States. The inclusion of princely states, whose representatives were

nominated rather than elected, emphasized the complexities of creating a unified Indian state. This paradox of using colonial legislation to build an independent nation highlights the pragmatic approach taken by Indian leaders to ensure continuity and stability during the uncertain period following World War II, while also adapting these structures to the democratic aspirations of independent India.

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A Study on Environmental Effect from Water Resources in Cauvery River Basin in Tamil Nadu

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Introduction

The River Cauvery are characterized by large seasonal variations in their discharge due to seasonal rainfall and prolonged dry periods. The flow has been almost completely extracted and distribution in to nearby states. Any increase in extraction and use would require diversion of a similar water quantity to guarantee the minimum flow required to meet all the

water demands of the region. Upstream use of water must only be undertaken in such a way that it does not affect water quantity, or quality, for downstream users. Use of river water is, therefore, the subject of major political negotiations at all levels. Consequently, the river water managers require high quality scientific information's on the quantity and quality of the waters under their control.

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River discharge characteristics

The rivers discharge is generally more satisfactory but has not, to date, been completely defined and accepted. However, there are certain specified discharge rates which are widely used to characterize river discharges and their annual variations. River discharge particularly in arid and sub-tropical regions may range from zero in the dry season to high discharge rates in large rivers during the rainy seasons. Very large rivers may also traverse many climatic zones and can have less variability than might be expected for the climatic conditions at the final point of discharge, such as the Mississippi and Nile rivers. River drain watersheds of varying dimensions, this area are directly related to the discharge and width. Efficient drainage is achieved by means of network of streams and rivers having a branched form resembling a tree. River systems represent the dynamic flow of drainage water, which is the final product of surface run-off, infiltration to ground water and groundwater discharge.

Surface water potential

Discharge can be estimated from the product of the velocity and the cross-sectional area of the river. It should be measured at the time of sampling and preferably at the same position as water samples are taken. As cross sectional areas varies with different discharges, a series of measurements is needed in relation to the different discharges. Measurements of depth across transect of the water body can be used to obtain an approximate cross-sectional area. Specific methods for calculating discharges are available in WMO.

Water Availability

The rainfall in India is more than the world average the availability of water per person is less and in Tamil Nadu it is still below the National availability. This is because of high population and most of the water runs off into the sea unutilized. Good water management practices will increase the water availability both in India and in Tamil Nadu.

The Cauvery Basin

The Cauvery basin extends over states of Tamil Nadu, Karnataka, Kerala and Union Territory of Puducherry, draining an area of 85,626.23 Sq.km (GIS Calculated as per India-WRIS Database) which is nearly 2.7% of the total geographical area of the country with a maximum length and width of about 560 km and 245 km, respectively. Out of this, 42% area lies in Karnataka, 54% area in Tamil Nadu & Karaikkal region of Puducherry and 4% in Kerala (Figure 1). It falls in peninsular India and lies between 75°27'E to 79°54'E and 10°9'N to 13°30'N as shown in Map 1. The salient features for the basin are described in Table 1. It is bounded by the Western Ghats on the west, by the Eastern Ghats on the east and south and by the ridges separating it from Krishna basin and Pennar basin on the north.

The three main physiographic division of the basin are the Western Ghats, the plateau of Mysore and the Delta. The Western Ghats region is mountainous and covered with thick vegetation. 56 m resolution False Color Composite AWiFS satellite imagery of the Cauvery basin is shown in Map 2(a). The plateau of Mysore with an average elevation of 750 m slopes gently towards the east/south-east (Source: Report of the Irrigation Commission, 1972, Vol.III). The delta is the most fertile tract in the basin and covers some portion of Tamil Nadu and is eminently suited for intensive cultivation. The Cauvery River is one of the major rivers of the peninsular India. It rises at an elevation of 1,341 m at Talakaveri on the Brahmagiri range near Cherangala village of Kodagu district of Karnataka and drains into the Bay of Bengal. The total length of the river from origin to outfall is around 800 km. Its important tributaries joining from left are the Harangi, the Hemavati, the Shimsha and the Arkavati whereas the Lakshmantirtha, the Kabbani, the Suvarnavati, the Bhavani, the Noyil and the Amaravati join from right. The utilizable surface water resource for the basin is 19 BCM. The Average Annual Runoff and Average Annual Water Potential in the basin are same as 21.36 BCM. The major part of basin is covered with agricultural land accounting to 66.21% of the total area and 20.50 % of the basin is covered by forest area.

The basin spreads over three sub-basins and thirty six parliamentary constituencies (2009) comprising eighteen of Tamil Nadu, eleven of Karnataka, three of Kerala and one of Puducherry. These comprises of a total population of 3, 18, 89,280 spread across the basin area.

Climate Change in Cauvery Basin

The deltaic region of River Cauvery is mainly under the influence of NE monsoon, whereas the river basin in the upper reaches is controlled mostly by SW monsoon (June to September) in its prominent source areas of Western Ghats. Rainfall in the upstream catchments, principally due to the SW monsoon, fills the Mettur reservoir on the Cauvery Basin enabling paddy cultivation outside the main rainy season of the catchment, which is during the October to November NE monsoon season. The surge of water from the tributaries to the main course of Cauvery during SW monsoon brings a lot of sediment into the deltaic region from the uplands. The tributaries are often dry during the rest of the year. The region experiences a semiarid tropical climate with a mean annual temperature of 25°C and the maximum summer (March to May) temperature reaches occasionally up to 43°C. A number of barrages, regulators and transfer of water to other basins for drinking water supply across the river modify the water discharge and sediment accumulation rates in the deltaic region. Low-lying coastal areas of Cauvery basin in Tamil Nadu are prone to storm surges and very heavy rainfall due to the passage of tropical cyclones. These cyclones typically form and intensify over the warm waters of the Bay of Bengal, hit Tamil Nadu preferably during the months of October to January coinciding with the northeast monsoon season. Some unique characteristics of tropical cyclones that hit Cauvery delta include strong winds and heavy rainfall in a short period of time. Cyclone impact local flooding and water-logging in low-lying areas that cause heavy damage to existing crops as well infrastructures, specifically, cyclone during the matured stages of paddy crop over the Cauvery river basin results in measurable economic losses to small-scale farmers in the region.

Ecological Intervention in Cauvery River Basin

Impacts due to unscientific sand mining, water abstractions in barrages for hydro power generation, insufficient waste water treatment plants in urban centers, treated, partially treated and untreated industrial pollutants, point and non point source of pollutants, uncontrolled urbanization and laying of roads, Poor management of water controlling infrastructures, transfer of surface and ground water to other basins for watersupply needs. Inefficient canals, in adequate drainage facilities for irrigation fields, diversity of existing flora and fauna are analyzed and suitable remediation measures are suggested to bring back and Cauvery Riverine Eco system for sustainable to future generation without more damages to its originality.

The tropical climate of the Tamil Nadu region is characterized around seasonal rainfall contributed by both South West (SW) and the North East (NE) monsoons influencing the Indian sub-continent. Set within this larger climatological context, the deltaic region of River Cauvery comes mainly under the influence of NE monsoon. Cyclonic disturbances, while providing important additional water resource to the CDZ in their benign forms, can cause substantial damage to life and property when they reach severe intensities. Although the mean annual temperatures over the Cauvery delta area is around 30°C summer peaks can go up to 43°C with consequences to both water demand and evaporative losses. In this research, the entire water quality was analyzed for Pre Monsoon, Post Monsoon and Monsoon period of Cauvery river bed Tamil Nadu including its runoff quantity.

Ground Water Status in Cauvery Delta

Groundwater usage is more than 205 MCM a year in coastal regions of Tamil Nadu. Up the slope towards north westerly direction, there is lesser and lesser ground water being used for domestic, industrial and other uses. Groundwater exploitation in Tamil Nadu is shown in this figure -map. The red regions depict areas which are over exploited and include Salem, Nammakal, Coimbatore, Dharmapuri, and some areas of Nagappattinam. Other critical and semi

critical areas are also shown. Safe areas are Nilgiris and Tiruchirapalli districts. The ground water status 1991 to 2016 for Cauvery Delta comprising three districts namely Thanjavur, Nagappatinam and Thiruvarur as per the data of Tamil Nadu Watersupply Board the ground water level maximum drawn down during pre monsoon in Thanjavur District was from 4.30 m to 21.5 m B.G.L, 3.60 m to 13.00m BGL for Thiruvarur District and 2.0 m to 6.5 m BGL. From this ground water draft is more than natural rain fall recharge and water courses recharge.

Status of Wastewater Pollution to River Cauvery

Excessive water consumption, contamination of surface and ground water, inundation and semi or complete dry situations of water shed of Cauvery, growing water demand, rapid change in land use pattern, unsustainable agricultural practices, extensive use of chemical fertilizers and pesticides, degradation of forests, and natural resources in the catchment area, drying aquifers, disappearing streams, encroachment of freshwater tanks, falling ground water table, drinking water scarcity, unemployment due to decline in agricultural activities, environment issues related to disposal of sewages and effluents, and tourism and its impact on environment are the major micro level environment issues of the Cauvery River basin. In the study area from Mettur dam to Erode stretch 25 Million cubic metres of waste water have been generated per annum respectively from six urban areas. The facilities for waste water collection are totally nil. The existing treatment facilities treat only 35.11MLD or 12.815 Million cubic meters of generated wastewater only 51.26% of the waste water and also mostly up to primary level and to some extent to secondary level before discharging to River Cauvery.

The environment sustains all life plants and animals that provide us food, clothing, medicines, raw materials and all other human needs including a livable atmosphere providing the basic life support system to us. Natural resources form the basis of all our scientific advances, technological progress, genetic engineering, agriculture and industries. It is the basis of human survival itself. Natural resources, which are vital for

food, livelihood and environmental security, are under intense pressure today. The challenges of their conservation and sustainable use remain enormous. The issue of environmental sustainability formally entered the international agenda after the Earth Summit held in Rio de Janeiro in 1992. The land base per person is shrinking, posing the challenge of maintaining the soil health while obtaining more and more from less and less area and quality of land. Soil erosion accelerates greenhouse effect. The task is to reverse land degradation under the present patterns of land use, biotic pressure, state of technology and investment. The water resources are also facing problems of pollution leading to high occurrence of water borne diseases. The major task country is to rehabilitate the degraded forests and to enhance the area under forest/tree cover to 33% of total area as envisaged in the National Forest Policy-1988.

Conclusion

The environmental requirements and to reserve some quantity of water for river Cauvery large number of storage reservoirs have come up and are existing in the Cauvery basin wherein large quantities of surface runoff shall be impounded for regulated releases during the crop seasons. During such period, when the crops are on the ground, the regulated releases from the reservoirs will flow into not only in the canal system, but also, in the river lower down which will normally help in maintaining the river regime and its health. This minimum flow in the Cauvery river system from Mettur to till its confluence with Bay of Bengal will help in maintaining the river regime as also the availability of water running in the river during the dry summer months would benefit the village population for their domestic use, bathing and recreation needs, etc. all along the river course as also meet the needs of animal population in the surrounding areas.

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தமிழ் நாட்டு வரலாற்று வரைவியலில் உள்ள சிக்கல்களும் தீர்வுகளும்

இரா.வெங்கடேஷ்*

ஆய்வுச் சுருக்கம்

மனிதனின் செயல்பாடுகளை மையப்படுத்தி அதன்மூலம் நல்ல படிப்பினைகளை பெற்று அதனை பகுத்தறிவு பூர்வமாக நாம் உணர்ந்து கொள்ளும் போது பல சமூகம் சார்ந்த சிக்கல்களை நேர்த்தியாக கையால் முடியும் வராறு ஒரு தனிமனித தேவையாகவும், சமூக தேவையாகவும் பயன்படுகிறது. வரலாறு தான் மனித சமுதாயத்திற்கு நல்ல பலன்களை,

படிப்பினைகளை தரவல்லது. வரலாற்றுக்கு அடிப்படையாக அமைவது ஆதாரங்கள் ஆகும். ஆதாரங்கள் மூலமாகவே வரலாறு கட்டமைக்கப்படுகிறது. ஆனால் ஆதாரத்தை புரிந்து கொண்டு அதை சரியாக விவரித்து பதிவு செய்வது என்பதில் சிக்கல் ஏற்படுகிறது. வரலாறு எங்கிருந்து உருவாகிறது என்று; நாம் அறிய முற்பட்டால் வரலாறு வரலாற்றை எழுதுபவரின் மனதில் இருந்து உருவாகிறது.

Book Review on "The Book of the Dead"- An Analysis on Cultural Similarities between Ancient Egypt and Tamil Culture

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According to the ancient Egyptians, earth life is a portion of a larger existence. The mortal body is just one dimension of a multifaceted spirit. When the spirit separates from the body due to death, it travels towards the Underworld to all be evaluated. If the soul is found to be sinful, evil, or false to the gods, their trip is terminated and they are annihilated. Honest, devout, and sincere spirits continue onto Field of Reeds. Souls that

dwell with in Field of Reeds live a life similar to that on Earth, however without sin, physical diseases, or earthly cares. These spirits have the ability to leave and return to the Underworld at their leisure. Some spirits choose to morph into any shape while on Earth. Osiris, the king of the underworld, represents rebirth. As a mere human king on Earth, Osiris was brought to life, or given physical body. He was murdered by Set but briefly

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revived by Isis. After Isis being impregnated, Osiris died again. Yet, Thoth, being god of magic and wisdom, assisted Osiris's son Horus in resurrecting the body. When Osiris was offered with Horus' eye, he was totally

resurrected. By facing trial much before deities and then being judged to be sincere, Osiris was granted eternity becoming the king of the Underworld.

பொன்னியின் செல்வன் புதினத்தில் பெண்கதாப்பாத்திரங்களின் ஆளுமைத்தன்மை

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ஆய்வு சுருக்கம்

கி.பி 1000 ஆண்டுவாக்கில் இருந்த சோழப்பேரரசை அடிப்படையாகக் கொண்டு பொன்னியின் செல்வன் வரலாற்று புதினம்: எழுதப்பட்டிருக்கிறது. இந்நாவல் புதுவெள்ளம் சுழல்காற்று கொலைவாள் மணிமகுடம் தியாகச்சிகரம் என ஐந்துபாகங்களாக பிரிக்கப்பட்டுள்ளது. மிகவும் நெருக்கடியான காலகட்டத்தில் எழுதப்பட்டது இந்த நாவல் ஆகும். துமிழை உயிருக்கு உயிராக நேசித்த கல்கி என்பதோடு இராஜாஜிக்கும் தீவிரமான ஆதரவாளர். சமஸ்கிருதமும் தெலுங்கும் தமிழை புறந்தள்ளி விட்டு அரங்க மேடைகளில் கோலோச்சிய சமயத்தில் தமிழிசைக்காக வாதிட போராடியவர். தான் நம்பும் கொள்கைகளை

வாசகர்களிடம் கொண்டு சேர்க்கும் கருவியே எழுத்து என்று உறுதியாக நம்பியவர். தன்னை ஒரு பிரச்சா எழுத்தாழ்வராக பிரகடனப்படுத்திக் கொண்டவர். இவ்வாறாக இந்திய மாநிலங்களின் பிரிவினைக் காலக்கட்டத்தில் எழுதப்பட்டது இந்நாவல். இந்நாவலின் முக்கியமான கதாப்பாத்திரங்கள் வடிவமைக்கப்பட்டுள்ளன. அவற்றில் பெண்களின் முக்கியமான மி ஆளுமையி ஐந்து பெண்கதாப்பாத்திரங்கள் இவ்வாய்வு கட்டுரைக்கு உறுதிப்பொருளா எடுத்துக்கொள்ளப் பட்டிருக்கிறது. முதலாவதாக குந்தவை பிராட்டி அடுத்த நந்தினி மூன்றாவது பூங்குழலி செம்பியன் மாதேவி மந்தாகினி ஆகியோரி கதாப்பாத்திரங்கள் எடுத்துக்கொள்ளப்பட்டிருக்கின்றன.

Rise of All India Anna Dravida Munnetra Kazhagam in Tamil Nadu Politics

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Cinema and politics have a long history of mutual involvement in Tamil Nadu, India. Political parties and movements used films as a form of propaganda by embedding political ideologies, symbols, and allegories. Cinema figures built on their fame to become elected leaders. One iconic leader was film star M. G. Ramachandran (MGR), who broke away from the Dravida Munnetra Kazhagam (DMK) and, in 1972, announced the formation of his own party, the All India

Anna Dravida Munnetra Kazhagam (AIADMK), largely organized around his fan clubs. Although very few DMK legislators joined him, a significant percentage of the grassroots supporters did. With this mass support and a strong alliance, MGR contested the 1977 state elections and won, serving three consecutive terms as Chief Minister. The party he founded continued to grow after his death, winning elections under the leadership of J. Jayalalithaa.

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